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Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXXI. GREENSBORO, N. C., JANUARY 1, 1925. NUMBER 8.

METHODIST PROTESTANT HERALD.
J. F. McCulloch, Editor and Publisher

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WHAT WOULD JESUS DO?

Why not adopt this as your motto for the New Year? Can you find a better one? The royal law, "Thou shalt love thy neighbor as thyself," is good as gold. The golden rule, "Do unto others as you would they should do unto you," is a safe guide to conduct above reproach. But the human life of Jesus is a most holy inspiration. To live His life as He would have us live it is a most sacred privilege. He craves such an invitation. He commands us to be and do like Him. "I have given you an example, that ye should do as I have done to you."

The ordinary standards of life are entirely too low. Ideals of conduct and service run in a vain circle of doing as others do. Men imitate the ordinary, the self-centered, and the indifferent. They pass along the ruts of failure or mediocre attainment.

Get a vision of the Christ. He still lives, moves, and has His being in the Holy Scriptures. He still walks among the seven golden candlesticks. He is still with us always, even unto the end of the world. He still rules in trusting hearts. His will is written large in the Gospels and Epistles. He is speaking to mind, heart and conscience. He is telling you what He would do if He was in your place. Give ear to His still, small voice. "Go, and do thou likewise."—Word of Life.

—The Greensboro Daily News is this week celebrating the opening of its splendid new home. Heretofore it has dwelt in a hired house. But a great newspaper needs a house made especially made for the purpose, and now The News has such a house planned and constructed to suit the purpose. Many friends are accepting the invitation to the public to visit and inspect the plant. It was our privilege to be entertained in a six o'clock dinner on Tuesday evening given by the Daily News to about a hundred newspaper men and women in the Jefferson Standard Cafe. The News received many congratluations on the progress it has made and the service it has rendered and is now more than ever capable of rendering. The leading spirit in this advance in a business way is perhaps Mr. Jeffress, though he gives full credit to his associates, Messrs. Godby and Stockton and others for their essential parts. May the News continue to thrive, giving the news showing the facts, giving the true interpretation of the facts, and helping all readers to see the correct answer to the question, What are you going to do about it?

—Woe to them that divide the spoils of unholy and unjust warfare to build universities, colleges and churches.

—The meeting at High Point College yesterday was well attended considering the very inclement weather. The meeting was opened by Scripture reading and prayer by Prof. Paul S. Kennett. Addresses followed by Dr. A. G. Dixon, Dr. R. M. Andrews, and Brother J. Norman Wills. The need of Christian education was stressed and the necessity of church schools that there may be Christian education. Brother Wills threw light upon the financial situation of High Point College. In order to equip for opening, money had to be borrowed. This was done on favorable terms, but the interest must be paid until we are able to discharge the debt. This must be done promptly, and the first installment is due this month. It is therefore pressingly important that pledges be paid when due and even before they are due, if that can be done. We have a great property in High Point College, and we want to make it completely our own by paying the full cost of building it. As long as there is debt on it, it is only partly our own.

DR. LEWIS WILL BROADCAST.

By an arrangement made with WCAP, Washington, Dr. Lewis, president of the General Conference, will broadcast a sermon to the Methodist Protestant Church from the Rhode Island Avenue Church Sunday morning, January 11. This special arrangement is made with the hope that as many of our churches as can will tune in and reproduce the service. This is something of an experiment but it is entirely practicable, and has in it many interesting possibilties. It is suggested that an arrangement be made with someone in the congregation who has a portable set or with some dealer in the community who will probably be glad to introduce a set for the service with small charge.. There are many sets not requiring outside aerial. The receiving outfit should by all means be in place not later than Friday evening before and WCAP located so that no difficulty need be experienced when the service begins.

We should have at least a hundred churches tune in on this service. I shall be pleased to answer any inquiries about it, but as pastor of the church I have a natural pride that we shall make the very most of this opportunity. Certainly we are indebted to WCAP for their kindness. Jas. H. Straughn, Pastor.

MAKING MONEY.

Suppose we could double our money with every investment we made. Would it be a blessing? Two Christian men were talking together about a legitimate investment that was offered to them, which promised very large returns. Ons of the men was seriously questioning whether to go in. "Are you afraid you may lose?" asked the other. "No," said the first, "I am afraid I may win." And he had good reason to fear such large winnings. Some years ago the well-known Christian layman, Mr. A. A. Hyde of Kansas, wrote to various men of reputed wealth asking them whether they had received the greater satisfaction from material or from altruistic investments. One of the replies was as folllows: "Those investments which have turned out well have troubled me more than my losses. It is **the dollars I have** that keep me anxious." It is in view of such practical testimonies as these, from men who know by experience, that we may well recognize that money gains are not necessarily blessings, and money losses are not necessarily to be deplored. It is true indeed that we can use money to the glory of God; that is the only way it ever ought to be used; and when so used God will bless us and others. But the wealth that we all may have in the all-sufficient Savior is infinitely greater than any money-wealth that we may long for. And there is no risk attached! The best investment we can ever make is not to "trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."—Selected.

GENERAL FENG'S WISDOM.

God gives swift, unerring wisdom to his children who really listen to Him. At the recent Victorious Life Conference at America's Keswick Dr. Jonathan Goforth, of China, told the thrilling story of the great Christian general of China, Feng Yu-hsiang, and his really Christian army. He told of a conversation he had with this modern Cornelius when he said to him, "General, you are being known all over the world." "That is my danger," said the General. "But, General, wherever you are known throughout the world, the Christian people are praying for you." "That is my safety," said the General. And so this Christian commander is forewarned by the Holy Spirit, and forearmed by the Captain of his salvation. The really Christian life is the most dangerous life in the world; and it may always be the safest, if we keep behind the shield of faith.—Sunday School Times.

—This is 1925. You may stop writing it 1924.

HOW TOBACCO KILLS.

By Will H. Brown.

Luther Burbank in an article in Henry Ford's paper, The Dearborn Independent, on "Tobacco, Tombstones and Profits," says: "Let me tell you how tobacco kills. Smokers do not all drop dead around cigar lighters in tobacco stores. They go away, and years later, die of something else; and when they die the doctors certify that they died of pneumonia, heart disease, typhoid fever, or what not."

As is well known, President Harding, who died suddenly in San Francisco on August 2, was a heavy user of tobacco. In the signed statement of the five physicians attending him appeared these words: "We all believe he died from apoplexy, or a rupture of a blood vessel in the axis of the brain. His death came after recovery from the acute illness was in process."

Earlier in the same statement the physicians said: "For some years his blood pressure had ranged around 180, and there was evidence of some arterial sclerosis, enlargement of the heart, and defective action of the kidneys. Except for fatigue and the fact that his heart and blood vessels were some years older than the rest of his body, he was in reasonably good health." Normal blood pressure for a man of President Harding's age—58 years—should be about 140 to 160.

According to Dr. Matthew Woods, of Philadelphia, Dr. Royal S. Copeland, Dr. William Brady, and many other physicians of note, the conditions found in President Harding's case, resulting in his death, are more or less in evidence in the condition of nearly all heavy users of tobacco. In this connection it is well to remember Luther Burbank's words as to how tobacco kills.

CHPLAINS FOR THE NAVY.

By Rev. E. O. Watson, Secretary, General Committee on Army and Navy Chaplains, Federal Council of the Churches of Christ in America.

More than a year ago provision was made by the Bureau of Navigation to increase the number of Navy Chaplains from 85 to 100. There was, and is, great need in the Navy for more even than 100 Chaplains. One hundred Chaplains would leave some fifteen stations withou supply, but would fill nearly, if not all, the important places.

Earnest call was issued in July and August last for the fifteen additional Chaplains provided for. Since that time we have constantly stressed the demand for Chaplains, even going so far as to address the dean or preidsent of all the larger theological seminaries of the country asking for lists of ministers passing through the seminary for five years past who, in the judgment of the dean, would make good chaplains. A number of names were furnished us and correspondence was entered into with these. Representatives of the Chaplaincy visited a number of the general meetings of religious bodies the past spring and summer and presented the need for Chaplains. The General Committee on Army and Navy Chaplains wrote to representatives of each denomination, stating the need and urging co-operation in finding the men.. A definite article on the need was sent out to the religious press and releases were sent out showing quotas needed from the various denominations. Others were requesteed to write articles concerning the need. To date the net result of all this effort is that there are now exactly 84 Navy Chaplains, one less than the number actively in service fifteen months ago.

This office wrote directly to many ministers asking if they were disposed to consider the Nacy Chaplaincy as a life work. From these and others, sixteen applications were received, of which ten were approved by representatives of the churches, three of these failed in physical examination, so that only seven new Chaplains have been commissioned. The denominational affiliation of the seven is as follows: Baptist North 2, Baptist South 2, Congregational 1, Presbyterian U. S. A. 1, Roman Catholic 1. Meantime, resignations, retirements and death removed eight from the active service: Episcopal, 3 resigned; Roman Catholic, 3 resigned; Baptist North, 1 deceased; Methodist Episcopal South, 1 retired.

This is both surprising and painful. Surprising in view of the great opportunity for service in the Navy Chaplaincy; painful as we think of what the failure to respond means on the one hand to the men of the Navy, and on the other to the ministry and the churches they represent.

Each Chaplain in the Navy on regular assignment has a parish with an average of approximately 1,200 men. Few pastors have as many men, and we dare say none has a better opportunity to reach every man of his parish. Within the compass of a battleship the Chaplain may find at all times each and every one of his parishioners, or secure definite information concerning him. Sooner or later, he touches at the port of practically every country. The Chaplain in the Navy has an unparallelled opportunity, not only to the man of the ship with whom he is so intimately associated, but a great missionary opportunity as he touches foreign ports.. There is, too, opportunity for study, the broadening inuuence of travel and intimate association with Navy officers, who are cultured men. In his work aboard ship the Chaplain does not suger from ungenerous denominational rivalries. In the regular ministry even a small parish in the country or country town has to meet the rivalry of half a dozen or more denominations. The Chaplain aboard ship is the sole representative of the Christian ministry. Should the minister be away from the regular pastorate, whether for a long period or a short, there is no fear but that the gospel will be preached and his parishioners have opportunity to hear it.. Indeed too often the pastor's chief fear is that his people will hear too much from some rival denomination. On the other hand, if the battleship is without a Chaplain there is no gospel preached and no spiritual ministry save of a purely voluntary character.

Again, while we would have no man come into the Chaplaincy for mercenary reasons, ministers must live in order to carry on their work and they can carry on that work all the better if assured of a certain living and of adequate provision in case of breakdown, or upon retirement. The budget of the Bureau of Navigation shows that the average provision for Chaplains for the next twelve months is approximately $4,186 each for the year—a better average we feel sure than is afforded in what might be termed the middle, if not the upper tier of pastoral charges. Should one break down, or reach the age of retirement, under the law he is assured of three-fourths base-pay for the remainder of his life. The writer was born in the ministry nearly sixty years ago and entered it actively thirty-nine years ago.. He has more than once been face to face with the problem, "What if my health gives way," and now that he is within a few years of the legal age of retirement in Army and Navy, it would be a comfort to know that in either contingency he might receive "to the end" three-fourths of his pay. He could easily plan a useful and happy old age of retirement on three-quarters of the requirement for active service. So, all in all, we are surprised in view of the opportunity also for effective service.

We are pained, above all, that the men of the Navy should be left without spiritual ministry. Sixteen stations averaging 1,200 men without spiritual ministry means that a total of approximately 19,000 young men of America engaged in the service of their country, representatives of homes of every part of the land, are without spiritual ministry. No argument of pacifist or militarist enters, or should enter, into this. It is a question of 19,000 American citizens who have been taken from their homes to serve their country being neglected by the churches and allowed to go absolutely without the service of a Christian minister.

It is painful, too, to think that this failure to secure Chaplains for the Navy may be due either to unwillingness on the part of the church to give their finest young men to this service, or, on the part of young ministers to invest their lives in such service. It is true the churches need these men for pastors. Some of our replies indicated that church leaders would not recommend that young men enter the Chaplaincy because there was such a great need at home. This is painful to think of because of the selfish spirit it would indicate, finally resulting in fatal consequences to the churches themselves. The church that pursues a policy of that sort has always dried up. Besides, the men who are enlisted in the service of the Navy will, in a few years as a rule, return to the home communities from which they enlisted. Their value as they return is largely dependent upon the religious ministry they receive while in the service.. Men who lack such religious service during the period of their enlistment returning to their communities are not likely to be of value to the churches to which they return.

From the ministers' standpoint, there are sacrifices in the Chaplaincy of the Navy. He is called upon to be removed sometimes for long periods from home and home ties. He is cut off to some extent from association with his brethren of the ministry. In many respects he stands alone. On board ship he is without the backing of an official board. He must work out his own plans.. But what is to be said of the man who weighs mere circumstances of this sort against opportunities and need for service? We believe the true conception of the call to preach includes willingness to serve where there is need, whether at home, in the foreign field or in the Chaplaincy.

The call for Chaplains is a Macedonian

cry. We need men who, in the spirit of Paul, will answer. We need men who have had the threefold vision of Isaiah; the vision of God, the vision of sin and the vision of grace, and who, qualified by such vision, will reply as he did, "Here am I, send me."

The age limits for Chaplaincy in the Navy are from 21 to 31½ years. A Chaplain should be well educated, having not only a college degree, but a full course in some theological seminary. It is also highly desirable that he should have experience in work for men and in athletics. He should be a virile, red-blooded, tactful man, standing four-square and not easily led away by surroundings.. He must be a real man and a man's man. Such a man will appeal to officers and enlisted men alike. The Navy desires and will accept only the finest and best equipped men for Chaplains. One enters with the rank of junior lieutenant; after seven years' service he is promoted to lieutenant. After serving not less than eleven years in all, he is promoted to lieutenaant commander, and after that, promotion is according to record by selection. At present, the highest rank to be reached is that of Caiptain, which corresponds to that of Colonel in the Army. Pay and allowance ranges from some $3,000 on entering the service, to $6,000 in its higher ranks.

We urge church leaders to look for and commend young men suitable to this service. We urge qualified young men to consider seriously the opportunity of the Navy Chaplaincy for life investment. We believe it is a ringing call of God. "Who will go for us and whom shall I send?"

Correspondence is invited either directly with the office of the Chief of Chaplains, Captain Evan W. Scott, Bureau of Navigation, Washington, D. C., or with Rev. E. O. Watson, Secretary, General Committee on Army and Navy Chaplains, Federal Council of the Churches of Christ in America, 937 Woodward Building, Washington, D. C.

INCOGNITO AND ECONOMY.

His article in a recent issue of the Herald was both interesting and amusing. He had a good subject, and this scribe heartily agrees with him in condemning extravagance; but he seems to think his views and practice are the only correct ones. I am glad the brother has attained perfection in the use of money; but he has something to learn about talking on the subject. In defending the right he has given the tight-wad great encouragement. I am sorry he never received a larger salary; but that is no reason for striking at the brother who gets a living.

It is true that the preacher who owns a home and a good farm and has two or three special sources of income can travel a work for less than the brother who does not own anything.

Evidently Incognito knows very little, from personal experience, about the present cost of providing one's own conveyance, or he would not set $1,000 as the maximum salary. I, too, believe the budget ought to be raised, but it is ridiculous to rob Peter to pay Paul.

It seems that Incognito has slept through this age of progress, and therefore does not know that the demands have multiplied along all lines.

Let's practice economy, but not at the expense of our fellowman, as I know a great many do.

I have known people to go into a store and hem and haw for a long time over the price of a head of cabbage or some other small article, and then call it economy, but the public has another name for it.

Incognito Number Two.

MOCKING-BIRDS AND CATS.

Tradition has always emphasized the fact that birds fear cats, but if you have ever lived in California, where the mocking-birds are found in great numbers, you will find this old belief completely shattered. For the mocking-bird torments every cat he sees to such an extent that most house pets prefer to remain indoors until nightfall and then do their prowling.

It is really quite an amusing sight if you don't have to listen to the unpleasant cawing which accompanies their war maneuvers. Our pet could not even show herself at the open window where she loved to doze at times but that Mr. Mockingbird would spy her and start pecking at her through the screen. If she dared to venture out on the lawn or porch he would swoop down on her as if to alight on her back, always screeching at the same time, as if wishing to call the attention of other birds to his boldness and prowess. His ungodly cawing as long as pussy remained in sight made him a most unwelcome guest in the neighborhood, and oftentimes would drive our pet to such distraction that she would lie down close to the ground and plaintively meow for mercy. But the mocking-bird is absolutely merciless in his persecution of anything feline, and not until he saw his much-hated enemy enter the house would he become quiet and invisible.

I was informed that the mocking-bird acts this way only while their young are in the nests as a matter of warning to cats to keep away, or while building their nests so that they may line it with soft hair stolen from the cat's unprotected back, but there seems more fiction han truth to this statement for the mocking-birds kept up the foregoing described persecution on our Persian throughout the entire summer. In fact, we even saw how Senior introduced Junior to the gentle are of making life miserable for our pussy. Although we would chase him away innumerable times, he would be back in a minute, for timidity is a quality that the mockingbirds do not possess.—Elsa E. Brocker in Our Dumb Animals.

THE EVERY-MEMBER CANVASS—HOW TO MAKE IT.

Before the every-member convass is made in any congregation, the plan should have had the endorsement of the official members of the church, and if possible of the congregation itself. There should be first of all, a meeting of the stewards, or board of finance of the church.. In many cases it is advisable to call a joint meeting of the stewards and trustees for the purpose of considering the financial affairs of the church, the pastor being present and presiding at the meeting.

A very good presentment is a chart showing the financial record of the church for the past year. This report should show all the details far enough to present a summary from each department, and if the record of each contributor was present it would add to the effectiveness of this financial study.

In many churches, the result of this detailed study should be presented to the next meeting of the congregation, with a recommendation from the board of finance that the every-member canvass plan be adopted by the congregation. After this vote of approval has been secured, either from the board of finance or from the congregation, plans should be made for its introduction.

The Canvassing Committee.

Much will depend upon the selection of this committee. It should be a representative committee, and should include men and women of influence from each of the official boards and from the congregation. Only those upon whom the people look with confidence, and whose leadership they will heartily follow, should be chosen. They should be men of vision, earnestness, and tact, with undaunted perseverance, and who will be spurred by the difficulties in the way to still greater efforts to succeed.

The Supplies.

You will need pledge cards with which to begin the work. These are not expensive, and can be purchased from either of our publishing houses. It will be worth while to secure the official pledge card, rather than to use merely a subscription list, or to secure pledge cards from a local printer. Small explanatory leaflets can also be secured from our publishers and enough should be secured to allow the committee to leave a copy with every member visited. Enough subscription cards should be provided to allow one for each member and contributing friend of the church. The envelopes should also be ordered in advance and should be distributed before the beginning of the fiscal year of the church. The duplex envelopes, with an attractive carton, are worth the additional expense to the church. The envelope is worthy of a more extended discussion than it can be given this week.

The Individual Subscription.

This article is already too long. I will only introduce this section here ,and leave it for fuller discussion next week. The success of the whole plan will depend upon the ability of your committee in securing a response from every member of the congregation. The very name of the method itself requires a unanimous response from the membership.

Charles H. Beck.

CONFERENCE JOURNALS—NOTICE.

To those who have written me about the Conference Journals I will say that I have had nothing at all to do with the printing of them though they happen to be in the process of making here in Henderson. I simply promised Brother Bates to go over the day the Journals are to be mailed to see that each man gets the correct number and without giving away any of Brother Bates's secrets will say that the printer says that day will not come before some time next week.

J. E. Pritchard.

—Rev. W. M. Pike expects to move to his work sooon.

THE BETTER PART.

It was evening—a soft, warm evening in Africa. Athwart the sunset sky great flaming pendants flung their fiery length. The mellow light, sifting through the lacy branches of the olive trees, bathed in a ruddy glow the clean and unpretentions buildings of the mission compound. Beyond the mission grounds, clustered in a friendly group, stood the rude thatched huts of the native workers—teachers, hospital assistants, house-boys. They too were caught in the rosy flood, the kindly evening light touching their rough untidiness into a certain picturesque beauty.

Supper was over, and the doctor, who was in charge of the girls' home at the mission, was preparing for her weekly trip to the native villages, which lay scattered here and there, like so many hay-stacks, on top of the hill rising abruptly at the back of the mission station. The doctor was very tired tonight. It had been a hard day, unusually so, it seemed. A feeling of homesickness, of weary depression and discouragement, swept suddenly over her. She longed to stay quietly at home, resting in her simple, cozy room; but there was no one else to go. The people expected her. She sat down a moment to rest, thinking rather impatiently of her long years of service with the mission. She was the only doctor within many miles, and the demands made upon her were numerous and insistent. She was a good doctor, skilled and conscientious. She worked quickly and with careful efficiency. Day by day she went in and out of the squalid huts, chatting with the women, holding fat, naked babies, or eating a roasted yam that the village might not be cursed.

There was the hospital, too. She had had dreams about that in those early years. Dreams of a big hospital, finely equipped, of many doctors and nurses. But the dreams were but memories now. After years of faithful service there was still only the same old hospital, all too small, and she was still the only doctor. She felt oppressed, weighed down. The work seemed far beyond her time or strength. It troubled her, too, to realize that the duties once so loved had become irksome. They were as burdens, dragging at her heart and feet. The joy of service had fled.

Of a sudden a strange, new feeling of rebellion crept into her heart, a feeling almost of resentment toward these trusting, brown-skinned people for whom she had given her life. Did it pay, she wondered irritably, this never ceasing grind? From early morning until often far into the night the days were crowded full, caring for wee babies or their frightened little child-mothers. Medicine, bandages, or a hurried operation. It meant giving, always giving, of her time, her strength, her skill, her very self, to these people. And did they appreciate it? These strange brown people, steeped as they were in weird customs and superstitions, how could they know—for their minds seemed scarcely able to rise to higher heights than a village dance or a sacrificial feast—how could they know how deeply her heart yearned over them?

Wistfully she recalled the protestations of her friends when first they knew her heart was set upon this far-away place. Why must she go to Africa? Stay at home, they urged. In one of the big cities, where life flowed by like an endless mighty river, work would be abundant. Fame, too, would come to her. For ambition's sake they pressed her to seek the populous districts, but she smiled and shook her head.

And so she had gone. She had chosen, she felt, the better part ,and she had toiled faithfully through the years. True, she had reaped some fruit—a few had responded and found their way into the fold. But she had had dreams about this, too—this higher work of which the healing of the body is but a symbol. Many brands she had hoped to snatch from the burning, but there had been all too few. There were still so many, so many—and she could do so little. She felt suddenly alone. Who could understand that her dreams had faded, even as the morning stars?

Through the open door came the sound of the girls' voices. "Work, for the night is coming," sang some one cheerily. It roused the doctor from her momentary abstraction. Yes, night was coming, and her work for the day was not finished.. She sighed as she rose, and going to the door stood looking thoughtfully out. A little breeze stirred, sheep-bells tinkled, children called. The sounds drifted to her, faint and subdued by distance, seeming to blend and mingle in the still, soft air. It was very quiet, very peaceful. Only the doctor's heart was restless and disturbed.

"Come, girls," she called, with forced briskness. "It's time for our service up on the hill. Who is going with me tonight?"

"Is it not I?" some half-dozen of the girls responded.

The doctor waited a moment in the doorway, idly watching as the evening tasks were completed. Small Ndundu swept the hard, beaten ground with a broom of twigs, until it was as clean and bare as a floor. Here came Njeri with a bundle of wood strapped at her back, for Bibi's morning fire. One of the older girls brought water from the spring, the heavy jar resting easily on her shoulder. She set it down on a bench at the door, the clear cool water splashing out in runnels and puddles at her bare brown feet. Ndundu, her sweeping finished, tugged shyly at the doctor's arm.

"Look, Bibi," she said in her pretty, reed-like voice, "I have the lantern. Shall we not go now?"

The doctor smiled down into the brown, upturned face, and calling the other girls, started off up the path which wound its way up the heavily wooded hillside. The shadowy light of early evening hoors hung over the path. Ndundu ran ahead and lighted her lantern. It cast faint pools of yellow light about her feet. Soon, laughing and chatting, the girls reached the hilltop and stopped to wait for the doctor, still trudging along in somewhat moody abstraction some yards behind. Rather pantingly she emerged from the dark, still depths of the forest path. It was much lighter out here on the broad, open hilltop. The doctor stood still a moment to regain her breath, her heart thrilling at the beauty of the dear familiar scene before her. The brief African twilight was fast fading. A soft, rosy glow filtered through the trees and fell over her in a shaft of light. A little wind shook the olive branches above her, and over all were the gold-tipped, sunset clouds, looking down in utter peace upon the great Kidong Valley spread out in dim and ethereal glory at her feet. Faintly from far-away villages came the beating of drums, children's shrill voices, the tinkling sheep-bells. The air was filled with the brooding quiet of ended day, but in the doctor's heart was that growing unrest and discontent, engulfing her like a wall of fog.

She was recalled by the sound of singing, for the girls had gone on ahead, and stopping in one of the nearby huts, had themselves begun the simple service. Guided by their voices the doctor joined them and sat down on a stool by the door-way, that she might escape the heat and smoke of the close, crowded hut. The low doorway formed the only opening. Smoke from a small, smudgy fire, built in the middle of the mud floor, filled the air and floated upward to seep slowly through the heavily thatched roof. Huddled closely about the fire sat twenty or more women, their brown, satiny skin shining in the flickering, uncertain light. The copper bracelets on their arms gleamed and glinted. Long strings of tiny beads twinkled gently from their ears. Behind the women, almost hidden in the deep shadows, sat Ndundu, her keen eyes watching the movements of one of the women who seemed restless and uneasy.

Suddenly a stick broke and a flame of firelight flashed out. For a brief moment the gloom lifted, the dim corners were faintly revealed. Ndundu, alert and watchful, fancied she saw something move over on the darkest side of the hut. The woman also started and talking now, telling again the new-old story, though her heart was still burdened and heavy. Preoccupied, she did not notice Ndundu, or the odd restless movements of the woman.

Soon the short service was ended and the doctor and the girls went outside. All but Ndundu. Too well she knew the methods and customs of her own people. Going quickly to the fire she seized a burning stick, and using it at a torch to light her way, she walked boldly about peering into the dark shadows of the hut. In vain the woman assured her nothing was there. Ndundu was not satisfied. Holding aloft her fire-brand and looking carefully into every dark place, she found at last the object of her search. Ah! Just as she thought! A child—a little girl!

She was huddled away under one of the rude beds, Ndundu's torch showing frightened eyes staring out of a small, pinched face. For a moment the hut seemed turned to stone. A half-dozen of the women still lingered by the fire, motionless, expectant. The woman who had tried to keep secret the child's presence flung out her arms, awaiting too the releasing moment of arousement. Ndundu went quickly to the door and called the doctor. The women at once fled outside, breathless with quick, cold fear.

"It is wickedness," they said. "Should she not be let alone? Surely, this village will bite off great bitterness."

The doctor brushed swiftly past the frightened, chattering women. Stooping down to enter the low doorway she called to the child to come out by the fire.

"Come out," she said. "You need not fear. Tell me, what are you called?"

"Gathinji," the child answered, timidly.

"Come out, Gathinji," the doctor urged

gently. "Come out by the fire. See, we are alone, and my eyes are not able to see you in this darkness."

The child peered cautiously out from her hiding-place, and seeing only the doctor's kindly face she slowly ventured into the room. The doctor gasped and stared in amazement. The child's slender body was naked, unwashed. She could not walk, but crawled along, haltingly, to the doctor's feet. Like a broken flower she lay upon the floor, gazing steadily with apprehensive eyes into the understanding eyes of the doctor. The last glow from the waning fire fell upon the brown, delicate face. She trembled, and the doctor in great pity stooped and touched her shoulder. Instantly from without came a scurrying of bare feet, a cry of alarm.

"Ah, Bibi, do not touch her. The evil spirits"—

"Be quiet," said the doctor, lifting her voice a little. "I am not afraid."

She turned again to the child, smiling down into the frightened face. She wondered for a moment what might be the best thing to do. It was impossible to do anything for Gathinji there. The hut was dark and hot and smoky. She would come again in the morning. Still, her doctor's heart felt reluctant to leave the child here, so apparently alone and neglected. So she called the girls and sent them back to the station for a stretcher. Gathinji should be taken to the hospital, she explained. A few women still waited about, curious and half afraid. The doctor questioned them.

"Is it not the affair of the evil spirit?" said one of the women.

"Is she your child?" asked the doctor.

"Oh, no, she is the child of another." It was the woman who had tried to hide Gathinji who was explaining. "Her people moved away and because Gathinji could not walk they left her on the path to die."

"Did they live near?" the doctor asked again.

"Yes, over there." The woman indicated the direction by a forward thrust of her chin.

"How is it that she is here in your village?" The doctor went on with her questions.

"Is it not because I greeted her?" the woman responded simply. "On my way to the gardens I saw her. It was very early. No one had been on the path before me. I greeted her. And at night she was here."

To the woman this explanation was evidently sufficient. But the weird ways and customs of these people are legion. Puzzled, the doctor asked again.

"But why did she come all the way to your village? There are other villages nearer the big path than this one."

"Ah," said the woman. "The white doctor does not understand. It was I who grreted her first. I could not send her away. Is it not the affair of the evil spirit in her body? If I had sent her away our village would have been cursed, or perhaps the evil spirit would have left her and gone into one of our own children. Truly, Bibi, the ways of the evil spirit are bad with much badness. Is not the white doctor afraid?"

"No, no," the doctor answered quickly. "Why should I be afraid? Have I not told you in the Jesus thinking there is no fear?"

"Well," said the woman, wholly unconvinced, "the white doctor does not need to be afraid. She is able to drive out the evil spirit."

The doctor shook her head impatiently. How like these people! How bound they were by the iron chains of ignorance and superstition! She recalled now that age-old custom, spanning as it were the distant years. Fear of the evil spirit had made of the child a friendless, homeless outcast. But even so bad that same fear given forced shelter to an unwelcome guest. They would not touch her. Ah, no! To do that would mean long weeks of purification, the sacrificing of precious sheep. A bit of food had been pushed toward her now and then, a gourd of water left near by. But never had any one touched her or tried to ease her pain.

In the simple service that evening the doctor had tried to explain the difference between the "foreign-born faith" and the fearful exacting worship of these superstitious people. The way of the Jesus thinking was one of love. The way of the evil spirits was hate. The God of the foreign-born faith loved men and women alike. He loved even little sick babies that mothers would throw away. Very carefully and simply she had explained it, but it almost seemed that these people were incapable of understanding. Her work seemed useless, wasted.

Moodily she gazed out into the night. It was dark and cool. Stars shone. In the dim light she could see the scattered villages Faint odors of roasting corn and yams stole out from the depths of the huts about her. All around her was Africa, its very essence and sound and smell; its people, bound still by the primeval bondage of the land, afraid of a little child who was sick and lame! A sudden bitterness clutched at her heart. Then, as if some desire deep within her woke to sudden life, she spoke aloud, softly, yet with an intensity that shook her voice:

"Lord of heaven, I am tired, tired. Thou knowest my heart—I would serve Thee. Renew my strength, my joy. Send me a sign. O. Thou that rulest all things, hear me"—

The tense shaken voice faltered, stopped. The women stood by, hushed by the passionate tones, though the words they could not understand. Down the path at the edge of the village a lantern glimmered, and there was the soft spat of bare feet on the beaten path. The boys from the station had come, bearing the stretcher. In their hearts was the love and trust of the foreign-born faith and they had no fear of Gathinji or of evel spirits. Amazedly the women watched while Gathinji was quickly and gently placed upon the stretcher and borne away to the hospital.

The days that followed were filled with strange new experiences for Gathinji. Carefully she had been washed, the matted hair cut, and a fresh clean gown of un-bleached muslin slipped over the thin brown shoulders. Sitting up on her cot she ate her morning rice or roasted yam, her heart filled with wonderment that these people would come near her, would touch her, would even wait upon her! The ways of the Jesus thinking people were strange indeed but very pleasant. The sun streamed in through the high windows and open door. It lay upon the bare board floor in roses and sunflowers of pink and gold. The native assistants came and went, moving softly through the sun splashed room. Gathinji watcheed them idly, the thoughts of her heart all warm and mixed and confused. She was very happy.

The doctor came each morning, making the round of her native patients. She stopped always at Gathinji's cot, smiling down upon her, glad to see that in the eyes raised to hers all fear had fled. To Gathinji all the brightness of the sun-warmed day seemed caught and imprisoned in the doctor's face. She could not know that behind the smiling eyes and cheerful service the light in the doctor's soul burned low and fitfully. Her own heart was filled with a wondering gratitude—a joy she but dimly understood. Never before had there been any joy in her life. Never before had any one come near her. Even her own mother had been afraid of her. Always she had been hustled out of the way, huddling herself into some far dark corner. Now out of the chaos of her childish years had come rest and happiness.. It seemed very new, very strange ,and quite impossible.

"Is it permitted to a little girl to worship the God of the foreign-born faith?" she timidly asked the doctor one morning.

"It is permitted to all," the doctor assured her. "He loves all alike. Truly, His heart is still more loving than the heart of a mother. Come, will you not believe the Jesus way?"

A brief moment she hesitated. A sudden deep yearning for this friendless waif swept the doctor's heart.. She waited, tense. If she could lead this child to the matchless Friend—

"I am very fearful." Gathinji gazed out into the warm sunshine. Around her lay all the old familiar things and her heart clung to them, for she was only a child. She felt timid in stepping out into this new and unknown land. The doctor sighed. After all, was it any use?

The days slipped quickly by. Gathinji was better now. She could even walk, with the help of two sticks, over the narrow beaten paths. She no longer needed the doctor's daily care so she had left the hospital and was living at the girls' home. She loved it here. She loved her small daily tasks, the gay companionship, but she was shy and timid and hid her happiness, folding it away within her own happy heart.

One Sunday morning the sweet glad story of good tidings had been told once more in the mission chapel. The rows of benches were filled with silent dusky worshipers. Children sprawled on the floor. On a table stood a jar filled with ferns and starry jessamine. The sunlight streamed into the little chapel through an open window, shining upon the brown skins of the people and mottling the floor with gorgeous, flower-like splashes. A brooding spirit of peace hung over the waiting throng. The invitation had been given—was there any one who wanted to know the "affairs of God and to walk in His path?" The place was very quiet and peaceful. It seemed flooded and filled with an all-pervading sense of love. Still, no one stirred, and the messenger quietly waited.

The doctor grew uneasy. Into her heart crept the old feeling of resentment. Would no one respond to such an appeal? Such people!

(Continued on page 16.)

RECEIPTS FOR COLLEGE.

Amount previously reported, $123,321.15.

$10 each: Mrs. Emma B. Siler, Alexxander Eugene Williams, Miss Lillian Lindley, O. P. Jones, Miss Bertha Hutchins, Junior Baraca Class—Lebanon church, High Point, Miss Irene Lindley, W. A. Kirkman, H. P. Young, C. F. Tankersley, J. M. Baity, E. R. Boyd.

$20 each: J. W. Montgomery, J. S. Johnston, W. H. Paschal, W. C. Hight, Mrs. T. P. Stewart, W. W. Grissom, J. M. Woodlief.

$2 each: R. A. Hardy, Mrs. R. A. Hardy, Mrs. Naomi Vuncanon, W. R. Sanders, Miss Letitia, Mrs. Annie Jones, J. O. Hayes.

$5 each: George R. Shaw, Mrs. W. A. Williams, Grier Martin, Warren Martin, Miss Eleanor Young, J. H. Snotherly, Mrs. C. R. Hatley, Miss Alice Kennedy, Mrs. E. M. Lindley, Spring Valley C. E. Society, C. B. Basket, Mrs. Lucy Basket, R. W. Dixon, Mrs. E. S. Glover.

$6 each: J. Rowland Shaw, Roy F. Shaw, Sidney Harris.

$25 each: Miss Mary Young, Rev. C. L. Whitaker, Young Ladies' League—Henderson, Eugene Faulkner, Mrs. C. W. Finch, J. P. Woodlief.

$50 each: G. G. Wilson, Andrew Harris, E. G. Finch.

$15 each: C. A. Bivins, E. M. Lindley, Jasper Hicks, J. B. Satterwhite, J. B. Wiggins.

$1 each: I. G. Bowman, T. J. Whitehead, Miss Nellie Reavis, Miss Adeline Harris.

$75, I. F. Russell.

$6.25 each: Delphine Welborn, Jr., E. S. Welborn, Jr.

$4 each: T. O. Lindley, Mrs. L. C. Kerner.

$70, M. B. Hedgepeth.

$3 each: N. V. Barker, Mrs. J. O. Hayes, Mrs. Ralph Kennedy, Miss Mary Basket.

$2.75, Mrs. M. W. Clark.

$1.25, Mrs. J. W. Murray.

$14, C. M. Brown.

$7, Ralph Kennedy.

$12 each: M. B. Garrett, Louise Revis.

Total, $124, 288.65.

A BRIEF REVIEW.

In behalf of the Union Board of Foreign Missionary Administration I extend best thanks to our pastors and members for their cordial co-operation in carrying on the foreign missionary work of our church, and tender heartfelt good wishes for a most prosperous New Year.

The year now drawing rapidly to a close has been marked by the coming to America of missionaries on furlough, and the return of some to their field, and the addition of nine new missionaries to the three missions in Japan, China and India.

The disastrous effects of the great Japan earthquake of September 1, 1923, have been overcome to a large extent by the gifts of our people, so far as replacing the church's destroyed and damaged properties are concerned, but all losses have not been met, and additional gifts will be welcomed.

The splendid gifts of the Nagoya College students and friends, amounting tto Yen 50,000, have been applied to the erection of two large wings to the main building, and the center tower erected by the board, and improvements on the second main building, etc., have added greatly to the appearances which have been enhanced by the painting of nearly all of the buildings.

But we regret exceedingly that the board has not been able to comply with its agreement to build the church for the religious work of the institution, whose enrollment has passed the 1100 mark, and we are appealing most earnestly to all subscribers to the fund raised for this purpose at the General Conference in Tiffin, O., tto please send the amounts promised to Treasurer Staley as soon as possible.

The work of the Japan Mission Conference has gone on steadily, another church became self-supporting, and the First Church, Yokohama, having suffered greatly by the earthquake, is putting forth strong efforts to regain self-support.

Rev. Paul F. Warner is scheduled to reach Japan by the time this is read, and he will be heartily welcomed.

Dr. C. S. Heininger's return from China on furlough left only Rev. C. G. Soderbom to care for the Boys' School, and the work of the mission conference, but another small building has been built, for the school which is flourishing, and the work at the outstations, etc., is doing well.

Dr. Roberta Fleagle has been greatly burdened with the care of the Girls' School, besides her medical work, owing to the breaking down of Mrs. Hines.

Miss Maude Lawson of our Newark, N. J., church, is at the Peking Language school, as is also Mr. Horace S. Williams, son of Rev. Dr. J. C. Williams, president of our Ohio Conference, two important additions to the China Mission, Miss Lawson being for the evangelistic work, and Brother Williams for the Boys' School.

The India Mission has had its working corps increased by the arrival of five new missionaries, including Miss Perley, trained nurse for the medical work at the hospital on the Girls' School compound, and Rev. and Mrs. Paul M. Cassen.

The completion of the hospital and the sending out of equipment supplies, the building of a school building for Boys' School, progress at the settlement, the better organization of the work outside of Dhulia in the development of the mission conference, with growth of the two schools are encouraging features.

The Union Board is administering the work as economically as possible, and confidently expects the continued and increasing support of all pastors and members, for it is the one work of our church, and for the success of all its enterprises each of us has assumed solemn vows at its altars.

Fred C. Klein.

THE NEW YEAR TREE.

It had been the custom in the Elliott family to strip the Christmas tree on New Year's morning and to put away all the Christmas decorations for the next year. For three years Robert, who was now eleven, had been the one to climb up on the stepladder and hand down the high-up trimmings, while nine-year-old Tom wrapped the things up and put them into boxes. Then, when the branches were bare, the tree was thrown from the nearest window, and carried to the trash pile in the back yard.

This particular New Year's Day the plan was changed, because Elizabeth had been ill for a long time and was not able to do her share. However, she was well enough to watch the others from a big chair and help out just a little with a word now and then. As for work, she could only sort the gay beads and wrap a few of the things, but she was happy to do even that.

When the tree was finally stripped, Robert and Tom dragged it to the window and threw it out into the snow.

"It doesn't look like the tree we had a week ago, does it?" said Robert. Indeed, it did not. Then it had been fresh and green and had smelled of the woods; now the branches were bare and the whole tree looked dingy.

"Let's ask mother if we can't make a bonfire of it," suggested Tom.

"Oh, no, boys!" Elizabeth exclaimed, with a shiver. "That would seem like burning up Christmas! If you don't want to put it on the trash pile, why don't you play with it? I should think that would be fun."

"Fun to play with that bare thing?" Robert rejoined scornfully. "What could we do with it?"

"With the Christmas tree?" asked Mrs. Elliott, who came into the room just then. "I have a plan, but I don't intend to tell it till the last minute. Come, boys, put on your sweaters and mittens and set the tree up in the back yard."

Robert hesitated. "Elizabeth can't go outdoors," he said. "I wish she could play with us sometimes!"

"She's going to play with you this time," said Mrs. Elliott. "She's an important part of this plan. You run along and do your share, and Elizabeth and I will do ours."

The boys lost no time after that; they knew something jolly was on hand. When they had dragged the tree to the yard they set it upright and began to brace it with plaanks.

As soon as they left the room, Mrs. Elliott brought four boxes to Elizabeth's chair, and four trays filled with the most curious-looking things the little girl had ever seen.

"Why, mother!" she exclaimed. "What in the world is this?"

"Sh-h!" said Mrs. Elliott. "We'll have to work very fast, because the boys will be back in a jiffy. Put everything into the boxes as quickly as you can. Fill each box with the contents of one tray. Then I'll cover the boxes and tie them up."

Elizabeth went to work without another word, and just as the cover was tied on the last box the boys came rushing into the room.

"The tree's up!" exclaimed Robert. "What next?"

"Next, you each choose two boxes," Mrs. Elliott replied. "First you take one, then Tom; then you again, and Tom takes the last."

"But what's in the boxes?" asked Tom. "Wait and see!"

"You'll like it," added Elizabeth, although she was almost as much in the dark as he. "Hurry and choose."

"I'll take the little round one," said Robert. "The best goods come in the smallest packages, I've always heard."

"I'll take the long, slim one," Tom declared.

"Then I'll take the square one," Robert reached for his second choice.

"That leaves me the flat one, and I wanted it, anyway," said his brother. "Now, may we open them?"

Elizabeth nodded, and they pulled off the covers in a hurry. The boys' faces looked blank, and Elizabeth's somewhat puzzled.

"What's all this?" Robert asked in a disappointed voice.

"Why, mother!" cried Tom. "What can we do with these things?"

"Trim a tree for somebody," replied Mrs. Elliott. "Can't you guess who it will be?"

The children thought a minute. "Oh, I know!" Elizabeth broke in, her eyes shining. "The birds! It will be fun! See, Robert, you have suet in your box. Bits of that will do for the small ornaments."

'And Tom has pieces of apple, strings of pop corn," Robert added; "and here are bread crumbs to take the place of beads."

They took up their boxes and started out.

"I wish Elizabeth could see us trim the tree," said Tom, pausing at the door.

"She's going to," replied Mrs. Elliott. "Robert, you take one arm of her chair and I'll take the other and we'll carry her to the window of the back room. Then you boys get to work, and your sister will watch you."

It was not long before that back-yard, left-over Christmas tree was so trimmed up that it would hardly have known itself. Bits of white suet ornamented the twigs, and ropes of white pop corn and festoons of bread crumbs hung from branch to branch.

Scarcely had the boys finished and joined Elizabeth at the upstairs window before a little bird—one of a flock that had quickly gathered—ventured down for a taste. Evidently he was satisfied, since he stayed for more. Presently his friends, seeing him feasting so happily, came flying down for their part.

"I think that's as much fun as a tree indoors," said Elizabeth happily. "But won't they eat every single thing before night?"

"Never mind about that," laughed Robert. "Tom and I will retrim it every day if you and mother will furnish the trimmings."

"That's a bargain," said Elizabeth. "I love to string things. And there'll be no more hungry birds in our back yord! We'll call it our New Year's tree and keep it trimmed as long as the snow covers the ground."

After that year the Elliott Chrristmas tree never failed to do doubt duty.—Clara Ingram Judson, in The Youth's Companion.

FATHER'S BAG.

"My father's bag?" asked Jimsy, stretching his overalled length lazily in the fragrant summer grass. "If course my father brings a bag when he comes, week-ends. Brown leather—looks sort of kicked in. He's had it a long time, I s'pose. Why?"

"I didn't mean, what does it look like outside," explained Billy, idly stroking the back of a beetle with a wisp of grass. "I mean, is there always something inside?"

"Why, of course, or he wouldn't bring it. would he?" Jimsy's voice sounded the scorn he logician. "What things? My goodness, at funny questions you do ask! Collars, I s'pose, and brushes and a comb, and maybe socks for mother to darn—I don't know. Oh, yes, and newspapers. Always lots of newspapers stuffed in. Why?"

"Oh, I don't mean those things," said Billy, blocking the beetle's progress with a stone. "When does he open it? Is your father coming up today on the same train that my father is, or on the last one?"

"Same train," yawned Jimsy, his eyes on sleepy white clouds sailing in a blue sea high above the green treetops. "When does he open it? My goodness, Billy, what makes you ask such funny questions, anyway? How do I know what minute he opens it?"

"I know the minute my father opens his," insisted iBlly. "He dumps it on the piazza when he comes, and it's stuffed out fat—fat's a—fat's a Thanksgiving turkey. My father's bag never looks a bit kicked in; the leather's always stretched as tight as a drum. And I poke it, but he just laughs and says, 'No, not till after dinner—not a peek!' "

"Why? What's in it?" asked Jimsy, carelessly.

"Thank goodness it's dinner-time when my father get's here," went on Billy, forgetting his beetle, and spreading a broad grass-blade between thumb and finger, preparatory to a screeching whistle. "Guess the train's just leaving Boston now, don't you think so?"

" 'Bout half-way to Lowell," decreed Jimsy, squinting an eye at the sun as if he could tell accurate time by it. "But what's in your father's bag? Doesn't he bring collars and newspapers?"

"Guess so," said Billy, indifferently. "Never noticed much—'cause there's so much else for everybody."

"For everybody? What?" demanded Jimsy, his interest at last awakened.

"Why, s'prises, of course," said Billy "Guess you'd be s'prised if your father handed you a flat box and you opened it and found the Scout cooking-kit you'd been saving for, yourself."

"Guess I would!" agreed Jimsy.

"Well, I was," said Billy. "We've cooked supper with it three times already down by the river-bed. Best bacon! Um-m!"

"He doesn't bring you a s'prise every single week-end?" Jimsy's eyes were as incredulous as his voice.

"Not just for me—for everybody," said Billy. "Week he brought my cooking-kit he brought mother a box of peppermints, 'stead of a book. Most usually he brings mother a book, but she likes peppermints as well as I do—she says so. And that time he brought Alice a little box of Japanaese flowers. When you open the box they don't look like flowers at all, they look like little pieces of sticks green and red, but when you put them in water, they open into flowers and leaves—tiny bits of ones—on stems."

"But he gave you a cooking-kit. Did Alice cry?"

"Cry? Course not. Why? Oh, I know what you mean, but that doesn't matter anyway One week he brought Alice a doll, a pretty big one, new kind that floats, with a real bathing suit that you can take off and hang on the bushes to dry. We swim her—I mean Alice swims her—in the duck-pond. Course I go along, so if she floats out too far I can pole her in."

"What did he bring you that week?"

"Just a little puzzle, little metal pieces; you make a square of them. Get them at the five-and-ten," said Billy contentedly. Then, looking up, he answered the surprise plainly written on Jimsy's face by saying: "But there's always something that's fun. Doesn't have to cost much to be fun, my father says."

"Then you had all the money you'd saved up toward your Scout kit for something else? Anything you wanted?" questioned Jimsy.

" 'Course," said Billy, joyously. "I've spent forty cents of it already."

"What for?"

"Well," said Billy, magnificently, "I thought my father was pretty good to give me that Scout kit, and the next week Mr. Brown—you know, the farmer we're staying with—let me ride to Bristol with him, and I saw some neckties in a window, marked twenty-five cents—pretty ones, stripes—and I bought one for my fathher—yellow and green."

"You did!" Jimsy sat erect. "Did he like it?"

"Like it?" Billy's eyes shone. "He said it was different from any necktie he'd ever had and he liked it the best. He said he hated to wear it out in the city where we couldn't see it, and so he keeps it here, and he wears it every week-end, all the time he's here. And that day I got my mother a little bag of peppermints and Alice a five-cent bag of peanuts. Alice likes peanuts better'n a chipmunk."

"What'd you get yourself that day?"

Billy also sat erect and looked startled. "Why, I never thought about it till this minute, but I didn't get a thing. I was thinking all the time about the money I didn't have to spend for my Scout kit. It's fun to have money, isn't it?" he sighed.

"Guess it is!" agreed Jimsy. "I get twenty-five cents a week, do you?"

"So do I. Some boys get only ten cents. You can do a lot with twenty-five."

"Did your father always do it? Bring you things every single time he comes, I mean?" asked Jimsy, after a thoughtful paause.

"Course," said Billy. "Always. I don't mean we 'xpect them, 'zactly, but they're always there! He says he gets twice as much fun out of it as we do! Don't fathers make funny jokes?"

"Yes," said Jimsy, slowly.

"Here comes Mr. Brown," said Billy, suddenly, "I'm going to ride home with him. Oh, Jimsy!" he stopped to call back, "if you can, come down to the river-bed tomorrow for supper—'bout six! Think your mother'd let you? We'll be going down—my father wrote he can't wait to taste the bacon I fry!"

"Come if I can," answered Jimsy, a little listlessly.

The next afternoon Jimsy fled down the river-path, crashed through the underbrush, and dashed up to Billy, who with his family was kindling a small fire to leaward of a large boulder. "Billy, look!" he shouted breathlessly, diving into his pocket and flourishing a fine size jack-knife under Billy's nose.

"Scout knife!" shouted Billy. "How many blades? Yes, sir, every one—where"—

"My father came yesterday, you know," began Jimmy, casually, though he was rediat-

ing happiness from every pore, "and after dinner he opened his bag"—

"Other fathers have bags, then, too!" said Billy's mother, happily.

"Why, you didn't say yesterday," began Billy.

"Well," said Jimsy, snapping blades open and shue, "he just hadn't thought 'bout it, that's all, or he would have—always, like your father. And last week he came up on the same train with your father, too, and I 'xpect they got to talking"—

"Talking!" said Billy's father. "I guess maybe two bags got to talking under the seat. Come here, both of you, and tend this fire."

"Is thaht the necktie Billy gave you?" asked Jimsy with great interest.

"It is," said Billy's father, gravely, "and my proudest possession. I wouldn't havea spark light on it for worlds."

"My father says," said Jimsy with beamiing face, "that he's going to increase my allowance to thirty cents a week. He thought of it all himself. Course I didn't ask. I want to buy him a necktie, too. Think he'll like it as much as you like this one Billy gave you?"

"He will, I can speak for him," said Billy's father, decidedly.

And mother sang suddenly and unexpectedly, "Hurrah for all fathers' bags!"—Rose Brooks, in Zion's Herald.

"GOD AND I WILL NEVER GIVE YOU UP."

She was one of the worst women with whom the ladies of a certain church in lower New York had ever had to deal. She had sunk to the point where she begged money of the church only to spend it in the nearest saloon

Finally, in answer to one of her appeals for money, the spokesman for the Women's Society said, "No, Maggie, we can do no more for you. The women of this society have given you up."

A young man, Walter G—— by name, who was a worker at the settlement connected with the church, overheard the closing remark, and as Maggie turned away he said, "Yes, Maggie, the women of the society have given you up, but God and I will never give you up."

She passed out into the welter of slum life, and it seemed as if oblivion had swallowed her, for no one heard of her again for years.

Meanwhile the young man who had said that he would never give her up had died of a disease that he contracteed while nursing a human wreck. Some account of his dramatic career, together with a picture of him, appeared in one of the New York papers.

Two years more slipped by; then one Sunday evening the minister of the church was shaking hands with the congregation as they filed out after service, when he noticed a woman standing off at a distance and weeping convulsively. When all had gone he looked at her more intently. A faint shadow of recollection crossed his mind as he scrutinized her face more closely. Then as she approached him he saw that she was Maggie; yet not the old Maggie of a few years ago, but a new Maggie of redeemed womanhood.

Maggie opened the conversation. "Doctor B———," she said, "you remember that some years ago the women of this church told me that they had given me up? Walter G—— said to me that he and God would never give me up. I saw the account of his death in the paper, and I cut his picture out and had this medallion made from it. I worked two years scrubbing offices before and after hours to save money enough to have it made. It has kept me straight ever since. But I want you to take it now for fear that, if it should be found in my possession, it might bring reproach on his name. When you preach, you might sometimes tell the people that what saved Maggie D—— was Walter G——'s saying to her, 'Maggie, the women of this church have given you up, but God and I will never give you up.' "—Youth's Companion.

AMERICA'S DEADLIEST DANGER.

It is the menace of materialism, and it comprehends the misuse and abuse of all the temporal blessings that God has so richly showered upon us. The most searching testing time of a nation, as of an individual, is not adversity, but prosperity. It is the smooth ice upon which we slip. So long as people are fighting their early battles, and struggling against difficultiees and dangers, they progress, for the very effort to win against such odds develops fortitude and constancy, and strengthens mental and moral fiber. But when the time of affluence and wealth and ease has come, then come temptations to effeminacy and self-indulgence. Our country is at this point today. Our forefathers came here with high ambitions and resolute purpose. They faced the hardships of the wilderness and battled against the dangers of wild beasts and ferocious savages, and they were undaunted by these things. They put their axes upon their shoulders and marched out into the virgin forests and built their homes and their independence by their own sturdy hands. Thus they journeyed further and further West, until the Pacific was reached, and a continent was transformed from native wildness into the abode of culture and civilization.

This achievement was one of the miracles of history. We glory in it, but we are living now upon the strength of body, mind and heart which was developed in our forebears and passed on to their descendants by these efforts. And now we need to ask ourselves what the next generation will be. Will it remain loyal to the precepts and principles that made the past great, or will it surrender to the forces of materialism? We have come into a time of ease and comfort, when every luxury lures us to soft living, and when manifold temptations beset the pathway of life. Above all, we have made money so fast in America that we are threateneed by the dominnatioon of the great god, Mammon. Money is a good servant but a bad master, and this truth our people need to take to heart.—Christian Herald.

THE DISCIPLINE OF LOVE.

"A number of years ago a young thief was caught in the act of committing burglary in the home of Edward Everett Hale in Roxbury. Many believed that Dr. Hale, so well known for his love of mankind, would not appear against him. But, on the contrary, Dr. Hale took an active part in having the burglar committeed to the reformatory. He believed that the law ought to take its course, and he testified against the prisoner himself, so that the thief was sent to the reformatory for three years.

"But though Dr. Hale upheld the law, he did not any the less fail to care for the youthful criminal. Busy as he was, he took time every week, during the three years, to write personally to the thief, trying to wake up his self-respect and stimulate his courage. When the time was up he had secured a good position for the former law-breaker. The young burglar, who had come to regard him as his truest friend, went into the new position, proved himself worthy of it, and became a useful, honest, self-respecting man. A weak mercy might have let him slip back into crime. A loving justice saved him.

"It would have been far easier for Dr. Hale to have let him go at first. It would have saved the trouble of thinking about him and planning for him during the three years. It would also have seemed more kind to many unthinking people. There is a great deal of so-called 'kindness' in the world today along just such labor-saving lines. To love our fellowmen actively and wisely is a great comparison. But it is the sort of love that is the fulfilling of the law that pays—pays just because it costs."—Wellspring.

SERMON TO YOUNG PEOPLE.

The Human Tree.

Text: "Let it alone this year also." Luke 13:8.

A fig-tree was planted in a vineyard, a choice bit of ground. It was protected by its walls. No tree had a better chance to make good. But for three years it bore no fruit. It may be the ground was too rich. The owner was inclined to cut it down. The vinedresser pleaded for another year of grace. "Let it alone this year also." Every human being is like a tree, bearing either good or bad fruit. Every saved man is like this fig-tree, planted in the vineyard of the church of God. The Psalmist speaks of him as "a tree planted by the rivers of water, that bringeth forth his fruit in his season." "He shall flourish like the palm tree; he shall grow like a cedar in Lebanon." The prophet Isaiah speaks of believers in Christ as "trees of righteousness, the planting of the Lord."

The tree is planted to bear fruit. The Christian is planted in Christ to bear fruit for the betterment of mankind and for the glory of God. The Christian is expected to bear three kinds of fruit, the fruit of faith, the fruit of righteousness, and the fruit of love.

Let us note first

The Fruit of Faith.

The fruit of faith is transformation into the image and likeness of Christ. Faith in prayer appropriates and feeds upon the bread of life. The child of God thereby grows in grace and in the knowledge of our Lord Jesus Christ. Faith sees Christ through the mirror of the Holy Scriptures, and transmits His likeness to the soul. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Another fruit of faith is triumph in temptation. "This is the victory that overcometh the world, even our faith." Faith invests the soldier of the Cross with the helmet of salvation, the breastplate of righteousness, and the preparation of the gospel of peace. Faith grips the shield of defense. Faith wields the sword of the Spirit, which is the word of God. And faith puts to flight the armies of the aliens.

Still another fruit of faith is peace and joy. It is the peace that passeth understanding; and it is the joy unpeakable and full of glory. The blessedness pledged in the beatitudes is realized only through the exercise of faith. "Be glad in the Lord and rejoice, ye righteoous," for the fountain of living waters is also a fountain of everlasting joy. Happy is the man who puts his trust in the Lord.

The man whose heart the Lord has touched is expected to bear also

The Fruit of Righteousness.

Character is the all-important product of righteousness, the threefold product of thinking right, speaking right, and doing right. Character is the manifestation of a conscience void of offense toward God and toward men. It is the jewel of wisdom, more precious than rubies, more desirable than gold, and more enduring than the everlasting hills. It is the only accomplishment of man that he takes with him into the world to come. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteoous still; and he that is holy, let him be holy still."

Reputation is another fruit of righteousness. The esteem of fellow-mankind is a most valuable asset in the battle of life. To be well thought of by neighbors and acquaintances goes a long way in attaining success in any line of activity.

Another product of righteoousness is influence. This is a powerful factor in doing good. In fact, influence is the power behind a good deed that makes it acceptable and effective. And a good influence never dies. It lives on and dispenses blessing after the soul has gone to its reward.

In the third place the human tree must bear

The Fruit of Love.

This is Christian service. And loving service may operate along three lines. There are the hungry, the sick, and the orphan that appeal to all who have the love of Christ. There are ignorant and unenlightened people all over the world who are perishing without hope. They must have the light of the gospel of the Son of God. And there are the lost who know better than they do. They must be rescued from sin, failure, and everlasting punishment. This is the task of all who are animated by "the love of Christ that passeth knowledge."

Another year of golden opportunity is upon us. Shall it be the old year of neglect and failure lived over again? Or, shall it be a really new year of larger faith, more consistent conduct, and deeper consecration to duty? Have you been a barren tree through the years forever gone? To you the Master of destinies is saying, "Let him alone this year also. Give him another chance." And this may be the last chance, the closing year of life's opportunity. Let us make the most of this year,—a priceless jewel extended to us by the Hand of Love. Make it a year of prayer and soul-enrichment. Make it a year of character-building. And make it a year of winning souls from sin.

SUNDAY SCHOOL LESSON—JAN. 4.

Christ's Triumphal Entry.

Lesson Text: Luke 19:29-40.

Golden Text: Luke 19:38.

The Central Truth: The King of kings and Lord of lords stands in supreme and anxious need of loyal subjects to grace His final entry into "the city that hath foundations, whose builder and maker is God."

Scriptural Points.

1. Jesus' triumphal entry seems to be a mere formal fulfilment of prophecy. It was more than that. It was in itself a faint prophecy of His grand entrance at His second coming, when He shall be accompanied by ten thousand of His saints and all the holy angels. It was also a declaration of His right to a world-wide, universal Kingdom.

2. Though He had not where to lay His head, He now asserted His real ownership of this world and all its contents. He sent two of His disciples to fetch the colt as if it was His own. And if the under-owner, or any one else, should question their right to take away the colt, they were to reply that the Master, the Owner of all the worlds, had need of him.

3. The omniscience of Jesus is here displayed in saying that the colt would be found tied at a particular place.

4. "The Lord hath need of him." Creation and providence are not needless and futile displays of power and care. God has made all things for Himself, for His self-satisfaction, for His service, and for His glory. In this age of redemption the Master has a peculiar and insistent need of all things.

5. "And they brought him to Jesus." No gift is complete till it is actually turned over to Jesus. Formal and make-believe giving is all too common. Jesus was put in actual possession of the colt.

6. "They set Jesus thereon." This was preliminary to the unusual coronation. It was a plain declaration that Jesus was the King of the Jews.. It is significant that this was the official offense for which He was cricufied.

7. A frenzy of joy now seized the multitude that followed Jesus from Galilee and Perea. Some spread their outer garments along the way. Others broke off twigs or small branches and scattered them on the road. All shouted hosannas to the King of Israel. Extravagant ascriptions of praise, honor, and glory were bestowed upon "the King that cometh in the name of the Lord." Evidently there was more or less a lack of sincerity in all this celebration. For a few days after many of this frenzied crowd cried, "Crucify him, crucify him."

8. The Pharisees were displeased, as usual. They were insanely jealous of any honors that came to Jesus. They looked upon this entire scene as a grievous and dangerous affront to the Roman emperor.. If this king-making business should be persisted in too far, the Roman authorities might take steps to suppress it by a wholesale slaughter.

9. Jesus claimed that He was entittled to these ascriptions of praise, and that He would eventually get all that was due Him, even if the stones might be given tongues and power of speech to pay this holy debt.

Practical Points.

1. The right of Jesus to rule has been questioned by the unthinking and the unbelieving. They are saying, "We will not have this man to rule over us." They enthrone the god of this world in the place of Jesus. And they invite inevitable and eternal retribution by so doing.

2. Jesus actually does reign in every trustful and loyal heart and life. "The kingdom of God is within you." "Christ in you the hope of glory." And He dwells in our hearts by faith.

3. Jesus needs you as truly as you need Him. You need His full salvation. He needs your best service. You need His power to live a life above sin and the world. He needs your enlistment to rescue those for whom He died. You need the many mansions that He is building. He needs you to glorify Him forever.

4. "Praise is comely." Nothing is so appealing to the ears of the Lord of glory as genuine and unceasing praise.. Therefore, "Give unto the Lord the glory due unto his name."

5. The chief wealth of a king is not his wide territory, nor the mines, manufacturies, or bankstocks. But his loyal subjects are worth the most to him. The true servant of our King of kings are worth more to Him than all His universe besides.—Word of Life.

A Christian Endeavor Social.

The members of Mt. Pleasant Young People's Christian Endeavor society were delightfully entertained at the home of Mr. and Mrs. J. E. Stafford Saturday evening, December 27.

The guests arrived about seven o'clock, after which many interesting and amusing games were played. In the doll contest, which was directed by Miss Miriam Spoon, the winner was Coley Shoffner.

When games had been played for a considerable length of time, the party was invited to the dining room, where hot chocolate, cake, raisins, candies, and apples were served.

Those present were: Misses Grace and Edna Coley, Miriam Spoon, Pearle Staley, Jeanette Bowman, Lillian Shoffner, Josie Amick, Vallie, Minnie, and Nettie Bowman, Lalah, Ila and Ola Stafford, Hettie Lineberry, Edith Causey, Mrs. H. Floyd Amick, and Messrs. Condon and Raymond Coley, Clayton Greeson, Guy Alexander, Seymour, William and Talton Stafford, Colon Staley, Enos and Gordon Causey, H. Floyd Amick, Clemont Lineberry, Boone Ferguson, Coley Shoffner, and Andrews. A Reporter.

The haughty feet of power shall fail
Where meekness surely goes;
No cunning find the key of heaven,
No strength its gates unclose.

Alone to guilelessness and love
Those gates shall open fall;
The mind of pride is nothingness,
The childlike heart is all.

—Whittier.

THEIR HAPPIEST CHRISTMAS.

Mrs. Flaherty called Tommy and Johnny to her side, saying, "Children, it will soon be Christmas but with your poor dear father still overseas, I don't know what to be doin' for presents!"

Before Johnny had time even to rub his tousled red head and open his wide blue eyes Tommy answered, "Now don't yer be after worryin', Mother. Johnny an' I'd rather yar made more socks to send over to Father than to spend a cent on us! We can have a foine dinner an'—an' play games an' be glad we're not the Belgian children an'—"

Here Tommy was interrupted by Johnny, who squealed, "So long's I get a horn an' Johnny a drum we don't care a-tall! We can make as much noise as if we had all sorts of things! Nobody'll ever know the difference!"

Mrs. Flaherty rubbed her eyes with her faded blue calico apron, as she fumbled in her spacious skirt for one of her husband's handkerchiefs.

That very day a strange thing happened. Tommy and Johnny were out skating in front of their tenement. Johnny had one skate on his left while Tommy had the other on his right foot.

The boys had their arms twisted about one another's wasts and whenever one fell, down flopped the other.. But that was part of the fun and sometimes they really skated. At last they came to a small hill, tightened their grip upon one another, lifted their feet which had no skates and down they glided right into the arms of Aspinwall Davis.

Aspinwall asked, "Why do you skate with one pair of skates instead of two? It's splendid! I never thought of such a thing!"

Tommy answered, "It's fine! Don't you want to try it? We own this pair between us!"

In a minute Tommy was clasping Aspinwall on one side while Johnny supported his staggering form upoe the other. Tommy wore one skate, Aspinwall the other. Such shouts you never heard! Such sprawling and kicking of legs you never saw!

Just as the game reached the most exciting point a slender, fur-clad mother stepped daintily from an automobile, gently calling. "Why Aspinwall! What are you doing here? I told you to be gone only a minute."

Aspinwall and Tommy advanced on their skates, while Johnny cried, "Look at um! Look at um. We've learned Aspinwall to skate like a real un!"

Before he finished speaking the skates suddenly slipped and down went both boys, dragging Aspinwall's mother with them. Instead of brushing the dust from her clothes, she only laughed, a soft rippling laugh which made Tommy cry, "Do it again! It sounds foine!"

And do it again she did, as Aspinwall hobbled to her side, doing what he could to help his mother rise and at the same time whispering something in her ear.

Mrs. Davis gave him a sudden hug and asked, "Tommy, can you and Johnny come to see us tomorrow afternoon?"

Tommy became thoughtful, then questioned, "Could the muther come too?"

"Yes, indeed, your mother shall come. I will have the car here for you at three o'clock."

At two o'clock the following day, Tommy, scrubbed till his small nose and ears shone, sat upon a trunk; while Johnny in the same state of cleanliness sat upon the bed. Each boy wore a much starched, spotless shirt, while one of father Flaherty's neckties adorned each neck. Their coats could be left in the automobile, as the elbows were patched with a material which did not in the least match. Mrs. Flaherty was busily pinning a faded bunch of violets upon her red straw hat.

On the tick of three the dwellers of Blossom street beheld Mrs. Flaherty and her two sons stepping grandly into an automobile and before their dazed eyes the Flahertys entirely disappeared!

Mrs. Flahertty sank back upon the cushioned seat and closed her eyes. Not so with Tommy and Johnny who pointed and squealed at the passing objects.

Mrs. Davis and Aspinwall met their guests at the front door. As in a dream the Flahertys followed them up the softly carpeted stairs to a room which Espinwall called the "nursery."

Again Mrs. Flaherty sank into a cushioned seat. Tommy and Johnny straddled a huge rocking-horse. Wildly he galloped backward and forward, while Johnny slid cautiously into the seat of an automobile, grabbing the wheel. Round and round the nursery he swept.. Aspinwall jumped out of his way just in time and huddled into a corner watching his friends.

Mrs. Flaherty eyed her darlings. How they did enjoy these riches—just as if they were born to them! There stood poor Aspinwall gazing at their enjoyment. Poor little fellow, probably he didn't know how to gallop so fast or speed so recklessly.

When the happy afternoon drew to a close a maid walked into the nursery and placed a silver tray on the table. Now came the time when Mrs. Flaherty knew what to do. Deftly she cut the ice cream; on the side of each plate she arranged the cakes which she divided evenly. Mrs. Davis accepted her share, Aspinwall his and after came the Flaherty's turn. Tommy scraped his plate clean. Johnny scraped his plate clean. Johnny neatly wiped the sides of his with a lady-finger. Aspinwall stood watching the Flahertys with part of his ice cream untasted.

When last good-byes were said, the Flahertys drove quietly home. Even Tommy had so many things to think about that he could not speak.

Chrristmas morning Johnny blew his horn joyfully, while Tommy marched up and down, up and down, loudly beating his drum. The family who lived over them thought, "Those Flahertys certainly are having a grand Christmas!" The family who lived under them decided those nice automobile friends must be paying a Christmas call!

While the horn was tooting its gladdest, while the drum was beating its fastest, a knock sounded upon the Flaherty's door. And if I gave you three guesses I doubt if you could tell what Tommy and Johnny saw when the door was thrown open.. For there stoood the huge rocking-horse. There stood the toy automobile filled with packages! And there stood Mrs. Davis and Aspinwall!

"Come right in an' make yourselves to home," murmured Mrs. Flaherty. Again her husband's handkerchief seemed far away, again she sought the end of her calico apron.

Then Mrs. Davis did the strangest thing of all.. She walked up to Mrs. Flaherty and put her fur-clad arms straight around the solid form as she whispered, "Somehow we couldn't stay at home this year, Aspinwall and I—with his father still over there. Aspinwall said he knew Tommy and Johnny liked these toys best. We've a little food here in the automobile. Will you please let us stay for dinner?"

Mrs. Flahertty gave one frightened look about her room, remembering the cushions, remembering the nursery, remembering the carpeted stairway. But all at once she remembered something else, she remembered this was home and that over there Aspinwall's father had stood fighting side by side with Mr. Flaherty! Together they'd fought, together they'd won!

"Take off your things an' lay them on the bed. Slip on this apron, Mrs. Davis, now do. You set the table while I cook the dinner! Here, Aspinwall, you can beat the drum and blow the horn at the same time, while Tommy rides the horse and Johnny runs the automobile!"

The "little dinner" wasn't little at all; in fact it was the most wonderful Christmas dinner the Flahertys had ever tasted and when night came every one decided there never had been quite such a Christmas. Tommy thought the horse and automobile should be returned, but Aspinwall said he much preferred the drum and horn. He had sent the money which his presents would have cost to the French orphans, so these, after all, were his Christmas gifts.—Ethel Bowen White, in Congregationalist.

MOLLY'S CHRISTMAS GUEST.

Molly Wing jumped up quickly when she heard her friend, Belle Manners, honking out in front, and, running into the living-room of her little second-floor apartment, threw open the window.

"I'd no idea it was so late," she callod. "Can you wait just a minute?"

"Don't hurry; we have plenty of time," returned Belle, good-naturedly.

So Molly ran back into her bedroom and sat down at her desk to write a brief, hurried note to Cousin Anne Harmon. It should have gone before, for it was an invitation to Christmas dinner, and today was the 23d. Of course, Molly could have telephoned up to Brockton, where Anne lived; but when one's income is being stretched to the utmost in the effort to live in New York and be an artist, even twenty-cent tolls are not indulged in unnecessarily. Anne expected to come anyway, so it wouldn't make any particular difference if she didn't get the invitation till the day before. She wasn't one of those supersensitive people who are always on the look-out for slights, Molly reflected thankfully as she slipped the note into its envelope. Then she picked up the handsome, hand-illumined card that she had painstakingly colored for Cousin Anne Milton, and put that into its envelope, sealed them both, and hastened down to the waiting Belle and the car that was to take her

to the afternoon musicale. What did it matter if she couldn't have a car of her own, when people were so lovely to her, Molly asked herself as they sped along.

Miss Manners even drove around by the post-office for her to mail her cards when she heard the situation.

"Anne will laugh at my urgent invitation," Molly laughed, as she hopped back into the machine. "I just said: 'Expecting you for dinner Christmas. Love. Molly.' But it's a regular thing, you know. Her brother and his family always go to his wife's folks for the day, and she comes down to me. Then, I go to Brockton for Easter. We've done it ever since I've been in the city."

There was hardly time to get an answer from Anne, so Molly didn't worry when none came. She hummed gayly as she stepped briskly about her household duties Christmas morning, and it was not until about noon that the first little shadow of misgiving flitted through her mind. Anne always came early, so as to help. Had the invitation been delayed? But surely Anne knew, anyway. At half-past twelve the shadow had grown enormously, and at one o'clock Molly had just put in a long-distance call over the phone when there was a sharp peal at the bell, and she let the receiver fall back with a clang and sprang to the door..

The next instant her eyes nearly popped out of her head. For there, coming slowly, but confidently, up the stair, was—not Cousin Anne Harmon, but Cousin Anne Milton.

"Why," began Molly, helplessly. Then in a flash she knew what she had done. She had mixed the envelopes. But there was no time to wonder what Anne Harmon was thinking of her Christmas card, and forcing a welcoming smile, Molly ran down the stairs to greet her unexpected visitor.

"I'm sorry there's no elevator, but it's only one flight up," she said encouragingly "Let me take your coat."

As the rich fur wrap slipped off. Molly gave an inward gasp. It seemed to her she had never seen a lovelier dress than the one Miss Milton was wearing. And as for the rare lace with which it was trimmed. Molly eyed it hungrily. No one loved beautiful, exquisite clothes better than she. Her eyes turned from Cousin Anne's rich attire to her own blue-and white gingham, and suddenly, because she possessed a sense of humor as well as an artistic temperament, her lips twitched visibly.

"Thank you," said her cousin. "You said you were expecting me, so I didn't trouble to phone. Your invitation was certainly brief and to the point," she went on. as Molly led her into the apartment; "but I liked it all the better for that. I don't believe in wasting words myself. But how did you come to ask me?"

How did she come to ask her? Molly breathed a fervent prayer that she might never find out. But her spirits were rapidly falling. What in the world was she to do with this unwelcome visitor? This was an entirely different matter from having Cousin Anne Harmon come to dinner. Why, by this time the latter would have bustled out into the kitchen and been demanding her share in the dinner's preparation. A sudden vision of the elegant Miss Milton seated at her kitchen table paring potatoes caused Molly to turn quickly.

"I'll have to be seeing to the dinner," she murmured, and fled precipitately into the regions to the rear.

It really was getting late by this time, and Molly's fingers were fairly flying when she was startled by a voice from the doorway.

"So this is where you are!"

"Yes, thank you; you can fix the salad, if you like," returned Molly. And it was fully a minute before she realized that she had not been offered any help, that it was undoubtedly the clock just opposite her eyes pointing to half-past oone that was responsible. But by that time Cousin Anne's dainty silk and laces were in total eclipse under a large gingham apron and the lady herself was seateed before the table, a varied assortment of fruit and nuts and other salad ingredients before her.

"Well, anyway, it's done," reflected Molly, grimly, "and I guess it won't hurt her."

But she couldn't help wondering what Cousin Anne was thinking. Probably she had never sat down in a kitchen before in her life, much less worn a kitchen apron.. Once, during her first winter in the city, two years before, Molly had been invited to Cousin Anne Milton's for dinner; but she had never gone again, except for a perfunctory bread-and-butter call. The dinner had been such a stiff, formal affair, so obviously tendered as a clear duty, that Molly had breathed an almost audible sigh of relief when her call had found Miss Milton indisposed and unable to see her. As for ever asking her to visit her, Molly would as soon have thought of nodding the moon an invitation to call.

But whether or not she had ever spent that much time in a kitchen before, Miss Anne made a surprising success of the salad, and by the time Molly had the potatoes on and boiling merrily there were two dainty dishes lined with lettuce and heaped with finely cut fruit.

"And now," said Cousin Anne Milton, timidly, "is there anything else I can do?"

Molly did need help, and if she was surprised her visitor never gressed it.

"There is the butter to cut, and then perhaps you will open the preserves and pickles. Doesn't it smell good?" She opened the oven-door invitingly, and Miss Milton peered over her shoulder and sniffed appreciatively. "It's only chicken, not turkey," Molly explained; "but it's a good tender one, and I've all the other Christmas fixings."

But had she? She suddenly remembered that Cousin Anne Harmon always brought the plum pudding.

"That is," she amended hastily, "I've only cheese and crackers and coffee for dessert. I hope that will suit you."

"Exactly. I never eat rich desserts. Really, Molly, I—I can't tell you how nice it is of you to take all this trouble just for me,"

"And for myself," laughed Molly. "I'm hungry as a bear. But it won't be long now till things are ready."

She was really beginning to feel very happy, though her amazement at having Cousin Anne Milton dining with her deepened rather than abated with the passing minutes. Perhaps the dinner was not as jolly as it would have been had Anne Harmon been sitting in Anne Milton's place, but it passed off pleasantly enough, and at its close the guest, at her own suggestion, dried the dishes while the hostess washed. When they were through, Miss Anne sank into her chair with an unmistakable sigh of relief, and Molly had an inspiration.

"You're to take off your dress and lie down for awhile," she commanded. 'Here's my kimono: now make yourself comfortable. I've some phoning to do, and then I want to change my gown in honor of the day."

And the minute Cousin Anne was ensconced on the couch, Molly flew into her own room, closed the door carefully behind her, and pulled the telephone toward her. Now to find out what Cousin Anne Harmon was thinking.

Two minutes later she was talking eagerly and much more loudly than she realized into the transmitter..

"No, Jim didn't phone me. I expect he forgot. Isn't that just like him? I'm awfully sorry about your sprained ankle, and, of course, I'll come out, but—oh, Anne, don't you see? When the card went to you, your invitation went to Cousin Anne Milton. And she came, Anne! She came! What do you know about that? Was I? Well, you ought to have seen me. I all but sank through the floor."

She probably said a good deal more—she couldn't remember afterward just what she had said—but, at any rate, when she finally dropped the receiver and turned to see Cousin Anne Milton standing beside her, she gave a startled gasp and heartily wished she might indeed sink through the floor.

"I couldn't help but hear, Molly," said Miss Milton, more gently than Molly had imagined she could speak, "and I—I understand. I ought to have known when the note came, that it was a mistake."

And then, to Molly's consternation, she burst into tears. But in a minute she wiped her eyes.

"Come over here, Molly," she said; "I want to talk to you."

There were a good many words used in the next hour, but that is not to say they were wasted. For during that sixty minutes several discoveries were made. Molly, on her side, learned that, in spite of her money and clothes and beautiful house, Cousin Anne Milton was a very lonely young woman; that Molly's missent invitation had warmed her heart as nothing had done in years. And as for Miss Milton, she found out that devotion to one kind of art doesn't at all mean that one can not enjoy any other kind; that a girl may stay home from the opera in order to save money for her expenses at the art school and yet often just fairly ache to hear some beautiful music.

"One is never too old to learn, it seems," Miss Anne remarked finally. "I was very stupid. Just because you were studying at the institute, I took it for granted you didn't care about going anywhere but to studios and galleries. I've always tried to avoid attending concerts and the opera with numbskulls who don't know an 'Ave Maria' from 'Old Hundred,' and I'm glad to find some one I

can count on not to disappoint me. I shall send for you often to go with me. I hope you will be able to go."

Molly nodded. Her cheeks were pink, her eyes sparkling. "I will," she promised.—Selected.

FROM PASTORS AND PEOPLE.

Rockingham Charge.—Old Santa Claus came round to the parsonage Christmas eve in spite of the downpour of rain. He came with the following: 15 pies and custards, cakes of various kinds, two chickens, several dozen of oranges and apples, nuts, candies, jelly, preserves, one ham, one sack flour, one shirt for our boy, one necktie, one dress for Mrs. Garner, and one more bed quilt. The following is a list of those who took part in this act of kindness to pastor and family: Mrs. Will McCaskill, Mrs. Francis Justice, Mrs. S. E. Covington, Mrs. R. E. Millls, Miss Myrtle Baldwin, Mrs. D. E. McKenzie, Mrs. John McCaskill, Mrs. Winston Morse, Mrs. Lizzie Horne, Mrs. John Phillips, Mrs. Henry Jenkins, Miss Pauline Phillips, Mrs. J. D. Jenkins, Mrs. J. H. Collins, Mrs. Jim McKinnis, Mr. Abner Jenkins, Mr. Harold Snead. We do not know how to express our feelings of appreciation to these who made us so happy because of their thoughtfulness of us during the Christmas holidays. Some of the above names are not on the Methodist Protestant church register. For some of them are Baptists, some are Presbyterians and some Methodist Episcopalians.

Our Christmas exercise which was given Christmas night was rendered real well. The children did unusually well considering the short time and few times they got to practice.

We wish the editor and all the Herald's readers a happy new year.

D. I. Garner, Pastor.

Henderson.—We were all glad to have Mr. Pritchard, who has been on the sick list for the past ten days, back with us yesterday. In the pastor's absence, Rev. E. R. Nelson, of the Baptist church, conducted prayer meeting on Wednesday night, 17th.

On last Friday night the Philatheas gave "A Christmas Eve" pageant to a packed house, repeating it Sunday night to another full house. A free-will offering was taken both nights. Mrs. C. L. Finch, who was director of the pageant, deserves the highest praise for the way everything was carried out.

The Young Ladies' League held a very successful bazaar on December 11.

Mr. Pritchard announced Sunday that in just a few more weeks we would be able to use our new Sunday school rooms, as the work was nearly completed.

Next Sunday we will have reception of new members, and our quarterly communion service.

Rev. J. E. Pritchard expects to leave here next Sunday night, after services, for Chicago, to attend a joint meeting of the Board of Education and the college presidents of the denomination. Reporter.

Henderson, December 29, 1924.

Bethel, Mocksville Charge.—As I have seen no report from Bethel since conference I thought I would write a few lines. We held a splendid Christmas service December 24. The children did their part well. Collection, $7.50.

Our Sunday school and prayer meeting are moving on nicely and are growing. We have recently put in new lamps and carpeted the pulpit and put rubber matting in the aisles, which adds much to the appearance of the church. Brother Sisk held communion service and opened the doors of the church on last Sunday. It was a sweet service. There were four united with the church: Mr. Nail and wife, Mrs. Sain and her daughter. This makes nine new members Brother Sisk has taken in at Bethel since conference.

We are so glad that conference sent Brother Sisk back to us for our pastor another year, and now let us all pray and work together that we may do and accomplish a great year's work for the Lord.

We were glad to have Miss Mary Hopkins of Topeka, Kan., spend the holidays in and around Bethel, her old home church. Mary is a loyal Methodist Protestant. Glad to have her worship with us Sunday.

We wish the Herald and all of its readers a happy new year. Mrs. J. W. Cartner.

State Street Church, Lexington.—We have had a fine time at our church during the Christmas time. On the night of the 23d the Christmas entertainment was held. There were carols and recitations by the children, after which treats and gifts were distributed. The children were hilarious to the highest pitch but none forgot their pieces for all that.

Last Sunday the attendance at Sunday school and preaching was good, considering the fact that some of our folks were visiting out of town.

Mr. Bethea's children were all home and worshiped with us. Also Miss Crews of Charlotte was a very welcome visitor. She and our pastor favored the congregation with a beautiful duet at the morning service.

We are all hoping to make the new year a profitable one, hoping and expecting many to be added to our number during the year. One new member has been received since the last writing. Reporter.

Haw River, Glen Raven Charge.—I feel like we all enjoyed Christmas, as we have so much to be grateful for. Our Sunday school is doing nicely for the cold Sundays we have. Our school gave a nice little treat of fruit, nuts and candy; all appreciated it. Also a beautiful pageant was given by the children, "Day-springs From on High." Each child did his part so nicely. The entertainment was on Christmas night and we also had a Christmas tree that was very well filled with presents for the children of the school. Miss Espa Bullard and Mrs. Nellie Bullard had charge of training the children for the pageant. We want to thank them for this. The school presented the superintendent a nice and useful present.

Some of our faithful members are on the sick list. Mrs. J. R. Stuart has been sick for several weeks. We pray that she will soon be well again.

Wishing the Herald and its readers a happy new year, Reporter.

Saxaxpahaw Charge.—Our first quarterly conference was held at Salem church December 20. Several of the official members showed their interest in the church by being present. It was decided to put forth an earnest effort to raise the budgets in full. The every-member canvass is being made at three of the churches on this work; the other church will apportion her part of the budget among the several members. Conference had the pleasure of listening to a splendid address by Prof. P. E. Lindley, who is a member of the faculty of High Point College. He spoke to us concerning the budgets and the work the college is doing.

A Junior Home Missionary Society has just been organized at Concord church with Miss Rosa Johnson as president. Miss Johnson is an earnest church worker, and will make a splendid president. The Myra Crawford Mission Band of Orange Chapel gave a very interesting program of songs and recitations last third Sunday. Mrs. Ira Lewis, the president, had trained the children well. The offering, of course, will go to mission work.

Three Christmas entertainments were given on this work. Salem and Orange Chapel gave splendid programs of songs and recitations. A pleasing service in the form of a cantata was given at Saxapahaw on the evening of the 24th.

All the sick people on this work are improving. Mrs. T. H. Moore, who spent some time in Rainey hospital at Burlington, has returned home. Miss Josie Woody is now in Rainey hospital recovering rapidly from an operation for appencicitis.

The writer is beginning his third year with the good people on this charge. Universal kindness has been shown him wherever he goes. Since conference the following have helped the pastor in a substantial way: Mr and Mrs. J. W. Overman, Mr. and Mrs. H. G Paris, Mr. and Mrs. C. C. Crawford, Mr. and Mrs. Geo. Maynard (of M. E. Church), Mr D. M. Lewis, a friend $5, and another friend $2.50. During the holidays the pastor was the recipient of many valuable and useful presents from members of the different churches They all have our sincere thanks.

H. L. Isley.

P. S.—A Surprise. Life is made up of surprises. Some of them are agreeable and pleasant, while others bring sadness and disappointment. The pastor of this charge was agreeably surprised at the first quarterly conference when Brother J. C. Guthrie, of Concord church, rose to his feet and in a few chosen words moved that the pastor's salary be increased $200 for this year, making $1200 in all. Brother H. G. Paris promptly seconded the motion. Brother R. S. Woody put the question before the house, every member voting in the affirmative. The pastor's vocabulary was too limited to express in words his appreciation for this, but he is filled with renewed desire to serve the people better than ever, and he pledges them the best service he is able to give. H. L. I.

Whitakers, Whitakers Chorge. — It has been some time since a report has gone in from this church, and quite a good many things have been done. It is rather late to say we are glad to have our pastor returned, how

ever, I guess we have proven to him we are glad to have him. On Tuesday before Thanksgiving our Ladies' Aid held a bazaar, from which we realized about $175. We felt very thankful for this. Our pastor preached for us on Thanksgiving morning, gave us a very pretty sermon, and our offering for the Home was $43. This too made us thankful. On Christmas night we held a service ("White Gifts for the King") and while the crowd was small, there was a nice lot of gifts, and $23 in money for our Pine Ridge school. We feel that this money will help put those mountain people in touch with the world since Dr. Woodford stated that money sent would be used to buy a radio. We all feel very much concerned just now over the condition of Uncle Mack Cutchin who is we feel in a very serious condition. He is well known to a number of the readers of the Herald, having many times in former years represented us nn annual conferences. He has lived to a ripe old age, being over 83 years old. He has not been able to attend church for several Sundays now, and we certainly miss seeing him come in.

Our Sunday school is not doing so well now. I am sure it is on account of the bad, cold weather we are having. There are right many colds around, but not much other sickness. When we stop to count our blessings there are so many things for which to give thanks, but most of all we should be thankful for Him whose birthday we have just been privileged to celebrate; and may we all carry the spirit of Christmas with us through all the coming year. Wishing a happy and prosperous new year to the editor and readers of the Herald,

Mamie Johnston, Rep.

Matthews Chapel.

The Woman's Home Missionary Society met on Sunday evening, December 28, at the home of Mrs. J. R. Shell, with 14 members present and six visitors. Collection, $1.30. Bible reading by Mrs. J. R. Shell, prayer by Mr. J. B. Edwards. Reading by Misses Gertrude Bowen, Daisy Moore and Addie Archer.

After the meeting confectionary was served by the hostess. Our next meeting will be held in the home of Mr. J. B. Edwards on Saturday evening, January 24, at 7:30 o'clock.

Wishing the Herald and its readers a happy new year,

Dora Edwards,
Corresponding Secretary.

Matthews Chapel Sunday School Report for December.—First Sunday—Attendance: officers and teachers 9; departments—adults 15, senior 9, intermediate 11, junior 14, primary 7, beginners 11; visitors 9; total attendance, 85. Collection, $1.48.

Second Sunday—Attendance: officers and teachers, 8; departments—adults 7, senior 8, intermediate 13, junior 16, primary 6, beginners 8; visitors, 2; total attendance, 68. Collection, $1.21.

Third Sunday—Attendance: officers and teachers, 8; departments—adults 4, senior 4, intermediate 7, junior 11, primary 6, beginners 4; visitors, 4; total attendance, 48. Collection, $4.41.

Fourth Sunday—Attendance: officers and teachers, 6; departments—adults 3, senior 6, intermediate 6, junior 9, primary 3, beginners 3; visitors, 3; total attendance, 39. Collection, 83c.

Secretary.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, JANUARY 11.

How to Read the Bible Helpfully.

Daily Readings.

Monday, January 5—Ps. 1:1-6.
Tuesday, January 6—Rev. 1:1-3.
Wednesday, January 7—Jude 1-4.
Thursday, January 8—1 Peter 2:1-5.
Friday, January 9—Col. 3:16, 17.
Saturday, January 10—Cor. 10:1-12.
Sunday, January 17—Ps. 19:7-14; Matt. 7: 24-29.

The Bible.

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here heaven is opened, and the gates of hell closed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, health to the soul, and a river of pleasure. It is given you here in this life, will be opened at the judgment, and is established forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.—Selected.

The Bible is pre-eminently the study book of the Christian Endeavorers. We should know the Bible above all books. We may be ignorant of other books but none of us can afford to be ignorant of the Bible.

President Harding said: "I have always believed in the inspiration of the Holy Scriptures, whereby they have become the expression to men of the word and the will of God."

Theodore Roosevelt: "To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No man can afford to be ignorant of the Bible."

Woodrow Wilson: "The only book that can have any possible significance as a text book in the Sunday school is the Bible, itself, and as we must train our children in the rest of the thought of the world, we must, if we are to make progress as a nation, ground each generation as it comes along in the established and tested moral judgments of the world. No great nation can survive its own temptations and its own follies that does not indoctrinate its children in the Word of God."

Dr. W. L. Phelps of Yale: "I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. Every one who has a knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can form a proper substitute."

William McKinley: "The more profoundly we study this wonderful book and the more closely we observe its divine precepts the better citizens we will become and the higher will be our destiny as a nation."

Daniel Webster: "If we abide by the principles taught in the Bible our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

Robert E. Speer: "If we want to do any Christian work with others and for others we must know the Bible. A knowledge of the Bible and a love in our hearts constitutes the best equipment for Christian work."

God's Gift to Man.

This Book is the word of God. In it He makes known to men His character and will. It is all given by inspiration of the Holy Ghost, and is profitable, teaching men what to believe, showing them in what they are wrong, instructing them in what is right; and leading them, through the grace of God, to do it. Although written by men, God directed them what to write and how to write it, that as a rule of human faith and conduct it might be perfect. Having been all written, not in words taught by the wisdom of men, but the wisdom of God, it is perfect, "converting the soul; sure, making wise the simple; and right, rejoicing the heart." Of course a knowledge of this book is more to be desired than gold; because in understanding, believing, and obeying it, there is great present and great future reward.

Hence, every person who can should own a copy of it, and should read it every day; asking God to teach him, by His Spirit, rightly to understand, cordially to believe, and faithfully to obey it. It will then be spirit and life to his soul, and make him wise to salvation. It will be a lamp to his feet, and a light to his path, guiding him in the way of righteousness, that way of pleasantness, and path of peace. He will be wiser, in the things of God, even than his teachers, if they do not understand, believe, and obey the Bible. Through it he will get understanding and will hate every false way; by it he will be furnished thoroughly for every good work.

Study It by Chapter.

A chapter study of the Bible is a most helpful way to study it. Read the chapter through first very carefully to get the main thought and events of the chapter, then select a name for it. This name should embody the outstanding features of the chapter. Second, select the events of the chapter, numbering them. Do not take too many of these—three or four for the whole chapter.. Then under these heads or with them clearly in mind read the chapter again or read the events separately so as to be able to tell each one in your own language.

As a sample we will take Genesis 1. Name for the chapter, "Chapter of Beginnings."

Outline:—God the Creator, First Day's Work, Second Day's Work, Third Day's Work, Fourth Day's Work, Fifth Day's Work, Sixth Day's Work, The First Covenant.

Under these eight heads we can recall the first chapter of Genesis and tell just what is in it if we get it so that we can tell all that is

(Continued on page 16.)

Hebron, Orange Charge.—We have heard our new pastor, Rev. B. M. Williams, preach one time, and he was present the second appointment, but Rev. A. G. Dixon being present preached in his place.

We are well pleased with Brother Williams. He comes to us as a stranger, but he doesn't seem that way to us now, as he is beginning to seem like one of our number. We enjoyed listening to his sermon, as it was so plain and helpful.

We also enjoyed Brother Dixon's sermon; his messages are always uplifting and helpful. We enjoyed the talk Mrs. Dixon made, as she always has something intereting to tell us.

We miss our old pastor, Mr. Stubbins, very much, also his good wife, but hope he will do great good where he was sent, and that we will have the best year here we have ever had.

Our Sunday school is getting on fine; going to have a Christmas tree which I hope will be a success. We are hoping to do some work on our church soon, as it is not finished inside; we hope to see it completed soon. We hope to have more good things to report next time. Best holiday wishes to all the readers of the Herald.

Mrs. F. W. Nelson, Reporter.

Palestine, Flat Rock.—As this reporter has not reported since Conference, guess it is time to begin again, to keep our new pastor from thinking I have "quit" or "backslided." Nevertheless, I have not quit and hope I may never backslide.

Our hearts were greatly grieved in the removal of Brother Hutton from our charge to another place of labor. We pray God's richest blessings upon him, his good wife and children, and assure them they will ever have a warm welcome in our church and homes at Palestine.

Our new pastor, Rev. J. B. Trogdon, filled his first appointment at Palestine the fifth Sunday in November, bringing with him Mrs. Trogdon and the children. The reporter did not get to attend this service, but everyone speaks very highly of the new pastor. The third Sunday in this month Brother Trogdon filled his second appointment to a very good sized crowd, considering the extremely cold day. The work has started off very nicely under our new pastor. A collection was taken Sunday for old ministers which amounted to about $14.00. Some has been paid on pastor's salary.

Brother Trogdon's sermon Sunday was inspiring and impressively spoken. He pictured to us the little baby Jesus,—how the mother and father could find no room in the inn for their dear baby, and had to go to the stable where the cattle were fed, and there the baby Jesus was laid in the manger; how the angels told the shepherds the good news that the little baby in the manger was the Son of God, and that our only hope of eternal life rested in this little babe Jesus that there was no room in this sinful world for. No wonder that the Savior said later, "The Son of Man hath not where to lay his head." We pray that this message may sink deep into the hearts of those that heard it, and that we may all try to make more room for this little babe, our blessed Lord.

A number of our faithful members were too feeble to attend church Sunday. We pray our Lord to strengthen them in their feeble bodies.

The singing school held a Christmas tree at Ellisboro Baptist Church Christmas eve night. The school contains a number of our members.

Our Sunday school has closed until spring, owing to the long distance our people have to go.

We will close, wishing every reader of the Herald and the dear Editor also a happy Christmas season.

Grace R. Tucker, Reporter.

Orange Charge.—The Christmas season is rapidly passing. We have been remembered by a number of useful articles during these days, for all of which we express our sincere thanks.

We were especially pleased to receive a box of nice mountain apples from Brother W. G. Edwards of Weaverville, N. C.

On December 19, A. S. Daniels and Lila E. Thompson were married by the writer at the home of the bride's parents. We wish for them a happy voyage through life.

All appointments have been filled to date. Fair congregations yesterday at Hebron and Chestnut Ridge considering the rough weather.

Hebron paid her full amount for the superannuates, Chestnut Ridge is nearly out, Efland will pay out, also think Union Grove will pay out next Sunday. So we are hoping to send the full amount for this charge to Brother Taylor next week. We thank all who have responded to the appeals for this fund. It makes the pastor feel good to see his people interested in, and trying to carry out the program of our Conference. May we live up to what our great church expects of us.

Sincerely, B. M. Williams.

News of Shelby Methodist Protestant Church.

The Christmas program was rendered Wednesday night, December 24. Mr. S. C. Tate, the new superintendent, presided during the rendering of the program. The exercises consisted of songs and recitations by the children of the Sunday school and a pantomime, "Silent Night," by five young women. An old-fashioned Christmas tree was a feature of the exercises.

The Sunday school and church services were well attended last Sunday, considering the cold weather.

The prayer service Wednesday night will be conducted by a layman in the absence of the pastor.

At the 11 o'clock service next Sunday morning the Lord's Supper will be observed. A brief sermon by the pastor will precede the Holy Communion. The usual preaching service in the evening at seven o'clock.

Rev. C. B. Way, the pastor, is attending a conference of pastors and laymen of the Methodist Protestant Church in the central section of the state which is being held at High Point.—From the Cleveland Star, Shelby, N. C.

Delivers Sermon at Fallston Quarterly Conference.

Rev. C. B. Way, pastor of the Methodist Protestant church here, delivered the sermon at the quarterly conference of the Fallston charge of the denomination which was held at Knob Creek near Fallston last Saturday. The conference began at 11 o'clock with the preaching service. Dinner was served at the church and in the afternoon the business session of the conference was held.

Rev. J. M. Morgan, of Fallston, is the pastor, and presided over the progress of the conference. Rev. Mr. Morgan is beginning his second year as pastor of the group of churches forming the Fallston charge.—From the Cleveland Star, Shelby, N. C.

Calvary News.—Christmas has come and gone and the pastor of Calvary Methodist Protestant church, Greensboro, and family have been made happy by many remembrances by members of Calvary church and by friends of former pastorates. The pastor was completely surprised when at the mid-week service last Wednesday evening Mrs. James Sullivan presented him with a ten-dollar gold piece, a Christmas gift from the Sunday school. All who had any part in this have our sincere thanks. Mr. and Mrs. L. W. Jobe remembered us with a fine dressed hen with cranberries and celery as accompaniments. Mr. and Mrs. C. A. Parrish gave a fruit cake and two chickens, Mrs. James Sullivan gave Mrs. Gerringer an apron and a jar of jelly. Mr. John Glass, three cans of fruit, and the Misses McCulloch remembereed each member of the pastor's family with a gift. Mrs. J. Frank Coble, previous to Christmas time, had been sharing fresh meat with us. Miss Velna McCulloch discovered by some means that the pastor had a birthday the 13th and gave him a real nice pair of driving gloves. We appreciate all these gifts and thank the givers.

The work moves along real well considering the unfavorable conditions under which we work and worship. We appreciate the use of the school house, but it is not like being in a church. We hope to be worshiping in our new church in a few more weeks. The pastor hopes also to be more conveniently located in a short while, having made himself and family a Christmas present of a home on Bellevue street. After we get moved again and settled we hope to render more and better service to the church.

The ladies are still energetic and enthusiastic. The bazaar conducted by them previous to the holidays was entirely successful, as they usually are.

We have such a good reporter in the person of Brother A. C. Dixon that it will not be necessary for the pastor to report often in order that the friends of Calvary may know how the work is progressing.

To all our friends who read the Herald we wish to say, "A happy and prosperous new year to you!" L. W. Gerringer, Pastor.

—Brother J. A. Gunn, of Wentworth, is going with Mrs. Gunn to spend the winter in Florida. He hopes there to escape rheumatic troubles.

—We were pleased to have a call recently from Ira Gunn, once a linotype operator in our office. He is now in business with headquarters in Danville, Va.

IN HONOR OF THE DEAD.

Jobe.—Caroline Gill Jobe was born April 14, 1846, died July 8, 1924, aged 78 years, two months and 24 days.

Before her mariage, March 10, 1878, to Levi Jobe, she was a member of Hawfields Presbyterian Church, but later joined at Hebron M. P. Church, of which she remained a member until death.

Her husband has been dead for several years; since then she has remained in her home with her son and his family, but made visits to her daughters in their homes. It was during one of these visits that the end came.

She had been in bad health for some time, but gradually grew worse, until death freed her from her suffering. All that loving hands could do was done for her, to keep her with them, but God said, It is enough, come and rest.

Mrs. Jobe was a devoted wife and mother, doing what she could to make home pleasant and happy. She was a good neighbor and had many friends. She is greatly missed in her home and community and church; while she could not attend church very much, yet we younger members will miss her good influence and presence when there. Just knowing that one of our older members has passed away makes us all feel sad, as we are passing one by one.

Only one son, Julian Jobe; three daughters, Mrs. J. P. Thompson, Mrs. Albert Nicholson of Hebron community, Mrs. Will Squires of Mebane, and Mrs. Bettie Crutchfield, of Ridge community; several grandchildren and many other relatives survive her.

She was laid to rest in Hebron graveyard, Rev. R. C. Stubbins conducting the services. The floral designs were beautiful.

"Dearest mother, thou hast left us;
Here thy loss we deeply feel;
But 'tis God that hath bereft us,—
He can all our sorrows heal."

Mrs. F. W. Nelson, Reporter.

Jones.—James S. Jones was born May 6, 1856, died October 20, 1924, aged 68 years, five months and 14 days. He was a member of Hebron church for many years.

He leaves a wife, Mrs. Delia Jones, and two sisters, Mrs. Henry Smith and Mrs. Martha Stubbins, of Mebane, and a host of relatives and friends to mourn their loss.

Mr. Jones had been suffering for some time with heart trouble, and his death came suddenly as he was sitting in a chair, and he fell over, dying almost instantly. So many die like this, and yet some seem to think it isn't necessary to prepare for death. "We know not the day nor the hour."

Mr. Jones will be greatly missed in his home, church and community, as he always seemed pleasant and agreeable, and usually attended church, showing his interest in the church in many ways. We are sure his companion misses him greatly, as they had no children to brighten their home. Another of Hebron's older members gone. We feel that those older members being taken is a warning for the younger people to be ready.

May the bereaved wife and relatives look to God for help, and serve Him faithfully, and may they meet Mr. Jones on the other shore where there will be no more parting.

Mrs. F. W. Nelson, Reporter.

SACRILEGIOUS, BUT NOT INDECENT.

By unanimous decision the appellate division of the New York court last week reversed the conviction of Abraham S. Baylinson, secretary of the Society of Independent Artists, for hanging in the society's 1923 exhibition J. Francis Kaufman's painting, "Father, forgive them. They know not what they do." Mr. Baylinson was convicted before the court of special sessions and fined $100 for the exhibition of the picture on the ground that it is in violation of public decency. In reversing this decision and ordering that the amount of the fine be returned to Baylinson, the higher court held that while the picture may be said to be sacrilegious it is not indecent within the meaning of the law. The Kaufman painting presented a burlesque on the first miracle of Christ, that of turning water into wine at the marriage feast of Cana. Besides depicting the Biblical characters the artist also inserted likenesses of William Jennings Bryan, William H. Anderson and former Congressman Volstead. The picture portrays the Savior with the mother of Jesus in an attitude of adoration, but Bryan, Anderson and Volstead are portrayed as being hostile to the Savior's act.—The American Issue.

CHILDREN'S HOME

Regular Contributions.

Sunday Schools—	
Bethesda, Halifax	$ 2.00
Creswell	2.88
Pine Grove, Kernersville	2.30
Giles Chapel, Richland	5.00
New Hope, Why Not	4.60
Maple Springs, Forsyth	2.50
Fairfield, Cornelius	15.00
Liberty, Siler City	5.00
Liberty Baraca Class	26.00
First Church, Burlington	15.00
Flag Spring, Why Not	3.40
Union Ridge, Forsyth	15.92
Shiloh, North Davidson	3.72
First Church Baracas, High Point	60.00
Kester Furniture Co., High Point	20.00
M. M. Richards, Lawndale	1.00
J. E. Latham Co., Greensboro	25.00
Mrs. Ida Finch, Mt. Carmel, N. Davidson	3.00
M. P. Service Station, Five Points	12.50
Mrs. C. V. Hardin, Tabernacle	1.50
Mrs. Ida Finch, Mt. Carmel, N. Davidson	25.00
Maryland Branch, W. H. M. S., Baltimore	10.00
Mr. and Mrs. Jno. T. Routh, Bonlee	5.00
Mr. and Mrs. Chas. Routh, Bonlee	5.00
Mrs. W. C. Lassiter, Walnut Cove	5.00
Sunday Eggs—Mrs. F. M. Taylor, Enfield	2.00

Thank-Offerings.

A. J. Richardson, Alamance	5.00
Spring Valley Church, Vance	11.40
Calvary Sunday school, Greensboro	34.17

Additional.

Commerce Grocery Co., High Point, one barrel apples. Fairfield Sunday school, Cornelius, fruit, candy, and quilt. Sapling Ridge Mission Band, two quilts, Alamance charge. Efland Sunday school, Orange charge, ginghams, sheets, pillow cases, hose, gloves, handkerchiefs, towels, beads, and jewelry. Perseverance Class, Mt. Vernon, Ohio, toys. M. P. church, Yadkin College, hickory nuts, dried fruit, jellies, and a dress. Mrs. J. S. Williams, Asheville, box of toys. Mr. and Mrs. Jensen, recently of Iowa, now citizens of High Point, one stick of candy, weight, 35 pounds. Mrs. Wm. Stell, Cuba, Ill., Christmas presents for the children. G. Rodrich, 55 Hall St., Tiffin, Ohio, two boxes containing gifts for all the children. P. B. Core and H. L. Linens of Graham came, bringing canned fruits, sugar, grits, baking powder, oatmeal, preserves, two barrels flour, one box candy, and some handkerchiefs. This is known as a "White Christmas Gift." Mr. and Mrs. John Siceloff, High Point, oranges and nuts. Hope Finch, Mt. Carmel, North Davidson, apples. R. M. Cox, Hickory Ridge, Forsyth charge, one bag of flour. Home Missionary Society, Hickory Ridge, Forsyth, two blankets and one quilt. Lycoming, N. Y., M. P. S. S. Class, box for Christmas, sent by Ruth Cox. Baraca and other classes of Grace church, Greensboro, Baracas taking the lead, furnished us a tree, put it up, dressed and lighted it nicely, and furnished a gift, handed by Santa, to every one. Kiwanis Club, High Point, a nice treat for each child in the Home. Miss Millie Bowman, ten nice Bibles to ten of the children. Berean Bible class, Grace M. P. church, Columbus, O., stockings for all the children.

This morning we feel that we do not know how to begin or end in expressing ourselves for the abundant kindness that has been recently bestowed upon the Home; however, for every box, every package, for every dollar, for every check, and any and all other gifts, great or small, including every good wish, by mail or otherwise, we thank you, many, many times.

E. G. Lowdermilk, Superintendent

P. S.—Below we wish to make special mention of gifts by the aged. Mrs. C. V. Hardin of Tabernacle church, who is 92 years old, sent us $1.50 for the Home.

A quilt from Aunt Sallie Mayhew, Cornelius, N. C.

STATEMENT OF MAGAZINE FUND.

The following amounts have been received on the fund for magazines for Brothers Auman and Minnis:

Asheville C. E. Society	$ 5.00
Tabernacle C. E. Society	3.00
Siler City C. E. Society	2.50
Mt. Pleasant C. E. Society	3.15
Asheboro C. E. Society	3.00
Total	$16.65

The magazines sent last year cost $26.50. So you can readily see that we are short about ten dollars in order that our North Carolina missionaries may have the pleasure and profit of receiving these reminders of our interest and love each week and month of 1925. I am sure you want to continue sending the magazines. You have just neglected to send in that check from your Christian Endeavor Society or Sunday school. I shall be glad to receive your check right away so this matter will be delayed no longer. Thank you.

L. W. Gerringer.

NEAR EAST RELIEF.

Shoals church $6.26
Miss Velna McCulloch 5.00

HERALD SUBSCRIPTION RECEIPTS.

Rev. C. L. Spencer, $4.50. Rev. H. F. Fogleman, $4.50. Rev. H. L. Powell, $1.50. Rev. W. F. Kennett, $3. Rev. W. H. Neese, $3. Rev. R. A. Hunter, $1.50. Rev. H. L. Isley, $4.50. Rev. C. H. Hill, $6. Rev. L. S. Helms, $1.50. Rev. J. B. Trogdon, $3. Rev. J. B. O'Briant, $1.50. Rev. A. L. Hunter, $8.25. Rev. C. W. Bates, 75c. Rev. J. M. Morgan, $1.50. Rev. G. H. Hendry, $3. Rev. S. W. Taylor, $1.50. Rev. A. M. Hamilton, $1.50. Rev. J. E. Pritchard, $3. Rev. D. A. Highfill, $1.50. Rev. T. A. Williams, $1.50. Rev. J. D. Williams, $1.50. Rev. Lawrence Little, $4.50. Rev. W. M. Pike, $1.50. Rev. W. L. Carson, $1.50. Rev. E. A. Bingham, $3. Rev. D. A. Braswell, $1.50. Rev. R. C. Stubbins, $1.50. Rev. B. M. Williams, $1.50. Rev. W. T. Totten, $3.75. Rev. W. F. Ashburn, $1.50. Miss Ella Garner, Secretary, $1.50. Mrs. M. J. Hunter, $1.50. P. P. Richards, $1. Mrs. Sarah D. Harris, $3. H. A. Garrett, $2. G. A. Berrier, 75c. L. E. Mabry, $1.50. I. O. Hauser, $1.50.

(Continued from page 5.)

Did it pay, she began again— But suddenly a voice began to speak, a timid, childish voice:

"I was born in the darkness of evil spirits"—the pretty, flute-like tones faltered, then went on again bravely, "but I want now to walk in the path of God."

The doctor turned. Yes, it was Gathinji! Her head was bowed, and she spoke softly, but there was an ecstasy unmistakable in the hushed tone. Then she lifted her head. Her eyes held a hidden rapture and her face seemed transfigured with an inner radiance.

"In my heart was the fear of many things," she went on bravely, "but in the Jesus way there is no fear. When the wind screams, it is but the wind, not evil spirits. When the summer breeze blows, it is but the summer breeze. There are no evil spirits—they cannot curse our village. Truly, the Jesus thinking way is love, not fear. Is it permitted to women, to little girls, to believe the God of the foreign-born faith? My understanding is but young and fearful. My feet are but child feet, blind to the touch of the road, for it is new; but I would walk in the path of God."

In a sudden rapturous joy the doctor bowed her head. The sign! She wondered, in that warm flood of happiness, why she had ever doubted. The old love of her work, a love that made all the rest of life so precious, each daily task a glorification, surged over her like a great, engulfing wave. A greater glory than all the marts of time could give her crowned her work. For she had chosen the better part, and the joy of it could not be taken from her. —Edith Palmer Youngken, in Zion's Hreald.

Card of Thanks.

We wish to thank the good people of Littleon, Rosemary, Corinth and community that have so kindly remembered us this saddest Christmas of our lives. May God's richest blessings abide with each and every one of them. Mrs. B. D. Carter and Children.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

(Continued from page 13.)

written under each head. Your own outline made in this way will help you more greatly than any outline you could secure in any other way.

Study the Chapters by Verse.

When you have a good knowledge of the contents of a chapter then take the verses and outline the plain teachings of each verse. For example, 2 Peter 1:1. This verse says plainly that Simon Peter was first a servant of Jesus Christ, second an apostle of Jesus Christ, third he was a servant and an apostle of Jesus Christ, fourth, he was a servant and an apostle to the people, fifth, these people were of like faith with the apostle, sixth, this faith was through the righteousness of God, seventh, that Jesus Christ is co-ordinate with and works with God, eighth, that Jesus Christ is our Savior. Then besides the plain teachings of a verse there are many very evident inferences we may draw from the plain teachings. In this verse a few of these are: first, that Jesus needs servants and apostles; second, different ways of serving (Peter was leaving a written testimony for Jesus Christ for all time); third, if Jesus Christ is our savior we must need one; and others, but be sure the inference is there before you draw one.

Read a Whole Book at one Sitting.

Most of us do not take time enough to get interested in Bible study or Bible reading. We read a few verses and then think our duty done whether we have got help or not. Read a whole book through to find out the story, the purpose and the leading facts of the book. Then read it again to find out the teachings and the beauty of expression and the key verses to commit to memory. These readings should each be at one sitting or continuous or before you have read the last part you will have forgotten much of the first. Then by reading at a moderate rate the Bible can be read through in sixty days by reading an hour per day. If you read slowly it will take longer.

May the New Year bring to each one of us some plan by which we will do more real intelligent study of so important a book as the Bible.

SHE TOOK THE WRONG BOOK.

"They gave the sense." Last year Mr. —— came to our mission anniversary; and after he had preached in the afternoon, as I was going home for tea, old Mary Howarth joined our company. "Well, how have you enjoyed the preacher this afternoon?" "None so grand," Mary answered. "I took the wrong book with me." I looked at the book under her arm, and there, sure enough, was the large-print Bible she always took to church with her. I said, "No, you didn't, it's your regular Bible you have got with you." "Ah," she said, "I know that; but it was the dictionary I needed this afternoon." What a pity that to the old lady the "sense" was lost through the high-flown words of man's wisdom.—From the Christian Herald, Quoted in Sunday School Times.

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THE CHRISTIAN'S DEATH.

The fire never died out of Paul's heart. Yet in the prison, the old Great-Heart is nearing the end of his warfare. What ringing notes sound out in his final charge to Timothy. He seems to be standing in the presence of Him who shall judge the quick and the dead, as he bids him watch and make a full proof of his ministry. Notice how he describes his death. He is to be a sacrifice on the altar of Love. The next word used is a nautical one—departure, i. e., weighing the anchor, crossing the bar, going out on the bosom of the great ocean of Eternity. For the Christian, the last expxerience is not that of a dismasted vessel, just making the harbor, but of a bark, with all sails set, fretting at the anchor, and waiting to be set free. Surely this was Tennyson's thought when he gave us his well-known sonnet on Crossing the Bar. "Let there be no moaning of the bar when I put out to sea." One other metaphor was the receiving of the Crown of Amaranth by the successful athlete, who had finished the course in the stadium and kept the faith, as Ezra's bands of Levites kept the sacred vessels, which they bore across the desert. Are we amongst those described in Timothy 8, who have set their love on the appearing of Jesus Christ. It must have been good for Mark to hear that Acts 13:13 was forgotten, and that he was wanted by Paul. It was cold in that dark cell and he needed his cloak: and the parchments may have been the first draught of the Gospel story.—F. B. Meyer.

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

VOLUME XXXI. GREENSBORO, N. C., JANUARY 15, 1925. NUMBER 10.

METHODIST PROTESTANT HERALD.

J. F. McCulloch, Editor and Proprietor

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

TERMS.—$1.50 a year payable in advance. [illegible]

[illegible]

We cannot [illegible] supply back numbers.

We [illegible] money on subscriptions [illegible] two weeks after your [illegible]

WHY THE MOVEMENT FOR COLLEGE ENDOWMENT.

Last week we printed an announcement of a campaign for the endowment of High Point College. We suppose all our intelligent readers recognize the fact that our college as well as others must be endowed. Perhaps all do not see the propriety of beginning the campaign for endowment at this time. Hence a few words of explanation may be in order.

There are some things we can put off and do at our convenience, and there are other things that must be done now. This is one of the things that must be done now. Necessity constrains us.

In order to open the college last fall we had to have dormitories to house students and teachers. In order to build the dormitories we had to have money. We knew of but two honorable ways to get the money, for people to give it to us and for people to lend it to us. We would have been very glad indeed to have people give the money, but they did not do it in sufficient quantity. We had either to borrow or postpone indefinitely the opening of the college. Some one will ask why we did not pursue the latter course—wait for the money to be given. There are several reasons why this was not best. A sufficient reason is that it would not have been fair to some who had contributed their money to build the first building—Roberts Hall. They gave their money with the understanding that they were helping to build a college for the education of their own children. To postpone the opening of the college till their children were too old to go would have been manifestly unfair to these people. There was but one course left open, and that was to borrow the money and build. We had to borrow $150,000. It is not always easy to borrow money. To borrow $150,000 is never easy. Few individuals have so much money to lend. We knew of no individual that would accommodate us. We had to turn to a corporation, [illegible] to meet the conditions required by [illegible] corporation—the Jefferson Standard Insurance Company. They make it a condition that the borrower take out insurance to the amount of the loan. They said, we will let you have $150,000 if you will take out insurance in our company to the amount of $150,000. We had to accept the condition to get the money.

But we saw that if we could meet the condition by getting the insurance written for the benefit of the college, we would be doing a great thing for the college. At the end of ten years the college would receive the $150,000 of insurance money for an endowment fund. Two things were necessary, first, to find a number of people willing to have their lives insured for the benefit of the college, people that could pass the examination of the company, and secondly, to find people who would pay the annual premiums, which have to be paid for a period of ten years. These premiums aggregate $15,000 a year. Divided into 300 parts, each part would be $50 a year. The plan agreed upon is to seek for 300 individuals or groups of individuals who will agree to contribute this $50 a year. Some with good prospects will be able to do this for ten years; others may not be able to continue paying so long, but can take their places among the three hundred for this year and perhaps other years. It is understood that the obligation assumed in joining this three hundred club will be canceled by death or disability.

To find these three hundred is the object of the campaign that has been projected. It is going to be an honorable band. Wasn't it three hundred through whom in the days of Gideon the Lord saved Israel from their formidable enemies, the Midianites?

GROUP AND MASS MEETINGS IN THE INTEREST OF CHRISTIAN EDUCATION.

In our group meeting at the Colege today, January 13, in consultation with the brethren gathered at the College, it was thought wise to make some changes and hold the group meetings in the interest of Christian elucation on Sundays in the main.

The president of the College and I were appointed a committee to map out the plans for these meetings. Below is a list of the appointments up to January 29. Watch the Herald for further announcements.

Meetings will be held as per schedule below:

January 21—
Friendship, Haw River circuit, 10:30 A. M.
Grace, Greensboro:
Group meeting, 3:00 P. M.
Mass meeting, 7:30 P. M.

January 22—
Burlington:
Group meeting, 3:00 P. M.
Mass meeting, 7:30 P. M.

January 23—
Lexington:
Group meeting, 3:00 P. M.
Mass meeting, 7:30 P. M.

Januaary 24—
Winston-Salem:
Group meeting, 7:30 P. M.

Sunday, January 25—
Forsyth Charge:
Maple Springs church, 11:00 A. M.
Hickory Ridge church, 3:00 P. M.
Union Ridge church, 7:30 P. M.
West Forsyth charge:
Pleasant Hill and Baltimore churches as announceed by the pastor.
Kernersville charge:
Pine Grove church, 11:00 A. M.
Kernersville church, 7:30 P. M.
Pinnacle charge:
Pinnacle church, 11:00 A. M.
Mt. Zion church, 7:30 P. M.
Winston-Salem, 7:30 P. M.

January 28—
Henderson:
Group meeting, 3:00 P. M.
Mass meeting, 7:30 P. M.

January 29—
Enfield:
Group meeting, 3:00 P. M.
Mass meeting, 7:30 P. M.

A. G. Dixon.

RECEIPTS FOR COLLEGE.

Amount previously reported	$124,987.00
Miss Ila M. King	2.50
W. A. J. Sharpe	10.00
W. B. Hardin	15.00
Mrs. W. S. Jones	20.00
Miss Maude Jones	12.00
Walter S. Jones, Jr.	12.00
Miss Ruth Jones	12.00
Herbert W. Jones	12.00
George Grimsley Jones	12.00
Miss Mary Clapp	5.00
Miss Bronna Apple	10.00
Henry Hunter	50.00
William Hunter	15.00
F. R. Stout	10.00
O. N. McPherson	30.00
Miss Hallie McPherson	10.00
E. T. Coble	50.00
Mrs. E. T. Coble	3.00
Mrs. Titia Elliott	3.09
Mrs. C. L. Smith	10.00
J. M. Causey	3.00
R. L. Jones, Jr.	2.00
Mary Emily Jones	2.00
R. L. Jones	10.00
Mrs. R. L. Jones	10.00
Miss Kate Sharpe	20.00
F. R. Stout, Treasurer—Dining-room	2.00
	$125,339.59

J. Norman Wills, Treasurer.

—Rev. T. M. Johnson's congregation were very glad to see him in his pulpit last Sunday after an absence of two weeks due to sickness.

THE LIGHT OF THE WORLD.

I know very well that there is nothing new in what I am saying. Everybody knows it already. But what I shall say are truths that we need to be often reminded of. I know of nothing that we are more prone to forget than these common-place truths. It is what we know best and most firmly believe that we fail most to consider and lay to heart. The most familiar truths have always been the truths by men most disregarded.

But let us hear what the Bible says Christians are. Well, the Bible says, among other things, that they are "the light of the world." The blessed Jesus himself is the speaker, and he is addressing his disciples, and he says to them, "Ye are the light of the world." Observe, he does not say, "Ye may be if you are careful to live up to your privileges," or ye ought to be—it is your duty, or ye shall be by and by when you have made greater progress in religion, but he speaks of it as a present matter of fact. "Ye are the light of the world." So it seems that Christians shine. We talk of a shining Christian, meaning to distinguish such from Christians in general. But there is no Christian who is not a shining one. Every Christian emits light. Paul testifies of the Christians of Philippi, that they shone as lights in the world. They were what Christ said his disciples were. And must not all Christians in our towns and rural districts be the same?

It also appears that Christians are not merely receivers. They give out, they communicate. That is their character. They do not live merely or mainly for themselves. A candle is not lighted for its own convenience, but for the benefit of others, that it may give light unto all that are in the house. Some people think it is enough if they personally enjoy religion. But that is not the case. No man liveth to himself—much more does no Christian.

There are two objects for which Christians shine. One is to discover themselves, that the world may know what Christians are, and so be led to emulate their character. This our Savior contemplates when he says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We are to emit light for others to see by, and in this way they see our good works. All Christians perform good works. They are all of them doers. They are the most practical men and women in the world, though regarded by many as visionaries. There are, to be sure, speculators and theorists enough in the church, but real Christians are working people. But what is the use of our good works' being seen? Why is it not enough that they be done? Does not humility dictate that they should be concealed rather than exposed? The thing is impracticable. "A city that is set on a hill cannot be hid." Were the thing possible, the attempt at concealment might be proper enough, if there were no others to be influencerd by the sight of our good works. Whether a candle in an uninhabited house be on a candlestick or under a bushel is a matter of little consequence, but not so if there are people in the house. The Christian's good works are to be visible, not that he may be applauded for them, but that men may be made to glorify God.

I would not have any one believe that a Christian is to make an effort to let his good works be seen—to be ostentatious of them. No, he is only to let his light shine. He is active in doing good works, but quite passive in showing them. A luminous body makes no effort in emitting light. It cannot help shining. A Christian has only, in all his intercourse with men, to act out the Christian spirit, and be governed by the fear of God and the principles of his holy religion, and the thing is done. The light is emitted, and the good works are seen. And this is the way, under God, to commend truth to the conscience, to reach the hearts of men, and make converts to God.

The other object for which Christians shine is to enlighten others. But on this I cannot now enlarge. Only this I would observe. They are the light of the world. Their influence reaches to the ends of the earth. If we want to make good our Savior's assertion with respect to ourselves, if we want to be the light of the world, let us first take heed that the light which is in us be not darkness. And let us next see to it that our light make discovery to others of good works. As for those who are too far off to see us, it only remains that we carry them the light, or send it to them.

H. L. Isley.

THE BIBLE TEACHER AND BIBLICAL FACTS.

In the sphere of education, facts are having a hard time. The old-fashioned notion of reading a book or hearing a lecture and simply storing up in the mind what the book or the lecture contains—this is regarded as entirely out of date. The other day I heard a noted educator give some advice to a company of college professors. It is a great mistake, he said, to suppose that a college professor ought to teach; on the contrary he ought simply to give the students an opportunity to learn.

This pedagogic theory has been having its natural result; it has joined forces with the natural indolence of youth to produce in present-day education a very lamentable decline. The decline has not perhaps been universal; in the sphere of the physical sciences, for example, acquisition of facts is not regarded as altogether out of date. But in the spheres of literature and history, and still more in that of language-study, the tendency is perfectly plain. An outstanding feature of contemporary education in these departments is the growth of ignorance; pedagogic theory and the growth of ignorance have gone hand in hand.

The undergraduate student is being told that he need not take notes on what he hears in class, that the exercise of the memory is a rather childish and mechanical thing, and that what he is really in college to do is to think for himself and to unify his world. He usually makes a poor business of unifying his world. And the reason is clear. He does not succeed in unifying his world for the simple reason that he has no world to unify. He has not acquired a knowledge of a sufficient number of facts in order even to learn the method of putting facts together. He is being told to practise the business of mental digestion; but the trouble is that he has no food to digest. The modern student, contrary to what is often said, is really being starved for want of facts.

But if that condition prevails in the sphere of general education it is tenfold worse in the sphere of the Christian religion and in the sphere of the Bible. Bible classes today often avoid a study of the contents of the Bible as they would avoid pestilence or disease. It surely that tendency should be resisted. It does seem to me—hopelessly out of date as it may be regarded—that the first function of the Biblical teacher is to impart a simple knowledge of what the Bible contains. Discussion may come later, but the first thing is to let the Bible—the whole Bible, not an expurgated Bible—the first thing is to let the Bible speak for itself.

The Abandonment of Historical Method.

A generation or so ago this notion of letting the Bible speak for itself, or at least letting the individual Biblical writers speak for themselves, was exalted to the dignity of a principle. The principle was called "grammatico-historical exegesis." The fundamental notion of it was that the modern student should distinguish sharply between what he would have said or what he would have liked to have the Biblical writer say, and what the writer actually did say. The latter question only was regarded as forming the subject-matter of exegesis.

This principle, in America, is rapidly being abandoned. It is not being abandoned in the ory; lip-service is still being paid to it. But it is being abandoned in fact. It is being abandoned by the most eminent scholars.

It is abandoned by Professor Goodspeed, for example, when in his translation of the New Testament he translates dikaiao, "justify," by "make upright." I confess that it is not without regret that I should see the doctrine of justification by faith, which is the foundation of evangelical liberty, thus removed from the New Testament; it is not without regret that I should abandon the whole of the Reformation and return with Professor Goodspeed to the merit-religion of the Middle Ages.

But the point that I am now making is not that Profesor Goodspeed's translation is unfortunate because it involves—as it certainly does— religious retrogression, but because it involves an abandonment of historical method in exegesis. It may well be that this question how a sinful man may become "right with God" does not interest the modern translator; but every true historian must certainly admit that it did interest the Apostle Paul. And the translator of Paul must, if he be true to his trust, place the emphasis where Paul placed it and not where the translator could have wished it placed.

What is true in the case of Paul is true also in the case of Jesus. Modern writers have abandoned the historical method of approach. They persist in confusing the question what they could have wished that Jesus had been with the question what Jesus actually was. In reading one of the most popular recent books on the subject of religion—The Reconstruction of Religion, by Professor Ellwood—I came upon the following amazing assertion. "Jesus," the author says, "concerned himself but little with the question of existence after death!" In the presence of such assertions any student of history may well stand aghast. It may be that we do not make much of the doctrine of a future life, but the question

whether Jesus did so is not a matter of taste but an historical question which can be answered only on the basis of an examination of the sources of historical information, which we call the Gospels.

And the result of such examination is perfectly plain. As a matter of fact, not only the thought of heaven but also the thought of hell runs all through the teaching of Jesus. It appears in all four of the Gospels; it appears in the sources, supposed to underly the Gospels which have been reconstructed, rightly or wrongly, by modern criticism. It imparts to the ethical teaching of Jesus its peculiar earnestness. It is not an element which can be removed by any critical process but simply suffuses the whole of Jesus' teaching and Jesus' life. "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." "It is good for thee to enter into life with one eye rather than having two eyes to be cast into the Gehenna of fire."—these words are not an excrescence in Jesus' teaching but are quite at the center of the whole.

At any rate if you are going to remove the thought of a future life from the teaching of Jesus, if you are going to reject the prima facie evidence, you can do so only by a critical grounding of your procedure. And my point is that that critical grounding is now usually thought to be quite unnecessary. Modern American writers simply attribute their own predilections to Jesus without, apparently, the slightest scrutiny of the fact.

This wholesale abandonment of historical method is being summed up in the use of one word—the word "interpretation." Formerly when men had brought to their attention perfectly clear assertions they used to accept or else deny them. Now they no longer deny, but merely "interpret." History, men say, must be interpreted in accordance with the thought of our own age. But I sometimes wonder just where this business of interpretation will stop.

I am in a company of modern men. They begin to test my intelligence. And first they test me on the subject of mathematics. "What does six times nine make?" I am asked.

I breathe a sigh of relief; many questions might have placed me very low in the scale of intelligence, but this question I think I can answer. I raise my hand hopefully. "I know that one," I say. "Six nines are fifty-four."

But my complacency is short-lixed. My modern examiner puts on a grave look. "Where have you been living?" he says. " 'Six nines are fifty-four'—that is the old answer to the question."

In my ignorance I am somewhat surprised. 'Why," I say, "everybody knows that; that stands in the multiplication-table; do you not accept the multiplication-table?"

"Oh, yes," says my modern friend, "of course I accept the multiplication-table. But then I do not take a static view of the multiplication-table; every generation must interpret the multiplication-table in its own way. And so of course I accept the proposition that six nines are fifty-four, but I interpret that to mean that six nines are a hundred and seventeen."

And then the examination gets into the sphere of history. The examiner asks me where the Declaration of Independence was adopted.

That one also I think I know. "The Declaration of Indepndence," I say, "was adopted at Philadelphia."

But again I meet with a swift rebuke. "That is the old answer to the question," I am told.

"But," I say, "every one knows that the Declaration of Independence was adopted at Philadelphia; that stands in all the history books; do you not accept what stands in the history books?"

"Oh, yes," says my modern friend, "we accept everything that stands in the history books—hundred per cent Americans we are. But then, you see, we have to interpret the history books in our own way. And so of course we accept the proposition that the Declaration of Independence was adopted at San Francisco."

Interpretation, a Substitute for Denial.

And then finally the examination turns to the history of the Christian religion. "What do you think happened," I am asked, "after Jesus was laid in that tomb near Jerusalem about nineteen hundred years ago?"

To that question also I have a very definite answer. "I will tell you what I think happened," I say: "He was laid in the tomb and then the third day he rose again from the dead."

At this point the surprise of my modern friend reaches its height. The idea of a professor in a theological seminary actually believing that a dead man rose from the grave! "Every one," the examiner tells me, 'has abandoned that answer to the question long ago."

"But," I say, "friend, this is very serious; that answer stands in the Apostles' Creed as well as at the center of the New Testament; do you not then accept the Apostles' Creed?"

"Oh, yes," says my modern friend, "of course I accept the Apostles' Cred; do we not say it every Sunday in church—or at least if we do not say it we sing it—of course I accept the Apostles' Creed. But then, do you not see, every generation has a right to interpret the Creed in its own way? And so now of course we accept the proposition that 'the third day he rose again from the dead'; but wwe interpret that to mean, The third day he did not rise again from the dead.' "

In view of this modern art of interpretation one may amost wonder whether the lofty human gift of speech has not been rendered entirely useless. If everything that I say can be interpreted to mean its exact oposite, what is the use of saying anything at all? I do not know when the great revival of religion will come. But one thing is perfectly clear. When it does come, the whole elaborate art of "interpretation" will be brushed aside, and there will be a return, as there was at the Reformation of the sixteenth century, to plain common sense and common honesty. It is a very great mistake to suppose that as Biblical teachers you "have a right" to interpret the Bible as you please. Certainly if your interpretation differs from one I have no right to force you, by physical compulsion, to hold my view. But as for you, in the presence of God, the only interpretation which you have a right to hold is the interpretation which is true—not an interpretation which changes from generation to generation, but the interpretation which was held by the original author of the books.

The widespread abandonment of historical interest in dealing with the Bible is not without importance. At bottom it involves nothing less than an abandonment of the Christian religion. For the Christian religion differs from other religions just in being founded, not merely upon permanent truths, but upon events. If certain things happened in the first century of our era, as they are said to have happened in the New Testament, then the Christian religion is true; if they did not happen, then the Christia religion is false, and some totally different religion, such as the naturalistic Modernism of the present day, which is essentially the same, I suppose, as the religion of humanity of the Positivists and of Professor Ellwood, must be substituted for it. Or else—an alternative which I personally might be obliged to prefer—we shall have to get along without any religion at all.

But is the Christian religion really founded upon events? That question involves a question which has actually gotten into the magazines and the front pages of the the newspapers—the question, 'What is Christianity?"

How shall that question be answered? I for my part believe that it can be answered only by an examination of the thing that is to be defined. I am actually old-fashioned enough to think that if you are going to tell what Christianity is the proper thing to do is to look at Christianity. If I were asked to give a description of the City of New York I should not go into the center of Kansas and evolve a description of New York out of my inner consciousness, but I should take a train to this city, and, having looked the place over, I should try to tell what it is like. So it is with Christianity. Christianity is a historical phenomenon like the City of New York or the United States of America or the Kingdom of Prussia or the Roman Empire. And being an historical phenomenon it can be investigated only by historical means. When you say that Christianity is this or that you are making an assertion in the sphere of history; It is very different from saying that Christianity ought to be this or that, or that Christiantiy would have been better if it had been this or that, or that the ideal religion would be this or that. The question "What is Christianity?" does not lie in the sphere of ideals; it is not a question about what ought to be, but a question about what is. And as such it must be investigated by historical means.

But how shall we determine what any great movement in its essence really is? I do not see how you can avoid going back to the beginnings of the movement. Unless there is some sort of continuity between the later manifestations and the beginning, the use of the original name is obviously misleading. So it is with Christianity. It is quite conceivable that the originators of the Christian religion whoever they were were mistaken—that is a matter for investigation. It is quite conceivable that they had no right to legislate for all subsequent generations. But at any rate they did have the right to legislate for all generations that should choose to bear the name of "Christian." We can determine what Christianity is only by examining the beginnings of Christianity.

(Continued on page six.)

THE WORK AND THE WORKERS.

The last Annual Conference, in session in Reidsville, N. C., asked me to write to the president of the General Conference, Dr. T. H. Lewis, and ask him relative to credits to be given to the woman's missionary societies for funds raised in the local churches. Below is a copy of my letter to Dr. Lewis and a copy of his reply.

Greensboro, N. C., December 24, 1924.

Rev. T. H. Lewis, D.D., LL.D.,
2844 Wisconsin Avenue,
Washington, D.C.

My dear Dr. Lewis:

Our Conference directed me to write and ask you just what credit will be given to the local church, during this quadrennium, for moneys raised by the woman's missionary societies.

The Reidsville church has a Woman's Foreign Missionary Society and a Woman's Home Missionary Society. Suppose these societies raise more than 12 per cent and six per cent respectively on the apportionment for the General Conference budget to that local church. Will the local church get credit, or not, for the total raised by the missionary societies?

Also what is the difference, if any, in the relation of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society to the General Conference budget?

If it is not asking too much, I will thank you for a reply in time to have it for a committee meeting on December 31.

Yours in the Master's service,
A. G. Dixon.

2844 Wisconsin Avenue,
Washington, D. C.,
December 27, 1924.

Rev. A. G. Dixon, D. D.,
Greensboro, N. C.

Dear Dr. Dixon:

The General Conference took no action changing the relation of the woman's societies to the budget. All moneys collected by these societies, up to $60,000 and $30,000 respectively will therefore be credited to the budget of the local church as was done during the last quadrennium. If these societies raise in the Reidsville church, therefore, as the example you cite, more than 12 and six per cent respectively, the church will be credited for the full amount raised. When these societies shall have collected more than these amounts, the local churches will still receive credit on their budget, but the money will be turned over to the general budget.

The Woman's Home Missionary Society has the same relation to the budget it had last quadrennium, and so has the W. F. M. S.

Yours sincerely, T. H. Lewis.

Those Report Blanks.

Pastors, please don't forget that your report for first quarter is to be sent in within the next three weeks. I received one from Whitakers charge this morning which looked good. It reported, "Annual conference budget paid in full, and $20 paid on General Conference budget."

Three months of the conference year will soon be gone. I trust that many charges will report the annual conference budget paid in full during the first quarter. And then the last nine months of the year can be given to raising the General Conference budget.

We hope to publish a full statement of amounts paid to date on budgets in next week's Herald, and from that on we will keep before you regularly the standing of the charges.

Group Meetings.

Watch this week's Herald for announcement of time and places for some twenty five or thirty group meetings to be held, from January 21 to February 1, in the interest of Christian education. We are hoping for and expecting the very best of co operation. We would like to take these group meetings into each local church, but as that is impossible we are asking that you attend the meeting that is nearest to you. If these meetings are well attended they will mean much in Kingdom progress.

Appointments.

January 18—Opening services, Calvary church.
January 20—Meeting Board of Young People's Work, Baltimore, Md.
January 21 to February 1—Group meetings in the interest of Christian education.

Yours in His name, A. G. Dixon.

OBITUARY COMMITTEE.

At the request of Dr. J. F. McCulloch, I am this day asking the following to serve as the Conference Obituary Committee for Mrs. J. F. McCulloch, deceased: Rev. T. M. Johnson, D.D., Rev. S. K. Spahr, D.D., Rev. R. C. Stubbins, Mrs. J. M. Millikan, Mrs. R. M. Andrews, and Mrs. W. C. Hammer.

In behalf of Dr. McCulloch and his family I thank these individuals for this service.

Yours in the Master's service,
A. G. Dixon.

Hawkins Chapel, Littleton Charge.—It is rather late to say was are glad to have Brother O'Briant back with us again this year. He has preached twice since he came back from conference, and his sermons were enjoyed by all who were present to hear him. Owing to the weather on the last appointment there were only a few who came out to worship.

Our Sunday school is still being carried on by the assistant superintendent, W. W. Hawkins, when our superintendent, Mr. Baldy Greene, is absent, but we hope our superintendent will be with us the remainder of this year, although our assistant superintendent is doing splendid work.

There is sickness among the aged people of the community, who we hope will be able to worship with us again soon.

With best wishes to the Herald and its readers, Maggie Hawkins, Reporter.

January 12.

State Street Church, Lexington.—Sunday was a good day at our church, although the rain was pouring down. The attendance was good and all the services interesting and helpful.

Mrs. Bethea presented the church 25 new M. P. Hymnals, which were quite a much needed and highly appreciated gift. Mr. Harold Lanier, teacher of the junior boys, gave all his class Testaments as a reward for good attendance during the past year.

Last Wednesday the Woman's Foreign Missionary Society met with Mrs. Fred Cox. A fair number of the ladies were present. The honorary members were represented by Brother Bethea. We are always glad to have him meet with us. He is so helpful in so many ways. Mrs. Cox led the meeting. There were readings by three of the members. Plans were adopted to take up a regular course of study at the next meeting, which will be held at the home of Mrs. A. H. Evans the first Thursday in next month. Our first quarterly conference will be held next Friday night.

Wish that High Point reporter would sign his or her name. The reports from High Point are always so "newsy" and good.

Reporter.

Fairview, Fairview Circuit.—We have been doing some fine work during the past year in spite of the difficulties we have had. During the summer months the church was remodeled; many things were done to better its looks. Rev. J. H. Bowman left the circuit in good circumstances.

We did not get a preacher at the annual conference as we hoped to do, but were fortunate in getting Rev. Clarence Isley, whose home is near here, and who we are sure is going to do all in his power to make this year the best that Fairview has ever had. We have a fine Sunday school and much good is being done through it.

The first quarterly conference was held Saturday, January 10, and the new officers were elected for this year. We hope to do better this year than ever before. Elsie Lee.

Concord.—Nothing could have been more refreshing and encouraging than the splendid reports made by the various organizations of the church to the first quarterly conference, held tonight (January 12) in the Baraca room of the church. As pastor, I just cannot refrain from giving some of the outstanding features to the whole church through the Herald.

Perhaps it does not become us to boast of our own folks and their work, but I seriously doubt if any Sunday school in the conference can produce a better all-round report for the last quarter's work than the report made tonight by our superintendent, W. J. Widenhouse. Among the many items of interest, the following stand out: The present enrollment is 315. A year ago it was 221—a gain of 94 during the year. The average attendance for last quarter was 224, while that of the last qsuarter of 1923 was only 159—a gain of 65 per Sunday. The offerings for last quarter more than doubled the offerings of the same period of last year. The school introduced the Closely Graded Literature this quarter for the Beginners', Primary, and Junior Departments. Perhaps the splendid work done by the superintendents of these departments and their helpers did much to improve the attendance and offering. 97 members of the school were present every Sunday in the quarter. More than 60 were present every Sunday last year. This record was made possible, not by any special or spectacular contests, but by steady push and constant effort on the part of Mr. Widenhouse and his assistants. Although our school is about sixth in size among the churches in cord, it is not unusual for us to have the larg-

est attendance of all the schools in the city. In fact, it is rather the usual thing.

The Christian Endeavor societies are doing splendid work. Especially helpful are the monthly metings held every third Sunday at the County Home.. The Endeavorers arrange their own program and entertain these old people with much that is worth while. They raised a total of $34.50 in a recent "Golden Rule Sunday" appeal for the Near East Relief.

The Home Missionary Society held a rather unique service some time ago in the interest of the Pine Ridge School—a "Chrisma tree" in November!—and sent a substantial offering, as well as three big boxes of clothing to Dr. Woodford.

The Ladies' Aid Society is collecting funds for the purchase of a piano for the use of the Sunday school.

The treasurer's report was most gratifying indeed. He advised us that all bills were paid up to date, and until February 1 and a small balance is still in the treasury. The assessments for street paving were behind two years. That has been paid in full. The Building and Loan payments are paid a month in advance. The annual conference budget apportionment is paid up to March. The General Conference budget apportionment is behind, but by unanimous action on the part of the quarterly conference, it was decided to make a special canvass of the church membership for funds to apply on this, and that will be taken care of before February 1, in full for the quarter.

The conference decided to put forth special efforts during the next quarter on the devotional and spiritual side of our work. We shall endeavor to improve the spirit of reverence and worship at the regular services and shall carry the spirit of evangelism out into the community and especially to the various classes in the Sunday school.

God has been wonderfully good to Concord this last quarter, and, as pastor of the church, I want to thank Him for His blessing. I want, also, to thank every member of the church for his hearty co-operation.

Lawrence Little, Pastor.

Whitakers Charge.—During the Christmas holidays we held two special services in our church here. On Christmas night we held the White Gift Service and considering the circumstances the service was a success. The weather was bad, there was much sickness and the White Gift Service had never been given here before. However, the results were gratifying. The offering amounted to $23 in cash and a large box of nice gifts. The cash and the gifts were sent to Pine Ridge. It is the pastor's wish that this service be held every Christmas because of the underlying principle. As a usual thing Sunday school children are given too much and it is to be feared that this often results in selfishness. They ought to be taught to give self, service and substance to their King. If they are taught this in youth, it seems to me that when they grow to manhood and womanhood, that we would have a church composed of more liberal givers.

On Monday night, December the 29th, an illustrated lecture, "The Light of the World," was given by the pastor. The slides depicted the life of Christ from His nativity to His ascension. They were instructive and inspirational.

Sadness and gloom came into the heart of a great number of people at the beginning of this year, when the death angel came and took from our midst two of our members. Brother J. M. Cutchin, Sr., having lived to the ripe old age of nearly eighty-four years, was called to his reward on January 1, 1925. Surely a good man and one faithful to his church has gone from us. On the same day Sister Ida Smith was called to her reward. She was also an interested and faithful member of our church. May the peace of God be in the hearts of those who are bereaved.

The work is hindered some just now by inclement weather, yet the outlook is encouraging. We are praying and working for a successful year in every phase of church work. It is the writer's sincere wish that this year will bring health, peace and success in great abundance to all.

Yours and His, F. W. Paschall.

Mt. Pleasant Societies Are Entertained.

The Woman's Home and Foreign Missionary societies, also the Ladies' Aid, met at the home of Mr. and Mrs. W. L. Spoon December 9, 1924. The meeting was called to order by the foreign president, Mrs. Spoon. Devotional services were then conducted by Rev. G. F. Millaway.

A business meeting followed. The quilt, for which the societies have been soliciting names, and which has been pieced by Mrs. Joe Kirkman, was turned over to the societies, and some of the money collected for names on the quilt was then paid to the treasurer, making a total of $13.60 received for names. There was some discussion about giving a pageant. It was then decided to give one the seventh of March, 1925.

After all the business had been transacted, Miss Miriam Spoon called all the guests into the dining room, which was beautifully decorated with wandering Jew, and where hot chocolate, cake, mints, nuts, and fruit were served.

The societies then adjourned to meet again February 4, 1925, at the home of Mrs. John Brown.

Those present were: Rev. and Mrs. G. F. Millaway, Mrs. R. F. Amick, Mrs. John Brown, Mrs. C. E. Spoon, Mrs. T. G. Smith, Mrs. Meyers, Mrs. H. F. Amick, Mrs. N. G. Amick, Mrs. J. T. Shoffner, Misses Sallie Amick and Hettie Lineberry. Mrs. J. T. Schoffner, Reporter.

Calvary Church, Greensboro.—The first service held in the new church was a prayer and song service conducted last night by Pastor Geringer. There were about fifty people present. The formal opening will come next Sunday at three P. M. Sermon by President Dixon. Special music. All friends and neighbors are invited to be present.

Lalah Coble, Greensboro milliner, daughter of the late Henry Coble, died suddenly this morning. She had gone to Pickwood for an operation, and was thought to be regaining health.

—Chicago is drawing too much water from Lake Michigan, the U. S. Supreme Court held last week. For several years that city has been taking 10,000 cubic feet of water a second from the lake, although under an order by the Secretary of War it was limited to 4,167 cubic feet a second. The Court gives Chicago sixty days to get back to the lower amount. Not only the Government but also the States bordering on the Great Lakes contend that the large amount of water used by Chicago has lowered the level of the lakes and thus has interfered with navigation.

—National Thrift Week begins on Saturday of this week, January 17, and continues through January 23.

—The mints are located at Philadelphia, Denver and SanFrancisco.

—The famous tomb of Tut-Ankh-Amen, near Luxor in the Valley of the Nile, is soon to be reopened. Howard Carter, co-discoverer, with Lord Carnarvon, of the tomb, has reached an agreement with the Egyptian government and will begin work there in the near future. There is much work to be done by Mr. Carter and his assistants. Thousands of articles, placed in the tomb more than three thousand years ago, must be specially treated with chemicals if they are to be preserved.

—The worst storm in one hundred years swept the British Isles and the west coast of Europe last week. Many small vessels were lost and even large ships were in distress.

—Joseph McKenna, of California, Associate Justice of the U. S. Supreme Court for twenty-seven years, retired from that Court January 5. On the same day President Coolidge named Harlan Fiske Stone of New York, Attorney General in the Cabinet, to succeed him.

—The sun will be eclipsed on Januaray 24.

—A big snowstorm in New York recently cost that city more than a million dollars. Twenty thousand men, fourteen thousand trucks and four hundred snow plows were required to clear the streets.

HER LITTLE PRAYER ANSWERED.

Alfred Day, general secretary of the Michigan Sunday School Association, tells the story of a little girl who came under his observation. This little girl was a Christian and regularly attended Sunday school though her parents did not. One day the primary teacher gave a talk in which she told her class how they might carry the Sunday school influence into their homes. As a result this little girl decided to read a verse and kneel down and say the Lord's prayer after breakfast each day.

It was a trying moment for the little girl on Monday morning, but she was true to her resolve. The father did not object, and the verse was read; neither was there objection to the little prayer, and with childish faith she knelt in the presence of her father and mother, both of whom, however, remained seated at the table. Tuesday, Wednesday and the days following it was the same. Before the first week was ended both father and mother were on their knees by the side of the little girl when prayer time came. It was not long while after this that both father and mother were converted and joined the church.

—Selected.

(Continued from page three.)

And when the examination is carried on without prejudice, the result of it is plain enough. Clearly Christianity at its inception was not just a way of life, but a way of life founded upon a message. If one thing in abundantly plain it is that the first Christian missionaries did not just come forward and say, "We have been living in contact with a wonderful person, Jesus of Nazareth, and we call upon you our hearers to submit yourselves to the contagion of that great personality." That is what modern men might have expected the first missionaries to say. But as a matter of cold historical fact it is perfectly plain that they said nothing of the kind. What they did say was, "Christ died for our sins according to the Scriptures." Christianity at its inception was certainly a strange new type of life; but it was a type of life founded not upon mere exhortation or upon the contagion of personal relationship, but upon a piece of news; it was not a life as distinguished from a doctrine, but a life founded upon a doctrine.

Jesus came, as has been well said, not primarily to say something, but to do something. And all Christianity is based upon the recognition of that fact. Christianity, in other words, is not a philosophy but a redemptive religion; it is founded not merely upon what always existed but upon what happened, not merely upon eternal truths but upon historical facts.

There is one advantage about facts—they stay put. All knowledge is based upon a static view of facts—the knowledge involved in the physical sciences and also the knowledge involved in the Christian religion. When I was very young I used to ask myself whether God could make a thing that had happened so that it had not happened. The question no longer troubles me. Possibly God could do it, but I am quite sure that he never will. A fact remains a fact for millions upon millions of years, and it remains a fact not only here but on the remotest star.

But modern Biblical study is increasingly indifferent to facts. "It makes no difference" is its great slogan where historical questions are concerned. The result is a lamentable intellectual decline. In the evil days upon which Biblical scholarship has now fallen one can almost long even for the errors of the past. The Hegelianism of Baur and his associates was no doubt a serious error; but unlike modern pragmatism it was not an error that discouraged intellectual life.

Many of you no doubt disagree with me about the facts of Biblical history—about the Virgin Birth of Jesus, his miracles, his resurrection. I certainly cannot hope to convince you, in the half-hour which is now at an end, that I am right and you are wrong. But let us be clear about one point—these things are not matter of indifference. It is upon these questions that the future of the Christian religion depends. The Christian religion is not independent of science—scientific history or the physical science—it is not a harmless and useless epiphenomenon without inter-relation with other spheres of knowledge, but like everything else that is worth while it must seek to justify its place, despite all the conflicts which that involves, in the realm of facts.—J. Gresham Machen, D.D., in The Sunday School Times.

THE LION OF JUDAH.

By Rev. W. A. Ledford.

The sculptors, the artists, the writers, the theologians have selected figures portraying and stressing the gentler side of Christ's nature, till the king-like majesty and peerless strength which John saw on the Island of Patmos, suggested in the reference, "the Lion of the tribe of Judah" has either been overshadowed or sadly neglected. Jesus was more than meek and lowly; yea, He was majestic and powerfully courageous. He never manifested a thought of personal danger. He visited among His bitterest enemies wherever duty called Him, reproving, rebuking, denouncing them; and even cleansing the temple with as much ease and composure as He washed the feet of the disciples. It is written that He hated certain things and despised others; but there is no intimation that He was ever afraid of anything. He prayed earnestly that He might learn the will of the Father, but never for courage to enable Him to do it.

Jesus Christ holds a position far more supreme among men than the eagle among the fowls of the air, or the lion among the beasts of the field. Jesus Christ remains "Lord of heaven and earth" despite all that the powers of darkness have been able to do. It is true that He suffered much while on His mission of salvation in this world; but His suffering was from choice and not unavoidable suffering. All His limitations were self-imposed and voluntarily accepted. He might have chosen the easier and bloodless way to the throne: calling legions of angels to His protection when amid perils of any kind; but while possessing all power in heaven and in earth, He refused any other way than the "way of the cross" to His throne. It is good for Christians to pray that they may possess the dying love of Christ; but doubtless it would be more appropriate for them to pray for His courage, bravery and fearlessness, enabling them to fight the good fight of faith, and get home at last.

The symbol of royal majesty and supreme power has never been so full of meaning and highly honored as when applied to Christ, "the Lion of the tribe of Judah." In possession of such power, dignity and glory and yet He consented to become the Lamb of God to be slain for the sins of the world. His humiliation and sacrifices in behalf of sinful men were the greatest possible. Ten thousands should sing daily in the language of Alfred Tennyson, "Strong Son of God, immortal love." Surely a lack of understanding has caused the world to reciprocate His matchless love so poorly. The Lion should be as prominent in the world's sculptors, art, literature as the Lamb.

TO AII PASTORS AND FINANCIAL LEADERS.

Each church has its financial problem. In any local self-sustaining church of one hundred members, each with an income, the financial problem is one one-hundredth part solved when one member tithes. When fifty of the hundred members tithe the problem is one-half solved. When the entire hundred members tithe the problem is fully solved—except to decide what to do with the surplus! Wouldn't that be something new under the sun, a church handling a surplus instead of a deficit!!

In view of the fact that February is stewardship month, President Dixon suggests that I call attention to a simple and inexpensive plan by which tithing literature may be distributed to church members through a period of months.

Drop a postal card to the Layman Co., 35 N. Dearborn St., Chicago, Ill., asking them to send you their sample package of tithing literature and their offer to pastors. What they send you will explain fully. The offer in brief is: You examine the samples. If you do not care to buy, return the samples and they wll refund your postage. If you wish to buy, send them 40c for the samples when you make your first order and they sell you at forty per cent discount any literature you order. That is, you pay at the rate of 60c per hundred, postage prepaid for any leaflets listed at one dollar per hundred, as most of them are, or same per cent discount no matter what the price. You agree, if you accept their offeer, to order at intervals through a period of months, but may terminate your agreement at any time by simply notifying them of your purpose to do so.

For conciseness, clearness, convenience, and cheapness no literature on tithing, I think, compares with that offered by The Layman Co. "Layman" has been almost fifty years building up these leaflets, taking out of his own pocket the necessary funds to meet any deficit in the publishing and distributing of it. He does this because he has learned the blessedness of tithing and wants others to know.

Our Mebane Baraca class is distributing this literature to our Mebane church members.

T. M. Johnson.

DR. LEWIS WILL BROADCAST.

The date has been changed to Sunday morning, January 25, 11 o'clock, Eastern standard time. The change was unavoidable. As stated in the previous notice the entire service of our Rhode Island Avenue Church, Washington, Dr. Lewis preaching the sermon, will be broadcast by WCAP. While the sermon will not be strictly denominational it is, however, in the nature of a message to the entire church and as such will make its appeal to our entire constituency. Letters have come to me from Illinois, Ohio, West Virginia, New York, and other places, stating that their churches are preparing to tune in and reproduce the service. Not myself alone, but I am sure a great many of us hope a large number of our churches will take advantage of this opportunity.

It is not difficult nor impractical. If it is not convenient to erect an aerial, which, however, is best, many instruments are accessible with inside loops or built-in antennae. Be sure, however, to set up the receiving instrument not later than Friday night preceding and locate WCAP. It happens that WRC of Washington also broadcasts on the same wave length but on alternate nights with WCAP. Should you fail to locate the latter Friday night you could probably get WRC Saturday night. I shall be pleased to answer any letters on inquiry.

James H. Straughn.
2324 First St., N. W., Washington, D. C.

—Immortality is the glorious discovery of Christianity.—Channing.

A CALL TO PRAYER.

Foreign Missions Convention of the United States and Canada, Washington, D. C., January 28 to February 2, 1925.

Prayer is the method which relates the irresistible might of God to the missionary enterprise.

The church has not yet discovered, still less begun to realize, the limitless possibilities of intercession.

"In everything . . . let your requests be made known unto God."

This convention will bring together from all parts of North America officially appointed representatives of the foreign mission boards of Canada and of the United States. There will also be in attendance misionary leaders from Great Britain, Europe, Asia, Africa, Latin-America and other parts of the world.

No assembly of a similar character has met since the World Missionary Conference at Edinburgh in 1910, nor has any such gathering been convened in North America since the Ecumenical Missionary Conference of 1900.

Its purpose will be to give a fresh vision of the foreign missionary enterprise of the church as it is today, to arouse an enlarged enthusiasm for the task and to deepen the conviction of Christian people regarding their foreign mission responsibilities.

The deliberate conclusions of the Edinburgh Conference, which may well be reviewed at this time, reiterated the "necessity for prayer as the one victorious force" and emphasized that every visitation of the Spirit of God resulting in spiritual awakenings in the home church and on the mission fields is in itself a convincing evidence of the reality of prayer.

"The supplication of a righteous man availeth much in its working."

"Whatsoever ye shall ask in my name that will I do."

Therefore let us pray:

That throughout the whole world there may be an increasing number of those who, fulfilling the exacting conditions of effective prayer, will give themselves to the mighty ministry of intercession that devastating failure may thus be averted and victories achieved by the releasing of the great spiritual forces of the Kingdom.

That the leaders of the church, both men and women, by the utter extremity of the present world situation and the consciousness of human failure may be cast upon God and in unity of faith may lead His church to avail itself of the unclaimed wealth of His exhaustless resources.

That, under the guidance of the Spirit of God, the various committees and all those upon whom rest special responsibilities in connection with the convention may be enabled to plan and carry through wisely and effectively the arrangements for this great assembly.

That throughout the sessions of the conventiont here may be an overmastering sense of the presence of Christ and that the speakers may be given the enduement of His Spirit and the persuasive power of His love.

"The harvest is rich, but the laborers are few; so pray."

"Wait thou only upon God; for my expectation is from him."

That all delegates may be led into a richer fellowship with Christ in His breadth of vision, His depth of insight and His purpose for the world and may carry back to their home churches a deepened conviction of responsibility and a contagious passion for world service.

That as a result of the convention the workers in the mission fields may be inspired with new hope and courage and our home churches come to a larger recognition of their obligations and be led to undertake, with courageous faith and in fellowship with indigenous leadership abroad, the greater works of the Master's program for His church.

That in this day of peculiar need and opportunity the church may rise to her privilege and with the abandonment of love and devotion give, with selfless interest, of her life and treasures for the advancement of the Kingdom.

That with daring faith and decisive obedience we may pray, "Our Father, Thy kingdom come. They will be done on earth as it is in heaven."

"Unto him that is able to do exceeding abundantly above all that we ask or think —be the glory."

—Mrs. Coble, widow of the late G. W. Coble, died today about three o'clock at the home of her son, Mr. M. A. Coble. The funeral service will be held tomorrow from the First M. P. Church, and interment will follow in Pineview cemetery. S. W. Taylor.

January 11.

SOCIETY TO REPRINT WHEELER'S HISTORY.

Arrangements for reprinting Wheeler's History are being made by the John Hoyle Chapter of the Daughters of the American Revolution, at Hickory, through Mrs E. L. Shuford, organizing regent, it was announced yesterday.

The last two copies of the history recently sold for $25 and $50 each.

Advance subscriptions for the reprinted work are being solicited at $4.00 per volume.

Hickory, N. C., January 9, 1925.

—A trogic accident is reported from Western Maryland College. A sled laden with students and teachers collided with an automobile. One of the students, a theologue, was killed and six others were hurt. One of the injured was a lady teacher of mathematics.

—The wife of Rev. J. W. Clegg has been operated on for appendicitis and is in a serious condition. She is in Long's hospital.

—President Andrews went last week to Chicago to attend an important meeting of educators. He gave report of his trip in chapel at the college on Monday morning.

—People do not yet realize the dangerous nature of gasoline. Charles Scott near Greensboro went out in the early morning to draw some gasoline from a truck to lend to a neighbor. The lantern overturned, the gasoline ignited, Mr. Scott's house and furniture and the truck were burned up, and Mr. Scott was painfully burned.

THE EVERY-MEMBER CANVASS—THE ENVELOPES.

Some weeks ago a minister at one of the district conferences made some inquiries with reference to the every-member convass which we have attempted to answer in this series of articles. We announced a school of methods, and each week since that time some phase of this financial plan has been under discussion.

This week we will discuss the envelope. It is just as important to the success of this plan that the envelopes be in hand on time, as it is necessary for a carpenter to have his tools with which to work. The envelopes should be ordered in advance, and should be distributed before the beginning of the fiscal year of the church. We advise the use of the duplex envelopes, dated, and numbered, with the supplies for a year enclosed in a neat carton, substantial and attractive so that the subscriber will take pleasure in hanging it up in his home. The two-pocket envelope, printed in two colors, one side for ourselves, and one side for others, can be had for a slight additional cost, and are well worth the money.

The duplex envelope is not merely a double envelope Integral parts of the system are first, a set of fifty-two envelopes for each contributor; second, printed to meet the special requirements of the church; third, dated consecutively for each Sunday in the year, numbered to correspond with the number of the contributor on the books of the treasurer, the entire set having the same number.

It will be worth while too to get the initial offering envelope. They will pay for themselves in the average church. Special envelopes for the special days of the church will be provided by the boards and societies without expense to the local congregations.

A good church treasurer's book can be secured from either of our publishing houses for a record of all contributions. A system of monthly or quarterly reports should also be established. All of this isn ecessary, and this material properly used will mark the difference between system, and haphazard methods. This system will not appeal to the church that wishes to give just as little as possible, but the church that gives freely and intelligently will welcome this up-to-date method which is proving so successful in so many wide-awake churches.

The caanvassers should have a list of the members of the church, both children and adults, including those friends of the church who attend and contribute. They should also have a memorandum showing the sums each person to be seen has contributed for the previous year.

I wish to repeat here what has already been said in another form. The poorest way in the world to secure your canvassers is to ask for volunteers. Every member of the teams should be carefully selected, and his consent secured before the appointments are announced. Next week we shall discuss the preparation for a successful canvass. Charles H. Beck.

—Miss Bessie Wagner seems to have changed her name. At any rate it is changed on our subscription list to Mrs. E. P. Tatum, and the postoffice is also changed to Spencer, Va.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, JANUARY 25.

Our Society's Part in Our Denominational Program.

Daily Readings.

Monday, January 19—Acts 8:4; 11:19-26.
Tuesday, January 20—Acts 13:1-2.
Wednesday, January 21—Mal. 3:10-12.
Thursday, January 22—1 Peter 4:8-11.
Friday, January 23—Heb. 10:19-25.
Saturday, January 24—Heb. 5:5-14; 6:1-3.
Sunday, January 25—Rom. 12:3-13.

Suggestions for the Meeting.

Write to Rev. E. A. Sexsmith, 516 North Charles street, Baltimore, Md., and ask him to send you any literature he may have appropriate to this topic.

Make a poster of denominational leaders of our colleges and other institutions, of our leading churches and our missionary workers.

Appoint just as early as possible a conference historian and have him give briefly the history of the North Carolina Conference, telling when and where it was organized, something of its early struggles, its growth, who the early ministers were, how many charges, churches, pastors, Sunday schools, Christian Endeavor societies and church members we now have. (See Conference Journal for these figures.) If this meeting is to be a success the leader, historian and committees for the meeting must be appointed at least two weeks ahead of the meeting.

A Bit of History.

Most of the Methodist Protestant churches were organized between the years 1820 and 1828. In the fall of 1828 the first General Conference composed of regularly elected delegates from organized annual conferences met in St. Johns Church, Baltimore, Md. Our next session, to be held in 1928, will be held in St. Johns Church, Baltimore, Md., and will celebrate our hundredth year as an organized body or as a denomination.

The reason for the existence of this new organization was the question of mutual rights in church government between laymen and ministers and equal representation in conferences and the executive councils of the church, where the voice and the vote of a layman meant as much as a minster's in establishing the government and polity of the church. There were thirteen conferences represented in the first General Conference. At present there are 31 conferences. Rev. Nicholas Snethen was president of the first General Conference. Rev. T. H. Lewis, D.D., is president now. Our first church paper was called "Mutual Rights" and now under the name of "The Methodist Protestant" is the oldest church paper in existence. We have three leading church papers, "The Methodist Protestant," "The Methodist Recorder," and "The Methodist Protestant Herald."

Organization.

The organization of the Methodist Protestant Church is very simple. First are the local churches in the different communities and these are organized into the annual conferences in the different states. All the annual conferences are united in one General Conference. This is the highest law-making body of the church and meets every four years, and is presided over by the General Conference president. The annual conferences are presided over by the conference presidents. The General Conference president is elected every four years and the annual conference president every year.

Loyalty and Co-operation the Key-stones of Denomination.

No organization can possibly succeed and prosper unless there is loyalty among the members of the organization, neither can a denomination, though Christian and holding Christ as its head, its guide and leader; and where there is loyalty there will be co-operation. I may not like all that my church does or all that the leaders of my church do but that does not justify me in not doing my full duty to make my church a great power in kingdom service. It does not justify me in not doing all I can do to make my church a power in the community in which I live or a great world power for Jesus. Nothing justifies me in being unfaithful to every requirement of my church. in being loyal to all her regulations and in attendance on all her services. I am under obligation to do all in my power to advance all her interests and to make the church the most popular place in the community. As a member of a church I am in duty bound to co-operate in all the denominational activities and do my best to make my church a world power in missionary work and the sending of the gospel to all nations.

Question Box.

(The leader of the Question Box should be appointed a week or more ahead and should be able to answer all the questions himself so that if those present cannot answer he can.)

1. How old are we as a denomination?
2. Where was the first General Conference held?
3. How long ago? When will the next General Conference be held?
4. Who was president of the first General Conference?
5. Who is president of the General Conference now? How long has he been president? When does his term expire?
6. Who is president of the North Carolina Conference?
7. How often do we elect annual conference presidents? General Conference presidents?
8. How often does the General Conference meet? The annual conference?
9. Where will the next annual conference meet?
10. How many churches in the North Carolina Conference? How many members in the Sunday schools? In the Christian Endeavor society? In the church?
11. How many ministers in the North Carolina Conference?
12. How many countries have we missionary work in? How many missionaries in each country?
13. What organizations of the church are carying forward the home missionary work of the denomination?
14. What organization in our conference helps to build churches in new places, and helps to support pastors in new fields and so is largely responsible for the growth of the Methodist Protestant Church in North Carolina?

Can Our Christian Endeavor Societies Help?

They can help to put on the every-member canvass which is simply seeing every member and finding out what each will give weekly or monthly, and so help their church to raise the budgets—making their church a 100 per cent church financially. They can band themselves together in a boosters club, the object being to boost every good thing the church has as her program ,and especially the financial, and spiritual side of the work—working for new converts and for new members, for better attendance at church and Sunday chool. They can be a pastor's aid society, helping him to carry out his work and make it efficient by their prayers and co-operation.

COME ON, THE REST OF YOU PREACHERS.

LLast week's Herald carried an appeal to the ministers of the conference to lead out in the matter of registrations to our Young People's Conference to be held in High Point College in June. I am especially anxious to have as large a list of the ministers as possible to head the list. I am very much gratified that so many have repsonded, either with their 50c fee or with a postal card saying, "Count me in on that."

The following ministers have already sent in their registrations: Surratt (and wife), Ridge, Dixon, Pierce, Hunter, J .D. Williams, Gerringer (and wife), Harrison, Bethea (and wife), Paschall, Little (and wife), Stubbins, and Johnson.

Just thirteen! A lucky dozen!
But where are the nine?

Seriously, fellow preachers, I want your name on the list before I publish the whole list. I have nearly a hundred registrations, all received last week, and I wanted to list them in this week's Herald, but I want at least **fifty preachers** to head the list.. Won't you help me? Please send me fifty cents by return mail—you'll have to hurry to get it in by time for next week's paper!—or send me a postal card, and I'll credit you! **Please do it now!** We want you at the head of the list! (Note to Christion Endeavor societies and Sunday schools: why not register your pastor for him, if his name is not included in the above list, and send me a fine long list in addition? **I dare you to!**)

The fees are: fifty cents for grown-ups, and twenty-five cents for children. The proceeds of the campaign will go toward paying the expense of our Young People's Conference, to be held at High Point College, June 16-26. Come on, let's go!

Lawrence Little,
Registration Campaign Manager.
Concord, N. C.

ANOTHER LITTLE CORRECTION.

In the outset let me apologize for undertaking to fix any date. The two dates which I thought I knew have been ruined, viz: The discovery of America by Columbus in A. D. 1492, and the exodus from Egypt in B. C. 1492. The first of these was ruined by the boy's rhyme; the next by some simple fundamentalist or sap-headed modernist or fool of some other denomination. I have almost no memory for date. Some facts I do know.

Among these are that on a certain day I washed hog chit'lings for the first and only time—that on the same day, I wore my first and only pair of white kid gloves—that I bought them from the store of Harris Crews

and Harris in Oxford—that G. B. Harris was a clerk in that store—that I "toted" a pistol that night—that it was a six barrel pepper-box variety—that it was at least eight inches long—that it was too big to conceal in my father's broadcloth coat, which I wore to Frank Norman's wedding to which I was going—that I got there in time to note that an M. P. preacher, James H. Gilbreath, was going to do the marrying—up to that time nearly all the folks of my acquaintance were married by Lewis Wiley, a preacher and a eunuch, made a eunuch by a man Robert Potter (see Wheeler's history of North Carolina, section Granville county), or by some magistrate. I hold my father in great reverence still, because he would not submit to the hounding of a set whose proletariat unchurched him. He was married by a Christian gentleman, a magistrate of high character, Mr. James Gooch, father of Mr. L. E. Gooch of this place.)

Back to the correction. I remember that I went upstairs to come down with the bridal party—that I carried one of the candles—that, being tall, I bumped my head against the top of the doorway—that I cursed out loud in the presence of ladies—that I was greatly humiliated—that I didn't know which was worse, the cursing, or the odor of the kid gloves—that I was uncertain whether kid gloves were made of the outside or the insides of goats—that I leaned to the insides—that for ten years when chitterlings were served, I thought of white kid gloves, and wondered if by any fatality I was eating one. I remember vividly that going home that night I saw a "hant"—that my horse saw it too, in fact the horse saw it before I did and was scared nearly as bad. The "hant" was at Hermon and the horse didn't get over his excitement by the time I got to Ruffin Fuller's spring, and he would not be led up to the bushes where the pistol was hid. I finally coaxed him near enough to a tree to "tie him" while I found the pistol.

I can never forget that night. My father and Frank, the next biggest boy, had gone to Louisburg and were spending the night with Aunt Polly Wright; so I was the home's defender. Before I got in bed, some one knocked loudly at the back door. A big negro, our hired man, wanted the gun—he said somebody was after the chickens. I innocently handed him the double barrelled shot-gun, but told him not to shoot unless it was necessary. He shot off both barrels. My mother said, "He's up to some meanness." I resumed the six-barrelled pepper-box pistol and waited for him. He came back and wanted to come in—he said he wanted to warm and put the gun away. I covered him with the pistol and ordered him off. He lost no time going. He went to "Bosting" after that and died—I don't know where he went then. I am not going to look for him. I cannot forget that night and it was not 1879. In 1879 my father's broadcloth coat was gone—the horse I rode to Frank Norman's wedding was dead—Harris Crews and Harris had gone out of business—I had quit cursing—my father and Frank had both crossed over the river. T. J. Ogburn was our pastor in place of Gilbreath—those kid gloves in 1879 had ripened into a rich yellow and I verily believe the odor had ripened too: notwithstanding the fact that they had been [illegible] letter from [illegible] Julia and [illegible] have [illegible] still."

I cannot forget the night [illegible] married [illegible] that night. [illegible] lively [illegible] even at last. [illegible] what's a decade or two to [illegible]

Henderson, N. C.

Welch Memorial [illegible] spired me to write [illegible] am glad to see [illegible] the church [illegible] St. Paul, [illegible] serve these [illegible] naturally [illegible] [illegible] some good [illegible] and [illegible] the privilege [illegible] when I [illegible] ested. I [illegible] also assisted Brother [illegible] where I learned [illegible] family. I am glad [illegible] for place this year, while [illegible] fine people at Denton. I [illegible] their midst, though [illegible] very inspiring to a pastor [illegible] interesting report from [illegible] the Thomasville circuit. [illegible] assisting Brother Reynolds [illegible] church last [illegible] with Brother Reynolds [illegible] Then there is Brother C. B. [illegible] sisted at Lexington [illegible] seeing very good [illegible] new work at Shelby [illegible] ceeded Brother Suits [illegible] [illegible] I found the folks on the [illegible] voted to him. I know [illegible] pointed in his [illegible] year. The only [illegible] ton is, he came over here [illegible] members, but I will [illegible]

I suppose you want to know [illegible] doing. Well, we are holding [illegible] added twelve to our number, some by restoration, and others by certificate, and [illegible] or fession of faith. The [illegible] tendance has increased to [illegible] at the preaching service [illegible] much encouraged with the outlook [illegible] year. The folks have been very kind [illegible] They remembered us during the [illegible] time—we received several [illegible] gifts, besides the fresh meats [illegible] brought to us from time to time. [illegible] four who brought us [illegible] Mrs. Brown, Mr. and Mrs. [illegible] are very grateful to these [illegible] their kind [illegible] Christmas our new range arrived [illegible] ty, and just cooks fine. We still [illegible]

[illegible] helped distribute the presents. We [illegible] home [illegible] looked after, we were all invited into the [illegible] urned.

T. E. Pierce, Pastor.

[illegible]

THE MANSFIELD CLAN.

The Mansfield family were clannish—so clannish that people who did not know them very well thought they were sufficient unto themselves. They had just as good a time in their own family circle and were just as bright and entertaining as when they were out in society. Besides the father and mother, there were five Mansfields.

Bob was the oldest. He had just graduated from college, and had gone into his father's law office. Katherine was next; and she was studying music. Preston had just started his sophomore year in college, and Irene was still in high school. Lillian, the five-year-old youngest, was everybody's pride and joy.

They lived in a great big old-fashioned house on the outskirts of the town. Mr. Mansfield had purchased the house because Mrs Mansfield had always wanted a house big and roomy and comfortable. And this house was all three. It was furnished in true Mansfield style—everything for comfort, and yet everything in exquisite taste. The rooms of the various members of the household were fitted up according to each one's own ideas. Any one walking into Katherine's room would have at once surmised that the occupant was a lover of music, for pictures of some of her favorite composers adorned the walls. Her desk usually had a pile of music manuscript on it, for Katherine often composed simple little tunes to the words of some of the poems which Preston and his chums wrote.

Irene's room was all girl. Sweet sixteen seemed to permeate the atmosphere. Bob's looked like a real student's, books and magazines holding full sway; while Preston's room was pretty much of a mix-up," as Katherine expressed it. Lillian's room was pretty and dainty and white.

On evenings when all the members of the family were at home, they loved to gather around the big open fireplace in father's study and talk. They always talked over the things which lay nearest their hearts in the family circle.

Sometimes friends would drop in and join the fireside group. They were always welcomed cordially into the circle and drawn into the conversation. Mr. and Mrs. Mansfield always knew where their boys and girls were, when they went out for an evening. For no pleasure was complete unles it had been discussed before and after in the family clan, and mother had been consulted as to what should be worn, and many other things.

Yet there was nothing unusual about the Mansfields. They were just a happy, healthy, normal family.

One day the postman brought a letter bearing a foreign postmark. It was from a cousin of Mr. Mansfield's. He wrote that his son was coming to America to study social conditions in connection with some writing he was doing, and he wondered if the Mansfields would open their home to him.

Now, as I have said, the Mansfields were clannish, and the idea of a perfect stranger coming into their home to be one of them did not appeal. As usual, the subject came up for discussion in the fireside talk. Mr. Mansfield was inclined to think that it was their duty to take him in. Mrs. Mansfield pictured Bob or Preston going away from home into a strange country, and how much it would relieve the rest of the family to know that a real home would be open to take them in.

"That's all very true," Katherine answered; "but be that as it may, a home isn't the same when a stranger comes into it. It's all very well to entertain guests for a while. I enjoy that as much as any one, but it is a different proposition when you will be called upon to entertain. It may take this cousin months before he decides that he knows enough about our social conditions."

"Katherine, you sound positively selfish!" Irene exclaimed. "I think father and mother are right. What is a home for, if you are going to keep the doors closed when there is a real service to be rendered? Let him come, I say."

"I think Irene is right," Preston answered quietly. "If we refused to let this strange cousin come, it would be the first time that the Mansfields ever closed their doors tight."

"Well, I suppose I'll have to cut down my practice for fear of disturbing his lordship when he is preparing some of those extremely scientific and dry papers which he will probably write on social conditions north, east, south and west," Katherine declared, with a toss of her head. "Somehow, music and slums don't go very well together."

"You are right there, Katherine," Bob replied. 'There isn't much music in the slums. And I sometimes think we are to blame."

"That's a good one," Katherine laughed. "So we are to blame! What would you have us do, pray?"

"I don't know," Bob replied. "I am just like the rest. I can talk, but when it comes to doing anything very much, I just sit back and say it ought to be done, and don't raise a finger to do a thing."

"Well, it is settled, then, that he is to come." Mr. Mansfield gave a sigh of relief as he said the words. "I will write Cousin Will tonight and tell him that our home is open to Harry, and that he may come at any time."

About a month later Harry Clifford arrived, and he immediately fitted right into the Mansfield household. He seemed to be one of the clan. As soon as he became familiar with the city, he started right in on a keen, interested study of the social conditions. It was not long before the tall figure of the gray-eyed young man with prematurely gray hair came to be a familiar and welcome figure in the homes of the city's poor. It had started in the Settlement House. He had won his way into the hearts of the children and, through them, had gained access to the homes. There was something about his earnest, thoughtful manner that inspired confidence.

One evening Bob evinced a desire to accompany Harry on one of his trips, and Harry's face lighted up with pleasure. When Bob returned home, there was something in his manner and a look in his face that had not been there before. After that Bob was Harry's frequent companion.

At the dinner table, one evening, there was a general discussion of an item that had appeared in the newspaper that day. A young lawyer, whose name was not given, had offered his services to the poor who needed legal advice.

"Listen to what he says," Mr. Mansfield remarked, as he took up the paper and started to read aloud. "Settlement houses have their doctors and teachers, and scores of interested people, and why should they not have a lawyer, also, to be consulted, when necessary, to advise and protect the poor from unscrupulous people who are trying to defraud them of their rights? I am ready to be of service wherever possible, in interpreting the laws of our land to those who are not always sure of what they mean, and to advise them in any way I can.' "

"I call that a mighty fine stand for a young fellow to take," Harry cried enthusiastically.

"I do, too," Mr. Mansfield agreed. "But from a financial point of view, he is making a poor investment."

"But everything worth while nowadays is not financial," Bob responded quietly, as he pushed back his chair and rose from the table.

One Saturday afternoon, several weeks later, Katherine, dressed in one of her prettiest, fluffiest, pinkest gowns, her hair held in place by a broad band of ribbon of the same shade, strolled out on the porch and threw herself in the hammock. She looked slightly bored, and as she swayed gently to and fro, she tapped her foot impatiently. The screen door banged, and Harry and Bob, clad in white trousers, blue coats and soft Panama hats, their feet encased in low white shoes, came out.

"You two look as though you were off somewhere for a good time," Katherine drawled languidly, "while I have nothing to do to kill time. I practiced all morning, and mother told me I had better rest this afternoon. But I am bored. Won't you take me along with you?"

Bob looked at Harry. There was a quizzical look in his eyes.

"What do you say, Harry?" he asked. "Shall we take her with us?"

Harry hesitated for the fraction of a minute, but Katherine noticed it and, with a characteristic toss of her head, said:

"Oh, I wouldn't intrude for anything!"

"You would not be intruding, Katherine," he answered quietly. "I hesitated because I was uncertain as to whether you would enjoy yourself where we are going. You see—"

"Wait." Bob commanded. "If Katherine wants to come with us, let her come; but don't tell her where we are going until we get there."

"That suits me to a tee," Katherine laughed. "Wait until I put on my hat and get a parasol, and I'm with you."

They walked a few blocks, and then boarded a car. Katherine was unusually vivacious, and she kept the two men in a gale of laughter most of the way. They rode to the end of the car line, and then alighted. They walked a little distance along the road, and then Katherine gave a delighted exclamation. In front of them stretched a field radiant with wild flowers and smooth, cool grasses, filled with little children. Some of them were running happily to and fro, some were just sitting quietly, their eyes drinking in the beauty, while others were plucking the pretty flowers as fast as they could. Here and there among the little groups young men and women moved to and fro, stopping ta talk here, or pat a curly head there.

Katherine turned to the two young men, a look of questioning in her eyes.

"It's the annual picnic of the children of the tenements," Harry explained. "This day has been looked forward to for weeks by them all, and at last it is here. One day for them away from the squalor and misery of their surroundings. One day absolutely theirs. See that little group over there! How happy they are! How their faces dance with the wonder of the beautiful country!"

Katherine's eyes were shining with an unusual brightness. It was the first time that she had actually come face to face with the scarcity of pleasure in the lives of the city's poor. A lump was in her throat, and her voice was slightly husky as she said:

"I am glad I came. I needed to see this."

She looked around for her brother, and saw him surrounded by a group of little children, faces raised to his with childish admiration.

"Bob seems to have made quite a hit," she laughed, to hide her feelings.

"He certainly has," Harry replied. "I want to introduce you to Miss Manning, Katherine. She is in charge at the Settlement House, and is engineering this; and then I must away, for I have promised to make the lemonade, and it's a gigantic task."

"Can't I help?" Katherine asked.

"Indeed, no," Harry raised his hands in mock horror. "It is a Herculean task, and pink ribbons and white hands would suffer."

After Harry had gone, Katherine found herself listening with eagerness to Miss Manning's acount of some of the work that was being done. She asked question after question, deeply interested. As they stood talking, a young man with a grave, earnest face and dignified bearing came up. Miss Manning introduced him as Dr. Wilford.

"This is Mr. Mansfield's sister, Doctor," she explained. "Tell her about your part of the work. She is deeply interested." And Miss Manning left them talking.

Dr. Wilford said: "Come with me, and I will show you some of the material I have been working with."

He led the way down a little lane, talking earnestly of his work as they walked along. When they came to a grove, he stopped. Hammocks had been swung from the trees, and in them lay little children with faces so white and drawn that Katherine felt a painful tugging at her heartstrings.

"These are some of my little patients," Dr. Wilford said. "They are getting better now, and I brought them out here in an automobile. One of the best tonics I can give them is this day in the country. Later on arrangements will be made to send some of them to the country for a few weeks."

The little faces had lighted up wonderfully as the doctor's voice was heard; and as he went from hammock to hammock and said a word to each one, their faces were eager as they replied, and questioned who the beautiful lady was.

"She is Mr. Mansfield's sister," the doctor told them.

How strange, Katherine thought, that everybody seemed to know Bob.

The lemonade all made, Harry started in search of Katherine.. Miss Manning directed him to Dr. Wilford. Harry knew of the grove, and straightway turned his footsteps in that direction. When he came near, he stopped abruptly. Dr. Wilford was leaning comfortably against the broad trunk of a tree. The two nurses who had charge of the children were sitting quietly to one side, but Katherine stood in the center of the group of hammocks telling a story to the eager, intent little children, whose eyes never left her face. Harry stood still and listened until he heard her laugh.

"And they lived happy ever afterward."

There was an eager clamor for more, and Katherine laughed, and told "just one more." As Harry Clifford listened, he knew that a new Katherine stood before him.

On the way home Katherine was very quiet. Finally Harry ventured to ask how she had enjoyed the day.

"I enjoyed it so much that it hurt," Katherine replied. "I learned something, too. I learned to know my brother Bob better than I ever did before. Bob, I'm proud of you."

Bob pretended that he did not understand.

"Why, Bob!" Katherine exclaimed. "Do you think any one could spend a day in the company of those people and not learn the names of all who are good to them? I was 'Mr. Mansfield's sister' to them, that's all. Then I know that the young lawyer who was giving his services to the poor was my brother. But you are not going to be the only one, for I have promised to write a musical entertainment to be given in the Settlement House, and I am going to train the children myself."

"Katherine!" both men exclaimed at once. "You're a brick."

"No, I'm not," she laughed, "but I am the sister of one, and the cousin of another."—Ethel Owen, in "East and West."

TO OUR PASTORS AND MEMBERS.

Just a minute or two of your time to consider a matter of vital importance.

You ought to know the situation which has devedoped, the causes which have produced it, and the remedy which will adjust matters.

The Union Board faces a serious condition which has been brought about by the lack of funds from the missionary societies, and the churches.

This is the time of the year when receipts are insfficient for our work, but practically all foreign missionary boards have a similar period each year when they have to borrow, often large sums, to tide over. One secretary said their board could have supported six missionaries with the interest on money borrowed to use until the churches sent in their contributions.

A number of our churches have not paid anything on the budget, although a good part of their conference year has passed, and not very many have paid monthly their share of the budget, according to the plan.

In our three missions in Japan, China and India, the salaries of our missionaries, native pastors, teachers, Bible women, etc., and the expenses of the schools, medical work, chapel work, etc., must be paid monthly.

It follows that when our churches here do not pay regularly, or delay paying until near the end of the conference year on their budget, serious embarrassment, great anxiety to overburdened missionaries, to whom the natives look for their support, results.

And when the general treasurer says he cannot negotiate further loans, and the board must secure funds to relieve the embarrassment, then a crisis arises, and that is the situation today.

The Union Board is not an agency for collecting money, but has the duty of managing, developing the foreign missionary work of our church by wisely and economically using the money the pastors collect, the members and friends give for that purpose.

The Union Board, therefore, must depend upon the leadership of our pastors and the contributions of our members for carrying on the work.

If pastors and members fail to do their part, the Union Board is bound to fail, for it can only do what the churches provide for by their contributions, and such an issue means disaster to the work for which the church came into being, has its divine commission, and must continue doing, or surrender all claim to relationship to the living, working Kingdom of Jesus Christ.

The remedy is for every pastor to at once take steps to secure the largest possible amount of the budget on his charge, and forward it without delay to his conference treasurer who ought to send it promptly to the general treasurer.

Local churches would better borrow the amount of their budget on interest than to delay paying it, for delay seriously embarrasses the boards, and makes them pay interest on money the churches ought to send in.

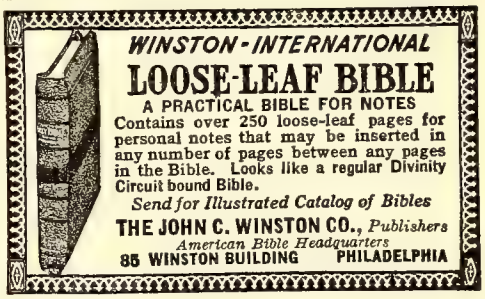
I appeal in the name of our Lord to every pastor, every church member to at once solicit, give so as to secure the budget and relieve the situation.

This is a reasonable appeal, it is imperatively necessary to make it, it only asks that duty be done, that church membership vow be paid, and our foreign missionary work, so full of promise, will be cared for.

Fred C. Klein.

QUID PRO QUO.

Gratitude links the past with the future, the debt incurred with the duty to be performed, the service received with the service rendered. The question, "What ought we to do for others?" can not receive a proper answer until pains have been taken to weigh and value all that others have done for us. Benevolence is largely an affair of memory and of the gratitude that memory inspires.—L. P. Jacks.



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FROM PASTORS AND PEOPLE.

News from Randleman.

I am not the local reporter for this place but several things have taken place recently that I feel should be reported, so I am going to tell you folks about them.

First, I want to say that we are located among some of the very best people in the conference, we think.

They have showed their kindness first by trying to make us just as comfortable as they could in their nice, new parsonage. Then by giving us those things which help to cut down the grocery bills. No, we haven't been pounded as hard as some have reported, but we have been remembered by a number of our folks. Mrs. J. M. Howell started the work while we were still unpacking our property by bringing us a nice lot of pears; since then she has given us cake and turnips. Mrs. C. D. Hardin pounded with coffee, sugar, sausage and a nice cake for Christmas. Mr. Ed. Jarrett, sausage, pork ham and pumpkin. Mrs. A. J. Daniel, cornmeal, fresh meat, etc. Mr. and Mrs. A. S. Barker, sausage, ribs and fat hen for Christmas. Mrs. Bell Smith, eggs, one-half gallon pickles, fresh meats and turnips. Mrs. Walter Gray, sausage, pumpkins and butter. Mrs Bessie Vuncannon, fruit and cake. Mrs. L. R. Hughes, butter, apples and oranges. Mill company, Randleman, by Miss Nora Hughes, a nice Christmas treat consisting of 1½ dozen apples, one dozen oranges, candy and peanuts. Mt. Lebanon Sunday school remembered each of us with nice treat. Mr. Wiley Ward, 10 yards sheeting.

Last Monday a telephone was installed in parsonage. Through the kindness of Mr. Walter Matthews our 'phone rent will be paid. All these kindnesses make us feel that we are appreciated and make us feel our responsibility more keenly.

We were also remembered by a number of our friends back on Vance charge. We received a number of nice Christmas cards and presents. The Willing Workers Mission Club remembered us by sending a $5 gold piece. This club was organized one day last spring at the Vance parsonage and they are true to their name. Mr. and Mrs. A. H. Davis, Mrs. T. P. Hester and Thomas S. Hester and Mrs J. E. Pritchard also sent presents for which we are very thankful. These from Vance.

I want to say a few words in regard to our W. H. M. S. of Mt. Lebanon. We met last Sunday night at the church and had a very interesting meeting. The people seem anxious to know more about the work and we feel that when they learn more about the home mission work that we will accomplish great things. We are encouraged to go forward and try to do more for the great cause.

Seven new members were received at the last meeting. I think we have about thirty members now. Several of this number are men but their dimes are worth just as much as ours. We appreciate their interest very much.

We secured three new subscriptions to Missionary Record. We will now have four copies coming to Randleman. We hope to have more soon.

A program committee was appointed to meet and make out programs for the year. We hope this will help to create more interest in the work.

We have a live Ladies' Aid also. With Mrs. J. M. Howell president of the Aid and Miss May Parsons president of missionary society, we are expecting great things from these two organizations. Mrs. W. H. Neese.

Mt. Zion.—Last Sunday we did not have any Sunday school—it rained too hard. Our school is holding its own and improving some considering the winter period. We had a very good Christmas tree and entertainment; took offering for Near East Relief ($7.60).

We put on a contribution contest embracing five Sunday offerings of classes in school; to the teacher of class that turned in largest offering for contest period superintendent gave a prize—"Peloubet's Select Notes on International Sunday School Lessons." Mrs. Augusta Mickey, teacher of cradle roll department, was the winner. Also there were other worthy contestants in this race.

Our superintendent has offered a very worthy prize in contest for 1925. The class that gets most new members and makes highest average of attendance will get a map set composed of eight fine maps, size 36x57 inches, which cover all Bible geography in the different periods, on adjustable, folding steel stand, cost $20. This certainly is a worthy prize and I hope that every member of the school will show their appreciation of the superintendent's interest in the Sunday school by working diligently for the good of the school every day in this year 1925.

We had another official meeting at Mt. Zion Thursday night, January 8, concerning building Sunday school rooms. Nothing definite was decided on. However, we feel sure we will get started some time soon. Some seem to try to believe they are opposed to such an improvement but we will not believe other than that their heart is right and when they become awakened to the fact that a man is required to actually sacrifice to the Master, and not just give the dollar that we can find nothing else to do with, will do their part. We must make a start. No start means no Sunday school rooms. There has never been a time and never will be when we could raise four or five thousand dollars right off the reel, cash down, simply because the people that have it (and we have several of that kind) won't do it. Every member promised to do his proportionate part to church, so there is no need that any one or two, or even one dozen members do these things alone. Therefore, since this is our circumstance we must do such things as building churches, Sunday school rooms and so forth on the installment plan, thereby giving the man with little or no means time and chance to pay their just and honest debts to God. Debts? Absolutely, debts that we owe God for the precious children He has so graciously given us. The most we can do to train them religiously is too little in this day of so much temptation.

We had an interesting meeting, and we feel sure good was accomplished. It takes time and persistence. We are truly thankful for the promise, 'Lo, I am always with you even unto the end of the world."

We desire the earnest prayers of the members of the true, progressive, Christian world that we may have success in this great work at Mt. Zion just as God would have us have it.

A happy and prosperous new year to every church and Sunday school in our conference is what Mt. Zion says to you.

C. W. Allen, Reporter.

Pinnacle and Mt. Zion.—It has been quite a while since we have reported to the paper, but it isn't because pastor or people have been idle. The work all seems to be making a forward move. The Sunday school in each church is doing good work and the attendance at preaching services is holding up well considering the weather. Christmas exercises were held at three of the churches, and pastor's people received presents at each of the places.

We have not received what would be termed a general pounding, but have been remembered in various ways, by many different ones, with lots of nice and useful things. Brother T. G. Barber gave us a nice turkey for Thanksgiving, and Brother W. H. Hauser another for Christmas. Brother O. F. Hauser, some nice ham, and several bushels of corn. Brother W. H. Hauser also gave us corn. Brother W. D. Wall, load of wood and shucks. Brother and Sister E. S. Stone, wood, sugar and soap. Brothers J. R. Stone, T. G. Barber and S. T. Kellam, coffee. Mrs. Sid Mickey, sugar. Mr. and Mrs. J. N. Jones, cocoa, baking powder and pumpkin. Mrs. R. W. Gordan, Mrs. R. S. Culler and Mrs. Floyd Lawson, fresh meat. Brother J. F. Whitaker, gallon of nice molasses. We greatly appreciate all these kindnesses, and hope that each one may be doubly rewarded. A. L. Hunter.

Spring Church.—Owing to rough weather, roads and sickness in the comunity, our attendince at Sunday school and church services has been greatly reduced. Being God's will, we hope these obstacles may soon be removed and we can continue with our regular services.

We all enjoyed the Christmas exercises and tree. The collection was for the benefit of education.

Glad to report Miss Ethel Crews' condition much improved, but not able to leave the hospital yet.

We were all glad to see our young people who are away at school, at home for the holidays. Mrs. R. R. R., Reporter.

January 12.

Letha Gray Lawrence.—On yesterday at Level Cross the body of Letha Gray Lawrence was laid to rest. Rev. E. G. Lowdermilk, a former pastor, conducted the service. I presume that a more extended obituary will be furnished. W. H. Neese.

January 12, 1925.

Mecklenburg Charge.—Stallings church is starting the new year with a large attendance for both Sunday school and preaching. Let us keep up the good work. Last year's record was good but we must not be satisfied unless we are improving.

Rev. Mr. Short delivered two mighty good sermons the past Sunday, January the 4th. Many points of interest were brought out and we were conscious of a very tender spot in our hearts as we inwardly determined to strive for higher and nobler things. The evening sermon

was delivered with such earnestness and simplicity that the children present could easily see the destroying power of sin. May we continue to improve and to pray one for another.

Mrs. P. L. Garmon.

A Pounding.—A few nights before Christmas the members of Haw iRver church visited the parsonage, each of them bringing nice gifts that are too numerous to mention. They knew just what was needed for the pantry and dining-room. They are a kind and thoughtful people and are loyal to their church and pastor, and are found at all times at their post of duty. The Lord knows each of them, and may He richly belss them in all they undertake to do for the betterment of humanity, and to the glory of God.

Glen Raven people have kindly remembered us. Nearly every week some one has come bringing us something for our table. May the Giver of every good and perfect gift bless us in the work as we work together.

T. A. Williams.

My Christmas.

With me this has been a most unusual Christmas. There were some things that brought gladness and much that was so very sad.

From December 22 to January 3 I conducted three funerals and assisted in one other. They were as follows: On December 22 we buried the little one of Mr. and Mrs. Peeples at Union Ridge. We had hoped the little one might get well but God saw fit to take it to himself. Even though we know it is safe the going made such a sad home. On December 23 I assisted in the funeral of Brother Clarence T. Lash. Brother Lash was a member of Bethania Moravian church. He was a good man. Mrs. Lash is one of our most faithful at Hickory Ridge Methodist Protestant church. Rev. Mr. Gramms, pastor of the historic Bethania church, conducted this funeral and the body was laid to rest in the church graveyard. On Christmas morning death claimed our friend and neighbor, Brother J. K. Henning. Brother Henning was not a member of any church but attended services at Maple Springs M. P. church. He professed Christ as his Savior before he passed away. His daughter, Mrs. Ira W. Baity, is one of our best workers at Maple Springs. This funeral was conducted by the writer, being assisted by Dr. Jno. R. Jester, pastor of the First Baptist Church of Winston-Salem. On New Year's Day God claimed the soul of our good sister, Mrs. Jno. F. Baity. She was one of the best and most faithful at Maple Springs. The funeral of Sister Baity was conducted by the pastor, being assisted by Rev. R. A. Hunter, pastor of the First M. P. Church of Winston-Salem. Rev. Mr. Cline of the M. E. Church, South, and Rev. Mr. Bruner of the Moravian Church, were present and conducted prayers. We had prayed that these loved ones might be left with us for the good comfort of those who loved them so dearly but God saw otherwise. We are trying to be resigned and submissive but it is so sad. May God bless the bereaved ones.

Each of the six churches of Forsyth charge had Christmas services and the pastor was able to attend five of the six. All these services were well rendered and offerings were taken for the superannuates, which amounted to $63.39. On the night I was mud-bound so that I could not reach the sirth service of my charge, I happened to be in the neighborhood of my boyhood days, near Bethesda church on North Davidson charge. This being my old home church and there being a Christmas service on, it was my happy privilege to attend for a short time. This was certainly a delight to my soul. The service was good and I was glad to see Brother Troxler, the new pastor, and his family. On Christmas day I was at the Children's Home and attended the service there. There was the most Santa Claus I ever saw at one time. In all I attended seven Christmas services.

Two of my children were with me during the holidays. I was certainly glad to have them. But their presence reminded me of the happy home we had at other Christmas times and now that we do not have it brought thoughts that were and are yet so sad. Two of the other children were visited.

By each of the churches we were kindly remembered and some good things came our way. Others of our good friends thought of us. All this we very much appreciate and to each we extend our sincere thanks.

I do not know how many miles were traveled but I had to be pulled out of the mud once and had to have help twice more before proceeding further. Because of the sleet I had one wreck which came near being serious. I am indeed thankful that no one was hurt and that the damage to property was not very extensive.

Our good Brother Thomas of Union Ridge church met with quite a serious accident when a few days ago near Asheboro he had a head-on collision with another automobile. On last report he was doing well in the Asheboro hospital.

It is easy to see that my experience this Christmas has been quite checkered. There have been some real joys and some things I so much appreciated. But when I allow myself to compare I find it to be the saddest Christmas I have ever lived.

God bless you, brethren. Please pray for some of us who are going through the deep waters and are so sad and lonely.

In His name, Geo. L. Curry.

Allison Grove.—The cold wet weather has prevented us from getting our work started off as we had planned. We had a splendid Christmas entertainment on Wednesday night before Christmas. The children rendered their part well. We thank Brother and Sister Sherrell and Mrs. Ross and Miss Ila Taylor and any others that helped to train the children. After the music and recitations every child present received a treat. The pastor and his wife received a treat and most of the people present received a treat. The night was very dark and the roads were bad, but we had a large cangregation present, and I think they all enjoyed the service.

We want to thank the following persons for their help in time of need. Brother W. P. Sherrell and wife for a lot of nice canned fruit and sausage, butter, sugar, and half-bag of flour. Brother R. S. Suits and mother, sausage and canned fruit. Brother J. W. Bobbitt of Cove City for $10. Sister G. B. Harris, $5. Brother A. M. [illegible] E. B. Pair, $1. Brother J. E. [illegible] ton, S. K. Hutchins, [illegible] Carl Moton, $10. [illegible] good wife and Sister [illegible] from Albemarle to see us one [illegible] and when Brother Moton [illegible] he said, "Brother Braswell, you have given your life to the Methodist Protestant Church and we have decided to help take care of you and your poor wife." When he said that and some very kind words about his father, I said, "Brother Carl, I have always loved you but I love you more than ever before." A few days after this we were passing through Albemarle and stopped a few minutes at Brother J. E. Gantt's for a short while and when we were leaving he went out with us to the car and gave me $5 and said, "Brother Braswell, you have given your life to the church and we have decided to help take care of you." Surely our God will bless such kindness as this. Our own dear boy, Mr. J. S. Braswell of Hamlet, gave me $15 at Christmas and his dear old mother $10. Brother C. S. Moton, $2. I visited Brother Ridge's church at Porter, and his good people gave me $4. One Brother Hatley gave me a bushel of wheat. I visited Fairfield, one of Brother C. H. Whitaker's churches, and his good people gave me about $4. With all the sincerity of my poor heart I truly thank all these good kind people for all they have done for us. And I thank any and every one that has done or may do anything for us. May our Father's richest blessing rest upon you all.

We were very glad indeed to have Brother A. D. Shelton and Brother G. F. Millaway to visit us on the third of December and spend the night with us and pray in our home. It was a real treat to have them with us; we hope they will come again soon. It makes one feel good to have his friends come to see him when he is shut in. I know I have had the real experience. I am being tried in these last days. I have sickness in my humble home that will never be cured. I asked the doctor the other day if there was anything that could be done to help my wife. His reply was, "Nothing." So I must await the end. Now with this and several hundred dollars to raise and no income and so much expense, there is nothing to do but to make another sacrifice. I must submit to it and make it. I do thank my Lord that my general health is good. I can preach and do as good church work as I ever could. But we are told that old men are not wanted any more. Has the time come when God does not want old men to preach? If not, surely the church will not close her pulpit against any man that God has called, young or old. I heard a lawyer in Concord say today the same God that inspired men to write the Bible had to inspire men to preach the Bible. I believe he is right, don't you? As long as a man can and wants to work, give him work. God bless you all. Pray for us. Your friend and brother, D. A. Braswell.

TO WHOM IT MAY CONCERN.

It seems from Incognito's second article that the effort to "dehorn" him was thoroughly successful, therefore we need not fear any more goring. Sincerely. One of Us.

Stop, Look and Listen.

What is it? A pounding, of course. Who in the world ever heard tell of a little local preacher and his wife's being treated in this way? But I suppose wonders will never cease On the night of October the 21st about 15 girls came over to our house from the little village of Cedar Falls, bringing all sorts of good things to eat and all through the Christmas holidays they have been bringing us nice fruits and candy and even a nice fat opossum and many other valuable presents and $13 in cash.

I live in the same house that I have lived in ever since I was a 13-year-old boy. I am past the 69th mile-post on life's road and the most of those folks have been born and brought up right around me and have known me all their lives. I will preach to my neighbors tonight in the Baptist church at Cedar Falls and will have a good congregation.

Wishing the editor and all who read this a bright and happy new year,

Yours in the Master's service,
G. A. Laughlin.

Cedar Falls, January 4, 1925.

Corinth. Littleton Circuit.—Brother O'Briant has filled two appointments here since conference. Today after service he administered the sacrament. His text this morning was, "It is good to be here."—the disciples' mountain-top experience. His sermon was full of good suggestions and we would be good if we would live up to them.

It is hard to keep Sunday school running this season, literature being delayed.

New teachers this year: class one, Mrs. M. J. Morris; class two, Mrs. Walter Carter; class three, Fannie Barnes.

Anywhere, or almost any time you pick up our church paper, you can see something of our preachers' being pounded. Our pastor has turned around. Brother O'Briant helped us to pound some of his flock who were less fortunate than himself. F. B., Reporter.

Thomasville.—The Ladies' Aid and Esther Finch Missionary Society held a joint meeting at the home of Mrs. Perry January 1, 1925. The meeting was conducted by Mrs. Perry. A chain of prayer by society. Reading by Mrs. Williams on Stewardship Study No. 5. Also reading by Mrs. Surratt on New Year's Greeting. Our new year's resolution is that each member should answer the questions from the "Record" and also answer with a scripture verse to the roll call. Mrs. J. E. Clodfelter.

West Forsyth Charge.—We have not written in quite a while, but we are still on the map, growing some. All of the churches are moving along very nicely, considering everything. All but one had Christmas exercise; every one was a success. We must not forget to thank the good people for the many nice presents received before and during the holidays. So many have given us fresh meat that it is almost impossible to give the names. We also received a nice blanket, handkerchiefs, a nice cut-glass dish, a towel, and beads, candy and fruit for our little girl. The Sunday schools also gave each one a nice treat. We received lots of fruit. All these tokens of love we certainly do appreciate. The people of West Forsyth charge do not forget their pastor and family not only at Christmas time, but throughout the year. We are remembered in a substantial way. May the Lord's richest blessings rest on every one this year. Let us all look to God more and live better.

D. A. Morgan and Wife.

Randleman Charge.—On January the 3d Joseph Brooks Elmore quietly passed on. Mr. Elmore was one of the oldest citidens of Randleman, having lived 86 years. He surpassed the average man not only in number of years but in the stability of his physical constitution. He was a hard worker until only a few years prior to his death. For a number of years he was affiliated with Mt. Lebanon church. On the fifth of January the funeral service was held at Mt. Lebanon, conducted by the writer. Wm. H. Neese.

Bateman.—North Carolina Keaton was born May 11, 1878. She first joined the Baptist church at the age of 13. In this church she was a faithful member for many years. She was married to Brother H. H. Bateman December 30, 1897. She became a member of Woodleys Chapel Methodist Protestant church about 10 years ago. In this church she has been a devoted Christian, and a faithful member.

Sister Bateman died December 8, 1924, at the age of 46 years, five months. She leaves her husband, three brothers, and one sister, with other kindred, and a host of friends who mourn their loss. Sister Bateman had been a sufferer for many years. But through it all her bright Christian life was a delight to all who knew her. And the sweet way in which she lived and trusted our Heavenly Father will always be a great inspiration to us all. May the great compassion of Jesus Christ enfold those whose hearts are broken. And help them to say from the heart, The Lord gave, and the Lord has taken away. Blessed be the name of the Lord. R. L. Hethcox.

THIS NEW YEAR OF MINE.

This new year of mine offers me 365 priceless days, each day bringing 24 golden hours, each hour 60 precious minutes, each minute 60 fleeting, but equally precious, seconds. What shall I do with these treasures, each one a bit of eternity, sent me from the hand of my heavenly Father?

Shall I let them slip by me unused? Shall I send them back to eternity empty, or shall they return heavily laden with love and courage, with the work and the joy of a busy, happy life?

Shall each day, as it again enters eternity's gates, tell of my earnest thought, my pure speech, my honest toil? Shall it say that I have been kind to those nearest me, that I have helped some one carry a heavy burden up a steep and weary road? Or, shall it tell of careless, unkind speech, of angry, scornful looks, of an unsympathetic heart?

When this year of mine has passed, shall I be richer in the things that are pure and noble, in the things that abide? Or shall my mind and heart have grown weaker and poorer?

Shall I find myself estranged from my heavenly Father, indifferent to His word, doubtful of His wisdom and His love? Or, shall I find myself nearer to the heart of my Savior, with stronger faith, a surer trust in His guidance, more willing to leave all perplexing questions to be solved in His own good time and way?

My new year is here. Hand in hand we have already set out upon our journey. To all my questioning thoughts concerning the joys and successes, the failures and sorrows that await me, there comes the all-assuring, all-sufficient answer: "The Lord is my shepherd: I shall not want."—Evangelical Companion.

—Among the editor's Christmas gifts this year was one that he feels he should take note of here. It was a five-dollar bank note from some lady in Greensboro who failed to give her name. We judge from the handwriting that she is far advanced in years. Her gift was greatly appreciated. In fact, we felt that the money was too sacred for our use, so we sent it to the Armenian orphans in the Near East. May God abundantly bless the unknown giver.

REAL SUCCESS.

Jeremiah didn't want to speak. When God called him he objected. He felt he was too young. But God said, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

In the strength of this commission Jeremiah went. He spoke when it almost broke his heart to give the message he had to deliver. He spoke when he knew everybody was against him. He spoke when the certain result would be personal persecution or imprisonment. He spoke because he knew that God had put His words in his mouth.

His was a sad life; an apparent failure; a life that ended in Egypt away from the land he loved and had labored to save. But was it a failure?

His commission had closed with these words: "See, I have set thee this day . . . to root out, to pull down, to destroy, to throw down, to build and to plant.

Rooting out, pulling down, destroying, throwing down—these are not pleasant things to do, but they are necessary before building and planting are possible. Jeremiah didn't live to see the building finished or the plants come to fruitage, but the work he did made it possible; and his work was a success.

God needs Jeremiah's today. The work is hard; personal sacrifice will be needed; misunderstandings are certain; and there will be heartache a plenty. But the assurance that God needs you and has formed you for this purpose, and is calling you into the work, and will be with you in it, is more than enough to offset all the disadvantages.

Will you respond to His call?—North Avenue Presbyterian Church News.

A FUTILE DREAM.

Self-sufficiency is the canker that gnaws at the root of all religion. It is the futile dream of a small, insignificant world, of which our little self is the great person, whose mind understands everything, whose will disposes of everything, whose money governs everything and whose power carries everything before and whose power carried everything before

CHILDREN'S HOME.

Regular Contributions.

Sunday Schools—	
Winston	$ 2.25
Tabernacle	11.88
Ray Bible Class, Graham	2.60
Siler City	3.20
Mt. Zion, Pinnacle	3.30
Mt. Lebanon, Randleman	7.00
Mt. Pleasant, Mt. Pleasant	4.55
Men's Bible Class, Calvary, Greensboro	3.75
Mt. Carmel, Forsyth	4.50
Whitakers Chapel	10.00
Concord	25.00
Friendship, Mt. Hermon	2.61
Bethel, Mocksville	3.03
Grace, Greensboro	8.36
Graham	4.05
West Lexington Mission	3.22
Whitakers	4.00
Antioch, Mecklenburg	2.00
Reidsville	6.29
Asheville	4.51
Worthville, Randleman	4.55
Burlington	17.05
Charlotte church, Richland	2.25
Beam Estate	110.24
Spring Church Birthday Offering	16.32
Mrs. J. B. Robertson, Mocksville	1.75
Friendshp, Stanly	5.45
Stallings, Mecklenburg	2.50
Mt. Cleasant church, Mt. Pleasant	5.64
First M. P. Church, High Point	28.14
Pageland church	3.08
West End, Greensboro	6.65
West End White Gift offering	2.25
Union Grove, Orange	1.70
Rehoboth, Granville	6.14
John E. Byrd	1.00
Sunday Eggs—	
Miss Mamie Johnston	1.80

Additional.

Mrs. C. W. Bralley, High Point, toys and books. McClellen, High Point, toys, games, embroidery sets, pictures and kitchen utensils. M. P. C. E. society, Hampton, Va., one box of fruits and cakes. Three persons four years old each had a hand in sending these nice cakes. Their names are as follows:—Theodore Johnson, Frances Walton, Alma Wallace, Wallace Memorial Church, Fox Hill, Va. Miss Martha Parsons, a dressed chicken and dried peaches, also a week's work in the Home, without price.

For these continued gifts and kind remembrances that come to the Home daily, we thank one and all very much. It does us good to know that we are daily remembered by so many kind friends.

Correction.. . . . . .

Home Missionary Society, Hickory Ridge, Forsyth, was reported in Herald dated January 1, 1925, as sending two blankets and one quilt to the Home. This should have been reported two blankets and three quilts.

E. G. Lowdermilk, Superintendent.

Correction.—Mrs. C. V. Hardin, of Tabernacle church, was recently reported to be 92 years old. Her real age is 87 years.

—Clinton A. Vickrey was buried at Moriah church last Monday, Rev. L. W. Gerringer and Rev. T. F. McCulloch officiating in the funeral service.

SUNDAY SCHOOL LESSON—JAN. 18.

The Lord's Supper.

Lesson Text: Luke 22:14-23.

Golden Text: Luke 22:19.

The Central Truth: The supreme idea confeyed by the Lord's Supper is the atonement, set forth by the sacrifice on the cross of Jesus, the Lamb of God Who thereby substitutionally and potentially, takes away the sin of the worldfl

Scriptural Points.

1, Peter and John are sent to make ready the passover, a feast to commemorate that display of divine mercy in passing over (or sparing) the Israelites in the destruction of the firstborn of Egypt. These two disciples were given particular direction how to find the place.

2. As the disciples assembled, thoughts of the trimphant entry were doubtless uppermost in their minds. They strongly believed that Jesus was going to set up a great kingdom, after the manner of the world. They began to quarrel over the chief places of honor in this kingdom. Jesus rebuked this spirit of selfishness by washing the feet of the disciples, thereby teaching them that real greatness in His Kingdom would be in proportion to lowly service for others.

3. Jesus had an intense longing to eat this passover with His disciples. In a profound sense it marked the dividing point of two great dispensations—the law and the gospel.

4. "Before I suffer." The paschal lamb upon which they were feasting was the most prominent type of Jesus dying on the cross. He was now about to fulfil the prophecies and types of the supreme sacrifice for sin. The dark shadow of death for lost mankind now filled his soul.

5. "Gave thanks." He thanked God for the evening meal, for the wonderful mercy of which the passover was a symbol, and for the privilege of soon dying on the cross in fulfilment of the scriptures. Supreme thanks giving and awful agony here kissed each other.

6. "Fulfilled in the kingdom of God." The kingdom of redeeming grace came in reality by means of the crucifixion; and it came in power by means of His resurrection. Jesus meant that He would not eat again with His apostles until these two events shall have been accomplished.

7. "This is my body." The broken bread represented the mangled and pierced body of J esus expiring on the cross.

8. "This cup is the new testament in my blood." The wine wine represented the new covenant of salvation through the blood of Jesus. It was likewise a pledge of the sufficiency and efficiency of this blood to cleanse from all sin.

9. Jesus pointed out the betrayer by giving Judas a sop, and by giving an affirmative answer to his hypocritical question: "Lord, is it I?" A most fearful woe of remorse and retribution awaited the betrayer. Jesus declared it would have been better for Judas if he had never been born.

10. The other disciples appeared to be thunderstruck by the information that one of their number should stoop to such a dastardly deed. They did not accuse each other. They did not inquire, "Will you?" but humbly and commendably they asked, "Lord, is it I?"

Practical Points.

1. The Lord's Supper is a memorial to perpetuate the memory of Jesus and His sacrificial work. It is also a means of keeping fresh in our memories the amazing love that prompted the sacrifice and the large blessings that flow from it.

2. It is an occasion of the highest and yet most humble thanksgiving. "Thanks be unto God for his unspeakable gift."

3. It is an unequaled opportunity of feasting upon Jesus, the bread of life. The elements are not necessarily changed into the actual flesh and blood of Jesus, but the believing participant partakes of the benefits of the atonement at the same time that he partakes of the elements.

4. This supper is also a means of communion with the Father and with His Son Jesus Christ. Jesus is really present, and to have fellowship with Him is one of the peculiar privileges of this holy sacrament.

5. Let Jesus come into your heart, life, and conduct.—The Word of Life.

"GOOD ENOUGH."

Nothing is "good enough" unless it is well and honestly made—as good as good can be. If a boy does not start out in life with the determination to do the best he can, he will be a "poor tool" when he reaches manhood. It matters not what kind of work that it is you undertake; the idea should ever prevail to do it well. When a boy planes a board, do it well—don't say: "Oh, it is good enough—I guess it will do. It doesn't need to be planed very smooth for the use to be made of it. Nobody will see it. I suppose I could make it smoother if I tried." The one who commences life with such ideas will never amount to much. The boy in the printing office should learn to space his lines evenly, and not say they are good enough for newspaper or even common work. He should keep his case clean and in order so that he can have a clean proof. His press and rollers should be kept in order, and good and clean impressions obtained on even the cheapest and comonest work. He cannot say, as some mechanics, that "it will not be seen," for everything that is printed is made to be seen. Therefore, if for no better reason, let every impression be clearly made, and a credit to your character and reputation as a printer. Mechanics of evy kind should learn to do their work well—the best they can possibly do at all times. Let the parts that are not seen be specially well made, and thus add to the strength of the structure. The boy in the store or shop should keep everyhing neat and orderly, even the goods and materials in the back part of the building where they are seldom seen by the majority of the visitors to the establishment. The farmer boy should learn to make straight rows and even furrows, clean out the weeds among the growing plants, for the latter will not flourish if this is not done. Do your work thoroughly, whatever it may be. "What is worth doing at all is worth doing well," is an old and true saying. Nothing is "good enough" except the very best. If it is not good enough it will soon be bad enough, and the effect on your character as a boy or man will be serious in the end.—Advance.

[illegible]

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[illegible]

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Italifax [illegible]

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wife.

[illegible]

[illegible]

that be.

[illegible]

On the evening [illegible] 24 at eight

Wedding Gifts

[illegible] AND STERLING SILVER, PLATED WARE, CHINA, CUT [illegible] POTTERY.

[illegible], INCORPORATED, GREENSBORO, N. C.

[illegible] Mr. John W. Sharpe, Jr., and Miss [illegible] Lineberry were united in marriage [illegible] M. P. [illegible] the writer officiating [illegible] young farmer of [illegible] and member of Moriah [illegible] Miss Lineberry is the only daughter [illegible] Mrs. C. C. Lineberry of Shady [illegible] Rev. M. [illegible] his life in the ministry of [illegible] excellent young [illegible] with all things favor- [illegible] families loyal to our [illegible] loyal to our church. [illegible] of our great Father [illegible] attend them all along the road.

J. A. Burgess.

[illegible] Protestant.—Mrs. W. [illegible] her subscription to [illegible] for me [illegible] Protestant Church."

[illegible] Mrs. J. [illegible] called to her reward Jan- [illegible] of 70 years.

[illegible] Missionary Society and [illegible] Springs M. P. church [illegible] to give up one of its [illegible] members, Mrs. J. F. Baity, therefore [illegible]

[illegible] That we humbly bow in sub- [illegible] will of our Heavenly Father, who doeth all things well.

Second, That we bear testimony of her [illegible] to the Sunday school and church from which she was seldom ab- [illegible]

[illegible] death our Sunday school [illegible] the class has sustained a great [illegible] is her eternal gain.

Fourth, That we extend our sympathy to [illegible] and commend them to our [illegible] Heavenly Father.

[illegible] a copy of these resolutions be [illegible] a copy be sent to the bereaved family, and a copy be sent to each [illegible] for publication, the [illegible]

[illegible] C. A. Long,

[illegible] L. C. Hine.

Miss Myrtie Kiger, Committee.

[illegible] Mr. Jatrick Lee Faucett died in [illegible] Littleton, N. C., on January 4, [illegible] 76 years and 10 days. He was a [illegible] citizen of Littleton and in [illegible] in which he lived. He joined [illegible] while a young man and was one of [illegible] at Littleton M. P. church. He was a mechanic and helped to build Littleton M. P. church, doing much of the work himself. He lived a consistent Christian life. He was in poor health during the year 1924 and when death came it was a relief to his afflicted body. He leaves behind a wife, three sons, two daughters, 19 grandchildren and 20 great-grandchildren. These have the sympathy of all friends around, and they are many.

Funeral was held in the home January 5, conducted by his pastor, after which his body was taken to the Littleton cemetery and laid to rest. The many beautiful flowers that were placed on the mound that covered his body are evidence of the high regard in which he was held by the people of his community. May the good Lord richly bless and comfort the bereaved family.

J. B. O'Briant.

Floyd.—Mr. Charlie A. M. Floyd died in his home in Roanoke Rapids on Christmas Day of 1924. Mr. Floyd was formally a citizen of Northampton county, and a few years ago he moved to Roanoke Rapids to live. He was a man who had many friends. He was 42 years and some days old.

The funeral was held in the home the 26th of December, by the writer. His body was then taken to the old home for burial in the old family burying ground.

He leaves behind a wife and one child, and his father, who is quite old. These grief-stricken ones have the sympathy of all their friends. May the good Lord comfort them in this dark hour of sore trial.

J. B. O'Briant.

HERALD SUBSCRIPTION RECEIPTS.

Rev. C. H. Whitaker, $2. Rev. E. Suits, $3. Rev. C. R. Brown, $6. Rev. H. S. B Thompson, $1.50. Rev. C. E. Ridge, $1.50. Rev. E. [illegible] Root, $1.50. Rev. H. L. Isley, $3. Rev. J. [illegible] Morris, $1.50. Rev. N. G. Bethea, $3. Rev. J. B. Trogdon, $1.50. Rev. G. W. Holmes, $1.50. Rev. W. F. Ashburn, $3. Rev. S. W. Taylor, $1.50. Rev. A. M. Hamilton, $3. Rev. W. D. Reed, $3. Rev. C. L. Spencer, $1.50. Rev. W. F. Kennett, $3. Rev. J. E. Pritchard, $3. Rev. C. E. Phillips, $5.25. Rev. A. L. Hunter, $3. Rev. G. F. Millaway, $3. Rev. J. R. Hutton, $3. Rev. R. A. Hunter, $1.50. Rev. L. S. Helms, $1.50. Rev. D. R. Williams, $1.50. Rev. W. H. Neese, $3. Rev. Geo. L. Curry, $1.50. Rev. J. B. O'Briant, $3. Mrs. A. G. Dixon, $6. Mrs. M. W. Gant, $1.50. W. H Andrews, $1.50.

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Hawkins Chapel	2.00
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Methodist Protestant Herald.

ONE IS YOUR MAS[illegible] EVEN CHRIST AND ALL YE ARE BRETHREN

Pres Eldridge 5dec25

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F. McCulloch, Editor and Publisher.

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REV. L. W. GERRINGER, PASTOR OF CALVARY M. P. CHURCH.

UNSUSPECTED MALADIES.

oral diseases are just as insidious as phys- diseases. How often we see a man going t his business, feeling ordinarily well and ng ordinarily well. It never occurs to his ds to be greatly alarmed about him, and s not alarmed about himself at all. And suddenly an acute attack comes, and he ults a physician and finds that for months ears an insidious disease has been devel- g and it is nip and tuck whether he can ive.

recisely the same thing happens in the al realm. The older I get the more I am ntened by what I see in my friends. Here man who was formerly an incarnation of l, freshening, dynamic moral and intel- ual energy. He is still going through all old forms and using the old words, but instead of freshening the lives of others pends his time scolding the rest of us be- e we do not. Here is a man who was picuous for his practical sagacity and his ious tactfulness in handling men, but un- ciously to himself the tactfulness has de- rated into a weak acquiescence and he is only a moral windmill going as he is n upon. Another man was formerly a ng, well poised, and resolute leader, but about everything has evaporated from except his self-confidence.

ow these very people to whom I have re ed are quite conscious how others are go- down, just as we are conscious of how are going down. But the question comes, here a similar degeneration in our own s? Take heed, said the apostle, lest any of be hardened by the deceitfulness of sin. s one of the results of sin that it takes y a man's consciousness of his own short- ings. And here comes in Jesus' exhorta- , Watch and pray, lest ye enter into temp- on.

ne of the ways of watching is to keep our- es spiritually awake by a constant habit private devotional Bible study. I do not e refer to the preparation of sermons and chool lessons. I refer to the application of the Scripture to our own personal lives and the review of our deeds in the light of the teachings and example of Jesus Christ.

Another measure that we should enforce upon ourselves is the habit of taking to heart every gentle hint that is given to us by good men concerning our shortcomings. We need not be too much disheartened by the sneers of the censorious, but when kindly suggestions come to us from those who love us it ought to mean a quiet hour of introspection in the presence of God.

Another important means of testing whether we are still in the faith is in the observance of the results of our efforts to help others. So often men who are becoming inefficient hide the fact by delegating the harder tasks to their subordinates while they sit in the swivel chair in the inner office, and flatter themselves that they are having an executive oversight. The chief ought to go out frequently and see if under circumstances where his authority is not known and his official position unrecognized, he can accomplish things as of old. If not, he is another subject to take up very seriously in his private meditation.

Rollin H. Walker.

—We thank Rev. T. E. Pierce and his people of Welch Memorial church, High Point, for a club of 21 subscriptions to the **Herald.** That kind of a club doesn't hurt us a particle.

—The value of gold produced in the United States in 1924 was nearly fifty-two million dollars. California led all the other States with a gold output valued at thirteen million dollars. The value of silver produced last year was more than forty-three million. Utah ranked first with an output worth twelve million dollars.

—The total number of Yale graduates since that university was founded in 1701 is 37,139. The number of living graduates is 26,407.

—Six sets of twins are members of the same English class in an Illinois school.

—Get out your dark glass and watch the sun's eclipse. Saturday, January 24, is the date. The eclipse will begin about eight o'clock in the morning and will end about 10:30 A. M.

—The California Legislature has ratified the proposed Child Labor Amendment to the Constitution. At least three-fourths, or thirty-six, of the States must ratify if the amendment is to become a part of the Constitution. (Art. V.) Thus far three States—Louisiana, Georgia and North Carolina—have rejected the proposed amendment. Two States—Arkansas and California—have approved it. The Legislatures of forty States are now, or soon will be, in session.

SIDE-LIGHT ON THE MODE OF BAPTISM.

It is most satisfactory to see with our own eyes. The next thing to seeing with our own eyes is to hear, first-hand, the one who has seen with his eyes, relate, or describe, what he has seen. This was our privilege, a few years ago, to hear Rev. W. B. Godby, D. D., in a sermon, state the facts that are to follow, in this article. And to make the matter doubly sure, we had a private, personal conversation with him about the facts herein given. Dr. Godby was more than 80 years of age when we heard him and talked with him. For the benefit of those who may not know, will say that Dr. W. B. Godby in his earlier years was a pastor and presiding elder. Later, college president and author of note. Still later in life, evangelist, traveling around the world several times. Among his writings two or three books on the Holy Land and a commentary on the New Testament. He was regarded as a fine Greek scholar, theologian, and historian.

Now for the facts referred to: He said that in Damascus, on "Straight street," is the house in which Ananias baptized Paul. That at one end of this house is a statue representing this baptismal act; and it represents Paul standing, and Ananias pouring the water on Paul's head. This shows, at least, how the people of Damascus and vicinity understood the manner in which Paul was baptized. No doubt being handed down by tradition from the time it occurred. It is difficult to argue away the force of this fact.

The second fact: At the place on the "way from Jerusalem to Gaza," where Philip baptized the eunuch, he said that there was no stream nor pool at all, but at the side of the road, several feet higher than the road, was a vein, or spout of water coming out of the cliff, and that the people filled their pitchers, buckets, and jars from this spout of water, just as one would from an artesian well or pump. And, of course, the water not caught and used, fell down on the road and made a thin, shallow, watery place, and ran off. Comment is needless. No water deep enough in which to immerse, but sufficiently deep for "both Philip and the eunuch" to go down into the water, but not under the water, but deep enough for Philip to pour some water on the eunuch's head, as Ananias did on Paul in Damascus. And then they both came up out of the water—not from under the water—Philip being caught away by the Spirit, and the eunuch going on his way in his chariot, rejoicing.

The language in Acts 8:26 would not indicate anything favorable to immersion, "The way that goeth down from Jerusalem to Gaza, which is desert," but to see a man of education and intelligence far above the average, and talk with him face to face, who has been on the spot, carries a conviction that cannot be overcome. It is conclusive. There is no room left for doubt or question.

J. F. Dosier.

BOOKS—SAVIORS OR DESTROYERS.

It was Carllyle in his "Heroes and Hero Worship" who speaks of Heaven's most precious gift to earth, being, the soul of a man actually sent down from the skies with a God's message to us,—one whose credentials are vision—power, sympathy, sincerity, and zeal for righteousness.

Next in power to a flaming personality is a book wrought out of the forge of a soul white-hot in its convictions, a message which like the sword of Richard the Lionhearted will cut its way through the armor of indifference, apathy, injustice and oppression.

A book is a soul asleep. A library is a graveyard where intellects lie buried. Happy is he who can break through the swathing bands of a soul which lies enshrouded in a book and resurrect and within himself re-incarnate the majestic thought, the tremendous achievement, the dauntless spirit of some white-plumed crusader who, in his deathless passion for a great cause, left on the printed page the very essence of himself, as a precious heritage for succeeding generations.

Great books, like great personalities, are beacon lights of history. Great books throughout the centuries have indeed been the milestones by which we measure the race's progress. They have been lighthouses whose illuminating and directing rays have saved many times humanity's bark from foundering upon the reefs of failure and sin.

Great poets have ever been prophets of a new era. Great novelists like Victor Hugo and Dickens have heard the bitter cry of children and from the pages of their heart-born volumes have thundered against injustice and oppression until nations were awakened and the common people were emancipated and granted their rights and recognition.

Who can estimate the far-reaching results of "Uncle Tom's Cabin"? Perhaps more than any other single factor this book pronounced the doom of slavery. What can you say of "Oliver Twist" in its influence in behalf of the once despised and unbefriended classes? Who of the past several generations has preached a mightier sermon concerning sin and its insidious and stealthy approach, its arrogance and defiance of all restraints, its hopelessness and despair, than has Robert Louis Stevenson in "Dr. Jekyll and Mr. Hyde"? Browning's "Saul" pictures to us in letters of fire, "how are the mighty fallen." Like the ruins of a Melrose Abbey or the exquisite Parthenon we behold a life, wonderful in its potentialities, wrecked by indecision and jealousy.

In Eliot's "Silas Marner," we note how love does triumph over hate and greed; in her "Romola" we see the danger of trifling with conscience; of how the little son of today, like a little furry, playful cub, may tomorrow be a full grown, blood-thirsty tiger, with savage fang and claw rending asunder that which is most beautiful and holy.

Who has shown the awful sorrow and heartbreak of soul which has outraged God's law and broken his commandment in a more graphic way than Hawthorne in his "Scarlet Letter"? Verily these great life teachers have thundered anew the message of Sinai that righteousness exalteth both individual and nation but that sin is a reproach to any people. Incalculable is the debt which the rising generation owes to these clear-visioned, star-eyed souls who have given their lives to proclaim the eternal verities of the changeless God, warning transgressors, encouraging the dispirited and weak in heart, holding aloft a torch that those who are in darkness might lift up their eyes and follow the gleam the sun-crowned heights eternal.

But if great books have been beacon lights of history, some have been also decoy lights, the souls, will-o'-the-wisps, that have led [illegible] into the swamp of feverish doubts, into the miasma of skepticism, or have turned [illegible] aside from the narrow way of progress [illegible] leadeth to the King's mansions into the broad way whose end is oblivion and the abyss. [illegible] can estimate the power and the far-reaching influence of the world's great books, who [illegible] gauge the wreck and despair that follow [illegible] the train of those volumes which have ignored the living God and his unchanging truths, [illegible] have substituted for the soul's bread [illegible] made hypotheses, fine-spun theories, and [illegible] ty but empty sophistries?

One of the most ominous signs of the age [illegible] the stream of printed filth which comes p[illegible] ing forth in floods from the cesspool of [illegible] moral hearts, tainting and poisoning the [illegible] tic minds of youth, leaving a film of mud [illegible] on the soul and coloring with unreality [illegible] vision of the rising generation so that [illegible] commandments of God seem out of date or [illegible] things, all right perhaps for pre[illegible] generations, but to be set aside today a[illegible] garment or as something which [illegible] served its day.

Some one has well said it is "Sex O'clo[illegible] in America and the two influences most responsible for the deplorable moral sag[illegible] lowered standards of sex and decency are [illegible] touch movie and the tainted book or m[illegible] zine.

It is high time that the forces of right[illegible] ness in this nation arise and cry aloud [illegible] their voices cannot be denied, that this [illegible] filth, vomit of lustery and licentiousness [illegible] is being spewed out in an inky, unceasing [illegible] out from greedy and conscienceless au[illegible] cease and that purity, righteousness and [illegible] be proclaimed in its stead.

Let us consider the matter of the [illegible] that make up the curricula of our sch[illegible] The schools of our nation hold in their [illegible] the seed corn of our national and racial [illegible] tiny. What shall the harvest be? If we a[illegible] endure we must not only have trained le[illegible] we must have Christian leaders. Of far g[illegible] er danger than the "Red" proletariat i[illegible] danger of a trained but un-Christian "[illegible] intelligentsia."

Thoughtful men everywhere are perc[illegible] there is only one stabilizing force tha[illegible] save this reeling, tottering world from [illegible] destruction.—It is Christ or chaos.

We who have made so much outcry ag[illegible] bolshevist propaganda, if we allow u[illegible] ored and unedited books to be placed i[illegible] hands of our high school and college stu[illegible] can turn America, the boasted "land o[illegible] free and home of the brave" into a "re[illegible] derness" where the "Internationale" [illegible] be sung instead of the "Star Spangled [illegible] ner" and where the red flag of the Com[illegible] will float where now we see the Star [illegible] Stripes.

Intellectual error is a deadly cont[illegible] thing that warps the minds and distor[illegible] viewpoints of men, who may have had [illegible] training and yet having heard the siren [illegible] have yielded to its seductive but imp[illegible] promises. Many thinking men are agree[illegible]

Granting this to be true, how necessar[illegible]

that we in our schools and colleges which are the fountain-heads of intellectual and spiritual life, keep in our courses of study books which are not only sound intellectually, but spiritual in tone, commending at least to the mind of the reader the fundamental issues of life, and exalting those principles and forces which are constructive and which have promoted the material and moral progress of the race.

Asbury College was raised up of God to emphasize mental culture, bulwarked and safeguarded by spiritual training. This college teaches with no uncertain note the Bible truth of full salvation, of man's emancipation from the guilt and power of sin through the atoning efficacy of Christ's cleansing blood. She believes there are certain basic truths which should be drilled into the minds and hearts of America's youth as a foundation for the superstructure of later life. This course of procedure has met with heartiest approval from godly men and women throughout the entire country and because of it we have today a stream of the finest youth from the Christian homes of forty states and several foreign countries pouring into Asbury College for instruction in both head and heart; and with a consecrated faculty our school is endeavoring to send out from her walls a body of devout and noble-minded young men and women not at sea with doubts, but with a faith that is anchored in a mighty Redeemer and with a passion for Christian service which stamps it as a uniqne institution among the many schools of America. But today we are facing that of which every orthodox school of our country is aware,—an inadequate supply of textx books that are sane, constructive and Christian in their content.

Try as we may, we are continually meeting in the volumes which are recommended for study in Christian schools those principles and questionable theories which tend to demoralize and to create skepticism and doubt along lines, that should be established and fixed in the heartlife of our youth.

Acting on the recommendation of apparently sound and devout scholars we have been compelled to discard more than one textbook during this semester because of the insidious and subversive attacks upon the great elemental and basic truths of the Christian religion.

If the schools of our country which emphasize the teachings and doctrines of historic Christianity are to keep the faith of our fathers living still, we must emphasize at all times untainted books in the curricula of our institutions. While we must encourage an open mind on the part of our students there are certain fundanmental truths about which there should be not a scintilla of doubt, because of these cornerstones of faith the whole superstructure of Christianity rests.

Let us today make our plea and our prayer the revival of a devout and humble, but thoroughly intelligent scholarship, that with keen minds and sanctified hearts we may rightly divide the word of truth, that we may discern error and detect good, that we may send out from our presses clean, wholesome, uplifting books abreast of the times but ever exalting him who is the source of all truth.

May we teach reverently the facts of science, of education, of philosophy, holding ever in the background of all our thinking, him who is the Master of life and who sent his inspired servant with a ringing message to a perplexed and uncertain world, saying, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Rev. L. R. Akers, D.D., Vice President Asbury College, in The Pentecostal Herald.

HOW CAN I FIND GOD'S PLAN FOR MY LIFE?

There are three distinct points of view among modern young people on the subject of God's interest in human lives.

Many young people today are convinced that there is no plan or purpose for individual lives.

Here is the famous statement of one of our modern naturalists:

"Within the visible universe the Milky Way is but a tiny fragment. Within this fragment our whole solar system is but a small speck. Within this speck our planet earth is a microscopic dot. On this dot infinitesimal atoms of a pure carbon and water stir, ever so slightly, for an instant of cosmic time before they are dissolved back into the elements from which they were originally and furtuitously compounded. You and I are two such atoms."

If you are talking with a person who holds that point of view, it is foolish to discuss God's plan for individual lives. He begins the discussion by insisting that the world is a great mechanism in which everything takes place because it has to take place, and when everything is through taking place there is no evidence of a cosmic purpose.

The second group you will find in school or college today holds this idea: God has a plan for the human race as a whole, but no plan for the individuals who make up the human race.

Some years ago I was lecturing on this subject in a certain city, and after the lecture I walked home with a fine young fellow from Princeton. I said:

"I wish you would tell me what you think of my argument tonight."

He answered: "I think it was pretty poor. I can't believe for a minute that God has any personal interest in individuals. My study of history has convinced me that the huamn race as a whole is marching steadily forward toward a predetermined goal, but I can't believe that God has any interest in my life—where I go to college, what I am doing there, or what use I am going to make of my life after graduation."

He went on to say that there were too many people in the world for any such theory of divine interest in individuals. It would be inconceivable, he said, for God to have an individual interest in people when about 57,000,000 people die every year. "And consider," he said, "the size of the whole universe! Suppose represent the orbit of the earth by this ring on my finger. Do you know where the nearest fixed star is located. Somewhere on the outer side of Greenfield, twenty miles away. That is the size of the universe, reduced to a scale that you and I can grasp."

The third opinion among young people today is the opinion that I would call the Christian view of life. Let me use an analogy in the hope that it will make this point of view clearer.

Here is a man who has a small son. He makes up his mind he would like that boy to go to college, go on through college to medical school, then take a year or two of postgraduate work in some hospital in Europe, and come back and start in his work as an American surgeon. That father's plan is a plan for a particular child. It concerns that son alone, not the family as a whole, or the other children in the city. But of course such a plan and purpose for that boy's life does not mean that the father cares whether his boy wears on a particular day a khaki suit or a sailor suit. The father can leave such details to chance and circumstance and individual choice. They do not affect the great purpose he has for that boy's life. And of course, again, a great many things may happen in that boy's life which the father does not want to have happen at all. For instance, the boy may go out coasting some day, slip off his sled, and break his arm. The father did not want that accident to happen. What does the father do? He makes a second plan for his boy's life. Now that the boy is crippled and cannot be an operating surgeon, the father must fit him for some other career. The father can be trusted to do that. Any other course of action would be unworthy of a true parent.

In discussing God's plan for individual lives, try to keep in mind some such human analogy! When I am talking about God's plan for your life and mine I do not mean for a moment that I think it was predestined from all eternity that I should wear a black necktie this morning instead of a blue one. If I think such small and minor contingencies of life are left open in the case of God's plan for our life, just as they are left open in the plan that any one of us happens to have for his child. Do not think that when you discuss God's plan for your life you are involved in all the intricacies and difficulties of predestination! You are not, practically, Neither does God's plan for your life mean that everything that happens is just what God wants. The world is full of things that God hates, and struggles against, and works to overcome.

I think we can also say this: If human parents, finding that their first plan for their children has been blocked either by circumstance or the blunders of the children themselves, would promptly devise a second plan for the children, we can surely expect God to do as much. God, finding that you and I, either because of tragic circumstances or our own sin or folly, wreck His first plan for us, in His infinite mercy and love will find another use to which He can put our shattered lives, and eventually make something splendid out of us, even though there has been a necessary redirection of our whole career.

God's Plan.

Against that background I can make clear what I think about God's plan for your life and mine.

I firmly believe that God has a definite pur-

pose for your life and for mine—a work that He wants each one of us to do, a particular city in which He wants each one of us to live, a group of friends to whom each one of us ought to give our friendship and help. I believe, however, that in that plan God leaves a great many details to circumstance. I also believe that if either through sin or tragedy God's first plan for your life or mine is interrupted, we can trust Him to find a second use for use somewhere else.

If you want a verse in the Bible that suggests this idea you will find it in the book of Jonah, the third chapter and the first verse: "The word of the Lord came to Jonah a second time." If you ever come to a moment in your life when you think you have missed God's plan for your career and you grow utterly discouraged, turn to that verse. "The word of the Lord came a second time." That is what happens to many of us: we find second chances.

Can I give reasons for accepting this view of life? I have two reasons.

The first is this: I believe in God's plan for my individual life and yours because it is the obvious conviction of Jesus Christ.

Turn to Matt. 10:29: "Are not two sparrows sold for a farthing? Not one of them shall fall to the ground without your Father." Now turn to Luke 12:6: "Are not five sparrows sold for two farthings? And not one of them is forgotten before God." One Gospel reads that five sparrows were sold for two farthings, and the other that two were sold for one farthing. In Jesus' day one of the common articles of food for the poorer people was sparrows. These birds were so cheap that they were sold two for a denarius; or, if you wanted to spend two denarii, you could get not four but five, for the storekeeper would toss in an extra one. What does Jesus say? He says that even creatures as insignificant as that have their place in the thought and love of God. Nothing that happens to them is overlooked. "Fear not! Ye are of more value than many sparrows." "The very hairs of your head are numbered." Jesus obviously believed in God's individual interest in individuals.

The second reason for believing in God's purpose for individual lives is this: Individual lives are the most valuable things in the whole universe. If God cares for anything, He must care for individuals.

The most precious thing is not some object of the physical world, a mountain or a hill, a tree or a lake. There is something finer and stronger than any such object. Do you remember the little jingle that somebody wrote about General Goethals, who superintended the building of the Panama Canal?

A man went down to Panama,
Where many a man had died,
To slit the sliding mountain,
And lift the eternal tide.
A man went down to Panama,
And the mountain stood aside.

There is something in the world greater than any object of the physical universe. What is it? It is human personality. When you admit that obvious fact, that human personality is the greatest thing we know, you are face to face with this interesting corollary: Human personality always comes in highly individualized portions. If personality is the greatest thing in the world, that means individual personality, because personality always exists in the varying forms of individuals.

When I say that God's interest must be in the greatest thing in life, namely, personality, I am committed to the proposition that God's interest in personality means God's interest in individuals, in you and me and every one else. Jesus' belief is not something that runs counter to common sense. It is something that is backed up by the best and most intelligent thought of intelligent people.

How Find It?

Assuming that God has a plan for my life, how can I find what it is?

There are four concrete ways by which earnest and sincere people can discover what God wants to with them and through them.

First, if you want to find God's plan for your life, study your endowment!

What is the thing you can do? Where do your abilities lie? What is the kind of work you can do best? There is the first suggestion or indication of the work God wants you to do.

Here is an interesting verse which has been a profound help to me, Luke 11:33: "No man lighteth a candle and putteth it under a bushel, but putteth it on a candlestick, that those who enter the house may see the light." All of you realize that that record of Jesus' teaching has come down to us largely through a process of oral transmission. Jesus died about the year 30 or 33 A. D. The first extant Gospel was written about the year 70. Therefore there was a whole generation in which the record of Jesus' teaching was passed on by word of mouth. During that period of oral transmission the account of the exact circumstances under which Jesus spoke many of the parables and the matchless sentences of the Sermon on the Mount disappeared, and we have only the record of the actual words. No one has any idea of the circumstances in which Jesus spoke those words about the candle and the candlestick. My guess is that Jesus was discussing the relationship between a person's ability and his life work. What does He say? No human being will light a candle, then take that candle, all aglow with radiance, and put it under a box, where it is sure to be wasted. "If ye, being evil, know how to give god gifts to your children, how much more shall your Heavenly Father!" If people will not waste candles, God certainly will not waste personalities. If God has given you some particular ability, the power to bring a certain radiance into life, you can count it absolutely sure that in your life work, sowemhere, God will provide a use for that particular power.

The second suggestion is: Study the actual needs all about you!

It is queer that some people, face to face with a real human need, and asking themselves where God's plan for their life lies, will resolutely shut their eyes to the work right in front of them, and go off looking elsewhere for the work God wants them to do.

Here is a story out of the experience of many a minister.

A young girl comes home from boarding school, saying: "I want to find God's plan for my life." She comes back to a town where there is a church that is making a tremendous effort to reinstate itself in the life and thought of the rising generation. On Sunday this girl says:

"The minister's sermons are pretty dull three times out of four, so I think I will skip the next three Sundays. His Sunday school is not very good. They are losing all the children in the community. I don't want to have anything to do with a losing venture, so every one must excuse me from helping out in the Sunday school. The club for working girls is in need of help, but I have a good many social obligations just now. Please find some one else for local church work."

And then, when the minister says in discouragement, "All right, I will see if we can get some of the people over fifty to do this work," she has great consolation in his departure!

The other day one of the finest women in my church said to me: "The thing that puzzles me is this: What is going to happen to the church when the older generation drops out? We are the only ones, apparently, who have a deep sense of loyalty to the institution. These young people you talk to at schools and colleges and conferences will come to church just as long as they get something out of it, but the minute they feel that the return is less than the investment, they stay away. Only a few of them have any sense of loyalty to the church as an institution."

If you want to find God's plan for your life, do not think that it is necessarily in another city, or another church, or osmebody else's Sunday school! I wonder if you realize how much of an opportunity there is in the work that is now being undertaken by churches like your own, right at home.

Here is the third suggestion: Study the actual opportunities open before you!

It would be a very interesting thing if we could look ten years into the future and see the personal problems some of us will be facing. Let me describe them in a kind of prophetic way.

Ten years from now some of you will be saying: "If I could only break free from my family, my home connections, the town in which I have to live, the church in which I was born and which I ought to support, the family tradition that lays a great responsibility on me! If I could only go somewhere else! Then I would find God's plan for my life!"

Three or four years ago I was talking with one of the most successful social workers in New York. We were discussing this very problem, and finally this lady said:

"My life has been a strange failure. What God wanted me to do was to complete a piece of social service work in the Near East, but I never could get there. My sister fell sick, and I could not leave home. Now it is too late to go, and here I have been ever since." Then her voice broke as she added: "I am afraid I have missed God's plan."

Then I thought of the families on the East Side that I know—families that rise up and call her blessed because of what her life and friendship have meant to them. Did she miss God's plan for her life? I cannot believe it. Many of us have felt she was just where God wanted her to be.

If God puts you in a place where there is a wall around you too high to climb, too wide to pass around, too thick to burrow through,

and you are a prisoner there, do not think God's will for your life is somewhere else! If you find barriers about your life that you cannot possibly climb, then you can say quietly and confidently, "Here is God's will for me!"

And fourth: Remember that no matter what happens to you and to me, God can always be trusted to make some use out of our lives, if we will let him.

This is the experience of ten thousand times ten thousand—men and women for whom God has made second plans when sin or circumstance has wrecked the first. Make the most of yourself for the sake of those who love you and need you, then let what will happen, happen! God can be trusted to make the most out of you just as long and just as often as you try to make the most out of yourself.—Rev. James Gordon Gilkey, pastor of South Congregational Church, Springfield, in the Record of Christian Work, Northfield.

THE WORK AND THE WORKERS.

Among the Churches.

Wednesday night, January 14, I spent with our people on the Weaverville charge. We met at Clarke's Chapel and discussed the work at length. As a result of that meeting Rev. C. W. Bates, chairman of that district, has been asked to co-operate with me in securing some one, or ones, to preach regularly at Weaverville and Mt. Zion; and Rev. Fred R. Love will serve the Clarke's Chapel people until such time as we are able to find a pastor who will be satisfactory to the entire charge. We ask the co-operation of all who are specially interested in that charge in helping us to find such a pastor.

Calvary Church Opening.

Sunday, January 18, was a rainy day, but in many ways it was a bright day for our Calvary church people. The pastor, Rev. L. W. Gerringer, preached a very appropriate sermon at the morning service, after which the Lord's supper was administered. A large majority of those present communed. The afternoon service was designated as the formal opening service for this new church. The Methodist Protestant people from the surrounding churches were present in goodly numbers, as well as the people of other denominations in South Greensboro.

The pastor made a brief, but very timely address, and Dr. J. F. McCulloch, in well chosen words, expressed aprpeciation for the large help given in the erection of this church.

Calvary church is well located on a beautiful lot with all the room they will need through the coming years. They have plenty of room on which to build a parsonage and Sunday school rooms.

They are a happy people, both pastor and people are busily at work for the Master, and we predict great success for them in the coming days.

At the evening service we had the privilege of sitting at the feet of Dr. Spahr at Grace church, and listening to him as he so gently and yet so strongly presented the gospel truth. Dr. Spahr is a wonderful preacher of the old-time Gospel.

Group Meetings and Mass Meetings.

With the help of others who are volunteering their services, and who may be pressed into service, Dr. R. M. Andrews and I are putting on a series of group meetings and mass meetings in the interest of Christian education.

We are endeavoring to plan these meetings so that all our people can easily reach them if they will. Please watch the Herald for announcements, and then be sure to attend the meeting nearest you. Meet with us and hear about the good work our College is doing, and join the forces that are making it go.

February.

Please remember that February is Stewardship Month, and that the annual conference asked each pastor to preach to each one of his congregations on this important theme during February. For a means of securing good literature on this great theme see article by Dr. T. M. Johnson in last week's Herald, page six.

Pastors' Reports.

Just as soon as Sunday, January 25, is past, please fill out the blank I mailed you some time ago and mail to me. To save me writing to you for the report please do this not later than January 30. Thank you for this co-operation.

Budgets.

In another column you will find a statement of your standing as a charge on the budgets. This statement was furnished me by the conference treasurer. Some money has been sent to Mr. F. R. Stout and this has not yet been forwarded to Brother Taylor, but will be soon, and then it will be added to the list as it appears in the Herald.

This list will stand in the Herald from week to week. Watch it grow. Help to make it grow.

Evangelism.

We will soon be aproaching Easter. Every pastor and every Sunday school superintendent, and all Sunday school teachers should be planning and praying and working to the end that a goodly number of members may be added to each church on confession of faith about Easter time.

Yours in the Master's service,

A. G. Dixon.

AMOUNTS PAID ON OUR BUDGETS.

Paid A. C. B. in Full.

1. Whitakers.
2. West End, Greensboro.
3. First Church, High Point.

The following have paid the amounts opposite their names, Burlington leading.

	A. C. B.	G. C. B.
1. Burlington	$272.00	
2. Glen Raven	126.00	
3. Concord	119.00	
4. Orange	104.00	
5. Flat Rock	77.00	
6. Enfield	75.00	
7. Henderson	60.00	
8. Welch Memorial, High Point	58.00	
9. Stanly	56.75	
10. Charlotte	56.02	
11. Fallston	50.00	
12. State Street, Lexington	50.00	$ 8.00
13. Mebane	50.00	
14. St. Paul, Greensboro	43.00	
15. Kernersville	40.00	
16. Granville	37.50	
17. Halifax	32.00	
18. Littleton	29.50	16.00
19. Bess Chapel	25.57	
20. Spring Church	25.20	14.30
21. Calvary	18.00	
22. Mt. Hermon	17.09	
23. Thomasville circuit	13.91	
24. Pinnacle and Mt. Zion	13.70	
25. Tabernacle	12.25	
26. Vance	12.00	
27. Randleman	11.50	8.25
28. Cleveland	9.00	
29. Saxapahaw	7.42	
30. Forsyth	6.57	15.33
31. Roberta	3.50	
32. Gibsonville and Fountain Place	3.30	
Whitakers also leads on the amount sent G. C. B.		20.00

Watch this space next week to see who is leading and who has headed the Honor Roll. By next week we expect enough in on the G. C. B. to make it worth while to arrange the amounts in order. There are several charges so nearly out on the A. C. B. that we are expecting quite a number to transfer to the "Paid in Full" column. Who will head the Honor Roll? This means to have paid in full both budgets. Whitakers has the lead at present. If there is honor in doing a thing there is greater honor in being first to do it.

A. G. Dixon.

YOKOHAMA—ONE YEAR AFTER.

I left Yokohama on a beautiful day in August, 1923. It was then a city of nearly 500,000 people, and the most prosperous port in the Far East. On the first day of September, 1923, a tornado fanned the flames which reduced to ashes the heaps of wreckage to which Yokohama had been reduced by the greatest earthquake ever experienced by Japan. In a few hours, the inhabitants of Yokohama did not number 100 people.

Just about one year later, I returned to Japan, and found Yokohama again a city of 350,000 people, and still the chief port of Japan despite the efforts of Kobe, its rival, in the exporting of silks.

I wonder if there are many instances in history of cities coming back as quickly as Yokohama has done.

It is true that the number of people that have come back does not accurately tell the tale. Neither does the character of the buildings that have been erected tell it all. But it is a fact that "business seems as usual" in Yokohama.

It had never been my unhappy lot before to approach a beloved spot on which nature had visited her severest displeasure. So it was with a sad heart and on a most dismal day that we crept into harbor.

We had been told that the wharf had been rebuilt, and that sheds, at least with roofs, made landing comfortable..

Well, words simply fail to describe our feelings, as we saw what awaited us. Most of the concrete piles on which the former dock had rested were sticking up out of the water. But not a vestige of what had been one of the finest docks in the world, was to be seen. Instead, the debris from the stricken city had been dumped into the bay, and much of it had been used to build a mud road into the bay, at which the steamers might dock. No wharf; no houses; no sheds; no roofs; nothing but this earthen roadway, made up of the bricks and stones and crushed concrete of what had once been the pride of the city, and, no doubt, mingled with it all, the bones and ashes of some of its former inhabitants. I felt like I was walking over unmarked graves in a deserted cemetery.

The effect produced by the dismal weather, and the thought produced by the sight of the landing place, were in a measure counteracted by the unfailing courtesy, kindness and patience of the Custom House officers. They were huddled together in a small room, purely temporary quarters, and had to meet the insistent demands of hundreds of foreigners, as they tried to rush their effects through the customs, all of us wet and impatient. But not they. Neither wet nor impatient, but treating all alike, and with that courtesy, kindness and patience which made them indomitable.

I will not attempt to describe the buildings that have been erected. Some of them are permanent, and are imposing. But the most of them are of a temporary nature, and 99 in a hundred roofed with galvanized iron. If one could keep his eyes off the buildings, and simply look into the stores and into the faces of the people, the catastrophe of last year might be forgotten. As you walk along certain of the principal streets it is impossible to visualize the calamity of a year ago. This is chiefly true in what is, or was known as the Japanese part of the town. But when you get into what was known as the foreign part of the city, then you begin to realize something of the disaster.

Practically, nothing of this part has been rebuilt. Not more than a half-dozen foreign firms have rebuilt. There are reasons for this apart from the effects of the earthquake. Many foreign firms were leaving Yokohama before the earthquake. They were removing to Tokio.

For years there has been a dispute over taxes. There is a doubt about Yokohama ever, at least for many decades, having as many foreign firms as before the disaster.

I tried to find out just what buildings had been undamaged by quake or fire. Out of those thousands of fine buildings, only two actually went through it undamaged. Then I tried to find out how many were still standing, the walls of which could again be used. And I found that only seven buildings, though shaken by the earthquake and gutted by the fire, still had their walls in such shape as to be usable. And the lesson taught is, that, so far, nothing has been found to stand such a test better than re-enforced concrete. The same was true in Tokio.

There was one thing that I was determined to find out. It was, how severe was the earthquake itself. Did the buildings immediately fall, or did the fire following so weaken the walls, that many fell later. Knowing this city as I did, and having seen many of these buildings built, it seemed to me impossible that even an earthquake could level them all to the ground. I have felt many hundreds of earthquakes. I have been in them when the swaying of the houses would make one seasick. But I had never seen modern houses thrown to the ground. I was fortunate enough to meet with a man who claimed that he was in a position to actually see the effect of the earthquake upon these best buildings of Yokohama. And he answered me, that in the short space of a few seconds, he saw the biggest and best buildings in Yokohama lying in heaps. This simply means that, because these buildings were built on reclaimed ground, as is most of Yokohama, the foundations simply slipped from under the buildings. Parts of Yokohama actually moved both down and to the side. The buildings could not follow the foundations.

But the most distressing sight that met my eyes was the condition of what is known as "The Bluff." Yokohama lies in a valley. The range of hills next to the ocean is called "The Bluff," and it was upon these "seven hills" that most of the foreigners lived. Here were situated some of the most palatial residences to be found in the Far East. Many of them were surrounded with large lawns and gardens, which seemed to make the houses safe from outside fires.

We approached this residential section by the middle road leading up the bluff. This road comes out just at the side of what was Union church. From this point, one can see nearly a mile to the right and left, and directly in front. There was but one of the original houses standing. And this was not standing, for its roof was caved in, and the house was leaning at such an angle that it seemed ready to fall.. Never have I looked upon such a scene of desolation. It was the memory of what it once was that made it so sad. "The Bluff" was to me the most beautiful place I had ever seen. Palatial residences, public gardens, churches, theaters, foreign hospitals, mission schools, foreign consulates, all, with beautiful lawns and gardens, made it a veritable Eden, as for beauty. In the midst of this desolation, one lone foreign house had been newly erected. Personal interest caused us to walk along the Bluff road as far as the foreign cemetery. One of the first things done, after the earthquake, was to erect a new fence around this cemetery. The graves are still there. But most of the stones lie in heaps where Mother Earth piled them a year ago.

Nagoya, December, 1924.

ATTENTION, SUNDAY SCHOOL CLASSES AND MISSIONARY AUXILIARIES.

In planning your missionary work for the remainder of the year won't you kindly remember that there are some native workers in Japan whose salaries range from $130 to $300 who have not been assigned. This would be a splendid way to raise your budget. If your auxiliary or class does not feel equal to supporting one perhaps two or three or an entire circuit could assume the support of one.

Please let me know if you can take up this work and how much you can pay. I hope to hear from a number of you.

Velna McCulloch, Secretary,
Scholarships and Native Workers.

THE YOUNG PEOPLE'S CONFERENCE.

At a recent meeting of the Board of Young People's Work at the College the plan of a joint conference with the pastors was heartily endorsed. A committee was appointed to confer with a like committee from the Pastors' Conference appointed last year to take up the matter of the advisability of a joint conference of the pastors and young people. This committee met and decided that it would be advantageous to both groups to hold such a joint conference.

While we say it is a joint conference it is not entirely a joint conference. Many of the speakers and leaders will be used in both conferences, but the pastors will stay at the Children's Home and have their day sessions there, while the young people will live in the College dormitories, and have their day sessions in Roberts Hall. The night sessions will be held jointly in the College auditorium.

While the programs of both conferences are in the making as yet, some of the speakers have been secured, and efforts are being made to secure other outstanding men. Our beloved Dr. C. E. Forlines will be in both conferences. Efforts are being made to secure Dr. Charles Goodell of New York, Secretary of the Department of Evangelism of the Federal Churches of Christ in America, Dr. Howard E. Rondthaler, president of Salem College, and others.

We are expecting the largest attendance at both conferences of any year, because the seat of the Young People's Conference is in the central part of the State, and therefore more accessible to our membership; because it

held in our own institution; because it is a [illegible] with the Pastors' Confer[illegible] because we are going to have the best [illegible] we have ever had; and because our [illegible] people are realizing more than ever [illegible] their obligations to the church.

We feel that this should be the best confer[illegible] we have ever had in [illegible] line. Let us all unite in prayer and effort [illegible] just such a conference.

The dates of the conference are June 16 to [illegible]. We will have more to say later in detail [illegible] the conference. N. M. Harrison, Jr.

HOW CAN IT BE DONE?

Did you read the article in this column last week? It was addressed "To Our Pastors [illegible] Members," and, of course that included [illegible] if you belong to the Methodist Protest[illegible] Church.

That was one of the most important articles [illegible] were written, because it dealt with a condi[illegible] the like of which our board has never [illegible]own, because it plainly showed that we [illegible] a serious crisis in the conduct of our [illegible]eign missionary work.

[illegible]t that the missionaries have lacked loy[illegible], zeal, efficient service, not that the board [illegible] selected unwise measures, or mismanaged [illegible] interests entrusted to them, but that there [illegible] no money in the general treasurer's hand [illegible] the payment of the board's expenses, in[illegible]ding salaries of the missionaries, of pas[illegible]s, teachers, etc., in our three missions, nor [illegible] any expenses here in America.

[illegible]Who has caused this lamentable situation? [illegible] Board cannot be held responsible, because [illegible] General Conference did not create it to be [illegible]gency to collect money, but to manage the [illegible]eign missionary work of the church and it [illegible]lences any board in America to show a [illegible]o economical administration.

To whom was given the duty of raising, con[illegible]buting, the money for all the needs of our [illegible]nomination? One answer if not the chief is [illegible]nd in the ordination vow of our pastors [illegible]d in the church membership vow of our [illegible]ors. The former promised to "diligent[illegible] strive to promote an active interest in be[illegible]lf of all the general and local interests of [illegible] church among the people committed to [illegible] care," and the latter promised "to con[illegible]ute as God gives me ability for the sup[illegible]rt of the gospel ministry and the benevolent [illegible]rises of the church."

The budget is the plan the General Confer[illegible]e adopted for securing from the local [illegible]urches the money needed for the entire [illegible]k, and if the churches would contribute [illegible]ch month one-twelfth of their budget there [illegible]uld be no difficulty for any board.

The board is in a more serious situation [illegible]on the fact that the general church treas[illegible]er has written that "it will be impossible [illegible] me to issue checks against these—vouchers [illegible]r salaries and expenses, etc., for the pres[illegible]nt month—until the matter of the overdraft [illegible] taken care of." That means he will not send [illegible]ecks to the foreign field, etc., until the $9,-[illegible]0 overdraft on his books is paid, and he ex[illegible]cts the board to get the money.

The General Conference authorized the [illegible]urch treasurer to borrow for the work of [illegible]e boards but he says, with what he has se[illegible]ured before, he cannot borrow at the bank [illegible]r us. The first thing other banks ask, when we approach them for a loan, is, Why does not [illegible] bank where you do business comply with [illegible] request? The board does not do any bus[illegible]iness at any bank, and has no collateral to put [illegible]p for a loan, except "moral security."

We therefore appeal to all our pastors to [illegible]end to their conference treasurer without [illegible]lay as much of their budget as possible. The [illegible]hecks ought to be on their way to Japan, China and India, hence the great need of [illegible]ash.

We are now negotiating a loan, at six per [illegible] interest, for six months, for a part of the [illegible], and some of us will have to borrow [illegible] to tide over the difficulty, unless [illegible] churches [illegible] their contributions [illegible]ly.

[illegible] good people gave something over $12,-[illegible]0 for Earthquake Relief Work last year. This involves the very safety of the work of the church in the three countries. Let pastors urge their people to give the full amount of the budget, and they will respond.

Fred C. Klein.

PREPARATION FOR A SUCCESSFUL CANVASS.

Last week we called attention to the importance of carefully selecting the canvassers. Haphazard selection here will almost certainly assure the failure of the plan. We also noted the necessity of providing the canvassers with a correct list showing the members and contributing friends of the church, with confidential information as to the amounts paid last year. The envelopes were also discussed, and it is assumed that they have now been provided, and that suitable pledge cards and record books have been secured.

Fixing the Amount of the Budget.

This part of the discussion might just as well have come at any other place, as to be presented here. It is necessary, however, that this subject have very careful consideration, and that proper decisions be reached. It is the judgment of the present writer that there should be two budgets to correspond with the duplex envelope, the use of which has been recommended. After careful consideration fix the amount needed for local church support. This should include the salary of the pastor, the janitor, the musicians (if they are on salaries in your church), fuel, light, repairs, insurance, taxes, and other local expenses. Extensive repairs and new buildings should be provided for by a special canvass and not included in this annual budget. It will pay the church well to be just as liberal as possible in the salaries of all of its employees, including the pastor. Use correct business methods here as well as elsewhere. And all incidental bills should be paid just as soon as they have been approved by the proper board or committee.

Next, ascertain or estimate the apportionment to the church for annual and General Conference budgets. The church, however, should not allow itself to be limited to the amount of these apportionments. The great great question is not, how much of my money shall I give to the Lord, but how much of the Lord's money can I keep for myself. These apportionments to the local church are fixed by the proper annual conference committee and are usually not far from a fair assessment when membership, ability, and willingness are considered as per our church law. These apportionment committees are usually chosen from among the most capable men of the conference and their judgment is the best available for this purpose at the given time. The General Conference budget is handed down from the General Conference authorities, and has been worked out after a very careful study of all the principles involved. They represent the actual demands of the various lines of service which the annual conference and the General Conference has decided to render. The churches should never be willing pay less than the entire amount of these apportionments. They should be accepted as being as binding as the salary of the pastor or the bills for fuel and lights. Whenever possible the amounts should be increased so that more work can be done for the extension of the Kingdom of the Redeemer in the world. This study will be continued next week. Charles H. Beck.

"There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.

"There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's patience and His wrath.

"How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

"An answer from the skies is sent—
'Ye that from God depart,
While it is today, repent,
And harden not your heart.'"

THE SECRET OF A HAPPY DAY.

Just to let thy Father do
What He will;
Just to know that He is true,
And be still.
Just to follow hour by hour
As He leadeth;
Just to draw the moment's power
As it needeth.
Just to trust Him, that is all!
Then the day will surely be
Peaceful whatsoe'er befall,
Bright and blessed, calm and free.

—Frances R. Havergal.

Help me today
To think but loving thoughts,
To say but kindly words,
To do but helpful deeds,
However small;
And know that all I do or think or say,
Is known by Him who sees and loveth all.

Help me today
To bear all patiently,
To rest all trustingly,
To wait all hopefully,
However long;
Assured that as I bear,
And rest and wait,
He plans the end to crown a victor's song.

—A church wedding does not constitute full [illegible] marriage in Germany. It is preceded by [illegible] ceremony at the office of the Justice of Peace.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, FEBRUARY 1.

Christian Endeavor as an Expression of Friendliness.

Daily Readings.

Mon. Friendly study. Acts 8:26-35.
Tues. Friendly service. Isa. 41:6.
Wed. Friendly team-work. 1 Cor. 3:5-10.
Thurs. Friendly giving. Phil. 4:9-20.
Fri. Friendly benevolence. 2 Cor. 8:1-6.
Sat. Friendly exhortation. Heb. 3:12-19.
Sunday. Topic. Phil. 2:1-11.
(Christian Endeavor Day. Decision Service.)

Suggestions.

I am hoping that every Christian Endeavor society will get for this meeting the specially prepared program from the United Society of Christian Endeavor, Christian Endeavor Building, Boston, Mass.

This meeting should be conducted as an experience meeting, since our own experiences are more impressive than anything else we can offer in a meeting. Have those present tell how "friendliness by some one at some needy time has helped them. Have others tell how they have been privileged to help some one by just showing a friendly spirit at first and how this led to opportunities of greater helpfulness. If your society has not already done so this would be a good time to place on the wall of your meeting room the Christian Endeavor motto for these two years, which is, as you know, "Ye are my friends if ye do whatsoever I command you." This can easily be made by covering paste-board letters with cloth or tissue paper in the Christian Endeavor colors.

Friendliness.

Webster says "friendliness" is the state or quality of being friendly and this adjective comes from the noun "friend" which he defines as "One attached to another by affection, regard or esteem; a supporter or favorer of a cause; an ally." What a wonderful thing it is when you are discouraged, or are in trying circumstances, or when you are timid and not sure which way to proceed to feel that you have an ally! One who has made your cause his and one who is going to help, sympathize, stand by and back you. One who makes your success his success, your timidity his timidity, your getting acquainted his affair, your feeling at home his business. Every Christian Endeavorer may have just that degree of friendliness wherever he may be.

There was once a young girl—she must have been a Christian Endeavorer—who always greeted those she knew when she joined the street-car on her way to work with such a wholesome, hearty, friendly smile and good morning that one morning a stranger on the car, a man who was very much discouraged and tempted even until he was thinking of taking his own life noted these greetings and though they were not for him they radiated such friendliness that his heart was warmed and the next morning he went out of his way to join the street car at that same place and for several mornings until he gained encouragement and determined to try again and from that on he succeeded ad later became a Christian man. Any one of us can carry with us a friendly atmosphere if we will.

Friendship of Christ.

Lucy Larcom has put this so beautifully that I quote it in full. "Any man, any soul, may have the friendship of Christ, or His words are without meaning. His heart aches with pity for our loneliness and for the poverty which we misname riches. He will listen to what we have to tell him; he will take what we have to offer him, however simple the story, however humble the fare; and he will give to us the heavenly food wherewith his earthly life was sustained—the meat that men know not of. While we talk with Him and He with us, He will unfold to us the secret of His earthly career: the blessed, open secret that He would have us share with the whole world—'not to be ministered unto, but to minister.' Filled with His Spirit, we shall not desire to claim Him for ourselves alone. Our hearts will unfold with His open-heartedness, and lonely souls will seek shelter with us, attracted by the light and warmth of His presence. They who have set wide the door of their being to Him have caught from the presence of this divine guest their first hint of the possible rapture of living; they had in the face of Christ their first true glimpse of God."

Friendly to Win.

This is the very center of the "Friends of Christ Campaign" we are all working in these two years. Every campaign put on has a definite certain goal, and our goal these years is to win friends for Christ. These we can win for Him only as others, or as those we come in contact with see the winning, winsome friendliness of Him in our conduct. The impatience at interruptions, the unwillingness to help if it interferes with our own pleasure, the pouty attitude when things do not go our way, the unkind criticism of others no matter how true it may be—all these and scores of other things just as trifling at first glance do much to prevent us from winning out in the things we undertake for our society and for Jesus. Others seeing these are not impressed with what He can do in human lives. "Friends of Christ" want others to know Him and to be friends with Him and the best way to win them for Him is first to win them for ourselves by the Christ-like lives we live. Without friendliness we cannot win either for ourselves or for Him for "he who would have friends must show himself friendly." Cultivate the friendship of Jesus Christ and He will teach you how to be friendly for Him and add scores of worthwhile friends to your own list. We should never look upon the ability to make friends in a selfish way but use it to make friends for Christ and the church who will become workers in His kingdom.

World Friendships.

Wherever a Christian Endeavorer sees a Christian Endeavorer he knows he has a friend. Wherever a Christian Endeavorer knows there is a Christian Endeavor society there he knows he has friends. We are friends because we are studying the same topics and talking about the same things at the same meeting time. We are friends for the same reason that different regiments in an army are friends. Our aims, purposes and goals are the same; we are working for the same ends and their success is our success; what hurts them hurts us because it hurts our common cause. The poet puts it this way.

There is a scene where spirits blend,
Where friend holds fellowship with fri
Though sundered far by faith they mee
Around one common mercy-seat.

Then let us be friendly all the time, e
where we go, sure that some one wil
cheered and helped and Christ glorified b

Just to smile a little while,
And hold the handclasp tighter;
Just to think with every mile
The sky is growing brighter.
Just to feel the world is true,
And choke the sobs back faster;
Just to know that you—just you—
Are meant to serve the Master.
Just to hope and trust and love,
And help the man beside you;
Just to look for strength above,
Where God awaits to guide you.

—Clara Shipma

Community Church, Thomasville.—We having such interesting church services, appreciate greatly our pastor, Rev. O. B. liams, and Mrs. Williams and their sple work with us, and enjoy Mr. Williams's s did sermons. Last Sunday morning his se on Faith was beautifully given, and at evening service his talk on The Old-Fashi Home was fine and very impressive, w was followed by the picture, "The Old H stead." Old-fashioned hymns were sun the congregation in the old-fashioned wa a large number of people present.

The Sunday school is holding up very for this winter weather. Last Sunday mo Superintendent Finch made a strong a for workers and for us all to get busy. have the building and material (the boys girls) but we do need more workers. At cent teachers' meeting plans were disc and offering prizes was decided on. Mr. stated that prizes of $50 each would be a ded for best class attendance, most new bers, for the class having the largest per age of members staying for Sunday morn 11 o'clock service, and that each $50 be divided into first, second, and pro third prizes, this to continue for six mo With this as a stimulant every class s do a better work and be more active an terested.

Miss Myrtle Perry has been sick with ilitis the past week. We missed her fro choir Sunday morning.

We were glad to see Miss Sybil (pa daughter) here for the holidays with he ents. She returned to Stetson Unive Her friend from Seattle, Wash., Miss nette Hutsenpiller, who visited here als tered our High Point College freshman

Repor

"Old Man of the Mountain."

The "Great Stone Face" or "Old M the Mountain" may soon become the pro of the State of New Hamphire. It is o south side of Cannon Mountain, in the conia Notch of the White Mountains. is now before the New Hampshire Legis which proposes that the State buy tha surrounding property from private owne a forestry reserve. Those who favor th say: "The Notch is the Yosemite of the the 'Old Man' is the trademark of Hampshire."

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.

Since our last report we have received the following books from our friends: A Photographic History of the Civil War, 10 volumes, by Mrs. Rosa Crewe, Pleasant Hill, N. C., Green's Short History of the English People, six volumes, by Rev. H. S. B. Thompson; Winston's Loose Leaf Encyclopedia, 10 volumes, by Dr. T. M. Johnson. We appreciate these gifts most sincerely, and we are glad to inform you that already we have around 3,000 volumes in our library.

TWO EVENTS.

There have been two events at the College recently of more than usual importance. The first was when the Rotary, Kiwanis, and Civiton clubs of the city of High Point, together with other friends, were entertained at dinner by the president of the College, in the College dining-room. This was a most enjoyable affair. There were nearly two hundred people present, men with their wives. Brief addresses were made by the president of the College, Professor Kennett, Messrs. J. Norman Wills, John Peacock, C. C. Prince, Carter Dalton, and Dr. George R. Brown. The addresses were spicy and brief, and the whole affair was one that may be remembered with pleasure.

The next event was on the night of the 16th when the First Church, High Point, gave a reception to the students and faculty of High Point College. This was a unique reception. All were required to register, and the following courses were offered: Language, Mathematics, History, Chemistry, Forestry. There were certain required courses, and it was possible for one to repeat his course. If one failed to pass, he was able to take the course over agoin. I am sure that several were working for degrees, taking post-graduate work in Chemistry, which by the way was a delicious punch. After an enjoyable season with refreshments all were ushered into the auditorium where they were entertained by a humorous speech by Dr. Brown and special music by Miss Vera Idol, of the College faculty, and Mrs. R. M. Andrews. All the students and faculty appreciate this expression of interest and hospitality on the part of the First Church.

EXAMINATIONS.

Examinations begin this week, lasting through next week. On the first of February the second semester begins. We are glad to report that the students seem to be doing good work, and we believe there will be few failures in the coming examinations.

THE ENDOWMENT CAMPAIGN.

As has already been advertised in the Herald and daily papers, we are now geting ready to put on a campaign to raise $15,000 a year for ten years of insurance for endowment. This amount paid in will mature $190,000 in insurance, which may be collected at the expiration of the ten years. This is a splendid opportunity the church has to increase its endowment without anyone having to deny himself or herself very much. $25, $50, or even $100 a year may be paid by our friends just as they have carried previously these amounts subscribed for buildings.

The month of February has been selected by the committee now in charge of this matter as a time to present it to our friends. It is the hope of the committee to have some one visit the churches in the central part of the state at their regular appointments some time during the month of February, when this matter will be explained and our people will be asked to respond. Previous to this time meetings are being held preparing for the February campaign, and we are hoping good results will come from them. R. M. Andrews.

RECEIPTS FOR COLLEGE.

Amount previously reported, $125,339.59

$500, Dr. A. G. Dixon.

$105.40, Asheboro Sunday school.

$75, Mrs. W. A. Bowman, furnishing room.

$60, A. B. Owen.

$50, C. H. Smith.

$40, Henry A. Braswell.

$30, Mrs. W. T. Totten.

$26, Altruistic Bible Class, Bethel church, Randolph charge.

$25 each: W. L. Spoon, C. A. Trollinger, J. W. Hill and wife (together).

$23, Foust Bible Class, West End, Greensboro.

$20 each: Mrs. W. T. Totten's pledge, Mrs. J. L. Kernodle, R. J. Self, A. C. Allen.

$15.63, J. W. Nicholson.

$15 each: W. J. Sykes, Mrs. J. B. Coble, J. H. Troxler, Mrs. S. R. Watson.

$10 each: Mrs. J. F. Smith, Mrs. W. R. Graves, Dr. J. V. Dick, W. D. Allred, B. K. Millaway, G. O. Rightmyer, Mrs. D. A. Henley, Mrs. Frances Sutton Mills, J. E. Barnett.

$6, Mrs. Julia F. Sharpe.

$5.50, Mr. and Mrs. L. A. Braxton.

$5 each: Jesse Willis, Henry L. Lowder, L. D. MhCollum, C. M. Ferree, R. T. Dunn, A. V. Boone, Mrs. T. O. Pender's Sunday school class, C. C. Smith, Miss Mary Jobe, Thado Smith, Mrs. J. E. Foust, Miss Mildred Jobe, Edward L. Minnis.

$3, Miss Rodena Sykes.

$2.50, D. A. Henley.

$2 each: L. P. Lowder, W. E. Graves, S. L. Terrell.

$1 each: Clarice Henley, Elizabeth Henly, Grace Barnett, Katie Lee Barnett, Bessie Barnett.

90c, Children's Club, Mebane church.

Total, $126,663.52.

CORRECTION NUMBER THREE.

I will say to Brother S. R. H. that it was a mistake of the printer, and not my fault that the date of B. F. Norman's marriage was in 1879, as I wrote as plainly as I could, that the date was 1870.

I think he must have dreamed about the profanity he used, for I was present, and never heard it. We hate to use space that might contain something better but according to dates given to Brother Hunter our deceased friend was something over one hundred years old when he died. "Married at the age of 31. lived happily with his wife over 60 years, and she preceded him to the glory world in 1915." Thanking the editor and readers for their forbearance, Ruth Fletcher.

Bethesda, North Davidson Charge.—Brother R. S. Troxler filled his regular appointment at Bethesda Sunday, January 11. We were glad to have Brother Troxler with us, and enjoyed his preaching very much. We always look forward to his coming with pleasure, as he has something better in store for us each time.

Sunday school was reorganized the first Sunday in January, with 104 present. We hope to double this number before long. Let us try to make this the best year in the history of our Sunday school.

The report of our school for the year 1924 is as follows: three members were present 52 Sundays, nine were present 51 Sundays, three present 50, five present 49, and six present 48. A number of others failed to reach this mark only by a few Sundays. An average of 105 members per Sunday was made for the year. We regret that this number was not larger, but hope to send in a much better report by the end of another year.

E. A. Clodfelter.

Shiloh, North Davidson Charge.—In spite of rain and mud w e had a good day at Shiloh last Sunday. Good Sunday school and attentive congregation to preach to. It was a joy to preach. After preaching they went into a business session and elected a committee, consisting of R. B. Sink, chairman; Harp Leonard, J. B. Leonard, Jessie Hill, and Numer Leonard to solicit funds to build a parsonage near Shiloh church. They seem to be very enthusiastic about it. There being no further business, we adjourned. Then what

A Surprise.

"A surprise" does not half tell it, for as I went out to the car, I saw some sacks. I wondered why I brought them along. The car seemed to be full with the lap-robe spread over it. I wondered why Mrs. Troxler brought so many things along just for one day. But upon investigation I found my car loaded with all kinds of good things to eat, such as canned corn, peanuts, sausage, soda, sweet pickled peaches, baking powder, damson preserves, sweet potatoes, canned peaches, kraut, molasses, dried fruit, peas, beans, three pecks Irish potatoes, four sacks of flour, and just listen, 79 pounds of sugar to keep us sweet, and two nice hens. I would like to give the names of all who took part in the pounding, but as I do not have all names, the Lord knows and He will richly bless you in return.

We also enjoyed the good dinner and a pleasant evening with Brother Leonard, our Sunday school superintendent.

We wish we could tell you just how much we appreciate these tokens of appreciation just at this time; we cannot in words, but pray God's richest blessings upon you.

R. S. Troxler, Pastor.

Henderson.—Because the weather has been so very bad since Christmas, not very much has been done.

Mrs. J. B. Fox has resigned as president of the Ladies' Aid and Mrs. J. E. Pritchard has been elected in her place.

The Philatheas have had their semi-annual election and Mrs. John Renn was re-elected as president. They also had a pie, cake and candy sale, realizing about $9.

SUNDAY SCHOOL LESSON—JAN. 25.

Jesus Comforts His Disciples.

Lesson Text: John 14: 1-17.

Golden Text: John 14: 6.

The Central Truth: The conscious and everlasting presence of the Holy Spirit is the deepest, sweetest, and most enduring comfort in times of trial and distress.

Scriptural Points.

1. Most earnestly Jesus sought to prepare His disciples for the awful tragedy that awaited Him. On three different occasions, and in a most serious manner, Jesus had told His disciples of His approaching crucifixion, with its horrible accompaniments. Each Passover and the institution of the Lord's Supper were portentous shadows of this event. And yet these followers of three years failed to catch the real and deep significance of this tragedy so plainly set forth in every Jewish sacrifice. Possessed with the idea that Jesus must become a real, living King instead of a dying Savior accounted for their slowness to believe. They hoped against hope.

2. This consolation of Jesus is threefold. He first tries to increase their flagging faith in Him. "Believe also in me:" because I am God also, the appointed Sacrifice for sin, and the all-powerful King of kings and Lord of lords.

3. He next mentions two great facts. Heaven is the many-mansioned home of tired and troubled souls. And Jesus Himself is the Architect and Builder of this "city that hath foundations."

4. Jesus next makes the supreme promise: "I will come again, and receive you unto myself." In the hope of a happy and everlasting reunion there is large comfort and unspeakable joy.

5. Three years of most painstaking instruction had failed to make plain to the disciples the strait way to heaven. Doubting Thomas springs the question this time. "I am the way," says Jesus. Repeatedly Jesus had said, "Follow me." To follow Jesus is the way to heaven.

6. Philip inquires, "Shew us the Father." Another instance of blindness of heart. Jesus came to manifest the Father in His personality, life and works. He was "the express image of his person." To see and know Him was to see and know the Father. Like Father, like Son.

7. The twelfth verse is magna charta of apostleship: "He that believeth on me, the works that I do shall ye do also; and greater works than these shall ye do; because I go unto my Father." The word, "greater," must be understood as meaning more extensive. More souls were saved on the day of Pentecost than during the entire ministry of Jesus on earth. The reason assigned for this larger ingathering was the change of administrations: "Because I go to my Father," and the Holy Spirit will come in His stead.

8. Prayer is here cited as the most powerful means of success in uplifting a lost world. The most indispensable condition of effectual prayer was to pray in Jesus' name: "If ye ask anything in my name, I will do it." The supreme purpose of prayer was to glorify God,—"that the Father may be glorified in the Son."

9. The intercession of Jesus will yield most momentous results. "I will pray the Father, and he shall give you another Comforter." The marvellous and far-reaching works of the Holy Spirit will be in answer to the intercessions of Jesus Christ.

Practical Points.

1. Nothing good is ever lost. The good deeds are garnered in the skies. "Their works do follow them." Death is not a loss, but a change of worlds and conditions. Our dear loved ones are not lost but gone before, harvested from a world of sin into a world of glory.

2. Heaven is "a place;"—a place of untold wealth,—land, gems, and precious stones; a place of extensive dimensions—"many mansions," room enough to contain the population of all the ages; a place of home, rest, joy, sorrow, death and birth; a place of rest, delight, and worship and service; and a place of immortality would without end.

3. The way to heaven is by way of the cross,—faith in Jesus Christ; by way of imitation, loving and doing like Jesus; and by way of service—"Inasmuch as ye have done it unto the least of these, ye have done it unto me."

4. God is the Father of the spirits of all flesh, the Father of the Lord Jesus Christ, the Author of the great salvation, and the Father of all who believe.

5. Prayer is sending a signed check to the Father in heaven. It is always paid when Jesus' name is signed to it in the blood of His cross. Every petition in spiritual behalf is not granted in Jesus' name.

6. Faith is the miracle-worker in the realms of nature, providence, and redemption. The Almighty places His entire treasury of love, goodness, holiness, and power at the disposal of the humblest child. "All things are possible to him that believeth."

7. In the old dispensation the Holy Spirit came upon men from without; now He works from within. "For he dwelleth with you, and shall be in you."

THE NEW YEAR'S

"Wake up!" said a clear little voice. Tommy rubbed and sat up in bed. At the foot of the bed stood a boy about his own age, all in white. The boy smiled. He had very bright eyes, and he looked straight at Tommy.

"Who are you?" asked Tommy.

"I am the New Year," said the boy. "This is my day, and I have brought you your leaves."

"What leaves?" asked Tommy.

"The leaves, to be sure," said the New Year. "I have had accounts of you from your Daddy—"

"What is your Daddy?" asked Tommy.

"The Old Year, of course!" said the boy. "He will be sorry to hear many evil things and I see he was right. He says you are greedy, too, and that you eat too much, your little sister and that one day you threw your Reader into the fire. Now, all this must stop."

"O must it?" said Tommy. He felt frightened, and did not know just what to say.

The boy nodded. "If it does not soon," he said, "you will grow worse and worse every year, till you grow up into a Horrid Man. Do you want to be a Horrid Man?"

"N-no!" said Tommy.

"Then you must stop being a horrid boy!" said the New Year. "Take your leaves!" and he held out a packet of what looked like copybook leaves, all sparkling white, like his own clothes.

"Turn over one of these leaves every day," he said, "and soon you will be a good boy instead of a horrid one."

Tommy took the leaves and looked at them. On each leaf a few words were written. On one it said, "Help your mother!" On another, "Don't pull the cat's tail!" On another, "Don't eat so much!" And on still another, "Don't fight Billy Jenkins!"

"O!" cried Tommy. "I have to fight Billy Jenkins! He said—"

"Goodbye!" said the New Year. "I shall come again when I am old to see whether you have been a good boy or a horrid one. Remember,

"You alone can change the plan."
"Horrid boy makes horrid man:"

He turned away and opened the window. A cold wind blew in and swept the leaves out of Tommy's hand. "Stop, stop!" he cried. "Tell me—" But the New Year was gone, and Tommy, staring after him, saw only his mother coming into the room. "Dear child," she said, "why, the wind is blowing everything about."

"My leaves! My leaves!" cried Tommy; and jumping out of bed he looked all over the room, but he could not find one.

"Never mind," said Tommy. "I can turn them just the same, and I mean to. I will not grow into a Horrid Man."—Selected.

CARL DANE'S FOLKS.

One morning Carl Dane ran in front of a car. He had done it many times before, but this morning the car was nearer than he thought, or he didn't run so fast. It was one of those cases where the result can be seen, but the real facts never known. There was a bump and a scream, and when the conductor stopped the car Carl lay quite still. An ambulance and a doctor were summoned, and he was taken to the hospital. When a thorough examination was made it was found the limb was crushed and must come off; that meant Carl would be a cripple for life. For three days after the operation he lay so white and still the nurses began to wonder if he would rally at all. The fifth day he was able to smile at the white-capped lady who brought some nourishment. After that he improved rapidly, and at the end of ten days his door could be left open.

The hospital was a wonderful place to Carl. He asked all sorts of questions about it. He wanted to know what was the matter with every sick person there. He thought it strange that he was the only little boy who had his limb taken off. "What do so many people come with hats on and bring flowers for?" he said to the nurse one day.

"They come to see somebody who is sick here," she answered.

"Are they brothers or sisters or fathers or mothers to somebody who is sick here?" he questioned.

"Not always; they may be just friends. They bring flowers to show they are sorry for a friend who is sick."

Carl made no response, but when the nurse returned, an hour later, he showed he had been thinking over her words. "Why don't somebody come to see me?" he asked.

"Your mother does come; she comes every evening, though she is very tired after her day's work. You have not lived here long enough to have many friends," the nurse explained.

"Mamma gets tireder, now, for I used to carry all the water for her washings," he said thoughtfully. "I can't do it again 'til I get a wooden leg." There was a tinge of sadness in the voice. "The doctor said I couldn't; I asked him. I wish I had folks," he continued, "who would come and see me. I want somebody to be sorry 'cause I'm here."

"I am sorry, laddie," and the nurse brushed back the tumbled hair.

"I know, but you don't count. You have to be sorry 'cause you take care of sick folks. I want somebody who's sorry 'cause—well, just 'cause they're sorry, that's all."

That afternoon Miss Porter told Mrs. Watson all about her little patient. "I guess we will have to find him some folks," Mrs. Watson said as she turned away from the hospital door. That evening on the cozy porch she told her two little daughters about Carl Dane. When the story was finished she slipped away.

Half an hour later the two girls entered her room excitedly. "We have thought of the beautifullest plan," said Rose, who was the younger, but always the spokesman. "We want to be 'folks' to Carl Dane. We could take him some flowers and, oh, mamma, we could take some books and read to him, and play games that are easy to play on the bed. May we?" and Rose waited breathlessly for an answer.

"We could go early in the morning," put in Grace.

"I hoped you would think of this," their mother answered. "I wanted it to be your own plan, but you were going to Aunt Carry's tomorrow morning."

"We can go there the next morning. We feel sorry for the little boy," the girls agreed.

The next morning, about eight o'clock, the two little girls went to the hospital. They carried a basket of flowers and wanted to take all their games and books at once, but their mother said they must leave some for the other days. They were shown to Carl's room, and it was hard to tell who was the most delighted, Miss Porter, Carl, Rose or Grace. They stayed two hours and promised to come again soon.

It was a happy boy who greeted the doctor that morning, and he told about his visitors. Everybody who passed Carl's door for the next few days was told, "I've got folks."

Rose and Grace were faithful to their charge for two months, then Carl was taken home, and they promised to visit him there. "I'm going to appoint you two girls as my hospital assistants," said Dr. Nelson to them on their last visit to the hospital. "When I have patients who like flowers, and have no 'folks,' I can call on you. I know you would do the work well. Would that suit you?"

And the girls declared that it would.—Sarah K. McCreary, in Herald and Presbyter.

FLUFFY'S ADVENTURES.

Mrs. Oak-Robin found great excitement in her nest, when she returned home at supper time. In Bird-Land, you know, the birds take their names from the kind of trees their nests are built in, so, as this Mrs. Ribon lived in an oak tree, she was called Mrs. Oak-Robin.

Well! as I said before, when she came near her nest, she heard a great deal of excited twittering, and saw all the little heads bobbing in and out of the nest. Tippy-Tops, the oldest of them all was perched right on the very edge of the nest, looking down and in fact she just reached him in time to prevent his falling to the ground.

"Whatever is the matter," she cried.

"Oh! Mother, Mother," they all cried, "Fluffy's gone, Fluffy's fallen."

"Yes," said Tippy, sadly, "She was trying to walk around the edge of the nest, and fell down to the ground."

"Where is she, where is she," cried Mrs. Oak-Robin. "I must go and fetch her at once."

"But she isn't there any more," cried Tippy, "while I was looking, I saw a great big white giant come and carry her away."

"What!" cried poor Mrs. Oak-Robin, "I must go and look for her.

"Now, children, mind you all remain right here in the nest while I'm away. You look after them, Tippy."

So, of course, being the oldest, Tippy had to set a good example to the others, and, though she was loging to stay and see what her Mother did, she went back obediently to the nest, and tried to be good, and keep the children quiet.

Meanwhile Mrs. Oak-Robin flew all around calling Fluffy, but could find no sign of her, nor had any of her bird neighbors seen her. It was now long past the usual bed time, so she had sorrowfully to return home, and put the children to bed, though first she paid a visit to Mr. Willow-Owl, and asked him to look for her, during his night wanderings.

You may be sure she did not have much rest that night, and early next morning she and Mr. Oak-Robin started out once more. Round and round they new over the garden, in every direction, even up to the house. Mrs. Oak Robin perched for a moment on a window sill to rest, when she thought she heard a familiar sound.

There it was again! Peep! Peep!

She knew the room well enough and had often been fed with crumbs, by the little girl, who lived in the house, and played in the garden every fine day, under the oak tree where her nest was built.

Again she called, "Fluffy," and again she heard the answering, "Peep, Peep."

Going closer to the window, she saw the little girl, sending over a box on a table, and in the box, in a cozy nest of some soft, white, woolly stuff was—FLUFFY.

Out she flew to tell the welcome news to Mr. Oak-Robin, that Fluffy was found.

The excited twittering attracted the attention of the little girl.

"Oh, Mother," she cried, "just come and look at these two little birds."

A lady in a pretty pink gown came and looked out of the window, and the anxious parents heard her say, "I do believe they are looking for our little bird visitor."

"Oh, Mother, do you really think so?"

"Yes, dear, I really do. We will put the little birdie under the big oak tree, for that is where I think it came from, and see if they fetch it."

I need not tell you how eagerly Mr. and Mrs. Oak-Robin followed them, and watched as they laid dear little Fluffy carefully down under the tree, and I can assure you it did not take very long for them to get Fluffy safely back in the nest again.

"It was all so funny, Mother," she said, relating what had happened. "When I fell down, I did not hurt myself at all, and was just looking around a bit, when a great big giant, ever so much bigger than that little girl giant, came and picked me up, and carried me into the big nest where the little girl lives. They put me in a cozy nest, as cozy as this, and every time I opened my mouth they put some soft, sweet, wet stuff in it. It tasted good, but not as nice as the worms you bring us, Mammy. It was very lonely, though, all alone, and I missed you so much. I cried myself to sleep. Then when I woke up, I heard your voice, and you know the rest."

"Ah, my dear little Fluffy, I feared we had lost you," said her Mother. "Now, children," she continued, "You must promise me, all of you, never to leave the nest alone, until you have learned to fly."

"Not a teeny, weeny way?" asked Fluffy.

"No, indeed. I should never have a peaceful moment, while I'm out unless you promise me."

"We promise," they all cried in chorus, and the little girl down below, hearing them, said, "How sweetly they are singing."

"Yes, dear," replied her mother, "I think it is because they are so very happy to have their little one back again. I know just how I would feel if you were lost, and found again, and I guess the bird mothers are just like little girls' mothers in that."—Selected.

DAVID CLIMBS MOUNT SHASTA.

"The smaller peak?" said father, in answer to David's question, as the two stood on the sunny porch of the old Berryvale Tavern. "That's called the Thumb. It's the crater opening. Yes, the trail to the top follows the spur of the Thumb to the top, then on to the real summit."

David's face was very sober as he looked at great, towering Mount Shasta shining white in the sunshine. "I should think I was old enough to climb it," he said. "How old were you, first time you went up, father?"

"About you age," admitted father, "but you see I was a pretty good mountaineer when I was twelve. Every summer I spent either in these mountains or in the High Sierras, you must remember. And every summer since you've been able to walk I've wanted to bring you out here and show you the Western out-of-doors that I loved as a boy, and love still. The East's all right, but when it comes to mountains"—

"I know I could climb it," said David, earnestly. "Who went up with you, first time you went up?"

"My father and a guide, and another boy of my own age. Lived hereabouts, the boy did, and a hardy little mountaineer he was.

His name? Let's see—it's a long time ago—his name was John—John Bennett—that's it."

"I know I could climb it." There was but one refrain from David.

"Next summer, maybe, if we can get out here for our summers after this;but to take a small Eastern tenderfoot and let him scale the first snow mountain he sees"— Father shook his head. "But we'll ride to the timber line—that I've promised you, and right after breakfast we'll see about mules. No, we don't need a guide for the timber line. We ought to be good enough woodsmen to make our own way. Yes, we'll take blankets and grub and stay overnight."

At dawn, two days later, Mr. Martin and David set out, both on wiry mountain mules, blankets and food and oats strapped behind their saddles.

"He goes as fast and as easily as a horse," said David, new to muleback, as his brown steed trotted nimbly along the mountain road. Through great forests of pine they rode, following brooks that came tumbling down from the great mountain whose name means to the Indian, "Father of Waters." Up wound the mountain trail through smaller-growing trees till the two mountaineers found themselves making their way through a thicket of prickly chaparral.

"We're really beyond the timber line now," said father. "But we're going to the snow line. There's a little cabin there, and we'll roll up in it for the night. At this altitude it's not so warm as it might be even on a summer night."

Toward the middle of the afternoon they reached the cabin in a tangle of chaparral which all but choked its entrance. Tired but happy, they undid their packs, fed the sleek mules, and made their cabin bunks ready for the night. The whole world, so it seemed, lay below them—dark green forests, open meadows, and far, far away a faint trail of smoke marked the passing of a train. And above them, the mountain, its sides steep and cold and unthinkably high.

"I know I could climb it," said David, undaunted, staring up at the glistening top, 'but it makes me feel small as—as"—

"As an ant," said father, also looking up. "But even the taste of mountaineering we've had today isn't bad for a beginning, is it?"

"I should say not," said David, manfully. and fell to work gathering dry chaparral branches for a supper fire. "Let's get every single thing ready," he said thriftily, "and then we'll have two hours to explore before it's too dark."

Explore they did, always keeping the cabin in sight. "Here's a piece of lava," said father. "See, this light, porous, gray"— And David, running up to see, saw father suddenly lurch and lose his footing in a little landslide of rocks. Not more than twenty feet did he slide, but in some unaccountable way he failed to regain his balance and stumbling, fell, hitting his head against a boulder. Instantly David was at his side, but father lay still and quiet except for little moans.

"Father! You can't be hurt, father!" David's voice was pleading in its anxiety. Not a minute ago his father was all right—and just that little slide and tumble! But though David rubbed his head and chafed his hands and begged him to answer, father didn't answer a single word—just lay still and moaned softly.

David got to his feet. The world below looked immense and aloof; the mountain above looked cold and aloof—he himself the only person to solve a big difficulty. Even smaller than before did he feel. But hadn't father always and always told him to use his own brains, to think his own way out of difficulties? But who could ever have imagined such a big difficulty as this?

Suddenly into David's troubled eyes flashed resolution. Of course! That was his one chance to get help quickly! Hadn't he and father ridden through a whole forest that very morning—how long ago it seemed!—, ghost forest of trees left dead in the wake of a forest fire? And hadn't father said that forest fires were the greatest menace to the mountains, and that every timber area lay under the watchful eyes of a fire warden? Well, then!

In frantic haste David grathered great armfuls of dry chaparral. No cooking fire this, with a wisp of smoke which would vanish as quickly as it rose. No, if anywhere in that great expanse about him an eye watched for smoke—and David toiled and heaped on brush till a thick smoke column rose slowly and steadily. Not a minute to spare—not much daylight was there left—and somebody must come! An hour David worked, dragging brush, piling it on, till his hands were scratched and bleeding. An hour more for some one to see. But even if there were a fire warden and he saw, could he get to them after darkness fell?

"David!" It was father's voice, and David jumped in his tracks.

"Yes, father," he answered very quietly, kneeling close. "You're feeling better, father?"

"It's my head," breathed father. "Did I hit my head? What are we to do?"

"We're all right," said David, steadily. "I've built a fire that'll keep us warm—a big one, so the fire warden will see the smoke. He'll be here soon."

"That's good," said father, drowsily, and again sank into quiet, leaving David more alone than ever in the big outdoors.

Two hours passed; David still heaped on brush; father still lay quiet in the gray blankets. And then, just when David felt he could not stand it another minute, the two mules, plain in the circle of fire-light, lifted their heads, ears pointing trailward. With all his might David halloed and listened, his breath held. The answer came, faint and far away, but unmistakably a voice calling, and before long followed the sound of branches snapping along the trail and out of the chaparral blackness rode a man on a mule.

"Well, sonny," was his astonished gr-- -ing at sight of David's lone figure. "What's up? Rather small you are for a lone camper, and rather large your camp-fire. Not trying to set the old mountain ablaze? You made so much smoke I had to come and see."

* * *

A week later, father, propped up in bed in a big, sunny room of the Berryvale Tavern, gave his low, familiar whistle—his signal for David, who instantly ran upstairs. With shining eyes he ran to the bedside and said:

"Oh, father, John Bennet says he's goi to the top of the mountain to-morrow! D he tell you?"

"Yes, he has been up here talking about for an hour."

"He has? He's the nicest man I ever saw next to you, 'course. He says he has been once every year since that time you and went up together when you were boys."

"It's part of his job now as fire warden go up once a year and report conditions."

"Oh, father, I know I could climb it!"

"That's what he says. He wants to ta you."

"Did he ask to take me?" David's vo was hushed with incredulity.

"Tomorrow morning you start, five sha Now, you're not to fuss about leaving alone, you're going. You a tenderfoot! Af the way you got John Bennett on the sp and the way you help him get me back he Some day I'll tell you what John Benn thinks about you. Off you go tomorrow morn and don't you come near me again till you been to the tip-top!"

With a joyous war-whoop, David was ab to leap downstairs to make sure his mount friend hadn't vanished, when at the door wheeled abruptly and said, "Don't you th it's the queerest, father, that John Bennet fire warden and saw our smoke, and that has lived right around here all these y since you and he climbed Mount Shasta gether when you were as big as me?"

"Nothing's queer, and everything's que said father, thus disposing of the problem the universe with one stroke.

But David, not waiting for an answer, pelting downstairs, these words echoing a him:

"I knew I could climb Mt. Shasta!

Rose Brooks, in Zion's Herald.

Allison Grove.—In my other report I fo to say that Brother N. Brittain was the one to pound us since conference, bringin sausage, can fruit preserves. We thank Brother Brittain, we feel like it is goo have such a preacher near by us. We t Brother and Sister W. P. Sherrell for an lot of nice ribs and sausage, and Brother Hines for some nice backbone and ribs.

We have been rained out for three Sun That seems like a long time not to have service. We thank Brother Lawrence for a nice lot of stationery with our ad on it.

Brethren, we need your prayers still. our Father continue to bless you all. You His name. D. A. Brasw

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Burke Chapel, Connelly Springs Cha Last Sunday Rev. J. R. Gurtner delivere to us a very interesting message, but not many present owing to the bad weather. J. R. Gurtner will preach for us agai first Sunday in February at 11 o'clock want to ask all Christian people to pra we may do more for the upbuilding o kingdom than ever before. We pray th people of this community that are makin selling whiskey will see where they sta the sight of God and will turn before everlastingly too late.

Best wishes to the Herald and its re

Jessie Greenhill, Repo

FROM PASTORS AND PEOPLE.

Albemarle.—No, we are not dead, neither e we asleep. We are very much alive and de-awake. The work started off fine, and e people seem to have had a mind to work, e they are certainly doing some of the best ever saw. The attendance at the Sunday hool has been held at an average of 140, d the offerings are good. The Sunday school id the Christmas expenses without having draw from the church funds for very much, d the Christmas exercise was good.

The work of preparing the program was un- e the direction of Mrs. J. P. Green, assisted Misses Virginia Hornbuckle, Ruth Green, ttie Rollins, and Mrs. D. F. Helms. The sic was under the direction of Mr. C. W. atson and Miss Blanche Furr. The orches- under the direction of Brother Watson s a new feature, in that all the music for e exercise with one exception was played them, and no singing but of one song by e congregation. This was a novelty and was preciated by pastor and people. Miss Furr d Brother Watson with the orchestra are ng some excellent work with the music. ey now have nine instruments in the or- estra.

The church is more thoroughly organized n it was last year. There are seven stew- ds this year, whereas last year there were ly three. The board is constituted as fol- vs: J. U. Whitlock, chairman; W. M. Low- r, treasurer; D. J. Hatley, J. P. Green, D. Helms, C. B. Efird; C. W. Watson, corres- nding steward. Brother Efird is also secre- y of the Sunday school, Lowder choir di- tor, Helms and Green ushers, assisted by W. Hatley. The chairman of the board of wards was elected register of deeds at the ction last November, and in addition to all s he is also secretary to the quarterly con- ence.

The Sunday school did some fine work last r under the direction of Brother C. L. Hat- , who has been succeeded by Brother J. E. ntt. In fact he and Brother Hatley were ersed in office this year, Hatley superin- ident last year, with Gantt assistant. Now is just the other way. The teachers for the r are: Mrs. D. J. Hatley, Mrs. C. L. Hat- , Mrs. J. P. Green, Mrs. D. F. Harkey ho, by the way, was the wife of the late v. E. A. Plyler), and Brother S. R. Green. ex-sheriff of the county is teacher of the n's Bible class. Mrs. C. S. Moton is also cher of the Willing Workers, and superin- ident of the cradle roll department. Arthur ley is serving his first year as sexton.

The Ladies' Aid society has started the r with a new set of officers. Mrs. J. U. hitlock is president, succeeding Mrs. C. B. rd; Mrs. C. J. Helms, vice president, suc- eding Mrs. O. D. Shoe; and Mrs. D. F. lms, secretary and treasurer, succeeding s. J. U. Whitlock.

The reason the people are doing so well I nk might be from the start they got when y invaded the parsonage at the very first, d left more than $15 worth of good things eat on the dining table.

Some of our folks have been having trouble, ile others have been having joy. Brother J. . Hornbuckle has just returned from the arlotte Sanatorium where he had a goiter noved. He stayed there about five weeks, and at times the physicians despaired for his life. He says the secret of his recovery is that the Christian people prayed for him, and God answered their prayers. We think that he will soon be able to go back to his business. He holds the position of chief miller for the Albemarle Milling Company.

There are other things we would like to say, but we have not the space nor the time, and will say more next time.

J. L. Trollinger, Pastor.

January 16, 1925.

Pleasant Grove, Davidson Circuit.—Possibly this will be our first report this year, but we are hoping and praying for a good year and that great good may be accomplished, because we expect our Heavenly Father to answer our prayers. Why pray and not expect an answer? And why pray and not do anything to help make it come to pass? So, friends, I believe that if we would work just as hard to get our prayers answered as we do to get that dollar, more of our prayers would come to pass.

We are having a good Sunday school at this place, and also a good prayer meeting Sunday nights. We have only been having our prayer meeting about one year, and I think it has been a great help to the church. Now, church members, if you have not got a prayer meeting at your church, my advice is that you start one now, and see what God will do for you.

And then if you have not got a family altar in your home I would suggest that these things be looked after.

Our pastor, Rev. C. E. Ridge, preached first Sunday and the people who heard him reported a good sermon. I did not get out to hear him on account of being sick with grippe or "flu." Have been confined to my room ever since Christmas, a lmost, but am getting better now. I heard him preach some before I got sick, and I know he can preach the plain old-time religion. Expect to stand by you, Brother Ridge, to the finish, just like I did Brother Short. If you want to know how that was, just ask him. I think he will tell you the same.

Pray for us, brethren, that we may all reach home safely. J. R. Surratt.

Midland.—We came here and found some old friends and a lot of new ones. We like the work here fine. We have not called on any one yet for anything that they have not responded in a kind Christian spirit. The first thing we asked for was the repairing of the garage, which was put in good shape. The next thing was the putting of columns to the parsonage and then the painting of the house and roof, which is nearly complete now, and is worth twice what it cost to have it done. Mr. D. F. McManus, our good next-door neighbor, did the painting and work.

The good brethren have been keeping us in wood these cold rainy times, for which we want to thank them. We want to thank all of the people of all of the churches and some outside of our church for the kindness they have shown us since we came here. They have brought us such things as butter, eggs, milk, chicken, and a great many other things that were very much appreciated by us. We are proud of the work here and we love the people here. We have some real Christian men and women at all of the churches.

We have missed several appointments on account of my being confined to my bed for some time. The weather has been bad, especially the last two Sundays. We hope to soon be able to be out again.

We are looking forward to a good and pleasant year here on Midland work. We are going to try to get the folks to have a good old-time camp meeting at Mill Grove this August. We want to try to get them to build some more new camp houses here.

Hoping to hear from more of the pastors,

J. M. Ridenhour, Pastor.

Mt. Carmel, Granville Circuit.—As our local reporter has not reported for some time I will take it upon myself for once. No report does not mean that we have been slothful. We are a small band, but we are one hundred per cent strong for the Master.

Our Sunday school is also young, being commenced the second Sunday in October last. I do not believe there is a Sunday school anywhere that has averaged in attendance better than ours since we started. We have 58 on roll and on the first Sunday (after the Christmas tree) we had 58 present. And I would especially mention the primary class. There have not been but two absentees in that class, I think, since our school started. A band of bright, nice little children. And shouldn't these dear little ones make us realize our responsibility? May we see to it that we do all that lies in our power that these little ones be reared for the Master, for He hath great need of them.

On account of the bad weather our pastor, Rev. W. F. Kennett, could not be with us last appointment. We were indeed sorry, for we are well pleased with him. He gave us a delightful message second Sunday in December.

We are looking forward for this to be the greatest year that Mt. Carmel has even witnessed. May we have your prayers?

C. T. Poythress.

English Street, High Point.—On January 18 the Sunday school had a large attendance, considering the weather. At 11 o'clock we had a fine preaching service. As the pastor was sick, Brother W. C. Hall delivered the message. In the afternoon the Evangelist Club held a meeting. The meeting was led by the Spirit of God. There were some good talks and fine singing.

The Woman's Home Missionary Society also held a meeting, and received two new members.

The Christian Endeavor society held their meeting at the usual hour, and also there was preaching service at 7:30. The pastor was preacher at night.

If the Lord is willing there will be prayer meeting Wednesday evening at 7:30.

We are looking to the Lord for great things this year. Virgil Boswell, Reporter.

Mr. C. C. Kittrell's sister, Mrs. J. F. Coghill, who has been quite ill in the hospital, has recovered enough to return to her home.

Mrs. M. S. Duke is on the sick list at this writing.

Mrs. S. R. Harris is visiting her daughters in Baltimore and Philadelphia.

Halifax.—A pounding! Yes, indeed. On Monday evening, January 5, Union and Ringwood churches gave their pastor a double pounding. We want to thank every one that had any part in this. Mr. and Mrs. Neville, canned, fruit, dried fruit, walnuts, and two chickens. Mrs. Stallings, canned fruit, coffee, and sugar. Mrs. Dosier, canned fruit and pickles. Mr. and Mrs. H. G. Lewis, oatmeal, cherries, corn flakes, and flour. Annie Lewis, canned fruit and sausage. J. M. Lewis, oranges. William Browning, sugar. Mamie Taylor, cornflakes and rolled oats. Mr. and Mrs. B. F. Lewis, a shoulder of meat. Daisy Aycock, canned fruit. Aycock Brothers, sugar and raisins. Mr. and Mrs. J. B. Kennedy, potatoes, dried fruit and pickled peaches. Mrs. N. W. Cousin, walnuts, canned fruit and a chicken. Mrs. J. C. Taylor, canned figs, peaches, and tomatoes. Mrs. Dora Lewis, canned fruit and pickles. These poundings always make a preacher feel glad, and at a loss for words to express his appreciation.

On that night we had a wedding at the parsonage and on last Sunday morning as we started to church we met a couple hunting a preacher, so we went back and fixed them up and sent them on their way rejoicing.

We want to thank Mrs. W. R. Neville for filling up our tank with gas. We want to thank Mrs. F. M. Taylor for fresh meat, souse and sausage.

Sunday was a very rainy day, but we had a number out for services at Bethesda. At the close of the services we administered the Lord's supper. C. L. Spencer, Pastor.

January 13, 1925.

Davidson Circuit.—I began working as pastor on Davidson circuit on the 16th of November and have served as best I could since that time.

This is my first work as pastor and I hope I may have the prayers of those of you who read this and recall your first year in the ministry.

I have made great sacrifice in disposing of my farm, machinery, etc. My greatest desire is to be so consecrated to God that I may be willing to go where He wants me to go, and say what He wants me to say.

I have received a hearty welcome at all the churches on the charge, and the work is starting off fine. Sunday school at all the churches and three of the churches are having regular prayer meetings.

The Christmas spirit was fine on this work, there being an entertainment and tree at Liberty, Chapel Hill, Alleghany, Pleasant Grove. The writer attended three of those and received a number of useful presents for pastor and family, including apple, oranges, etc., for which we are truly thankful. The best of all was the programs rendered by the children. It made our hearts rejoice to hear them up all and sing so impressively about our blessed Savior. Yes! Santa Claus was there also to bestow his gifts on us all. O that we may think about our Heavenly Father as the giver of all good and precious gifts.

Our first quarterly conference passed a resolution to finish ceiling the parsonage at once. We are expecting to move as soon as it is finished.

We find we are laboring among good people who stand by their pastor and their church. Pray for us that we may unite our efforts and work together for the tearing down of sin and Satan and the building up of God's kingdom on Davidson circuit. C. E. Ridge, Pastor.

Calvary Church.—The readers of the Herald already know that the Methodist Protestants of South Greensboro have been building a new church on Asheboro Street. They also know that our last annual conference that met in Reidsville sent Rev. Linley W. Gerringer as the first pastor of this new congregation. Since Brother Gerringer came to us in November we have been holding services in South Buffalo school building while our church was in course of construction.

Last Sunday was a happy day for the members of this congregation. The time we had looked forward to was realized. We worshiped in our new church for the first time and you should have seen the smiles of happiness on the faces of these faithful members. At 11 A. M. Brother Gerringer preached a strong sermon from the subject: "The possibilities of small beginnings." He told us how churches starting from very small beginnings often grew into large churches. No churches start out as full grown churches. We feel that we have a large church to start with but expect to see it grow still larger. The Lord's supper was administered. We held our formal opening at three o'clock Sunday afternoon. Dr. A. C. Dixon was with us and preached a strong sermon. All the Methodist Protestant churches of Greensboro and vicinity were present at our opening, and also Rev. R. M. Vaughan, D.D., Rev. H. F. Fogleman of Asheboro and Rev. N. G. Bethea of Lexington, who also had the following South Greensboro pastors of other denominations: Rev. B. K. Mason, pastor of Asheboro Street Baptist church; Rev. C. E. Hodgin, pastor of Westminster Presbyterian church; Rev. R. G. Turtle of Centenary M. E. church. We appreciated having these brethren with us.

The congregations of the various M. P. churches were well represented. We were specially pleased to have so many present from Grace, our mother church. We were pleased to see so many of our friends and neighbors in the community present.

Fine addresses were made by our pastor and Rev. J. F. McCulloch, D.D., chairman of our building committee. They spoke in appreciation of the earnestness of our members and also of the help we had received from other sources, especially Grace church, which had made Calvary church possible.

A. C. Dixon, Publicity Committee.

Shelby.—Services were well attended here last Sunday, considering the rain and muddy streets. The Sunday school is holding its own in regard to attendance and interest, and there is an opportunity for building up the Sunday school.

We were glad to have Brother C. G. Anthony with us in the Sunday school and church service last Sunday morning. Brother Anthony lives in South Shelby and has not been with us regularly for some time. He taught the men's class in the absence of the teacher, Mrs. J. T. Ramsey. He is expected every Sunday in the future, as he is a member of our church.

Mrs. J. T. Ramsey, the teacher of the men's class, has been in poor health for more than two weeks. Mrs. C. B. Way has been appointed teacher of the beginners' class, taking the place of Mrs. F. H. Glenn, who gave up the class recently. The junior boys' class has started a red and blue contest which will end with the last Sunday in February.

The stewards have been engaged in the every-member canvass for the past two weeks and the results obtained have been gratifying. We expect them to report the results of the canvass by next Sunday.

A meeting of the Shelby church has been called for Saturday night, January 24, at 7:30 o'clock, at which time we are expecting a speaker to present the plan of the college endowment fund.

Next Sunday will complete the first quarter of the present conference year. One-fourth of the conference year past, and it seems that we have only got started well with the work. Our quarterly report to the president will be made following next Sunday.

C. B. Way, Pastor.

CHILDREN'S HOME

Sunday Schools—	
Denton	$ 3.95
Fountain Place	2.59
Bethel, Randolph	1.75
Charlotte	4.35
Pehoboth, Granville	.50
Mebane	10.00
Church, High Point	3.85
Jay River Church	2.20
Pleasant Grove, Thomasville circuit	5.81
Grove, Midway charge	3.31
Pleasant Grove, Thomasville circuit	5.81
Miss Wenona Joyner, Asheville	2.00
Wenona Catchart, Asheville	1.00
I. F. Russell, Troy, N. C.	500.00
Hickory Ridge, Forsyth	4.00
John E. Bird	1.00
S. P. Montgomery, thank-offering, High Point	25.00
Fair Grove church, Why Not	1.85

Correction.

In the M. P. Herald of December 11 the offerings of Thomasville charge should have been reported as follows: Pleasant Grove thank-offering, Thomasville charge, $32; Clyde Aman Missionary Society thank-offering, First Church, $25; making a total of $57 for Thomasville charge.

We quickly find out that these wet Sundays make quite a difference in the offerings of the Home, but I feel sure when the brighter Sundays come you will not forget us, but will with the brighter days give us increased collections.

Two bright, interesting girls have recently been added to the Home.

E. G. Lowdermilk, Superintendent.

—The labor government of Great Britain recognized Soviet Russia last February and made treaties with that country last summer. However, when the Baldwin government came into power in Great Britain it cancelled the treaties and warned Russia to stop Bolshevist propaganda in Britain.

SOME NIGHT MUSICIANS.

[illegible]

[illegible]
The [illegible]
The [illegible]
And the children, they play in the [illegible].

The [illegible] crows in [illegible]
The [illegible]
The [illegible]
As the [illegible]

The [illegible]
The [illegible]
And the [illegible]
As you wake at the [illegible]

The clock, it ticks on the [illegible]
The [illegible]
A [illegible]
While the [illegible]

The world, it is [illegible]
But humans are [illegible]
To see [illegible]
To list' to a rickety mill.

The moon, it looks like a [illegible]
With [illegible]
Where [illegible] only to be [illegible]
And [illegible]

The [illegible] learned it all in a [illegible]
A wise man's [illegible]
The [illegible]
The wise man's modest and still.

The humans, they love to be [illegible]
Because they're so sure [illegible]
They'll list' to the [illegible]
While the [illegible]

So the moon [illegible]
And laughs at our [illegible]
And the whip-poor-will sings [illegible]
Because it's [illegible]

"The man in the moon" [illegible]
As glum and composed as a stone;
Who never changes his outlook,
But sings and whistles alone.

Though millions of years he [illegible]
He seems contented to stay,
And show his face in the night-time,
But keep it hid in the day.

THE MOST FAMOUS TOWN IN ALL THE WORLD.

The most famous town in all the world today is not a turret-crowned metropolis whose [illegible] with harried multitudes. The most famous town in all the world today is not numbered among the great ports of entry, whither the ship of a hundred [illegible] seven seas laden with [illegible] and peopled with men of every tongue and walk of life. The most famous town in all the world today has no [illegible] or accommodations, no [illegible] designed to draw its trade from the far corners of the earth. And yet, four miles from a railroad and forty from the sea, without [illegible] health or wealth or honor, it [illegible] closest to the heart of the world of all the [illegible] that are.

The most famous town in all the world today is what it is because two persons [illegible] born there. [illegible] lad when the call of life's business came to [illegible]

[illegible] died is now the [illegible]

[illegible] is the [illegible]

[illegible]

[illegible]

Mr. Sharpe is the son of Mr. J. C. [illegible]

[illegible]

—"The [illegible] is a book of faith, and a book [illegible] and a book of [illegible] revelation [illegible] Daniel Webster.

[illegible]

[illegible] as manslaughter or [illegible]

[illegible] was the [illegible]

[illegible] food is [illegible] the [illegible] of the food he is [illegible]

[illegible] New York. [illegible] Hardin-Coolidge [illegible] has resigned. [illegible] from the Cabinet on [illegible] accepted the resignation [illegible] Also, the [illegible] appointment [illegible] as Attorney-General in the Cabinet to succeed Harlan [illegible] New York. Mr. [illegible] has [illegible] Justice of the U. S. Supreme [illegible] Associate Justice [illegible]

[illegible] The Rev. C. E. Wilbur, D.D., LL. [illegible] six years of service [illegible] school literature of [illegible] church and [illegible] years he has given [illegible] his broad scholarship [illegible] and the culture that [illegible] association with [illegible]

[illegible] school of the First [illegible] church at Henderson, [illegible] great benefit from Dr. Wilbur's instruction, therefore be it

[illegible] That this Sunday school [illegible] express to Dr. Wilbur its [illegible] appreciation of his services to the [illegible]

[illegible] The [illegible] of these resolutions [illegible] Dr. Wilbur and to each of our [illegible]

T. T. [illegible]
J. E. Pritchard,
Mary Dosier, Committee.

Henderson, N. C., January 18, 1925.

Mason.—Cyrus Mason was born April 9, 1853, died December 19, 1924. He was a member of the Methodist Protestant Church 38 years, coming from the Methodist Episcopal church, of which he was a member for two years.

He possessed many attractive characteristics of a true Christian, kind to his neighbors, seeing the good in his fellow man. He also loved the old-time songs, and asked the people to come in and sing them to him, after he was confined to his room. One of his favorite songs was,

"Come, humble sinners, in whose breast
A thousand thoughts revolve,
Come, with your guilt and fear oppressed,
And make this last resolve."

Many times he would say—"I am old-timey—I don't like these rag songs, want something that moves my soul, not my feet." It was the writer's privilege to be in the home several times in the closing weeks of his life. He remarked several times, "I am ready to go home, I am only awiting for the call."

His place is vacant in the home, church and community, but occupied in the heavenly kingdom. He is sadly missed, but kindly remembered by his many friends for his loving deeds, and consistent Christian life, lived in the community. He was confined to his bed for several weeks before death released him from the torture of cancer.

His sons were by his bedside when death claimed him; he took one of them by the hand and said, "Boys, I am going." Then he looked up, smiled, and was gone, home to die no more. He left to mourn his death, a widow, three sons, and a number of grandchildren, and a host of friends. The funeral was conducted at Roberta M. P. church, by his former pastor, Rev. J. T. Sisk, assisted by the writer.

"Blessed voyager! how happy thou,
Safe moored within the port of peace;
Once heir of death—immortal now,
Of pain—thy toils forever cease."

N. Brittain.

—Someone asked Diogenes why people gave money to beggars and would not give it to philosophers. He replied, "Because they think they are much more likely to become beggars than philosophers themselves."

—Thirty million copies of the Bible were sold last year.

—The French government has warned Soviet Russia that "a coolness may result" between the two nations if Russia does not stop Bolshevist propaganda in France. France recognized the Soviet government last October but has made no treaties with that country.

—The State Department of Health in Illinois has issued an order prohibiting the eating of raw oysters in that State. There have been many cases of typhoid fever in Illinois, especially in Chicago, and the cause has been traced to the eating of raw oysters received from Eastern beds. Cooked oysters may be eaten, as cooking destroys the typhoid germs. A typhoid epidemic in New York City is thought to have been caused by the eating of raw oysters, taken from beds where the water was impure.

High Point.—An enjoyable reception was tendered by the Ladies' Aid society in honor of the faculty and student body of High Point College on Friday evening, January 16. This social event was held in the Sunday school rooms of the new church, and although the weather was extremely inclement, there was a good attendance of both the church members and the College folk, and the occasion was delightful. Upon arrival the guests were greeted by Dr. and Mrs. Geo. R. Brown, Mr. and Mrs. A. M. Rankin, Sr., Dr. and Mrs. S. S. Coe, Mr. and Mrs. J. A. Gray, and others, and were asked to register at three places for the different courses of study. The Language, Botany and Chemistry courses were obligatory, and besides these there were three optional courses, Mathematics, History and Forestry. There was much curiosity as to what all this meant, but upon investigation it was found that the refreshments were to be served first, contrary to custom. The Language course proved to be tongue sandwiches (and ham), the Botany was lettuce sandwiches, Chemistry, delicious punch, History was stuffed dates, Mathematics was very properly nuts (to crack), and Forestry was tooth-picks. Many of the pupils claimed to have failed, especially in Chemistry, and wanted to take the course over again. Then they were all called to chapel service, which proved to be delightful in the extreme. Dr. Brown made a "foolish" little talk according to instructions, Miss Gardyne of the local Y. W. C. A. gave two pleasing readings, and Miss Vera Idol of the faculty gave two delightful vocal solos, followed by Mrs. R. M. Andrews, who charmed the audience with her rich, mellow voice in two pleasing numbers. They were accompanied by Miss McIntire of the music department of the College. These social affairs are a delightful means of becoming acquainted, and we are looking forward to a number of them in the new church.

We were much pleased to see Dr. and Mrs. A. G. Dixon present at the reception.

The Ladies' Aid society held its January meeting at the beautiful new home of Mrs. H. A. Moffitt on North Main street on Monday, 12th. The associate hostesses were Mrs. L. J. Diffee, Mrs. J. C. Welch, and Mrs. Clyde Cox. Delightful refreshments were served to the large number present. The annual election of officers was held, and resulted as follows: President, Mrs. S. S. Coe; vice president, Mrs. L. J. Diffee; secretary, Mrs. John H. Walker; assistant secretary, Mrs. Clyde Cox; treasurer, Mrs. C. L. Gray.

I thank the correspondent from Lexington for the complimentary notice of my feeble efforts as reporter, and for his or her benefit am signing my name in full.

Blanche Armfield (Mrs. R. T.) Pickens.

January 20.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

We Make a Specialty of
LOOSE LEAF BOOKS FOR MINISTERS' USE.
WILLS BOOK AND STATIONERY CO.,

Greensville Circuit, Va.—We have been on the job since conference. We have been very busy filling the appointments, holding the first quarterly conference, business meetings, planning the work.

Our Christmas.

Christmas came. We were remembered by good old Santa. We had many tokens of love and Christmas cheer from friends in several states. Our own people here, whom we are trying to serve in our Master's name, did not forget us. We received several very useful and valuable presents. Some of them will give us service and pleasure for years to come. We are profoundly thankful to every one who thus remembered us.

There were two Christmas trees on the charge, namely, Matthews Chapel and Philadelphia. The songs and recitations were fine and carried us back in thought to the glorious night when the angels sang the Father's love and goodwill to men, when our God gave the greatest expression of His love in the gift of His dear Son to save sinful men. We all felt glad and rejoiced in the great fact. The order and reverence was as fine as I ever saw, the people said the finest they had ever seen at these two churches.

There is much blockading and bootlegging in this part. Of course, there was much drinking that we could hear of here and there. The thing that pained us most was the news that some of our members had fallen into the deceptive coils of the terrible serpent, strong drink. How strange it is that men of sense, heads of families, will be thus deceived. Some will even hold up for it and argue against Prohibition.

We have been greatly hindered by continued excessive rains. Our fine sandclay roads are all to pieces. Traffic is almost at a standstill. My engine is a sure spark, the wheels of my auto never spin, so I make the appointments with some worry and difficulty. Virginia is a great old state; here we have some of the best of people. We have been gladly received at all points. We are endeavoring to make this a banner year. We had seventy net increase in our membership last year. We hope for a hundred this year and progress on all lines of church work.

Good wishes to our editor and all the family of readers of this splendid church paper.

H. L. Powell.

Stuart Finch, little son of Mr. C. S. Finch, had a very bad accident last week, but is doing nicely now.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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J. F. McCulloch, Editor [illegible]

Pres Elderidge 5dec25

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IN THE RUSH OF LIFE

By Walter J. Gresham

'Tis only a half truth the poet has sung
Of the house by the side of the way;
Our Master had neither a house nor a home,
But He walked with the crowd day by day.
And I think, when I read of the poet's desire,
That a house by the road would be good,
But service is found in its tenderest form
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.
There are wounds to be healed, there are breaks me must mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend
Is the man who has learned to live.

Then tell me no more of the house by the road,
There is only one place I can live;
It's there with the men who are toiling along,
Who are needing the cheer I can give.
It is pleasant to live in the house by the way,
And be a friend, as the poet his said;
But the Master is bidding us, "Bear ye their load,
For your rest waiteth yonder ahead."

I could not remain in the house by the road
And watch as the toilers go on;
Their faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them carry their load;
And I'll smile at the man in the house by the way
As I walk with the crowd in the road.

Out there in the road that goes by the house,
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help falling brothers along.
Too busy to live in the house by the way,
Too happy for such an abode,
And my heart sings its praise to the Master of all,
Who is helping me serve in the road.

OUR COLLEGE ENTERPRISE.

I suppose every one understands that colleges are educational institutions. When one proposes the founding of a new college, he must find the reason for the undertaking in the value of education, in the efficiency of colleges as educational agencies, and in the existing need of the new institution proposed.

There is probably no interest of our life in this world unless it is the higher interest of religion that is so misconceived as the interest of education. Some expect far too much of it and some expect far too little of it. Some ignorant people have supposed that in a little book learning they would find for their children an open sesame to all places of preferment and honor. Other parents do not attach enough value to the education to be gotten in schools and from books to send their children to schools even when all expense is borne by the state. There are some important things that education can do and some things that it cannot do. The true view is nearly always found between two extreme views. So it is here.

The Jewish rabbins used to say that the world is preserved by the breath of the school children and they declared that Jerusalem was destroyed because the education of the children was neglected. We have in this country little superstitions regard for schools and education, but there is a fairly general appreciation of the value of at least elementary education. All our states have their public school system, providing for elementary instruction, and most of the people believe in the public schools and would not like to see them abolished. They see that it is—

"Better to build school houses for the boy
Than cells and gibbets for the man."

It is popularly supposed that education is a preventive of crime. At any rate, while the boy is in school he will not be so likely to get into mischief, or be led off into bad habits by evil companions. Then it is well known that some of the knowledge gained in the elementary schools is very necessary, in fact, indispensable, in the business affairs of life. The people know that their children could not get on in the world without the ability to read and write and make simple business computations. Then, again, since the days of Luther and the Protestant reformation, public education has been advocated as a measure of self-protection. Before the time of Luther, the masses of the people trusted in the church to do their thinking for them, but Luther opened the eyes of people to the fact that their great friend, the Church of Rome, had been imposing on them shamefully, and ever since the days of Luther it has been thought safer and better for the individual man to do his own thinking and to make himself intelligent that he may think for himself to good purpose.

For all these reasons, elementary education is esteemed to-day and will probably be more highly esteemed in the future, when our public schools are better equipped and succeed better in their work.

It is regarding higher education that skepticism exists to-day. One has to plead harder and longer for colleges than he does for elementary schools in order to secure a hearing and a favorable consideration.

Some time ago, Mr. Schwab, the steel magnate, spoke disparagingly of higher education, and then went over to Europe and had little enough sense to try to beat a set of gamblers at their own game.

A Chicago business man thought he would demonstrate the foolishness of a college education by the testimony of college men themselves; so he prepared a circular letter and sent it to 65 business men of Chicago who had gone through college, asking them to tell him candidly out of their own experience their present estimate of the worth of a college education to one who is going to be a business man. This is what he got in reply: 60 of the 65 said they were glad they went to college. 50 of the 60 said that their business success had been increased by their college education; the other 10 said that while they did not know that their success in the business world had been any greater because of their course in college, yet they were glad they had taken a college course because of the meaning it had put into life for them. It is said that that man who sent out those 65 letters still tries to believe that for business men colleges have no value.

It is those who have a thing—not those who have it not—that can best judge as to the value of it. Those who have only the shadow of religion and not the substance of it will tell you if they speak candidly that religion is a failure and our churches an imposition on society. There are many men who go to the mourners' bench and don't get religion, and there are some who go to college and don't get a college education. If you ever hear a man who has gone to college speak slightingly of a college education, you can at once put it down that he did not get at college the thing that he is supposed to have gone for. It is true that there is a great difference between colleges—there are some much better than others, but I do not believe there is any college so poor that it will not prove a perman-

(Continued on Page 3.)

MY WORK

Let me do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work: my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in my own way."
Then shall I see it, not too great nor small
To suit my spirit and arouse my powers;
Then shall I cheerfully greet the laboring hours,
And cheerfully turn when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke.

TOBACCO AND CANCER.

By Will H. Brown.

One disease still baffles the brightest minds of the medical profession, and that is cancer. In spite of all that can be done, cancer is still on the increase, especially on the lips and tongue. The renowned physician, Dr. Wm. J. Mayo, says that the "arch enemy of middle age and beyond is cancer. Cancer of the lips and tongue is on the increase, as the habit of **smoking** is on the increase."

That this particular form of cancer is often due to smoking seems certain, for the reason that many more men than women are thus afflicted. This indicates that in time, if women do not give up smoking, cancer of the lips and throat will rapidly increase among them, also.

Dr. J. C. Bloodgood, professor of clinical surgery at Johns Hopkins Medical School, Baltimore, says: "Cancer does not start as cancer, but as something else. Smoker's burn, wart, ulcer, or other sore in the mouth, while it may be harmless in itself, may very readily lead to cancer."

The same authority further says: "Cancer of the lips and tongue is confined almost wholly to men, because smoking is confined chiefly to men." He says that of 160 cases of tongue cancer, but two of the persons afflicted in this way were non-users of tobacco.

General Nelson A. Miles, discussing the well-known fact that smoking killed General Grant, said to Dr. D. H. Kress, of Washington, D.C., that he had a conversation with Grant only two months before he died, and that during the conversation the general complained of sore throat, which his physician had told him was due to smoking. General Miles further said that six of the officers under him died of cancer of the throat from the use of tobacco.

A DAY IN THE MOUNTAINS OF SHANSI, CHINA

Miss Ethel M. Long, daughter of Rev. Luther K. Long, of Michigan, is a missionary in charge of a school for girls at Lintsing in the province of Shantung, China. Seven years ago she spent a summer vacation in the province of Shansi, and was in the same place last summer, with some sixty other missionaries of various boards. Writing to her father she describes a day's outing with four other young women in the mountains:

"Yesterday we went to the mountains, and had such a good time. We got up early but didn't start until about eight o'clock. We had two donkeys and took turns riding. The donkeys had panniers, so we could take a lot of things—rugs, cushions, and the like. The panniers are held together by curved pieces of wood which make them very uncomfortable to sit on, so we had a much-folded rug and pillow on top, lifting us so high in the world that it would not require much to wabble us off. Our feet dangled in front, and we had a piece of rope tied on one side of the animal''s mouth on which to pull in case he stumbled.

"It was a lovely ride up the valley, much of the time in the shade and by the side of the stream. Each of the old flouring mills is just a little different from the others; the various sluices and waterpools are so interesting. It is such a pleasure to be for a while where water is so free and generous with itself.

"The wild flowers are lovely, especially the pink mallows which grow where the stream is deepest hid. They are fuzzy, a bit like hepaticas, and have the same delicacy, but are much larger. There are purple and yellow flowers, and some white ones, that make such lovely boquets.

"We arrived at Shen Tou, the 'God Head,' the place where the springs are, in an hour. Here we cooled ourselves at the springs and pool under a lovely big tree. The pool has been cleaned out—and looks it—for all the ferns and moss on its edges and walls are gone, so it isn't nearly as pretty as it used to be. However, the water was wonderfully clear, and the sun shone through the trees onto the fresh green growing in the bottom and made it shiny like emeralds. After filling ourselves and the bottles with water, we started up on the canyon, riding and walking and enjoying the lovely cliffs and stones and ledges and green slopes.

"Soon we left the main road, going up a side path to reach a certain mountain the girls wanted to climb. The ascent was gradual, but the path was stony and not so easy to walk on. We continued around the sides of various hills, arriving at last at a little temple just below the top of the mountain. It was only a small shrine with a porch enclosed on two sides and open for the view down the valley—but it held us all and was a lovely place to rest.

"There was a little 'God of the Mountain' image having two attendants, a railing shutting them off from the porch part. On this railing were tacked red cloth mottoes—'He who asks shall receive'—probably referring to prayers for rain. There were little benches on each side, and quite a number of men stopped on their way up or down the mountain. One cute little pock-marked boy had come from Fenchou with a load of onions, and was going to a village thirteen miles further on—some walk on a hot day over a mountain trail!

"The view from here was splendid, over the mountain to the plain and valleys below. We could see 'our' green valley, the only one that was wide and apparently had water and trees. The mountain on the other side made such a pretty back ground.

"It was sunny at first, but we had a litt breeze while eating lunch, and one of t girls read to us. Later the girls wanted to on up to the top of the mountain, but I r mained at the shrine and read and enjoy the view. Clouds gradually formed, wi lovely effects over the mountains and vall —sometimes with sunshine in one place, ra in another, and a whirl-wind of dust in st another. It sprinkled on the mountain whe we were, making the air nice and cool, so had a good time going down—except f those slippery stones.

"We finished our lunch at Shen Tou an after a good rest, came back on the 'hig road through the valley where we could lo down onto the abandoned flour mills no used for summer houses for missionaries. W went through many villages, terraced in ma places, with houses one on top of another."

Ethel M. Long.

SPIRITUAL CARNIVORA.

God has made the lower animals to spe the most of their time in seeking for food f themselves and their young ones. And this really also the divine order for man, exce that his food is much more varied. For must not only by the sweat of his brow ea bread for the physical nourishment of hi self and his family and his fellow men, b he must also, with eager and alert effort, ea the bread to feed their minds and their sou And the chief difference between men is their willingness to labor for the higher ki of food.

The robin, as it hops about the green swa under the trees, is seeking for just one ty of food. But man must not only pick up t fruit and the nuts that fall for the nouris ment of of his body; he must also find fo for his aesthetic nature. He must have eye for the beauty of the glint of the sun the green grass and among the branches the trees, and must be on his watch for the sustenance that comes from flowers a bird songs and the glory of the summer sk

But in his physical nature man is n merely a vegetarian. He is a carniverous a imal. The structure of his teeth plainly dicates that he was intended to eat flesh well as grains and vegetables. And his so is likewise carniverous. The larger an anim is, as a rule, the larger its prey. The ro ing lion of the jungles must have his sheep his ox for food. And when it comes to fe ing the imperial mind and soul of a hum being, his demands for nourishment are greatest possible. Says Jesus, Except ye the flesh of the Son of Man, and drink blood, ye have not life in yourselves. T supreme carniverous animal of the wor when it comes to feeding his higher natu makes an almost blasphemous demand. T lion eats an ox, but man eats God.

When Jesus said to his disciples, This my body broken for you; this is my blood the new covenant which was shed for y and for many unto the remission of sins, expected this statement to be not merely encouragement to man in believing that G would forgive his sins, but also a mandate a heroic life. He expected them to have, their opposition to sin and in their capac for heroic and fierce endeavor in a good ca

the qualities of the carniverous beast, glorified, spiritualized and magnified in proportion to the superiority of the food which he had given to nourish their souls. The man who comforts his soul on the spiritual idea that he can feed upon the self-sacrificing love of God, and who does not at the same time devote himself to a kindly and wise ministry to his fellowmen that stops at no sacrifice in order to succeed, is doing the same thing in the spiritual realm that the drug fiend is doing with his body. He is seeking to get a satisfaction and a thrill at the expense of the moral law. It is blasphemous to talk about the blood of Christ unless one is willing to shed his own blood, if need be.

God gives the seeds and insects to the little birds, and as his creatures rise in the scale their food becomes more costly. When it comes to man his soul is so great and his nature is so exalted that his prey—it seems almost blasphemous to speak it—is God himself. And that being the case, we must remember that the exploits are expected in proportion to the food we eat, and that courage, abandon, and splendid unselfishness are to be as constant a manifestation of our nature as is the savage bearing of a lion or a tiger.

Rollin H. Walker.

(Begun on Page 1.)

ent source of help to the man who faithfully employs the opportunity it gives him. And as to our best colleges, there can be no doubt in the mind of the intelligent man as to their value.

If a college education did not make a man more useful it would still be worth a great deal to him in the pure and elevating enjoyment it brings him. Sir John Lubbock said: "The very process of acquiring knowledge is a privilege and a blessing. It used to be said that there is no royal road to learning; it would be more true to say that the avenues leading to it are all royal." Most college students I believe find their college life a period of peculiar blessedness. If a rosebud could feel, what a thrill of delight I imagine it would feel when it finds itself opening and blooming out into fulness of beauty under the influence of the sunlight! A human soul can feel, and what thrills of delight one experiences as his mind opens and expands under the influence of the great new truths that are brought to him in the atmosphere of an institutions of higher education. I remember distinctly what wonder and admiration I experienced when I was first brought to contemplate the magnificent nebular hypothesis by which La Place accounted for the formation of worlds. I can see the beaming face of Dr. Franklin, as he used to stand before his classes and become almost shouting happy as he lectured on the beauty of mathematics. And what an interesting life does the student have in living over again the life of mankind in the history of the great nations and the great men of the past! Fortunate, thrice fortunate, are those young people who are permitted to bask in the sunlight of truth radiated from the world's greatest minds. It is indeed a privilege to be for years a student—to walk in the footsteps of the great thinkers whom God has given to be leaders of thought for the world. And what a great pleasure it is to come to the boundaries of human knowledge and find oneself able to step beyond—to go where human thought has never gone before, to rise a little higher toward God, the author of truth, than any predecessor has gone. What a privilege it is to make a discovery or invention which shall remain to bless the world long after its author shall have gone to his reward! These are the things that lie within the reasonable hope if not within the actual reach of every earnest college student. These are the prospects to which the college student is caught up in those few precious years which he is permitted to devote to the expanding of his mind and the enriching and enlarging of his thought.

But a college life is not simply a life of enjoyment—it is a life of preparation— it has its fruits in all the life that follows. What the self-made man (as he is called; the fact is that the college man is as truly self-made as any other)—what the self-made man gains of knowledge and power with great difficulty through many years of painful labor, the college student gains with much less difficulty in much less time, because he labors under conditions so much more favorable. It is no argument against the colleges that a few men have attained to eminence in scholarship and influence without their aid. Because a few stalks of corn under specially favorable conditions may attain to full size and fruitage without any cultivation at all, no farmer would dare to leave a whole field of corn without cultivation and expect to gather a crop. Plants show very plainly the effects of culture, and so do men. The great difference between plants and men is that plants must be cultivated by men and men must be cultivated by themselves. Whether a man is educated in college or out of college the work is mainly his own—it is a work of self-culture. The college brings together the most favorable conditions under which the work of self-culture may be carried on. A man is more likely to attain to fulness of size if placed under the conditions which a good college provides than he is under the ordinary conditions that prevail in the world, just as a stalk of corn is more likely to come to perfection in the midst of a cultivated field than in an uncultivated place.

The world must have colleges because it must have men of culture, men of knowledge, men of skill to lead in the arts of civilization. Without its higher institutions of learning, the world would cease to make progress. All nations would become stationary as some nations seem to have done already. You are familiar with the expression, "a liberal education." It is the province of our colleges and universities to bestow a liberal education—an educatioin that frees the mind from the bondage of custom and the trammels of prejudice and confers the liberty to follow wheresoever truth may lead.

Elementary education is conservative. All it aims to do is to keep the individual from falling behind his predecessors, to hold on to that which by hard struggle past generations have slowly gained. Higher education is progressive. It aims to lead men and women to higher and better things in thought and in life than their predecessors have reached.

Without our elementaby schools, our people would relapse into savagery. Without our colleges and universities society would fail to advance according to the purpose of Providence and the law of its own spiritual being.

But some one will ask, Why have church colleges? Will not the state universities meet the demands of the case? We do not think that that question is ever asked by one very much interested in higher education, but still the question must be answered. Whether the answer will satisfy you or not, will depend very much on who you are or rather what you are. We can perhaps most briefly answer the question by asking another: The people of England at one time had no churches except the state church, the Episcopalian church; why was that not sufficient? Why did the people go to the expense of maintaining other churches? Why did the Baptists and the Presbyterians and the Wesleyans start independent churches and cling to them in spite of all the persecution that came upon them? I will tell you why it was: it was because the Church of England was not exerting that influence among the people for good that the dissenters thought a church should exert. Now I believe in state universities; I believe every state ought to maintain a university; but I much more believe in church colleges because I know that the state universities cannot exert that influence for good among the young people which the church college can exert. I not only say that they do not, but I say that they cannot.

What is the state university for? To prepare men for life in this world. What is the church college for? To prepare men for life in this world and in the world to come. The church college has an infinitely grander outlook for the student than the state university has. It makes grander men than the university does make or can make.

Why, I hear proclaimed in this country educational doctrines that had their origin in heathen minds of the distant past or in the skeptical French mind of the time of the French Revolution.

Did you never hear it said that the child belongs to the state? That is an old heathen doctrine. Carried to its logical conclusion, it will letad to the taking of the children from the parents altogether and to the putting to death of weakly children, as the ancient Spartans are said to have done. It will lead to compulsory military service on the part of every young man as in Germany. It will lead to the most degrading socialism the world has ever known. The child does not belong to the state; it would be more nearly true to say that the state belongs to the child. The state is a creature of time, the child is an immortal being, its life cannot be exhausted in the service of the state. It should not be prostituted to a position of complete subordination to the state.

The true view of the purpose of education is not the old monastic idea that it should ignore man's life in this world and simply aim to prepare him for death and the world to come; nor is it the French Revolution idea that it should ignore the future life and simply aim to prepare for life in this world; but it is the Christian view that it should pre-

pare for life here and hereafter, in this world and in the world to come.

The Christian college is the only institution that can fully meet the deep soul needs of the student at that time in his life when he comes to choose his faith and form his philosophy—that which will rule his conduct here and determine his destiny hereafter. The elementary schools cannot do it, the state universities cannot do it.

I cannot agree with that Roman Catholicz bishop who said, Give me the child until he is five years old and nobody can change his faith after that. The fact is, children have no religious faith of their own, but only a borrowed faith gotten from their parents and teachers; but the time comes somewhere between fifteen and twenty-five years of age when they want a faith of their own choosing. Give me the Roman Catholic youth from the age of fifteen to the age of twenty-five and in nine cases out of ten I believe that I will make a Protestant out of him.

The young people need the influence of the denominational college at that critical time in life when the transition is made from the faith which they have accepted blindly tol the faith which they must accept intelligently if they accept it at all. They need the influence of Christian nurture to save them from scepticism, agnosticism, and worse still from worldliness, mammonism, the worship of wealth and worldly power, the great danger and the great curse of our age.

Our church in North Carolina needs our college. We have begun well in building for permanence. No other college or university has better buildings. But we need and must have an adequate endowment. Our thoughtful people will see this and will we believe co-operate in the present movement to meet this need.

—Bro. Norman W. Kirkman who has been for years with the Odell Hardware Company has taken a responsible position with the company organized to operate a new retail hardware store on North Elm St., this city. His long experience added to his faithfulness and reliability will make him valuable to the new firm.

—Billy Sunday has been engaged to hold meetings in Winston.

—Among those seriously hurt in the collision between a sleigh and an auto at Westminster, Md., was a little daughter of Prof. George Wills.

——Our linotype operator is out with the "flu" this week. This has prevented the appearance of a number of articles.

—The wife of Rev. J. F. Kirk, pastor of West Market M. E. Church, was killed by an automobile in front of her home last Monday night. She was blinded by a light and stepped from the sidewalk in front of a coming machine.

—Rev. L. W. Gerringer has engaged Rev. N. G. Bethea to assist him in an evangelistic meeting to be held in Calcary church beginning March 29th.

—Calvary Sunday school had 93 in attendance last Sunday. The preaching services of last Sunday were attended by a gratifying number.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.

IS IT TOO BIG FOR US?

For years there have been those in our denomination who wanted the church to attempt great things. We have been accused of being small and of doing only litt e things or nothing. It is not the purpose of this article to provoke a controversy about this subject. We have no interest in such a discussion. For if we are doing great things, then this controversy would be entirely too small a matter to engage our thoughts, and if it is true that we have done nothing worthy of being called great, then there is nothing to scrap over. But I am interested in the question I raise and I want to discuss it in a constructive way. Is the work of building and endowing a college too big a task for 26,000 people? In answering this question I want in the first place to call your attention to three distinct things, which in the past thirty years we have set out to do, and let you decide whether or not we did them.

First, we built the publishing house. This building and site costing us $8,000, has doubled ten times in valuation in thirty years. Then we set out to build an orphanage. This has grown from an old discarded building with no grounds, to two splendid buildings and over 100 acres of ground, and it has increased in valuation until today it is estimated as being worth over $200,000. Now this has happened in less than fiften years. Next we set out to build a college. Less than four years ago we went seriously into a campaign to raise the money for this institution. We have about fifty acres of ground in High Point valued at $100,000, and four buildings valued at over $400,000. Thus in les than four years we have gotten together a property worth more than a half million dollars, and the institution has made a splendid beginning. We have a faculty of fifteen members, a student enrollment of 128 members, and splendid prospects for a large enrollment next year. Again we ask the question, is the undertaking too big for us? Are we able to do what we have set out to do?

To answer this question correctly we should take into consideration what has been done. This, we believe, is a fair criterion to form a decision upon what may be done. We have given the facts of what has been done in the erection of the publishing house and the children's home and the college buildings. Now is it fair to suppose that we can carry on the college to success? In other words is it too much to expect that 26,000 people, who are mostly rural people, can complete what they have begun to do? Are the Methodist Protestant people in North Carolina able to contribute $15,000 a year for the next ten years for insurance endowment? Are we able to do this over and above what we must do to keep our local church enterpirses going? Now, if we are not able to do this, then we have started something that is to big for us; something we shall not be able to complete unless we may get help from the outside. But if we are able to do it, we should do it as a means of grace to our souls, that we may grow thereby. Until we have tried this matter thoroughly and until our people have made sacrifices that are known because they are really sacrifices, and until at least a majority of our people shall have had this matter presented to them, until then, no one should say that the project is greater than we can carry on; that the enterprise is too big for us.

But it is too big for a few of us. It is greater than a few of the pastors and the leading laymen can do of themselves. In fact it is too big for a few hundred of us, even though a few hundred might do it, it is too much for only a few hundred to be allowed to do. There ought to be responses from at least one thousand of our people in this endowment campaign. I would like to set that as a goal, that we enlist one thousand people in this campaign to secure $15,000 a year for the next ten years. I am not asking that you figure down your fifteen dollars a year and join the thousand club, but that we get one thousand people who will help us to put over the campaign for college endowment that will be worthy a great people and will inspire confidence in the rising generation to attempt and to do great things for our church.

I know not how many there are in the Methodist Protestant Church in North Carolina who believe as I do about this matter, but whether there be ten or ten thousand, as I know the church, I am confident that we are able to do this thing and likewise that we must do it, or the failure will react upon us in a most disastrous way. Therefore, let us rally to the standard, let us offer our gifts and give ourselves until this work is done.

Fraternally,
R. M. Andrews.

CAMPAIGN FOR ENDOWMENT.

After mature consideration the committee in charge of this campaign for endowment worked out the following quotas for the pastoral charges. We are asking the churches to pay this amount each year for ten years that we may have an endowment sufficient to aid worthy students who desire to go to college and who do not have sufficient funds.

Charges.	Amounts.
Alamance	$400
Albemarle	300
Allison's Grove	25
Anderson	200
Asheboro	400
Asheville	150
Bess Chapel	100
Bessemer City	50
Burlington	500
Charlotte	200
Chatham	100
Cleveland	300
Concord	400
Connelly Springs	25
Creswell	150
Davidson	200
Democrat	100
Denton	200
Draper	100
Enfield	400
Fairview	50
Cornelius	100

Fallston	400
Flat Rock	400
Forsyth	400
Glen Raven	150
Haw River church	100
Gibsonville	200
Graham	200
Granville	400
Greensboro, Grace	600
Calvary	100
West End	200
Saint Paul	100
Greenville	250
Guilford	100
Halifax	400
Haw River	400
Henderson	500
High Point, First Church	500
Lebanon	150
Welch Memorial	150
English Street	100
Kernersville	200
Lexington	100
Littleton	250
Lincolnton	250
Mebane	250
Mecklenburg	100
Midland	100
Mocksville	200
Mt. Hermon	250
Mt. Pleasant	300
N. Davidson	300
Orange	350
Pageland	100
Pinnacle	300
Randleman	200
Randolph	200
Reidsville	300
Richland	150
Rockingham	50
Saxapahaw	200
Shelby	150
Siler City, Liberty	150
Siler City	100
Thomasville Com. Ch.	300
Tabernacle	250
Thomasville	200
Stanley	100
South Davidson	100
Union Grove	50
Vance	250
Weaverville	100
W. Forsyth	250
W. Thomasville	100
Whitakers	300
Why Not	300
Winston Salem	500
Yarborough	50

We are sending out speakers to the churches to present this matter just as rapidly as we can find them. Of course you know we have great difficulty in getting speakers, and the weather conditions make it hard for us to have a hearing. But we believe in our people and we feel that when the matter is sufficiently presented that the amount needed to secure the endowment will be forthcoming. You no doubt already know that our plan is to carry so much insurance for this money so that every dollar that you pay amounts to $1.26 in cash at the end of the period, and if any person whose life has been insured should die before the expiration of the insurance, the premiums on that policy cease and the face value of the policy is paid. Trusting that we may have your most cordial cooperation in this campaign we are presenting the matter to you.

Our First Bequest.

Our good sister, Mrs. George W. Coble, remembered High Point College in her will, leaving it $1,000. We appreciate very much the confidence of this good woman expressed in this gift. It makes us feel more keenly the responsibility, that because of her confidence in the college and the confidence of others like her we must not fail.. Therefore if we shall succeed the success must of necessity be yours. Let us rally to this cause and put this campaign over in good shape.

R. M. Andrews.

RECEIPTS FOR COLLEGE.

Amount previously reported	$126,663.52
Mrs. S. C. Whitaker	18.00
A. F. Amick	10.00
Mrs. A. F. Amick	10.00
C. B. Amick and family	10.00
Mrs. O. N. McPherson	5.00
Miss Mildred McPherson	1.00
Walter McPherson	1.00
Ruth Lee McPherson	1.00
Billy McPherson	1.00
E. G. Guthrie	60.00
T. A. Amick	10.00
John R. Hoffman	5.00
James C. Garrett	10.00
Laird Anthony	2.50
Mrs. L. E. Anthony	2.50
L. E. Anthony	10.00
J. A. Webster	20.00
Mrs. C. W. Bates	10.00
B. T. Baynes	100.00
Cary Whitaker	25.00
	$126,975.52

Henderson.—Our faithful reporter, Miss Katie Cook, has covered the ground so well in her reports that it seems that there is very little need for my services in this respect; however, there are a few things I might say. First, I will say that our choir had a get-together meeting last Tuesday evening and decided to furnish more music for the church services. So yesterday was a forerunner of the feast of good things which we are to have. We have an excellent choir director and organist in the person of Miss Sallie Charles Cheatham and one of the best choirs in the city.

The work on our new Sunday school building is being rushed now and we are hoping to get in it within a few more weeks. This will give us five more large rooms on the second floor and a large basement, capable of accommodating half a dozen classes. The basement will be used for social purposes as well as class rooms.

Beginning next Monday, Feb. 2, we will conduct our annual campaign for subscriptions for the church papers.

Brother W. C. Hight has been in a hospital in Richmond for the past week taking treatment. And Brother Walter Vaughan of Vaughon, N. C., who recently became agent for the Seaboard Railway here was operated on in the hospital here for appendicitis Saturday afternoon. Miss Katie Cook, our reporter, is in the hospital again, this making something more than twenty times that she has taken an anesthetic. We hope all of these will be greatly benefited by their hospital experiences.

Well, this scribe has been counting Conference journals for Brother Bates today, so guess th ejournals will be on sale in the churches next Sunday. J. E. Pritchard.

Monday.

Denton.—Denton charge has at last mounted a hill of great difficulties, which has been greatly impeding her religious progress for some time, and is now on the road to a successful year's work. It has been stated recently by some of the leading members that the best spirit of cooperation is prevailing throughout the charge that has for some time. We have been greatly impressed by the way many of our members have responded to the demands of duty, and by the way that many of them have fought the opposing forces to success. Our observations have not yet revealed unto us any reasons why our year's work should not be a succesful one.

Our prayer is that God may let His hand of guidance be upon us, and that He may endow us with strength sufficient to enable us to carry our year's work to the highest goal of success. O. C. Loy, Jr., Pastor.

Reidsville.—Our pastor has been on the sick list for several days, but is better at this writing, we are glad to say; however, he was not able to preach Sunday and Mrs. A. G. Dixon filled the pulpit in his absence.

The C. E. meeting was led Sunday evening by Mrs. C. J. Roberts. Interesting facts about our own denomination were discussed at this time.

The Junior choir is making rapid progress under the leadership of Miss Blanche Weatherly.

Quite a number of our members are sick and they are greatly missed from the services. With the bad weather and so many sick we have not been able to accomplish just what we would like to. We hope though that the sick ones may soon be able to attend services and we may do much that is worth while.

Mrs. H. S. Dixon.

Bethel, Alamance Ct.—Rev. G. W. Holmes filled his appointment here the 3d Sunday in January, giving us a good sermon taken from the Sunday school lesson. Only a few present as the weather was bad but we enjoyed the service very much and feel inspired to a good year's work, this the eighth year of Bro. Holmes' faithful work among us. Our Woman's Home and Foreign Missionary Societies will meet the first Sunday in February with Mrs. L. M. McPherson. Subject—The Testing Hour. Mrs. Elizabeth Workman is right sick.. May she soon recover.

Mrs. R. L. McPherson who was operated on for appendicitis and tumor at St. Leo's Hospital, Greensboro, is home again, and Alma Foust who was operated on for appendicitis at Rainey Hospital, Burlington, is able now to enter school again. We are thankful for their recovery. Mr. and Mrs. J. B. Bivins have a fine boy.

Mrs. J. M. Foust, Reporter.

THAT GREAT ASSEMBLY.

When this is read the great Foreign Missions Convention of North America, including representatives from Europe, will be in session in the new and commodious auditorium in Washington, D. C., January 28 to February 2, 1925 (inclusive).

It will be the outsanding assembly, in the matter of importance, the interests involved, the results to issue to the churches and to mankind, which has been held in recent years.

The foremost missionary leaders of all Protestant denominations of the United States and Canada, leaders of England, Europe, Asia, Africa, etc., members of the boards and societies, pastors and laymen, representatives of young people's organizations, etc., will compose the convention.

The wealth of information from all lands occupied by the missionary forces which will be presented, the inspiration engendered by contact with workers who have wrought mightily for mankind's uplifting in the dark regions of the earth, the interchange of experiences, plans and projects of different missions will all tend to enlarge the interest and deepen the conviction of those to whom is given the task of winning the nations to the standard of Christ.

It is not to be "a deliberative or legislative assembly," but it will bring tremendous messages fresh from the conflicts over the world, bearing irresistible appeals to Christendom out of the overshadowing needs of our fellow beings afar, and the triumphs of the Gospel in these latter days, and the foreshadowings of greater achievements now possible through prayer, faith and consecration of life, talents and money to the cause.

It is expected that 5,000 delegates will attend the convention, and the effort has been made to have them come from all parts of America so that the great work of the convention may be passed on to the local churches and thereby bring to them a fuller understanding of their foreign missionary responsibility.

Our own church is entitled to 48 delegates, and at this writing I cannot report the number enrolled, but hope the full allotment will be reached, for we need to realize the full benefits of this convention.

The great need of the hour is for the Christian people of North America to "give themselves to the mighty ministry of intercession" during the meeting of the convention especially, that the leaders of the church, both men and women, may be guided of God, and "in unity of faith may lead the church to avail itself of the unclaimed wealth of His exhaustless resources," and that the various committees may be enabled to plan and carry through wisely and effectively the work of the convention, and that the results of the great assembly may be carried by delegates, the press, etc., to even the most remote churches of our continent, that all may be aroused to the need of larger liberality and more vigorous efforts to enthrone the Christ in the heart of humanity.

There never was greater need of the Gospel in all lands than now, and the spirit of the Christ displayed by faithful missionaries who minister to the needy through hospitals and infirmaries, schools of various grades, the ministry and the church's agencies is tending to break down prejudice and opposition, and resulting in a better hearing by the people.

Our own church must do its full share, and the payment of the budget will enable the Union Board to render a good account.

Fred C. Klein.

A GREATER WESTERN MARYLAND COLLEGE.

The General Education Board of New York City (The Rockefeller Foundation) has announced a conditional gift of $125,000 to Western Maryland College, to be aplied to endowment. The condition attached to the gift is that the College is to raise $375,000 additional for endowment, making a total of $500,000 for endowment including the Rockefeller donation. The Maryland Legislature has also made an appropriation of $125,000 for a building, conditioned on the College's raising additional endowment. In other words, a total of $250,000 is to be given the institution provided the institution raises additional endowment to the amount of $375,000. Three years are given in which the conditions may be met.

This is a distinct challenge to the friends of the College. The Board of Trustees, at a meeting held recently, accepted the conditional gifts and authorized a campaign to be put on to raise the amount necessary to meet the conditions imposed by the Rockefeller Foundation and the Maryland Legislature. This campaign will likely be carried on in May of this year. The friends of the institution are much encouraged at the prospect of a successful campaign for funds. Western Maryland College has had a remarkable history and has done a great work in education for the citizens of Maryland and other states. The institution is making great strides along all lines, and the outcome of this campaign will place the institution in the forefront among the colleges of the country.

AT THE PARTING OF THE WAYS.

For weeks this column has been devoted almost exclusively to a discussion of the finances of the church in its various phases. When the new budget system of finance was adopted the boards and their secretaries were informed that it was no longer their business to raise money, but that they should devote their time to a development of the particular lines of work committed to their care. At the last session of the General Conference this idea was reversed in the creation of the Budget Council, and the secretaries, with the president of the General Conference, were ordered to raise the budget. See Journal, page 32. Some of us remembered former instructions, and some thought of Acts 2:2, last clause, but all have been doing as much as seemed to be possible to accomplish the new task set for us for the current quadrennium. If we say less about missions, and more about money, it must be understood that the task is that of "a money getter." It must also be understood that our efforts at money raising are at long range. We can only discuss and suggest methods, depending upon the pastors, local church, annual and General Conference treasurers, other officials, workers and members to put the plans into execution. The success attained is shown in a very definite manner by the appeals of the secretary of the Board of Foreign Missions in these columns in the last two weeks. The work of that board is in jeopardy because of the failure to collect and forward budget funds to the proper treasurers. The situation with the Board of Home Missions is also difficult. Appeals made to friends of the work have brought temporary relief, and with the prospective income from the Easter offerings from our Sunday schools and churches, we expect to meet all the obligations that we have assumed. But we are reducing our work to an income basis and are doing less than we have attempted to do in former years. We are at "The Parting of the Ways." Shall we continue the progressive program of the last two quadrenniums, or shall we fall back into the less aggressive spirit which prevailed previous to the General Conference of 1916? Money talks. What is your answer? Which way shall we take? This question is addressed to annual conference and local church treasurers, to pastors of churches, and members of congregations throughout the entire denomination. "Money talks. It expresses what its possessors actually are. Yea, money talks, and while it is true that it is not on speaking terms with every one, and to many it may only say 'Good-bye,' yet it speaks a various language which reveals the true inwardness of man." The Methodist Protestant Church will declare her character and determine his destiny at this point. She must fulfill her mission as a denomination by meeting the demands which are upon her. She cannot do less and maintain her standing among the denominations. She must do more if the promise of development is fulfilled. Let me close with this quotation. "For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2 Cor. 4:5.

C. H. Beck.

WHAT FINGER-TIPS TELL.

By Nazala Samarian.

(Note: The writer is a blind orphan girl now in a Near East Relief orphanage at Ghazir, Syria. Her bright mind and sunny disposition have won for her the sobriquet, "The Helen Keller of Armenia." This article, which she calls her "story for America," was translated into English by the orphanage director.)

I was nine years old when I lost my sight in a great plague of eye disease which swept through the refugee camps of Turkey. Therefore, I can remember very well what it is like to see. I try very hard all the time to remember what colors and flowers and sky looked like, so that when a thing is described to me and I have felt it with my hands, I get a mental picture of it with its real colors.

Many of our blind children have been sightless so long that they have lost this faculty of "imagining" colors. They no longer even try to "see" with their mind's eye, and I think this is very unfortunate, because I get a great deal of pleasure out of the mental pictures of things as I used to know them.

To become blind is very trying, especially at first. But it is a stimulus to the development of your other faculties. As soon as I lost my eyesight, even before I left the hospital and had discarded my eye bandages, I began to use my hands in new ways, in order

replace the seeing-sense which had gone om me. It was an interesting study, trying comprehend things from what my finger os could tell me. It took me longest to learn read the Braille books, but now that I have oroughly mastered finger-reading, I read ich more than I ever would have done with y eyes.

People are very kind to blind folks. They many things for us, which saves us time d gives us leisure for study and work. Here the big orphan school of the Near East elief, we have now nearly a hundred blind ildren. We have good teachers, some of nom are themselves blind, and who, therere, know our difficulties. We live in two nall buildings of stone, one for the boys and e other for the girls. Each building consists just one big room, so that there is no diffilty in finding one's way about. Our pallets r sleeping are on one side of the big room, hile our work benches and school mats are the other side. In front of each building a sunny yard, where we can sit, or play uietly and undisturbed, during recreation ours.

Each day we spend about three hours at hool work and about three hours in learning seful things, such as basket making, rug eaving, and music. It is curious how much usic means to blind people. Almost all of ur blind children are learning to play some strument, and we have two orchestras, one f boys and one of girls. Every day they give s a little concert, and we never tire of listeng to them, although they do not have a great ariety of musical numbers. We all think hat they play very well, but of course visiors might think their efforts rather childish. ever mind, they will improve day by day, I m sure, and certainly that is the most imporant thing—to grow better and better at hatever you are trying to do.

In our idle moments, we amuse ourselves ostly by talking. There are some wonderful naginations among our blind children, as ou would admit if you could hear us talking bout what we think America is like. You ould probably say that our descriptions are ery quaint. Some day, I intend to write a etter to my friends of the Near East Relief escribing how America seems in the minds f a lot of blind Armenian orphans who have ever seen it. My letter will be very amusing o the Americans, I think.

One curious thing about the conversation f our little Armenian blind orphans is that nany of them speak in Biblical language, owng to the fact that most of our Braille books re Biblical and the children naturally talk ccording to what they read.

Some of our children feel that the future s rather hopeless. We hate to think that we re going to be dependent on others for many ong years, even when the "others" are good nd kind Americans. But I tell the children hat even for blind people, there is a place in he world, if we will only try hard to learn seful things. The baskets which we make re very good ones, I am sure, for we take a reat deal of pains with them. The matting ugs which we weave are bound to be useful, or we are careful to make every fiber sound nd strong. As we get more proficient, we hall weave more elaborate baskets, and rugs with beautiful patterns, which people will be glad to have in their houses.

Moreover, deprived of our sight, we shall learn to think better and more carefully than those who are bothered by seeing things all the time. We have no crowd of things rushing upon our attention from the images which our eyes bring us; therefore, we can concentrate better on our inner selves. I have found that one can be very happy, even without the blessing of sight. I think, perhaps, it is even easier to be a good Christian without eyesight,—at least that is what I am trying to be.

"BLESSED"—THOSE WHOM THE LORD CALLS "BLESSED."

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matt. 5:3-10.

Blessed are the undefiled in the way, who walk in the law of the Lord.—Ps. 119:1.

Blessed is every one that feareth the Lord; that walketh in his ways.—Ps. 128:1.

Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.—Ps. 32:1, 2.

Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.—Ps. 40:4.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Ps. 1:1.

Blessed is the man that endureth temptation, for when he is tried he shall receive a crown of life which the Lord hath promised to them that love him.

Blessed is he that considereth the poor: the Lord will deliveer him in the time of trouble. —Ps. 41:1.

Blessed are they that keep his testimonies, and seek him with the whole heart.—Ps. 119:2.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. 22:14.

Blessed are they that are called unto the marriage supper of the Lamb.

Blessed and holy is he that hath part in the first ressurection: on such the second death hath no power.—Rev. 20:6.—Selected.

A FUTILE DREAM.

Self-sufficiency is the canker that gnaws at the root of all religion. It is the futile dream of a small, insignificant world, of which our little self is the great person, whose mind understands everything, whose will disposes of everything, whose money governs everything, and whose power carries everything before it.

DON'T PROCRASTINATE.

A naughty little weed one day
Poked up its tiny little head.
"Tomorrow I will pull you up,
Old Mr. Weed," I said,
But I put off the doing till,
When next I passed that way,
The ugly thing had spread abroad
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
"Oho," I cried, "I'll put you out
Tomorrow you will find!"
But once again I put it off,
Till, like the little weed,
The ugly thing sprang up apace
And grew into a deed!

So, boys and girl, heed what I say
And learn it with your sums:
Don't put off for tomorrow, for
Tomorrow never comes,
Today pull up the little weeds,
The naughty thought subdue,
Or they may take the reins themselves,
And some day master you!

—Selected.

THE FAMILY ALTAR.

The following are ten reasons why a family altar should be maintained in every home:

1. Because it will send you forth to the daily task with a cheerful heart, stronger for the work, truer to duty, and determined in whatever is done, therein to glorify God.

2. Because it will give you strength to meet the discouragements, and the disappointments, the unexpected adversities, and sometimes the blighted hopes, that may fall to your lot.

3. Because it will make you conscious throughout the day of the attendng presence of an unseen, Divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

4. Because it will sweeten home life and enrich home relations as nothing else can do.

5. Because it will dissolve all the misunderstanding, relieve all the friction that sometimes intrudes into the sacred precincts of family life.

6. Because it will hold as nothing else the boys and the girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

7. Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

8. Because it will enforce as nothing else can do the work of your pastor in pulpit and pew and stimulate the life of your church in its every activity.

9. Because it will furnish an example and a stimulus to other homes, for the same kind of life and service and devotion to God.

10. Because the Word of God requires it, and in thus obeying God we honor Him who is the giver of all good and source of all blessing.—W. E. Biderwolf.

SUNDAY SCHOOL LESSON—FEB. 1.

The Vine and the Branches.

Lesson Text: John 15:1-11.

Golden Text: John 15:5.

The Central Truth: The prime mission of the church is the glory of God. 'Herein is my Father glorified that ye bear much fruit.''

Scriptural Points.

1. This is a parable of the Christian church. Paul has given us two others that are quite similar,—the parable of the olive tree, Rom. 11:16-25, and the parable of the human body, 1 Cor. 12:12-27. Be sure to read these in connection.

2. ''I am the true vine.''' Jesus is both ''the root and offspring of David,'' the source and substance of the Christian church.

3. ''My Father is the husbandman,'' the sovereign Author of redemption and the efficient progenitor of the body of believers. The tender love He has for His Son, He has also for His followers. He cultivates the Vine and the branches by the operation of the Holy Spirit. ''Be filled with the Spirit.''

4. ''Ye are the branches.'' Christians must be like Jesus, for the branch has the same tissue as the vine, must be united to Jesus in a living way, the way of faith. Paul says the believer is ''grafted'' into Christ by the supernatural operation of the Husbandman. . In another place he says that they are baptized into Jesus Christ by the Holy Spirit.

5. The lifeless or fruitless believer is separated from Christ and assigned to the fires of retribution.

6. The fruitful believer receives the pruning of testing and the rich inflow of spiritual graces, in order to bear more fruit.

7. The word or truth of Jesus is the instrumental means of salvation, cleansing, renewal, and infilling. It corresponds to the sap in the vine.

8. ''Abide in me,'' by continual exercise of faith in unceasing prayer and by the fellowship of private and public worship and works.

9. ''And I in you,''—''Christ in you the hope of glory,'' the Source of life, and the means and measure of fruitfulness. Jesus says, ''I will come in unto him, and will sup with him, and he with me.''

10. As the branch, its life, leaves and fruit, grow out of the vine, so all that the believer is, has, or does proceeds from Christ. He is totally helpless without Christ. ''Without me ye can do nothing.'' Without Christ ye are nothing.

11. ''The same bringeth forth much fruit.'' There is no limit placed to the possibility of Christian usefulness. Spurgeon once said that God has not yet fully demonstrated what He can do with a man of large faith and entire consecration.

12. Verse 7 sets forth the method of bearing fruit, and that method is prayer. ''Ye shall ask what ye will, and it shall be done unto you.''

13. ''So shall ye be my disciples.'' Fruit-bearing is the final and judicial test of discipleship. Fruit presupposes all that go before it, union, communion, life, profession, activity.

14. The fruit mentioned in this parable is the subjective sort—''the fruit of the Spirit,'' and not the objective kind spoken of in the account of the judgment of the nations, such as feeding the hungry, and clothing the naked.

15. Jesus mentions three of these fruits in this connection.

The first is of course love. ''Continue in my love,'' the love that proceeds from me by the exercise of the Holy Spirit. The next fruit is obedience,—''If ye keep my commandments, ye shall abide in my love.'' The third fruit is joy, ''that your joy might be full,'' or complete.

Practical Points.

1. A sense of utter dependence upon God, coupled with simple reliance, will open the way for the grace of humility. None of us are sufficient of ourselves; our sufficiency is of God. ''Christ is all and in all.''

2. And Christ is dependent upon human instrumentality for the success of the plan of salvation. The vine bears no fruit; the branches bear all the fruit. He has no other plan. If the church fails Him, His cause is lost. Are you doing your part to carry out His plan of saving a world?

rest unto your souls.'' This is the yoke of ser tian graces must precede any efficiency of Christian service. There must be steam in the engine before the train can move. The powers of faith, love, and spiritual enduement are indispensable to real usefulness in the kingdom of Jesus Christ.

4. From a humble, grateful, trusting heart let the cry go forth, ''Lord, what wilt thou have me to do.''yThe Word of Life.

REAL SUCCESS.

Jeremiah didn't want to speak. When God called him he objected. He felt he was too young. But God said, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

In the strength of this commission Jeremiah went. He spoke when it almost broke his heart to give the message he had to deliver. He spoke when he knew everybody was against him. He spoke when the certain result would be personal persecution or imprisonment. He spoke because he knew that God had put His words in his mouth.

His was a sad life; an apparent failure; a life that ended in Egypt away from the land he loved and had labored to save. But was it a failure?

His commission had closed with these words: ''See, I have set thee this day . . . to root out, to pull down, to destroy, to throw down, to build and to plant.

Rooting out, pulling down, destroying, throwing down—these are not pleasant things to do, but they are necessary before building and planting are possible. Jeremiah didn't live to see the building finished or the plants come to fruitage, but the work he did made it possible; and his work was a success.

God needs Jeremiah's today. The work is hard; personal sacrifice will be needed; misunderstandings are certain; and there will be heartache a plenty. But the assurance that God needs you and has formed you for this purpose, and is calling you into the work, and will be with you in it, is more than enough to offset all the disadvantages.

Will you respond to His call?—North Avenue Presbyterian Church News.

There are many books and papers written on ''things worth remembering,'' but it sometimes seems as if we needed many more on ''things worth forgetting.'' The small boy who modestly boasted that though his memory was poor, he had a ''first rate forgettory,'' has served as a joke for many orators and newspapers, but he was really laying claim to a valuable possession. It may be humiliating to think how much of our daily lives—the things we hear and see, do and feel—are only worth forgetting; but the art of forgetting is one that should be cultivated.

The little slight that annoys us is sure, if remembered, to grow in importance; the careless word takes on deeper meaning if it is pondered; the momentary feeling of provocation becomes hot anger if it is nursed. The only thing we can afford to do with all these small jare and frets is to forget them. The same is true of the little service we render, the kindness we bestow. If we count them over too often they grow like snow balls, by berely rolling over, and our sense of the appreciation we deserve and the gratitude due us becomes exxaggerated. Our small deeds of helpfulness, whatever they may be for others, are for ourselves only worth forgetting. Still more should we let pass into oblivion the whispered ill about others. If we remember the story we shall be almost certain in some unguarded moment to speed it on its way again; it is only safe when forgotten.—Exchange.

It is with Christ as with music. Some are deaf and hear it not at all. Others hear a noise only and cannot tell the tune. They are not deaf but only tone deaf. Others again can tell the tune, but are unable to write it into notes. They are like the Christians who worship Christ, but have no use for dogmas. And there are a few who can distinguish concurrent melodies and analyze harmonies, finding in them not music alone, but language, and these again are the mystics and saints who can put the Christ into words. It is no use arguing with a man who is blind or deaf. It is absurd to persecute him. If he has neither sight nor hearing, there is surely a language that he will understand and that language is touch. When words fail, try deeds. In the mediaeval era the deed was persecution. The heretic was tortured and burned. When Jesus was arrested and Peter with his sword smote og the ear of the high priest's servant, Malchus, our Lord's touch healed the ear and His saying as they bound Him, ''Suffer ye thus far,'' was in its exquisite irony perhaps the most unanwerable proof of the authentic miracle. For no one could have invented at once that human word and that divine deed. Our neighbors may seem to be unable to hear what, as we think, Christ is saying, or to see what, as we think, He is doing, but they can feel; they have sinned and need pardon; in sympathy, in service, in sacrifice, we can still show them the Christ.—N. Y. Christian Advocate.

Correction.—Bro. Dixon's report in Herald of last week gave Orange credit for $104 when it should have been $106.

S. W. Taylor, Treas.

Debt is a bottomless sea.—Carlyle.

THE PERFECT MAN

Four Simple Rules for Attaining Perfect Manhood

"And Jesus advanced in wisdom and stature, asd in favor with God and men."—Luke 2:52.

These fourteen words tell us that Jesus grew into well-rounded perfect manhood, for He grew in all four important ways.

He grew mentally.
He grew physically.
He grew spiritually.
He grew socially.

When Jesus said, "My meat is to do the will of him that sent me" (John 4:34), and "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. b:4), He told us that He grew into perfect manhood because He did God's will in all things.

So to grow into perfect manhood it is only necessary to follow God's directions.

Rule I. Doing the will of God in my physical life.

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own: For ye were bought with a price: glorify God therefore in your body."—Cor. 6:19,20.

When I disobey the laws of health, I am disobeying the will of God.

Rule II. Doing the will of God in my mental life.

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, THINK on these things."—Philippians 4:8. "Set your mind on the things that are above, not on the things that are upon the earth."—Colossians 3:2.

When I fill my mind with dirty jokes, foul words and impure and evil thoughts, I am disobeying the will of God.

Rule III. Doing the will of God in my social life.

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."—John 13:34. "And if I have the gift of prophecy, and know all mysteries, and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing."—1 Corinthians 13:2.

Love in its best, purest, truest meaning. Not only must I love my fellow-men, the dumb beasts and the beauties of nature, but I must so live as to have all things love me. It is a well known fact that flowers bloom better for one who really loves them than for those who do not. Even they repay the love given them.

Rule IV. Doing the will of God in my spiritual life.

"Teacher, which is the greatest commandment in the law? and He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matt. 22:36,37.

When I let anything, either business or pleasure, interfere with my worship of God, I am disobeying the will of God.

"But seek ye first His kingom, and His righteousness; and all these things shall be added unto you."—Matthew 6:33.

Seek in the right spirit and read the fourteen verses preceding this to see what shall be added. All I can desire.

"But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Timothy 3:14,15.—J. Adger Smyth.

DANGEROUS FLIPPANCY.

The Scriptures speak of those who "handle the Word of God deceitfully." Equally, though not in so many words, they warn those who handle it flippantly. Irreverence disqualifies a man from either translating or interpreting the sacred record. We have noted the fact that a certain professor is putting out a translation of the New Testament, and that the translation is in "good Americanese" and that the intention is "to make it understandable to the flapper or the bricklayer as well as the student, so that it would be thumb worn instead of shelf worn."

Such an advertisement should hinder rather than help the sale of the work. Several of our exchanges comment on the flippant and strange style of the translation as compared with the classic English of the King James ersion. One says: "The notion that the Bible needs a rendering more in accord with the common speech of the present is scholarly nonsense. The language of the Bible is still the well of English undefiled. Fundamentally it is the best English of today. Setting aside archaic words and grammatical forms, it is yet the supreme model of vigorous, forceful, eloquent, and poetic English.. Every attempt at revision has shown a lamentable deterioration in literary qualities. Every attempt to make it more understandable has made it less so."

Another says: "Scholarship has done vastly for our understanding of the Bible, but those of the scholars who descend to trivial language and undertake to put sublime revelations into 'street talk' not only fail to improve reverence on the part of the reader, but also betray a lack of of it in themselves."—Exchange.

A CHILD'S FAITH

Ruth's mother was thankful when those in authority at the hospital told her that she might stay with her little daughter when after a long illness the little girl had to be taken there for an operation. Ruth was quiet and patient; she seldom complained, and never said anything to show how she felt about the operation through which she was to pass. She did not seem frightened, and she met every one with a brave smile.

Being with her night and day, her mother noticed that she was careful to keep her handkerchief in a place where she could get it easily. There was nothing strange about that. But her mother also observed that whenever the nurse brought her a clean handkerchief, Ruth would transfer to it something that was tied into the corner of the one she had. Her mother was naturally curious about the mysterious something of which the child was so careful, and one day she gently asked her what it was she guarded with so much solicitude.

Ruth looked up with tears in her eyes. "I found it," she answered, "in the drawer when we left home, and I wanted that much with me." She let her mother untie the knot in the corner of the handkerchief, and there in a tight little roll was a leaf from the Bible.

She wanted "that much" with her; she could take "that much" to the operating room; she could keep "that much" in her hand when the dressings were made. She had it when the stitches were taken out, and it meant so much to her! On the scrap was this verse: "Fear thou not, for I am with thee; be not dismayed, for I am thy God."—The Youth's Companion.

"BECAUSE THERE WAS NO ROOM."

The blasts of winter are fierce and cold,
The snow lies deep over hill and wold;
But a star shines bright through the deepening gloom—
Room for the Christchild, room!

Where man's distrust and his greed for gain
Have frozen the floods of tender rain,
Till never a flower of hope can bloom—
Room for the Christchild, room!
In homes that deepest griefs have borne,
'Mid silent forms of those that mourn,
In the shadows that gather around the tomb
Room for the Christchild, room!

Where nations are warring, life for life,
And a cry rings out from the fearful strife
As a dying people sinks to its doom—
Room for the Christchild, room!

Room for the shepherds of Bethlehem,
Room for the angels who sang for them,
Room for the Light in the wintry gloom—
Room for the Christchild, room!

—Exchange.

AN ENCOURAGEMENT.

Rev. Harry J. Bright, pastor at Eastport, N. Y., writes:

"Your appeal moved me to speak to two young men members of this congregation, but not members of our church, and this is the result—$100 from the Tuttle Brothers. When they started in their present business they promised the Lord they would tithe their income, and they have kept their promise, and God has wonderfully prospered them.

"This is for you and your great work only" —to help meet the overdraft which I have explained in the foreign missionary column of the church papers. If a number of our pastors would follow Brother Bright's splendid example the Board would soon be out of its financial difficulties.

Fred C. Klein, Executive Secretary.

—Mrs. T. H. Moore, one of the faithful members of Concord church, is is the Wesley Long Hospital taking treatment.

H. L. Isley.

OUR BUSINESS.

We never know for what God is preparing us in His schools, for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.—Lyman Abbott.

MOLLY'S MISTAKE.

Molly was such a little girl that she didn't seem big enough to have a party all her own with truly ice cream in it. But she had asked for one so many times that at last Mother decided to give her one. And the party was to be a surprise to Molly herself.

Early that afternoon Molly wanted to go for a little visit to Miss Eleanor. Miss Eleanor lived up Molly's street, in a white house with apple-green blinds. Molly often went all alone.

Miss Eleanor was always so sunny and full of songs and stories and games that Molly loved her next best to Father and Mother and Baby.

"You may go, dear," said Mother, "if you will come home exactly at three o'clock."

"You always say exactly three o'clock, Mother," said Molly.

"Well, five minutes after three, then," laughed Mother. "And, Molly, so that you won't forget this time, all the way to Miss Eleanor's say over and over, 'Five minutes after three.' Then, just as soon as you get there, say the words quickly to Miss Eleanor, 'Five minutes after three'."

"Five minutes after three," said Molly; "I can remember that."

"That will give plenty of time to get ready for the party," thought Mother.

Up the street with her white parasol flew Molly. "Five minutes after three," she said over and over in a whisper until she began to sing it. "Five minutes after three," she sang until she stopped for a moment on the bridge to see some boys fishing. Just about there, a big dog who was a friend of Molly's ran out to say, "Good afternoon."

"Oh, Fritzie," cried Molly, "I'm going to Miss Eleanor's to make her a visit. Want to come?"

But Fritzie had the house to look after. So Molly gave him a hug and ran along.

"Three minutes after five," sang Molly; "three minutes after five," over and over until she ran into Miss Eleanor's sunny little sitting-room.

"Three minutes after five," cried Molly; "that's how long I can stay. Won't that be nice!"

"Why, it's little Molly!" cried Miss Eleanor. "I'm all alone and so glad to have company! We'll hear the clock strike five. Tten, if you put on your wraps, you'll be all ready to start home at three minutes past."

It seemed a very, very short time to Molly before the little clock struck five.

"There, deary," said Miss Eleanor. "Put on your things and hurry right along!"

Molly put on her hat and coat. Then she kissed Miss Eleanor and hurried down the street.

When she reached the corner, she saw that the parlor at home was all lighted. And out of it came such a hubbub of little voices all laughing and talking that Molly ran faster than ever.

At the door she met Mother.

"Oh, Molly, where have you been?" cried Mother. "I couldn't go after you beuause I couldn't leave Baby. And I couldn't take him."

Molly scarcely heard. "Oh, Mother, Mother," she cried, "it looks like a party. And it sounds like one. Is it a party, Mother?"

"Yes," said Mother, "your own little party, Molly. And you're the only one who is late. How could you forget?"

"But I didn't forget, Mother," cried Molly, hurrying out of her coat, "truly I didn't. Every step of the way I said it, and I said it to Miss Eleanor the very first thing."

"What did you say?" asked Mother.

"Three minutes after five," said Molly.

Mother laughed. "Why, Molly dear, you got the hour and minutes turned around. I said five minutes ofter three. Well, never mind. Run along just as you are. It's a lovely party, dear, with truly ice cream in it."—St. Nicholas.

A CRACKED NEW YEAR RESOLUTION.

"Make me one, too, Will." Ned watched his brother while he lettered a large card with New Year resolutions. They were written in gold, with a great many ornamental flourishes.

Will held it up admiringly.

"Make me one, please," Ned repeated.

"You don't need any. You don't have to get up at six o'clock every morning and study an hour before breakfast; you can cuddle down and snooze till mother calls you. Besides, you'd break them all to smash before night,'" he added.

"No, I wouldn't, You try me, and see if I do," Ned said. He brought a card and gave it to his brother.

"What shall I put on it?" asked Will.

"O, something about remembering. I want to remember that I promised to shovel off Aunt Tyson's porch and make her a path to the gate every time it snows this winter. I wish it would hurry up and snow again, for she gives me ten cents every time. I've got thirty already."

"That's a lot. What are you going to do with it—buy an automobile?" Will asked teasingly,

"I'm going to buy Tommy Dixon a sled, so he and his sister can coast."

"There! How does that suit you?" Will asked, holding up the card on which was printed in large golden letters, with an elaborate border of holly leaves and berries: "Resolved, That I will not forget to shovel off Aunt Tyson's porch and make her a nice path to the gate every time it snows this winter, because I promised. New Darding."

"O, that is just grand! Now there isn't any danger of my forgetting," Ned said, gleefully.

"Shan't I put on anything more—something about putting your sled away nights and hanging up your cap, for instance?"

But Ned shook his head.

"I'd better not try to remember too much at once," he said.

It snowed again Friday night, and next morning the snow lay in great heaps and drifts. Ned ran for the snow-shovel, but Will was ready using us to make a path about the house. While he was waiting Charlie came along with his new sled.

"Get your sled and come on down to the hill, Ned; the big boys have got it all cleared off already," he said. And Ned ran for his sled. It was fine coasting, and the sled flew down the hill like the wind. The time flew by, too, and presently a bell rang.

"Twelve o'clock!" called Charlie Logan. starting for home.

"Hello, Ned! Seems to me I heard something crack, didn't I?" called a familiar voice, and there stood Will. Ned looked hastily at his sled and Will laughed. "No, it wasn't your sled. I guess Aunt Tyson must have heard it, too, because I saw her looking anxiously out the door as I came by!" he explained.

"O!" It was all Ned said, but he took his sled and ran hastily away. He stopped at Tommy Dixon's, and Tommy came out to meet him.

"Don't you want to take my sled this afternoon? The hill is smooth as glass," he said.

"Don't you want it?" asked Tommy, eagerly, but Ned shook his head.

"O, thank you!" cried Tommy, delightedly.

After dinner Ned took the snow shovel and went to Aunt Tyson's .

"I thought you had forgotten me, Ned," she said.

"I did, pretty near; but I'm going to make up for it," he told her.

He could hear the boys and girls over on the hill, but he kept bravely at work until the snow was cleared away and a nice, wide path made around the house.

Aunt Tyson said he had earned double wages, and gave him twenty cents.

"That resolution wasn't truly broken, Will—just cracked a little; and I've mended it 'most as good as ever. I'm going to watch it closer after this, too," he told Will that night, as he took pains to hang up the card where he would be sure to see it as soon as he woke up every morning.

Ned did not forget again, and before the new year was a month old he had earned money enough for a new sled, which Tommy accepted joyfully.—Selected.

'b'I'claiKs ' SHR DD

THE REAL NEWS.

With radio equipment we "listen in" to almost every human undertaking. Great political conventions are broadcast, great platform addresses, great music concerts. But God expects every Christian to have his ear attuned to things above. The Rev. Arthur Harries of Wales recently told of an appointment he had to meet with a Christian man, a stranger to him, at a certain town to which he was journeying. It was agreed that the man should have a walking cane over his shoulder. He was thus easily identified, and his first smiling question was not, "How are you today?" or "What a lovely day?" but "What is the news from heaven today?" Are we "listening in" to heaven so as to be able to carry its news? Are we ready to hear what the news is from heaven from God's messengers? God is raising up men in an unusual way today who are burdened to see the Unreached Fields of the world evangelized. Are we listening to them? Are we listening to God in every possible way? "He that hath an ear to hear, let him hear."—Sunday School Times.

—To forget, or pretend to do so, to return a borrowed article is the meanest sort of petty theft.—Dr. Johnson.

SERMON TO YOUNG PEOPLE.

Where Is God?

Text: "Where is the Lord God of Elijah?" 2 Kings 2:14.

Elisha was returning from the translation of Elijah. His supreme wish had been granted,—to be with him when he ascended. His mantle fell upon him. A double portion of his spirit now rested upon him. With this heavenly enduement he returned to the Jordan. Smiting its water with the folded mantle, he exclaimed in triumphant faith: "Where is the Lord God of Elijah?" The waters parted and he walked across on solid ground.

It is true that God is everywhere, in the expansive essense of His being. It is true that He is in heaven, sitting upon the throne of His holiness. But where is God the Redeemer, the Benefactor, and the Friend of the fallen race?

In the first place,

God Is Where There Is Need.

1. In the divine-human personality of Jesus Christ God has become identified with needy mankind. He is identified by an overpowering sympathy. He suffers along with those who suffer. He hungers and thirsts along with those who hunger and thirst. He is unclothed along with those who are unclothed. He mingles His tears with those of the disconsolate. He is burdened with the burden of others. And He is mistreated along with those who are mistreated. He gets relief when the needy human gets relief. His heart leaps for joy when the widow's heart leaps for joy. He joins in with the orphan's song of gladness. "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

In the second place,

God Is Where There Is Faith.

Jesus said to Bartimeus, "Thy faith hath made thee whole." And to the penitent woman He said, "Thy faith hath saved thee." Faith summons God from His throne to perform deeds of mercy, deliverance, and uplift. The faith of Moses brought Him down to make a road through the Red Sea. The faith of Elijah impelled God to make rain clouds to relieve the drought of three years and six months. The faith of Elisha brought God's healing touch to the waters of Jordan, whereby Naaman was restored. The faith of Paul brought Jesus to his side amidst the storm on shipboard. The faith of Peter brought the life-giving touch to the body of Dorcas. Faith is daily working miracles of salvation, healing, and uplift. God is doing the same.. They both do it together. Faith joins hands with God, and God joins hands with faith. Faith gives God the opportunity He longs for. God honors faith with the presence and power of His right hand.

In the third place,

God Is Where There Is Love.

"God is love," and His loving personality extends to every heart, life, and endeavor where love rules. In John 14:23 we have these words of Jesus: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." This same truth is repeated and emphasized in 1 John 4:12, 16: "If we love one another, God dwelleth in us, and his love is perfected in us. . . . God is love: and he that dwelleth in love dwelleth in God, and God in him."

Love is the holy energy whereby we may walk with God. Enoch walked with God three hundred years because he loved God. "What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God?"

In the fourth place,

God Is Where There Is Worship.

"God is in his temple, let the earth keep silence before him." Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." He sits upon the throne of grace right in the midst of those who pray in His name.

Worship is a uniting and fellowship of the human spirit with the divine Spirit. "God is a spirit: and they that worship him must worship him in spirit and in truth."

And in the last place,

God Is Where There Is Service.

Jesus thus commands His followers: "Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls." This is the yoke of service. The Master and the servant pull at the yoke together, and the Master pulls the greater part of the load. We do not serve alone. The omnipotent Yokefellow is always present, doing His part of the service.

Do you want to find God, and get into adorable fellowship with Him? Go and relieve a needy brother; go to the throne of grace in the exercise of a triumphant faith; go and love some loveless and unlovable person; go and worship the Lord in the beauty of holiness; and go and lift the fallen one into the love and likeness of Jesus Christ.

HER LITTLE PRAYER ANSWERED.

Alfred Day, general secretary of the Michigan Sunday School Association, tells the story of a little girl who came under his observation. This little girl was a Christian and regularly attended Sunday school though her parents did not. One day the primary teacher gave a talk in which she told her class how they might carry the Sunday school influence into their homes. As a result this little girl decided to read a verse and kneel down and say the Lord's prayer after breakfast each day.

It was a trying moment for the little girl on Monday morning, but she was true to her resolve. The father did not object, and the verse was read; neither was there objection to the little prayer, and with childish faith she prayed in the presence of her father and mother, both of whom, however, remained seated at the table. Tuesday, Wednesday and the days following it was the same. Before the next week was ended both father and mother were on their knees by the side of the little girl when prayer time came. It was not a great while after this that both father and mother were converted and joined the church. —Selected.

GOD ANSWERS PRAYER.

We would that every Sunday school teacher in the world might read the following incident, which was sent some time ago by a correspondent to the Great Commission Prayer League:

"A Sabbath school teacher, because no conversions had occurred in her class of sixteen young men, resigned, thinking herself to blame or unfitted for the great work. Seeing the unflagging interest of her pupils, neither superintendent nor pastor would consent to it. In her anxiety she prayed more earnestly for the Holy Spirit's help.

"One day while thus pleading she was so strongly moved to go and see a certain one at his home that she at once yielded, and in that home parlor she so told her anxiety that when prayer was suggested the pupil kneeled with her and soon yielded to Christ and was most happily converted. Thus encouraged, she visited another, and another in turn, as opportunity opened, till she saw the whole sixteen won to Christ and added to the church.

"As vacancies occurred in her class others joined, who were often converted. These pupils, pasing out into the business world, were urged by her to write annually a letter as to their Christian life, till finally she was receiving as years rolled on over two hundred letters from missionaries, lawyers, mechanics, farmers, physicians and others from various parts of the world, still busy in pulpit or Sabbath school or other church work."

What if this teacher had persisted in her determination to give up her class? Would God have held her responsible? Will he hold you responsible if you give up? "Let us not (as soul-winning Christian workers) be weary in well doing; for in due season we shall reap, if we faint not" (Galatians 6:9).—Leaflet of The Great Commission Prayer League.

THE WHITE COMRADE.

Many curious stories of the supernatural come from the different battle fronts. Most of us have heard of the Angels of Mons, that celestial company that is said to have come suddenly to the rescue of a retreating English force. Less familiar is the White Comrade, of whom a letter in the "Church News" tells us:

"The wounded have been visited by a figure in white, whom they call the 'White Comrade.' A soldier who had scoffed at the story was wounded himself one day, and as he lay helpless, the White Comrade appeared and began to bind up his wounds. The soldier noticed something wrong with the White Comrade's hand, and said, 'You are wounded in the hand.'

"'Yes,' replied the White Comrade, 'it is an old wound that has been reopened.'"

Today we have come to speak doubtingly of the supernatural; but we shall hardly find it in our hearts to grudge a wounded soldier, suffering and lone, the beautiful and comforting vision of the White Comrade. Moreover, whatever we think of the story itself, may it not lead us to ponder more deeply on the real White Comrade, the Comforter, the Christ within us, "the true light, which lighteth every man"? That Comrade, if we seek him earnestly, will come to us on every battlefield of life, will bind up more than our physical wounds, and lift our struggling lives up into an existence beautiful, joyous, filled with love and the desire to serve. The saints are those who have found the White Comrade and who have become filled with His spirit. Have they not been the wonder-workers, the conquerors, Companion.

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 8.

The Conquest of Selfishness. Rom. 15:1-7 Matthew 16--22-27.

M., Feb. 2—Selfish gain. Jas. 4: 13-17.
T., Feb. 3—Unselfish service. 1 Cor. 10:23-33.
W., Feb. 4—Self-seeking. Luke 14:7-11.
T., Feb. 5—Heart-searching. Ps. 139:23, 34.
F., Feb. 6—Deny self. Matt. 18: 7-9.
S., Feb 7—Practice humility. Luke 18:9-14.

Suggestions.

I like the C. E. Quarterly's suggestion for a leaderless meeting. This is held by writing the entire program on a black board in the order you wish those present to take part, together with the part you expect them to take. The chairman of the prayer-meeting committee can then announce the subject and explain the nature of the meeting. This plan needs to be well thought out before the meeting time and each be ready to take the part assigned, and each one should be prompt. This will be a good practice in the conquest of selfishness.

The following songs may be announced from the black board also. (If you do not have a black board convenient take a large white paper and by wrapping a cloth tightly around a pencil point dip in ink and write the program). "Jesus, I my Cross have taken," "Others," "Empty Me of Self," "Take my life and let it be," "I surrender All."

The Quarterly also suggests the following points for prayer. These too might be written on the blackboard. Thank God (1) for the great Bible ideals of unselfishness; (2) for the spiritual power which God furnishes by which to enable his children to rid themselves of selfishness; (3) for the men and women who have conquered self sufficiently to be able to serve humanity to the utmost.

Ask God (1) to give every one present the courage to face his selfishness and to determine to vanquish it; (2) to give the Spirit in such abundant measure that the meeting will reveal the depths of consecration which the Master requires; (3) to help the Endeavorers to help each other in developing character based on unselfish service.

Questions for Debate.

Resolved that unselfishness pays in the long run.

Resolved, That a conquest of self would make one ambitionless and spineless.

Self-Denial.

This is pre-eminently the distinguishing quality in the Christian religion. (Luke 9: 23.) "The whole of the life of God is the sacrifice of self. God is love; love is sacrifice, to give rather than to receive—the blessedness of self-giving. If the life of God were not such, it would be falsehood to say God is love.—All the life of God is a flow of this divine self-giving charity."—F. W. Robertson.

"The moral progress of the race has been through sacrifice. It is the divine order of calling. The race's divinest types are always dying that the race may live."—Geo. D. Herron.

There is no road to heaven but that of sacrifice, that of cross-bearing; we must go in this narrow way or not at all. But it is also a way of joy, a path of pleasantness and peace. You must not expect to become a Christian by accident. That blessed experience must be the result of deliberate determination, of intelligent seeking, and of faithful enduring. This truth is earnestly affirmed in many parts of Christ's teaching.

Christ's honesty is worthy of commendation. He clearly lays down the conditions of discipleship; we must take up the cross and follow Him. See Matt. 16:24-26

Selfishness or Self-Control.

Selfishness is largely a lack of self-control. it is an entire surrender or a giving up to self. It is petting self, humoring self, spoiling self as some spoil children. A genuine self-control will help wonderfully toward curing this bad habit.

Unselfishness in the Home.

Unselfishness is needed no where so much as in our own homes. An unselfish home is the most beautiful home. Where the parents to each other and to the children exhibit an unselfish spirit there you will find the children learning by example to be thoughtful of their parents and of each other. In a home of this kind you will find happiness and gladness. The inmates take pride in each other and enjoy each other. But where selfishness reigns there is always quarreling, each one thinking of self and wanting the best for self, the main thought being to see what can be goten out of life for self.

The Only Cure.

Jesus can take these selfish natures of ours and lift them above self and fill us with a desire for serving others and a desire to see to it that others have just as good time as we want for ourselves.

The C. E. Quarterly says that the C. E. Society is a good place to practise unselfishness. Don't insist on having your own way always. There is a possibility that you may be wrong. Give up occasionally to some one else; it will do you good. Remember that you are striving to do as Jesus would have you do, and not as your own selfish nature would have you do.

THE WORK AND THE WORKERS.

These Reports.

Several pastors have already sent in their reports. This is the week for all reports of pastors for the first quarter to come in. Please be prompt so that I may have all reports by Monday of next week. Thank you for this co-operation.

Campaign for Christian Education.

Just at this time I am working with Dr. R. M. Andrews and his helpers in a campaign to arouse greater interest among our people in Christian Education, and especially in our High Point College. We have done well in establishing such a college, and we must do better running it through the coming years for the glory of God through the development of Christian character and trained minds.

We have visited Friendship, Haw River charge; Grace Church; Burlington; Lexington; and Baltimore and Pleasant Hill, West Forsythe charge. And the people seem delighted as we tell of the college and its splendid work. All of us have great reasons to be happy over the achievements up to the present. The Lord will lead us on to greater things if we will only follow His leading.

Stewardship Month.

During the month of February some thirty or more denominations in the United States are joining in the effort to lead their people into the attitude of Scriptural paying toward the church finances, and charitable causes. Ministers will be preaching on this great theme, and teachers will be teaching it, and many religious people will be praying for the direction of the Holy Spirit in the matter of paying as they should pay to righteous causes. According to Conference action every pastor in the Conference is expected to preach on this all-important theme to each of his congregations during the month of February.

One Quarter Gone.

One quarter of the Conference year is now gone, and unless something is sent to Rev. S. W. Taylor this week there are several charges that have not paid anything on budgets yet. It is not well to permit the first three months to get by without making some payment on budgets.

Many of the charges are getting a good start in this new year, four of them having paid the Annual Conference budget in full during the first quarter. Several others report that they propose paying in full within a short time.

The General Conference Budget.

Please remember that the General Conference budget is just as important as the A. C. B. This must be paid, or our general work suffers. The next "special day" is Easter Two objects should be kept before us for Easter. 1. Decision day services should be planned wisely and well on, or near, Easter Sunday, and a goodly number of our Sunday school pupils should be led to surrender fully to Christ and to join the church. 2. Easter day services should be held by every Sunday school, and a good offering made on that day for Home Missions. Each church should plan to raise about one-fourth of the General Conference budget at that time.

Appointments.

My appointments for the next few Sundays will be in connection with the other workers in the campaign for Christian education. Let us be very much in prayer for the success of this campaign, and for all the other enterprises of our beloved Zion.

Yours in the Master's Service,
A. G. Dixon.

AMOUNTS PAID ON OUR BUDGETS.

We give a hearty greeting and welcome to all the new names. Isn't this fine!

Paid the A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.

See how we have changed! Did you go up or down last week?

	A. C. B.	G. C. B.
1. Burlington	$280.00	
2. Glen Raven	126.00	
3. Concord	121.00	
4. Orange	106.00	
5. Enfield	97.00	
6. Flat Rock	77.00	
7. Forsyth	69.96	$51.17
8. Henderson	60.00	
9. Reidsville	60.00	
10. Welch Memorial	58.00	

11.	Stanley	56.75	
12.	Mt. Pleasant	56.70	
13.	Charlotte	56.02	
14.	Fallston	50.00	
15.	Mebane	50.00	
16.	Halifax	46.00	
17.	St. Paul	45.00	
18.	Alamance	44.65	
19.	Littleton	43.50	16.00
20.	Granville	42.50	
21.	Spring Church	40.95	
22.	Kernersville	40.00	14.30
23.	Cleveland	29.00	
24.	Bess Chapel	25.57	
25.	Vance	24.10	
26.	Calvary	23.00	
27.	Grace, Greensbori	23.00	
28.	Asheville	18.19	
29.	Mt. Hermon	17.09	
30.	Davidson	16.06	
31.	Randleman	14.25	8.25
32.	South Davidson	14.00	
33.	Thomasville Ct.	13.91	
34.	Tabernacle	13.75	
35.	Pinnacle and Mt. Zion	13.70	
36.	Thomasville Cimmunity	12.00	
37.	Lebanon	11.05	
38.	Ashebori	9.00	
39.	Sarapahaw	7.42	7.00
40.	West Forsyth	4.72	
41.	Anderson	4.00	
42.	Winston Salem	4.00	
43.	Roberta	3.50	
44.	Gibsonville and Foun. Pl.	3.30	
45.	Midland	2.65	
46.	Graham	2.00	
47.	Haw River	2.00	
48.	Union Grove	1.25	
	Whitakers		20.00
	Why Not		5.96
	State St., Lexington		8.00

State Street, Lexington, is moved into the "Paid A. C. B. in Full" column where but or a mistake of the writer it would have een last week.

Enfield made a gain of one point, thus assing one competitor in the race. Look out. , 2, 3, and 4. And look at Forsyth! Jumped rom 30th to 7th place; and what do you ink of Reidsville? Welch Memorial would ave come pretty nearly holding her own if eidsville had stayed off the list. And Mt. leasant came in and took the place vacated y State Street, Lexington. Charlotte picked e unfortunate 13th, while Cleveland made a ain of five and Spring Church came very early holding her own. Then Alamance me in and set Littleton back one and tho' l these new ones came in Vance advanced e point.

This list looks fine. Can we add as many ore new ones this coming week as this last? et's try. Come on, everybody. Yours for a mplete roll. A. G. Dixon.

Creswell.—We are doing some very good ork. We have a good Sunday school. We ve both a Junior and a Senior Christian ndeavor Society, which are doing fine work. e also have the union prayer-meeting serves, which are held in different churches, and joyed by all.

We had a nice Christmas program; those at attended enjoyed it very much.

The Ladies' Aid Society is doing splendid work. The first meeting since before Christmas was held at Mrs. Alfred Alexander's. She served candy and peanuts. We all felt sad as this was the first meeting since we lost one of our loyal members, Mrs. H. H. Bateman. She was always ready to lend a helping hand and give a word of cheer. We all feel that our loss is her gain. We were very sorry to learn that another of our members, Mrs. Julia Burrows, had fallen and hurt her arm. She is known and loved by all as "Aunt Jule."

Our missionary society at present is very weak, but we are endeavoring to make it stronger.

Our pastor, Rev. R. L. Hethcox, and family were very much pleased before Christmas when they were presented with two new mattresses. One was given by the Creswell people and the other by Rehoboth. They were also very glad to have a new little daughter, Miss Ila Rose. Mt. Hermon gave them a large pounding and the Ladies' Aid gave Mrs. Hethcox a nice dress. The people of our churches are putting a new cover on the parsonage.

We expect a good year, for our pastor has given us good service in the past and we feel sure he will in the future. He has been with us for six years and is still finding good work to do. Reporter.

Charlotte.—Our people have been doing splendid work. Outside of the regular routine of affairs in church work we have been doing some things. Just before the coming of the new year in December the membership of the church paid a $200 note to the Board of Home Missions. After the Annual Conference the Ladies' Aid Society took up the project of finishing the basement of the church for Sunday school purposes, thus making comfortable quarters for the beginners and primary departments. They have almost paid for all of the expenses incurred, which were about $300. Then, too, out of the ordinary the Woman's Foreign Missionary Society of about six months of age have raised funds and purchased a Singer Sewing Machine for the Kindergarten at Atsuta, Japan. Now the Society is preparing to present a pageant, "The Striking of America's Hour".

There has been unusual interest in the midweek prayer services besides the attendance, as different classes of the Sundayschool are responsible for the attendance. We have a plan and are endeavoring to work the plan. Again, we have already secured advanced registrations for the Young People's Conference which convenes at High Point to the number of 22. And now, our Sunday school is in the race to land the attendance pennant from the Mecklenburg County S. S. Convention which is being held in the city. We have a fine showing, will let you know next week.

You have been reading about various poundings recently. But perhaps of none more unique than one we have witnessed. The pastor and wife of the Charlotte church were starmed and pounded last Wednesday evening prior to prayer services. While the pastor was studying how to bring to a close a series of prayer meeting talks upon the subject of "The Ladder of the Christian Graces," the people were planning a surprise. The specific subject was "Charity" or Love, and our people demonstrated the practical side and therefore brought the series to a good conclusion. However, the people here believe in giving at other times, but this was the unusual. The company was composed of not only our own church folk but representatives of other churches. Near fifty people in number came with their gifts, all of which were very useful, yet too numerous to mention as to the donors and their gifts. The Lord knows and will bless and we are very thankful. H. Fred Surratt.

Asheville.—There is a steady growth and improvement here. A new heater has been placed in the Sunday school room. Yesterday the attendance was the best this conference year. Those who did attend were rewarded with Bible cross word puzzles that are quite educating and stimulating. The Ladies' Aid Society is planning further improvements in church and parsonage. They had an enthusiastic meeting at the Parsonage Friday night. They will give a birthday social on Thursday, Feb. 12.

A neat bulletin is now being used for both services each Sunday. On Tuesday, Feb. 3, the Christian Endeavor Society will give a social. During February our pastor will give a series of Sunday morning sermons on Stewardship. Tithing will be one of his subjects. The Sunday evening schedule is as follows: First, "Christian Endeavor Day"—sermon to the young people especially. Third Sunday evening: The Missionary Society will present "Thanksgiving Ann." Fourth Sunday night: "A Patriotic Song Story." We were very glad to have Miss Novella McIntyre with us last Sunday. She is spending a week with her parents here. Pastor Bates' sermon Sunday night was perhaps the most helpful of all his sermons, every one of which is "the best yet."

Next Sunday new members will be received. We were all disappointed not to be able to listen in on Doctor Lewis' sermon at Rhode Island Ave. Church, Washington, D. C., last Sunday morning. Our radios cannot get Washington in the forenoon. Miss Jennie Buckner, one of our charter members and sister to Mrs. Rev. Samuel Coe of the Maryland Conference, was able to attend our services last Sunday for the first time in months.

Reporter.

A CORRECTION.

State Street Church paid its superannuate claim December 30 and the full amount of its A. C. B. January 5th and should have been listed among those paying in full as reported last week. As to the order, I do not know whether fourth or not. That does not matter so the report is correct. Will thank you to make this correction. N. G. Bethea.

Married Nov. 27, 1924, at the residence of the pastor Mr. Parker H. Laughlin of Raleigh and Miss Rachel Kersey of Mitchell's Grove.

Married Dec. 24, 1924, at the residence of the pastor Mr. Pearl W. Richardson of Guilford county and Ethelyn Hoover of Fairfield. C. H. Whitaker, Pastor.

Denton.—It has ben some time since there has been a report from Denton, but that does not mean that we are in any way asleep. Our pastor preached for us Sunday at 11. His sermon was helpful and inspiring. Brother Loy has already gained the confidence and love of the people on this work. He does not rely upon his own power, but asks God for divine guidance and then gives Him the praise.

The Sunday school is getting along just fine. Brother J. U. Lanier is a splendid superintendent. There is good interest and the spirit of harmony seems to be prevalent. Although the weather has been very bad the attendance has been good. We feel that when spring comes there will be a much better attendance. The ones that miss the church services surely do not realize what they are losing.

The Christian Endeavor is very lively. The young people, especially, are taking good interest. Mrs. E. Hoke Loflin is president; Mr. C. A. Hoover, W. A. Johnson, J. U. Lanier and Mrs. Joe Hill are teachers of the different classes. We find the lessons interesting and very helpful. I believe the Christian Endeavor society is a great aid in the upbuilding of the church.

The Ladies' Aid society will meet at church the first Saturday in February at 2:30. All members are requested to be present.

The new seats in our church certainly look nice. It would make anyone think that a church must surely be progressive to afford such expensive and comfortable seats. Surely God's house is worthy of the best.

Mrs. D. M. Sexton.

Roberta.—We have been silent in some respects, while in others we have not been silent. I have been real busy since conference. There has been a lot of sickness in our community this winter. Since December the 4th I have conducted two funerals and assisted in two others, all of them men. Brother Cyrus Mason and Samuel Blackwelder both were members of Roberta M. P. church, the others were members of other churches.

Notwithsanding all the sorrow that came our way, we had a delightful Christmas. On Christmas eve a very excellent program was rendered by the children of the Sunday school, for which we are very grateful to Miss Mae Blackwelder, for the training of the children. We had a beautiful tree, and many presents were given. Old Santa was real good, he presented the superintendent of the Sunday school, Mr. W. D. Alexander, with a beautiful gold watch, which was given by the Sunday school. Mrs. Brittain and I were remembered also, with a very beautiful gift which we prize very highly, a silver sugar bowl and spoonholder combined, a dozen spoons, and silver tray. It was a great surprise to us. We want to thank each one who had a part.

The Sunday school and Christian Endeavor society have bought 40 M. P. Hymnals for the church since conference. The hymns are new to the people here, but we are hoping to have good singing in the future. There is soul food in hymns, and we are glad our people have purchased the Hymnals, and left the jazz music off.

N. Brittain, Pastor.

WHEN WILL ALL MEN BE EQUAL?

Humanity is divided into various classes in this world. We find the high and low, rich and poor, slave and free, each pulling and striving for what he thinks is his just rights. Each views things from his own standpoint of observation and for the most part seems to forget that there are always two sides to a question. The consequence of this is that the world is filled with confusion and strife. On every hand we see manifested a spirit of rivalry, jealousy, anger, and of other like natures.

In life, men do not appear to be equal, but the time is coming when all are to be epual once at least. Death is coming sooner or later to all, and every one must answer his summons, no matter how busy he may be or what might be his profession. Here all must meet equally. Death has no regard for one's business or profession, whether he be king or slave, for he comes to each and all and carries them away from the palace, the mansion, the office, the store, the farm, from business, from pleasure, and from everything which life contains, to the great and endless eternity. The bodies of all then return to dust, equality.

Yes, death makes all men equal and brings all through the same narrow channel, regardless of their own decision in the matter. The question is, Are we prepared whenever the call might be and are we ready for the solemn event to come, which will usher us out into the beyond from which there is no returning? Let us get ready and keep ready.—Selected.

THE OLD PENSIONER'S GIFT.

The minister of an English village sat in his vestry receiving gifts of thanksgiving from the members of his church and congregation. His ministry had been searching and sound, fit to awaken in his people the right spirit of consecration.

The fund was mounting steadily when one of the most prosperous men of the community —a wealthy merchant—entered the vestry. After shaking hands, the merchant drew his check book somewhat ostentatiously from his pocket and proceeded to write a check for fifty pounds. The minister just glimpsed the figure as he was turning to speak to a newcomer, an old-age pensioner, wrinkled and bent with fourscore years of hard toil. The minister greeted him cordially. Laboriously the old man fumbled in his waistcoat pocket and coin by coin put ten shillings down on the table.

"I really ought not to take this from you, my dear friend," said the minister. "You cannot affoord it."

"But you must," replied the old man in excited, quavering tones. "You must, sir; I've been saving this up all the year, and I don't want to give God what costs me nothing."

So the minister accepted the old man's gift and wrote a receipt for him. When he had finished, he glanced round for his wealthy friend. But the man had vanished. The minister wondered whether the attention that he had given to the old pensioner had offended the merchant prince. He took an affectionate farewell of his aged friend and in his heart thanked God for such noble self-sacrifice.

Late that afternoon his wealthy visitor of the morning burst into the vestry. He shook hands with the minister and placed a check face downward upon the table. "Did you see the amount of the check that I wrote this morning?" he asked.

"Why, yes," replied the minister; "I could not help seeing that it was for fifty pounds."

"And do you remember that old pensioner's gift?" the man continued.

"I do indeed," said the minister.

"Well, look at this," and the man turned the check face upward; it was for two hundred and fifty pounds. "I felt ashamed of myself beside that brave old boy," said the merchant. "All the afternoon I've been fighting my love of money, and at last I, too, have decided that I must not give God what costs me nothing."

Later that day the minister sought out his old pensioner friend and said to him: "John do you know how much you gave to our fund today?"

"Yes, sir," replied the old fellow; "ten shillings."

"Not a bit of it," replied the minister "your gift amounted exactly to two hundred and fifty pounds plus ten shillings." And he told him the story.—Selected.

THIS NEW YEAR OF MINE.

This new year of mine offers me 365 priceless days, each day bringing 24 golden hours each hour 60 precious minutes, each minute 60 fleeting, but equally precious, seconds. What shall I do with these treasures, each one bit of eternity, sent me from the hand of my heavenly Father?

Shall I let them slip by me unused? Shall I send them back to eternity empty, or shall they return heavily laden with love and courage, with the work and the joy of a busy, happy life?

Shall each day, as it again enters eternity gates, tell of my earnest thought, my pure speech, my honest toil? Shall it say that I have been kind to those nearest me, that I have helped some one carry a heavy burden up steep and weary road? Or, shall it tell of careless, unkind speech, of angry, scornful looks, of an unsympathetic heart?

When this year of mine has passed, shall I be richer in the things that are pure and noble, in the things that abide? Or shall my mind and heart have grown weaker and poorer?

Shall I find myself estranged from my heavenly Father, indifferent to His word, doubtful of His wisdom and His love? Or, shall I find myself nearer to the heart of my Savior with stronger faith, a surer trust in His guidance, more willing to leave all perplexing questions to be solved in His own good time and way?

My new year is here. Hand in hand we have already set out upon our journey. To all my questioning thoughts concerning the joys and successes, the failures and sorrows that await me, there comes the all-assuring, all-sufficient answer: "The Lord is my shepherd, I shall not want."—Evangelical Companion.

The secret of happiness is to appreciate what we have and to form the habit of expressing our thankfulness.

IN HONOR OF THE DEAD.

Smith.—We never know when God will say, "It is enough; come up higher." On January 1, 1925, about three-thirty in the afternoon, Mrs Ida Cooke Smith was called to her reward. She prepared dinner and she and her family were eating when she was taken ill. Her pastor, having heard of her critical illness, went to her home, but just as he walked into her room she breathed her last and her soul made its flight to realms of day.

Mrs. Smith was the wife of Brother Benjamin Smith and for 37 years they had lived together. To this union there were given three children, all of whom are living. So the husband and children survive the death of a good wife and mother. The children are Messrs. Marion and Raymond Smith; and Mrs. Lily Stallings, all of Whitakers, N. C. Mrs. Smith was a wife and mother who was kind, thoughtful and considerate of her family. She was a Christian woman and ever upheld and taught Christian principles and standards in her home. She was sweet and gentle in her manner and clothed with the spirit of humility. Her character was sterling and her influence will not soon be forgotten by those who knew her.

Mrs. Smith united with our church several years ago and until her death she was an interested and faithful member. She was especially active in the Ladies' Aid and Foreign Missionary societies of the church. Whenever she was asked to do anything she gladly did it and was always prompt with her work. As has already been said of her, "she did what she could" for her church and the writer thinks those other words apply also, she "went about doing good." To do good was her aim in life. She had a kind word for everyone. She was always ready to lend a helping hand. She was considerate of others, always looking to their comfort and happiness. In short, she lived to bless mankind.

The funeral service was held from the home on January 2, by her pastor.

May God bless and comfort the bereaved and give to each heart His peace.

"Thy sun hath set to us, but shines elsewhere
In heavenly light.
'The encircling gloom' is gone, and all is fair
In heavenly light.
Thy home is reached, thou dost 'not ask to see
The distant scene,' for it is near to thee.
And thou art 'ever thus'; no need to pray
In heavenly light
For guidance on a dark and rugged way;
In heavenly light
The day of sorrow and of doubt is gone,
Thy love remembered and thy haven won.
'And now thy faith is sight, and thou dost know
That God is light;
And over 'moor' and 'torrent' we must go,
Through the dark night,
Till in the glorious morning light we see
The 'angel faces' of the blest and thee."

Fred W. Paschall.

Cutchin.—On January 1, 1925, about four o'clock in the morning, Brother J. M. Cutchin, Sr., was called to his reward. He had lived to the ripe old age of nearly eighty-four years. For this world a year had just begun, for Brother Cutchin life in a new world had also begun—in a world where the sun never sets; where no clouds bedim the sky and where the beloved children of God enjoy an eternity of peace, the peace that passeth all understanding.

Brother Cutchin was born on May the 30th, 1841. His father lived in Edgecombe county about six miles from Whitakers and was a prosperous farmer. Brother Cutchin lived with his father until early manhood. In those days it was customary to have private tutors for children. Brother Cutchin's father provided for his education by this method. When he had received sufficient training at home, he went to the old Horner Military school, then located at Oxford, N. C. He was graduated from this school and was making preparations to enter the University at Chapel Hill. He had already visited the University, but at this time his plans were decidedly altered. About this time the North and South were just begining that dreadful conflict known as the Civil War. Brother Cutchin gave up his plan for further education and voluntarily joined an Edgecombe company. In his later years he wrote a very interesting description of his life as a soldier and from this article we learn the following facts. He served for a time as Orderly Sergeant. Later he became a lieutenant, which position he held through the remaining years of the war. He was in nearly every battle in which his company had a part. Near Petersburg he was severely wounded and bled into unconsciousness. But he recovered and continued to serve faithfully until the war ended.

After the war Brother Cutchin married Miss Cornelia Wheeless and to this union eleven children were given. The remarkable thing is that all eleven lived to manhood and womanhood. However, in the last few years two children have died, so the good wife and nine children survive Brother Cutchin's death. The children are: Mrs. Linda Killebrew, Mrs. Isla Gorham, Mrs. Minnie Gorham, and Mr. Henry Cutchin of Rocky Mount, N. C.; Mrs. Mamie Braswell, Mrs. Jessie Braswell, Mrs. Nannie Cutchin, Mrs. Lena Bradley, and Mr. J. M. Cutchin, Jr., of Whitakers, N. C. Brother Cutchin and his wife had lived together for almost 59 years. They were thoroughly devoted to each other and were so happy together.

Brother Cutchin was a good husband and father. He was active and alert. He was well read and kept himself posted on current events. He stood for uprightness, justice and truth. He was a leading citizen of the town and community, always upholding those principles which were for the betterment and edification of man. He was a loyal and faithful follower of Christ Jesus. He was faithful even unto death. As long as he could walk he came to church and when he was not able to walk quite so far he would get some one to bring him. It was always an inspiration to the writer to see Brother Cutchin, feeble and leaning on a cane, walk down the aisle. Surely a good man has been taken from us. However, his influence yet remains and long will it be cherished.

The funeral was held from the home on January 2, by the writer, assisted by Rev. R. C. Stubbins, of Enfield.

May the peace of God comfort and cheer the good wife, the children and loved ones and may they find great peace in this fact, that there is a home where separation never comes.

"It is not death to die,—
To leave this weary road,
And, 'mid the brotherhood on high,
To be at home with God.

"It is not death to close
The eye long dimmed by tears,
And wake, in glorious repose
To spend eternal years.

"Jesus, Thou Prince of life,
Thy chosen cannot die!
Like Thee, they conquer in the strife,
To reign with Thee on high."

Fred W. Paschall.

THE BIBLE IN THE LIFE OF A NATION.

No nation is better than its sacred book. In that book are expressed its highest ideals of life, and no nation ever rises above those ideals; neither does any individual rise above the level of his ideals. The fact is, the great lack is that none of us ever comes up to the level of his ideals. Each one of us—and I can appeal with safety to you all—in the morning of life, and today in the quiet hours, has bright visions of a life noble, pure and useful, which we would wish to live, and yet how far short we all come of those ideals.

Men take the pure ideals of their souls and lock them fast away, and never dream that things so beautiful are fit for every day. So counterfeits pass current, and stones men use for bread, and strivingly and fearingly they walk through life among the dead, though never yet so pure ideal bade fair for man to reach his goal, an the best ideals that any nation has found in its sacred book all stand above his life.

Take the Turks, for instance. The Koran is their sacred book, and there are many precepts inculcated therein for highest living, but how far do the Turks come of realizing those ideals?

So in China. The writings of Confucius may be called the sacred book of the Chinese, and surely in those writings there are many things which we can read with profit. His Golden Rule is not like ours. His is negative while ours is affirmative. "Do not do to others that which you would not have them do to you." Ours is, "Do unto others that which you would have them do unto you." The great Chinese leader, whom General Grant declared to be one of the three greatest men he met in his travels around the world, is accredited with having said he did not see there was much difference between the Golen Rule and that of Confucius, but there is a world-wide difference. You may live up to the demands of Confucius and pass unnoticed all suffering and sorrow. You can live, as Dr. White said about the man in the pit—if you pass by you are not doing him any direct injury, yet you are avoiding doing what you would have him do to you. The Golden Rule steps in and says: Do what you would have done to you. You must help wherever there is sorrow.—David J. Brewer, Justice of the Supreme Court of the United States.

Debt is a bottomless sea.—Carlyle.

BIRTHDAY SURPRISE.

On Sunday, Dec. 28, 1924, a surprise birthday dinner was given in the home of Mr. J. C. Reynolds, Climax, N. C. That date was chosen by the children to give him a surprise birthday dinner, as they thought there could not be any more appropriate way to celebrate his sixtieth year. I am sure he could not have obtained any more pleasure out of it than by that kind of a surprise.

His children were all present except one who is in the western part of the state. His sister and brothers were also present to help make the occasion a more joyful one to him. Each one present brought a basket filled with good things things to eat..

At noon we were invited into the dining room. We found the most attractive dish holding the birthday cake. Across the center was the word F A T H E R, and this was surrounded by 60 candles.

After dining we returned to the reception room and others took our places in the dining room to enjoy themselves as we had done.

Later we were entertained by music which was enjoyed by all.

As the evening drew near we bade father farewell, assuring him that we had had great pleasure in spending the day with him.

THE WARD PENNY.

Well, the Ward Penny has caused some of us to find out how economical some of our good folks are. That is fine. Glad you told us about it. But did you stop to think how many of us are not doing that well, and that such an illustration as that causes many of us to stop and think how much we are wasting and that the little amounts if conserved would amount to a great deal if put into the right place But it may be with little sums as with big sums if not used to the right purpose.

I want to apologize for not keeping this thing before you more than I have that you may turn some of your pennies over to this fund. Have you forgotten that amount that you said to me and in your mind that you were going to contribute to this fund?

Now here is what I want you to do if you please: Sit right down now and write me a line and tell me how many pennies you are going to save for the Ward Penny Fund; and if you want to advance the money on your savings send it along also but at any rate let me know what you are going to do. This is important, so we may know whether to keep this up or not.

We are going to give those in other parts of our church a chance to thus honor a great man while helping a great cause.

You said so, now do so. N. G. Bethea.

FOR TUBERCULOSIS OR LUNG TROUBLE

Boil wild cherry bark to make a strong tea. Take out the bark, and put in strained honey, and boil till the water has evaporated and the honey is thick like it was when put in. Take a tablespoonful three or four times each day. R. F.

(The lady who sends the above states that she was asked by a friend to send this recipe to every one she could reach through the press. She says she sent it to a lady in Kentucky whose husband was in the last stage of consumption and it cured him. Her son was in France and they sent him home to die. She cured him with it.—Editor.)

Wedding Gifts

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WHAT AILS THE CHURCH?

Most people know that the church is accomplishing only a small part of what it should do. Many people believe, and rightly, that if the church had done its full duty the recent great world war would never have been. We believe that it was Lloyd George who said that if we have another great war it will be the fault of the church. Likewise, many people believe now that our present industrial and social troubles, our poverty and our crime are with us only because the church has fallen down on its job.

Someone once asked Phillips Brooks if he did not think Christianity had failed; this great man replied: "Why bless you, man, it has never been tried." Chesterton said much the same thing when he declared—"Christianity has not been tried and found wanting; it has been found difficult and not tried."

Graham Wallas made this severe statement: "If a religion which has existed for two thousand years and has been held officially by most powerful nations in the world for fifteen hundred years has not been tried, it has failed."

What is the truth?

Frank Crane, the most widely read and one of the most brilliant newspaper writers of the day, said in a recent speech in Des Moines that the church has too many idols and taboos. It pays too much attention to creeds and has, in a large part, forgotten that Jesus Christ taught and lived a life of service. True Christianity means seven days a week service to one's fellow men, love of God and one's fellows, and all the rest doesn't much matter.

The fact it that most nations and most church members say, "Lord, Lord," and think that is Christianity. They have forgotten that lip praise is an abomination to a loving God unless accompanied by sacrifice and service.

One trouble today with the church is that many church members who claim to be Christians do not know what the gospel is. The real gospel of Jesus Christ works every time. It has accomplished wonders for individuals and peoples when actually followed. It would solve all our troubes and do away with all crime and poverty and personal and national troubles if followed all the way.

No other force that the world has ever known has done so much for humanity. Diplomacy and force have both failed.

"Why Not Try Christianity?" is the title of a pamphlet by Samuel Zane Batten, D. D., which tells frankly what is the matter with the church. It is published by George H. Doran Co., of New York City and is for sale for 15 cents a copy. It is one of the most useful pamphlets that has come to the editor's desk in many months.—Selected.

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Methodist Protestant Herald

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN

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J. F. McCulloch, Editor and Publisher.

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Entered as second-class matter at the post office at Greensboro, N. C.

—The Herald has been issued many times under the stress of difficulties. Never before did the week's issue look so impossible as last Monday morning. The linotype operator had been out a week with the "flu," and the work was far behind, and it was doubtful whether she had recovered sufficiently for work. Then the editor found himself in the toils of the same or some similar insidious disease and knew not wether he would be able to lend a hand. As to calling in capable help on short notice, that is simply out of the question. But we have done the best we could under the conditions, and we ask our readers to excuse all short-comings.

—Leon Trotzky is no longer powerful in the Soviet government of Russia. He has been deposed as Russian Minister of War and has been warned that he will be expelled from the Communist Party if he does not follow the orders of the party leaders. He is charged with working against the principles of the soviet as laid down by Nikolai Lenin.

—Emile Daeschner, the new French Ambassador to the United States, with his wife and daughters, sailed for this country January 17 to take up his duties at Washington.

—A new Italian Ambassador to the United States has been named by Premier Mussolini to take the place of Prince Gelasio Caetani, resigned. He is Giacomo de Martino. The new Ambassador is said to be the ablest memberr of Italy's diplomatic service. He has already served Italy as Ambassador to Great Britain, Germany and Japan.

—The sarcophagus, or stone coffin, in which the body of President Woodrow Wilson will rest permanently, has been erected in Bethlehem Chapel of the Protestant Episcopal Cathedral at Washington, D. C. The body, now in the vault under the main floor of the chapel, probably will not be placed in the sarcophagus until the cathedral is completed.

—Japan and Russia have made a treaty under which Japan agrees to recognize the Soviet government of Russia.

—Mrs. Miriam Amanda Ferguson was inaugurated January 20 as Governor of Texas.

—Lassen Peak, in California, is the only active volcano within the borders of the United States proper.

—John D. Rockefeller, Jr., has made a gift of $1,600,000 to help restore the buildings and books of the library of the Imperial University of Tokio. The building was destroyed and nearly a million books lost in the terrible Japanese earthquake of September, 1923.

—A letter addressed to the "Christian & Devil World, Philadelphia, Pa.," was safely delivered at the office of the Christian Endeavor World in Boston, where it was intended to go.

RULES FOR NEW CITIZENS.

More than one hundred foreign men and women were admitted to American citizenship at Albany, N. Y., the other day, by a Judge of the Supreme Court of that State. The Judge gave nine "commandments" to guide the new citizens. These rules are:

"Employ and devote yourself to your own improvement and advancement in mind, morals, understanding of things and affairs and in efficient performance of the duties of your labor and employment.

"Found a family, and have peace, love and good-will among the family.

"Be neighborly with neighbors.

"Have friends and friendships.

"Respect your father and mother.

"Provide for and be loyal to your wife.

"Maintain, educate and rear your children as useful citizens who will be a pride in your old age and declining years.

"Be thrifty, acquire the saving habit and guard your savings with great care.

"Beware of the man who wants to sell you a gold brick."

—The Ford Motor Company sold 1,873,581 cars and trucks during the twelve months from October 1, 1923, to October 1, 1924. That is at the rate of 260 an hour twenty-four hours a day for the three hundred working days of the year. This is the greatest sales record in the history of the company—nearly 100,000 more than were sold in the previous year.

—Mr. I, a Chinese student at Johns Hopkins University, in Baltimore, Md., makes the claim that he has the shortest name in the world. He pronounces it as if it were spelled "E."

—Germany at last has a new government, headed by Dr. Hans Luther as Chancellor.

"Oh, Emma!" exclaimed the weary mother, "don't ask so many questions."

"But, mamma," queried the little girl, "if I don't ask questions what can I ask?"—New Orleans Times-Picayune.

THE JOURNAL IS OUT.

At last! I was about to decide we were not going to have a Conference Journal this year. But there wasn't anything I could do about it. The copy was in the hands of the printer about as soon after conference as I usually get it there. What delayed it I am unable to say. The printer has been profuse in his apologies for not getting it out within the time specified. And I do not know that he is to be blamed. Certainly he had a good deal of money tied up in it, and I would suppose he would be as anxious to get it out so he could get his money as we were to have him get it out.

I haven't had time to examine a copy of it, but a rapid glance makes me believe the printer did a fine job. There are probably some errors in it. If any are serious, I would be glad if the brethren will call my attention to them so we can make corrections through the Herald.

If by the time you see this you have failed to get copies for your charge, let me know, and I will try to trace them for you.

It will be well if you will send me the money you collect as soon as all copies are sold. It will save me a good deal of extra work—and some worry when conference comes.

I greatly regret the delay in getting the Journal to you promptly. Better luck next time. C. W. Bates, Secretary.

A NOTE OF APPRECIATION.

Perhaps it should have been said in my announcement that the Journals were out. But I omitted it purposely in order that I might emphasize it. My very great thanks to Brother Pritchard for looking after mailing the Journals. It saved me the time to go down to Henderson, conference the expenses of the trip, my mind the uncertainty of wondering whether the Journals would get out properly, and the brethren the likelihood of the packages going astray. I knew Brother Pritchard would see that it was done right. I thank him for his kindness. C. W. Bates, Secretary.

CORRECTION.

The Journal report gives $34 as the amount paid to the Children's Home last year by the Burlington church. A three was lost somewhere; the amount should have been $334.

S. W. Taylor.

January 28, 1925.

—The Sunday school of our Charlotte church took third place in the attendance record at the Mecklenburg County Sunday School Convention. Only fourteen more persons would have secured the pennant. The lectures were splendid and the attendance the largest yet attained. H. Freo Surratt.

BIRTHDAY SURPRISE

On Sunday, Dec. 28, 1924, a
day dinner was given in th[illegible]
C. Reynolds, Climax, N. [illegible] the poet has sung
chosen by the ch[illegible] by the side of the way:
birthday. He had neither a house nor a home,
But He walked with the crowd day by day.
And I think, when I read o[illegible] the poet's desire,
That a house by the road would be good,
But service is found in its tenderest form
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.
There are wounds to be healed, there are breaks me must mend,
There's a cup of cold water to give;
And the man in the road by the side of his friend
Is the man who has learned to live.

Then tell me no more of the house by the road,
There is only one place I can live;
I'd rather with the men who are toiling along,
Who are needing the cheer I can give.
It is pleasant to live in the house by the way,
And be a friend, as the poet his said;
But the Master is bidding us, "Bear ye their load,
For your rest waiteth yonder ahead."

I could not remain in the house by the road
And watch as the toilers go on:
Their faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them carry their load;
And I'll smile at the man in the house by the way
As I walk with the crowd in the road.

Out there in the road that goes by the house,
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help falling brothers along.
Too busy to live in the house by the way,
Too happy for such an abode,
And my heart sings its praise to the Master of all,
Who is helping me serve in the road.

THE SOUTHERN MOCKING BIRD.

(Extract from a speech of Hon. John E. Rankin, member of Congress from Mississippi, delivered before the Mississippi Society, in Washington, D. C., on December 11, 1924.)

It has indeed been a pleasure to me to listen to your excellent musical program, and especially to the imitations of bird songs as illustrated by that celebrated writer and naturalist, Schayler Mathews, in his delightful book on "Wild Birds and Their Music."

The only suggestion I have to offer is that before he puts out another edition of his wonderful work that distinguished gentleman should take a post-graduate course in his chosen field of study by going down into Mississippi and revelling in the songs of the southern mocking bird—the greatest singer of them all.

I can understand how one who has never heard him can extol in superlative terms the songs of other birds, for as Shakespeare has wisely stated, "The crow doth sing as sweetly as the lark when both are unattended."

And if, as the poet Burton has said, "A nightingale dies for shame if another bird sings better," then one melodious trill of Dixie's matchless songster would put a world of nightingales to instant and shameful death.

He is the master of them all!

The Caruso of field and forest, the Mozart of wild music, the grand opera of nature, he seems to embrace within his boundless repertoire the songs of all the birds that have ever lived and those that are yet to come.

As courageous as the eagle, he guards with valor and with vigilance his nestlings and his mate, repelling the invasion of the dreaded hawk, and scattering a flock of marauding crows in ignominious flight. As gentle as the dove, he manifests attributes of civilization as prescribed by the golden rule by reflecting in his daily life the sentiments of his song.

It has been said that musical expression is confined to the highest natures, and that therefore birds of prey never sing.

The eagle, the vulture that wafts his way in geometric figures over the sunny landscape, measuring with its fleeting shadow those double circles which meet only at the bedside of death, or on the field of carnage, never sings a song. The weird owl, the mighty terror of all the feathered tribe, the most ghastly and striking emblem of desolation and despair, never warbles a note. The bat, that vampire, that repulsive plague of the tropics, that renowned pest to human life, never breathes a tune.

I would rather be the mocking bird which Longfellow has described as "swinging aloft on a willow spray" and shaking from his little throat "such floods of delirious music" that all the world would seem to pause and listen, to live for one short hour, than to be the venomous toad and exist throughout a century, or to be the loathsome reptile and live a thousand years.

We glorify as a national emblem the American eagle that screams and shrieks his screams of defiance from the seclusion of the crags; we repeatedly in verse and story the imaginary song of the mythical dying swan; we praise the inferior songs of other birds,—but, in my humble judgment, there is none that deserves more praise, credit, or commendation at the hands of enlightened humanity than the peerless mocking bird, America's singer who enlivens the spirit of springtime with his fearless serenade, and thrills every heart with his inspiring note of gladness as he touches the golden harp of nature's sweetest song and "stirs with love and hope the languid souls of listening men."

WOMEN—75.—PRIZE FIGHTERS.

By M. E. Atkinson.

The nation-wide agitation of laws against prize fighting, is a wonderful stimulus, raising this form of amusement to a highly lucrative profession.

Still woman accepts the challenge of detractors who claim that her enfranchisement is a numerical increase in voters without any compensating benefits; and as a first proof of her powers force respect for anti-prize fight laws, thus saving the splendid art of boxing from discredit?

Wholesome sport is one of the best blessings of a nation. Boxing develops an alertness that brings into play all the muscles of the body, quickens and clarifies the mind, induces correct living, thus promoting good fellowship and ailing morality. Boxing is practical safely with soft padded gloves, while the gloves used in prize fighting enable a more solid blow to be struck than with the naked fist.

Prize fighters are servants who render no useful service still they receive greater remuneration for the efforts of a few minutes (or months if the period of training is considered) than skilled workers, professional or business men will earn in a life time; this contrast is affecting the morale of all workers and is one of the causes of the great unrest of our times.

"Where the purse is there lies the power." The purchasing power of dollars makes it difficult to enforce laws where invasion of personal rights is suggested. Intuitively the spirit of womanhood struggling to express the higher ideals can create sentiment that will result in obedience to the anti-prize fighting laws.

That prize fighters typify the spirit of unconquerable manhood is a delusion the world's year dissipated. For a consideration in money, to delight a mob by shedding the blood of a fellow being, is paying scant homage to the memory of the sturdy pioneers who reclaimed the wilderness for civilization. The spirit of unflinching manhood in the cause of justice exhibits the prize fighter, who sells his body to be maltreated for the money it brings.

The Roman amphitheater, in the times when Christians were fed to wild beasts for the amusement of the mob never held more blood lust spectators than the prize fight arena of our times. The picture of a helplessly beaten creature staggering blindly with body and face gashed and bloody followed relentlessly by his opponent turns a mob of prize fight fans into madmen, clamoring for the knock-out, cheering wildly as added punishment is inflicted, with a vicious enthusiasm unmatched in wild animals. Instinctively a beaten fighter, unable to defend himself, will fall on the ropes,—while technically on his feet the rules of the game entitle him to no mercy, he must be beaten until he falls to the floor unconscious.

The referee, a paid arbiter, may stop the contest if in his judgment a fighter cannot safely take more punishment.

It is, however, considered good business policy to give the fans their money's worth; anything short of a "knock out" is a disappointment and hurts the game.

A follower of the prize ring sums up his experience in these words.

I followed the pugs (pugilists) for nearly 40 years. It's a gamble. You never can tell when you're going to get your money's worth, for six bits (75 cents) I've seen "Kid Herman," with both jaws broken and bleeding like a stuck pig rally and win by a knock out over "Kid Abel." (This fight took place at Chicago). And again, I've traveled from coast to coast (approximately 4,000 miles) and seen

ny man (his favorite) knocked cold in a unch. (Nearly nine per cent of prize fighters re killed in the ring or die subsequently from he punishment. Joe Miske died on January 1, 924, from a blow received in his fight with he present champion Jack Dempsey on September 6, 1920). I pay my money to see men ght not fiddle (box). It makes me feel young o see the claret (blood) flow.

Civilization frowns on the man whose sole im in life is the garnering of dollars. History only mentions him mythologically to emhasize the futility. Our present-day existence is largely the measure of life in comorts—to create the things that make for bodly comfort is the only way we have of helping each other to the mental poise that tends o spiritual ascendency. Civilized man strives or two things—remuneration and recogniti n. Recognition is the social instinct that inspires is to render useful service. What social status s woman, the world's social arbiter, prepared o give to the prize fighter?

SUNDAY SCHOOL ARCHITECT'S SERVICE FREE.

A number of Methodist Protestant churches in North Carolina are rebuilding or remodeling their church buildings. A goodly number of our churches are turning their attention particularly to the Sunday school department of the church. If it is not the most important department it is certainly one of the most important departments of the church work. The Sunday school has a large part to play in determining the future leadership of the church. In order for it to play the part which it should there must be adequate and proper Sunday school space and facilities.

Because the Sunday school concerns itself with the youth and the future Methodist Protestant Church, and because the housing arrangement of the Sunday school departments determines, to some extent at least, the effectiveness of the Sunday school, the Board of Young People's Work is concerning itself with the improvement of Sunday school quarters. For several years this board has had a department of Sunday school architecture with an architect. We are fortunate in having the man we have to head this department. He is a capable architect, a loyal Methodist Protestant, a consecrated Christian who offers his services free of charge to any church in the State. Of course the church using him will pay his traveling expenses. It is hoped that the churches planning to build or remodel, if they have not employed an architect, will confer with our architect, Mr. James G. Sullivan, 1281 Randolph Avenue, Greensboro, N. C.

Mr. Sullivan has this to say in accepting the position as head of this department: "I humbly accept the position and will gladly assist in whatever way I can in helping to plan or assist in planning Sunday school rooms or buildings. I am always willing to do what I can for the extension of the Kingdom, and our heavenly Father."

If you forget his name or address I shall be glad to send it to you.

N. M. Harrison, Jr.

NEAR EAST RELIEF.

Mt. Zion church $7.60
Mary Smith 1.00

THE GREAT CONVENTION.

The great foreign missions convention started off yesterday afternoon, January 28, at three P. M., under very favorable conditions. The large auditorium was filled with interested, expectant people, and it is an immense hall with large gallery at the back, and a basement, called the "lower level," under the whole structure.

Special song books and programs were distributed, and loud applause in the gallery announced the entrance there of the Secretary of State, Mr. Charles H. Hughes, who took a seat on the front row, in pure democratic style.

Then upon the stage entered the President of the United States, Calvin Coolidge, and Mrs. Coolidge, and the presiding officer, the speakers, etc.

It was regretted that the chairman of the committee, Rev. James L. Barton, D.D., was unable, by reason of a sore throat, to preside or to deliver his address, but his place was well filled by the vice-chairman, Dr. Joseph C. Robbins.

President Coolidge delivered one of his strong addresses characterized by clearness of thought, strength of argument, and force of conviction, and gave the vast audience the key-note for the convention in the outstanding fact that foreign missions is the greatest enterprise in the world, doing more for humanity than aught else.

Bishop Edwin D. Mouzon of Nashville, Tenn., delivered an uplifting address on "The Compulsion of the Gospel for the Whole World" which comes from the personality of the Christ, and, above all else he set forth in masterly style, "the Cross," and his adherence to the old faith in strong language and telling effect brought forth applause.

Miss Jean K. MacKenzie, formerly of Africa, won the attention of the audience from the start, and her illustrations from life and service in the Dark Continent went home to the hearts of all, for she, from the Word and from life and experience, showed that "The Promise" was real in that always and everywhere the Christ was Companion, Helper, and Savior.

Masterly addresses in the evening by Bishop Herbert Welch of Korea and Bishop Charles H. Brent of Buffalo, N. Y., closed the exercises of the day.

The great crowds were taken care of by special arrangements of the traction company with cars of different lines made to run to the door of the auditorium at the close of the exercises, and the thousands were soon sheltered from the excessive cold in the many hotels and homes of the city.

The Methodist Protestant delegation is not filled, but a goodly number are here, the large majority being ladies of Maryland, Pennsylvania and other states, and, of course, residents of the city have, doubtless, enrolled, but at this writing we have been unable to learn how many of our people are delegates.

We expect to divide to take in the special conferences dealing with problems of work, etc., in different lands, and most valuable information of conditions, methods of work, paths to extension and plans to achieve greater results will be secured, and make it of great profit to the missionary leaders of our church, and for the [illegible] their labors hereafter.

[illegible] church [illegible] of the [illegible] [illegible] in hundreds and in the nation [illegible] over.

Fred. [illegible] Kern.

THE WORK AND THE WORKERS.

We are [illegible] the campaign for the endowment through the channel of life insurance. Wherever we have gone and presented the plan it appeals to the people, and we believe our people are going to do it. See the Herald of January 29, page five, for the allotment to your charge. We believe each charge will respond to this modest allotment when you fully understand the plan. It is a [illegible] way to raise our endowment, and it is the easiest way we can possibly do it.

The Budgets.

Watch the Herald each week to see how well many of the charges are paying up on the budgets. We are undertaking greater things for the Lord both in the annual conferences and in the general church, and to meet our obligations in both these fields our budgets must be paid regularly.

We are hoping that within the month of February every charge will be listed as having paid something on budgets. Is your charge in the list? If it is then keep it as near the top as possible. If it is not, please see that it gets in the list real soon.

An S. O. S. Call.

The Board of Foreign Missions is in severe straits for funds, as you know if you read the church papers. Our Budget Council is sending out an appeal to all pastors to raise some amount immediately for foreign missions, and send it to Rev. S. W. Taylor, Burlington, N. C., as a special for foreign missions. You will get credit for it on your G. C. B. and the Board will get your help immediately. Suppose your son or your brother or your sister were in China, India, or Japan and had no prospect of drawing the regular salary, what would you do? Our brothers and sisters in Christ Jesus are there under just these conditions, and they are our representatives, doing our work. Let us act accordingly.

District Meetings.

We are looking forward to and planning toward our District Rallies on Saturday and Sunday, March 28 and 29. Let all pastors plan their work accordingly, and let us plan for a large attendance at these meetings. Such themes as,—Church and Sunday School Organization, Church Music, Stewardship, Evangelism, Missions, and the High Point College will be discussed in these meetings. We are asking your most hearty co-operation for these meetings.

Perhaps two or three of the outlying districts will not hold their District Rallies on these dates, but in most of the districts that will be the time. Help us to make them a great success.

Pastors' Reports.

At this writing, February 5, I have in hand reports from 63 pastoral charges, leaving 15 yet to be heard from. The greater number of

the reports are good, making a fine showing on the early part of the year's work. But a few of them show a great lack somewhere. Several pastors have received less than $100 on salary for the quarter. A few of them report amounts paid on salary as follows: $.50, $10.86, $11, $13, $24.32, $32.35, $55.26, $76, $77.11, $78, $80, $89.34, $99.25. I cannot quite understand how pastors and their families have lived for three months on these amounts. They have not lived on these amounts. They could not. So, they have either gone in debt for supplies, or they have had to work at something else to make a living. People often complain that preachers are slow in meeting their obligations, but it is fair to say that in most cases preachers are only slow because their people are slow. All church obligations should be met monthly, and then preachers and missionaries would live on a par with other people. We are now beginning on the second quarter of the year's work, and we should plan to make it count for our Master.

Easter Sunday.

Easter Sunday is just ahead. Lay your plans well for Decision Day near the Easter tide, also for the observance of the Easter Day program prepared by the Board of Home Missions, with a good offering for that board. Write Rev. C. H. Beck, D.D., 613 West Diamond street, N. S., Pittsburgh, Pa., for programs. This will help your school and you will be helping a great cause cause.

Appointments.

My appointments for a few Sunday now are in connection with the campaign in the interest of Christian education, and the High Point College.

Yours in the Master's service,

A. G. Dixon.

Hebron, Orange Circuit.—On the fourth Sunday in January we had preaching and Sunday school. Brother Williams gave us another of his good, plain sermons, which we enjoyed very much. The weather has been so bad that we could hardly get to church or Sunday school, but a few of us are there each meeting. Our Sunday school is doing fairly well, considering the roads, snow and ice. Today, the first Sunday in February, with snow and hail on the ground, we had a very good attendance; do hope the attendance will be lots better soon. May we wake up in the early part of 1925 and work for the church and Sunday school as never before.

And our Home Missionary Society, it just seems like it is going under. Now we want to have a meeting the first Sunday in March, immediately after Sunday school. We are asking all members to be present if possible, as we want to straighten out what we have missed, and take a new start and see if we can't make it go better. It must be the failure in doing our duty in the several places that has caused the society to lag. Please pray for our success at Hebron. Reporter.

GOOD ADVICE.

On every occasion of uneasiness, we should retire in prayer, that we may give place to the light and grace of God, and then form our resolutions, without being in any pain about what success we may have.—John Wesley.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.

WE CANNOT FAIL IF WE TRY.

Before reading this article, please turn to the College Page of the Herald last week and read the article entitled, "Is It Too Big For Us," provided you have not already read that article. Our object in writing that article was to remind our people of what we have done when we tried. This week we begin by saying, "We Cannot Fail If We Try." This is a part of our creed. Our failures are more often traceable to our not trying than to anything else. And the writer believes that if only we could enlist half of our people in the North Carolina Conference in the local and general activities of our church, we could get everything done we are asked to do with a great big plus besides. That is, if 13,000 people would worship God and work for His kingdom as true children of God should, the tasks which have been set before us would seem so small that we would be almost ashamed to publish it abroad. For instance, take our endowment campaign. If 13,000 people would join us heartily in this campaign instead of raising $150,000 for endowment I believe we could easily secure $500,000. That is, if 13,000 people would respond to our call, it would mean that they would each have to pay just $1.15 a year for ten years to put this endowment campaign over. Or, if all of our people would respond, it would mean less than fifty-six cents per member would do it. So you can see by this calculation that we are not proposing an unreasonable task for our people. The burden of the task is not to raise $15,000 a year for ten years in the North Carolina Conference, but it is to enlist the members of the Methodist Protestant Church in this matter. If only we all could become interested in Christian education and the High Point College there would be no further problem to solve. I know that this sounds trite, but it is so true that we cannot resist the temptation to repeat it again. The problem is to interest our people in Christian education and the High Point College.

And now shifting from the 13,000 members, Gideon-like, to 1,000, allowing those who are fearful and afraid to turn back, you can see at once that even 1,000 of our people can do this thing and do it so quickly and so easily that it would not by them be considered a task. 1,000 people paying on an average of $15 a year could secure for us the amount we have set out to raise. Now, is it too much to expect of the Methodist Protestant Church if 1,000 people can be found who are interested in higher education? Is it too much to expect that this 1,000 people, when they are found, would be satisfied to average only $15 a year? Is it fair to our church to conclude from what has been done up to date that only $150,000 can be gotten in this campaign? Remember, please, that we are calling only for $15,000 a year for ten years. Again, let us remember the activities of the past and decide whether or not we can do this thing which we are called upon to do. I repeat, we cannot fail if we try.

If the churches that have been asked to raise certain quotas would undertake these quotas, and appoint some interested person or persons to find subscriptions to cover these quotas, the whole task would be at once solved and the campaign would be over. It is impossible for Dr. Dixon and the writer to visit the charges in the interest of this campaign in the near future. It will be necesary for us to take the charges at their regular appointments, and we are willing to do this, still we do not believe it is absolutely necessary. We would be glad to have volunteers from every charge, or at least from a majority of the charges, who are willing and ready to put the campaign across at once. Let us make this our slogan, We Canot Fail If We Try, Therefore, We Will Try.

Fraternally yours, R. M. Andrews.

CAMPAIGN FOR ENDOWMENT.

After mature consideration the committee in charge of this campaign for endowment worked out the following quotas for the pastoral charges. We are asking the churches to pay this amount each year for ten years that we may have an endowment sufficient to aid worthy students who desire to go to college and who do not have sufficient funds.

Charges.	Amounts.
Alamance	$400
Albemarle	300
Allison's Grove	25
Anderson	200
Asheboro	400
Asheville	150
Bess Chapel	100
Bessemer City	50
Burlington	500
Charlotte	200
Chatham	100
Cleveland	300
Concord	400
Connelly Springs	25
Creswell	150
Davidson	200
Democrat	100
Denton	200
Draper	100
Enfield	400
Fairview	50
Cornelius	100
Fallston	400
Flat Rock	400
Forsyth	400
Glen Raven	150
Haw River church	100
Gibsonville	200
Graham	200
Granville	400
Greensboro, Grace	600
Calvary	100
West End	200
Saint Paul	100
Greenville	250
Guilford	100
Halifax	400
Haw River	400
Henderson	500
High Point, First Church	500
Lebanon	150
Welch Memorial	150
English Street	100
Kernersville	200

Lexington	100
Littleton	250
Lincolnton	250
Mebane	250
Mecklenburg	100
Midland	100
Mocksville	200
Mt. Hermon	250
Mt. Pleasant	300
N. Davidson	300
Orange	350
Pageland	100
Pinnacle	300
Randleman	200
Randolph	200
Reidsville	300
Richland	150
Rockingham	50
Saxapahaw	200
Shelby	150
Siler City, Liberty	150
Siler City	100
Thomasville Com. Ch.	300
Tabernacle	250
Thomasville	200
Stanley	100
South Davidson	100
Union Grove	50
Vance	250
Weaverville	100
W. Forsyth	250
W. Thomasville	100
Whitakers	300
Why Not	300
Winston Salem	500
Yarborough	50

We are sending out speakers to the churches to present this matter just as rapidly as we can find them. Of course you know we have great difficulty in getting speakers, and the weather conditions make it hard for us to have a hearing. But we believe in our people and we feel that when the matter is sufficiently presented that the amount needed to secure the endowment will be forthcoming. You no doubt already know that our plan is to carry so much insurance for this money so that every dollar that you pay amounts to $1.26 in cash at the end of the period, and if any person whose life has been insured should die before the expiration of the insurance, the premiums on that policy cease and the face value of the policy is paid. Trusting that we may have your most cordial cooperation in this campaign we are presenting the matter to you.

R. M. Andrews.

THE CAMPAIGN FOR ENDOWMENT.

Last Sunday, as well as the Sunday before, there were speakers in the field in the interest of the endowment campaign. While the weather conditions and the condition of the roads have interfered with the work very greatly, still we are making a start and we are getting responses that are encouraging us. However, we are aware of the fact that a great deal of publicity and instructional work remains to be done. Owing to the fact that there are only a few who can go into this campaign on Sunday, the work of presenting it is going more slowly than we had first planned.

Next Sunday we hope to have speakers at Shady Grove and Moriah churches on Tabernacle charge, Pleasant Union church on Mt. Pleasant charge, Worthville and Level Cross on Randleman charge, Bethany and Flat Rock on Flat Rock charge, Friendship on Mt. Hermon charge, and Burlington and Graham Sunday night, Chestnut and Hebron on Orange charge, Mebane Sunday night, two speakers on Haw River charge at the regular appointments, one speaker on North Davidson charge, and Thomasville Community Church at night. We have written to the pastors of these churches and we sincerely hope that the membership will give these speakers a favorable hearing. In case the quota for the charge is not gotten up at this time, we want some one at the church visited to undertake to get the quota and notify us at this office.

Please co-operate, please pray, please help in every way, for this work must be done.

HIGH POINT COLLEGE CHRISTIAN ENDEAVOR WINS BANNER.

The High Point College Christian Endeavor society won the High Point City Union banner at the meeting held last Tuesday night. This banner was given for the most efficient work done by any society. The College Endeavorers are doing good work and we are proud of them. R. M. Andrews.

RECEIPTS FOR COLLEGE.

Amount previously reported, $126,975.52

$100, S. F. Phillips.

$95 each: Rev. E. G. Lowdermilk, Mrs. E. G. Lowdermilk.

$50, J. C. Bunch.

$40, W. A. Bunch.

$35 each: G. P. Pritchard, O. F. Hauser, P. W. Smith.

$26, C. M. Coble.

$25 each: Mrs. W. C. Hammer, Robert T. Lloyd.

$20 each: C. F. Johnson, Miss Zelian Hunter, E. E. York, I. O. Hauser, Mrs. Annie Lutterloh (deceased).

$18, H. C. Jones.

$15, G. W. Haworth.

$12.50 each: Alvis Rich, Mrs. J. S. Cook, D. M. Johnson.

$10 each: D. F. Jobe, Mrs. L. O. Reavis, Mrs. Percy Payne, Mrs. Dave Demoss, J. L. Amick, L. W. Cheek.

$5 each: J. P. Owen, Mrs. O. F. Hauser, Mrs. Frank Spoon, Mrs. L. W. Holt, Norman E. Sykes, Miss Agnes Liner, Mrs. J. A. Smith, Margie Allen Taylor (nee Miss Margie Allen), C. C. Sykes, June Smith (no pledge), Miss Pattie Jobe, J. E. McGhee, J. T. Pugh.

$4, S. C. Smith.

$3.50, John M. Presnell.

$3, Mrs. E. W. Allen.

$2.50 each: Mrs. J. B. Cheek, Mary Elizabeth Cheek.

$2 each: Willie Smith, Mattie Smith, Charlie Smith, Miss Hermie Jones, H. E. Kiger.

$1 each: A. T. Gerringer, Mrs. Fannie Cates.

Total, $127,859.52.

When I choose my friend, I will not stay till I have received a kindness; but I will choose such a one that can do me many if I need them; but I mean such kindnesses which make me wiser, and which make me better.—Jeremy Taylor.

FINAL REPORT SUPERANNUATE CHRISTMAS FUND.

Total previously reported	$272.37
Lonnie McPherson	2.00
J. M. Cutchin	5.00
Edgar Whitley	2.00
Chas. W. Hayes	2.50
Fred W. Paschal	10.00
D. M. Hollady	5.00
E. S. Wills	5.00
Mrs. Sallie Cooper	2.00
Rev. W. L. Carson	12.00
A Friend	1.00
Enfield church—sent direct to Rev. S. W. Taylor	75.00
Total	$393.87

According to Charges.

Alamance	$ 10.65
Anderson	4.00
Asheboro	9.00
Asheville	5.00
Burlington	8.00
Concord	2.00
Enfield	97.00
Graham	2.00
Granville	5.00
Grace, Greensboro	23.00
St. Paul, Greensboro	2.00
West End, Greensboro	5.00
Calvary, Greensboro	5.00
Halifax	14.00
Haw River	2.00
First Church, High Point	12.00
Lebanon	11.05
Littleton	14.00
Midland	2.65
Mt. Pleasant	6.70
Randleman	2.50
Reidsville	60.00
South Davidson	14.00
Spring Church	15.75
Tabernacle	1.50
Thomasville, Community	12.00
Union Grove	1.25
Vance	12.10
West Forsyth	4.72
Whitakers	25.00
Winston-Salem	4.00
No charge given	1.00
Total	$393.87

F. R. Stout.

FUND FOR REV. D. M. LOY.

Since my last report to Herald I have received for Brother Loy—

Carl S. Moton	$2.00
West End Sunday school, per Rev. E. Lester Ballard	5.00

And I learn that our Burlington church gave Mr. and Mrs. Loy a nice pounding. We thank all who have helped.

Yours in the Master's service,

A. G. Dixon.

I have traveled a good deal, but I never found a happy backslider in my life. I never knew a man who was really born of God that ever could find the world satisfy him afterward. Do you think the prodigal son was satisfied in that foreign country? Ask the prodigals today if they are truly happy. You know they are not. "There is no peace, saith my God, to the wicked."—Moody.

MY WORK

Let me do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work: my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in my own way."
Then shall I see it, not too great nor small
To suit my spirit and arouse my powers:
Then shall I cheerfully greet the laboring hours,
And cheerfully turn when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke.

MORE ABOUT THE EVERY-MEMBER CANVASS.

The ultimate aim of every church should be to have every member of the church set aside a definite proportion of his income for the Lord's work. Some think that this proportion should be at least a tenth, but that is not a part of this discussion. Each member should willingly assume his full share of all the expense involved, both in local church support, and in the support of the various denominational enterprises, both in the annual and General conferences. More and more the people are coming to believe that we ought to give at least as much for the missionary and educational work of the church at large as we give for local church support. All of these ideals should be in the mind of the pastors in charge, and as far as possible should be developed in connection with the every-member canvass. However, it is not always possible to attain the ideal, and it is better to begin where it is possible to secure the support of the workers, than to jeopardize the movement by fixing goals beyond the consecration of the leaders of the local church.

Preparatory to the canvass in a large congregation it is often found wise to send personal letters by mail to each family, announcing the time of the canvass, and requesting all to be at home at that hour, and appealing to them to respond generously to these representatives of the church. If this is the first canvass a more complete statement should be made. On several Sabbaths preceding the canvass if this method is just being installed in your church, the pastor might deliver a series of sermons on themes such as the following: "The Unfinished Enterprises of the Methodist Protestant Church"; "Christ's Program for the World as Committed to the Methodist Protestant Church"; "The Place Which This Church Occupies in the Life of This Community"; "Stewardship"; "The Every-Member Plan"; "How Much Owest Thou?"

Other themes will readily suggest themselves to the pastor seeking for inspiration in the development of those committed to his care, and will be carefully prepared and tactfully and prayerfully presented.

This series of sermons to the whole church, and all departments should be represented in it. The visitors should go in ones and two. Better results will be secured with teams of two than with either a larger or smaller number. The call should be lifted above the personal and social, and made officially as representing the church.

The best time is usually Sunday afternoon, though in some instances other hours are better. It is the Lord's business, and no apology should be made for taking up matters of this character on the Lord's Day.

Not too many calls should be assigned to the respective teams. Ten or twelve is all that one team can make profitably within the time usually allotted, and they must not be too scattered.

The canvassers should begin at home, subscribing for themselves and for each member of their own families before they approach others on this subject. Send out no solicitor who has not already made his own pledge. When the canvassers themselves are known to have entered into this plan in the sacrificial spirit, success is well nigh assured. But unless they have acknowledged personal obligations they cannot lead others to do so.

Report on every case. Every name given to a canvasser should be reported to the board of finance, with every criticism, complaint, change of address, sickness, misfortune or other information which the canvasser may have secured. Canvassers often discover cases where personal service is required. This series will probably be concluded next week.

Charles H. Beck.

WHAT FINGER-TIPS TELL.

By Mela Samarian.

(Note: The writer is a blind orphan girl now in a Near East Relief orphanage at Ghazir, Syria. Her bright mind and sunny disposition have won for her the sobriquet, "The Helen Keller of Armenia." This article, which she calls her "story for America," was translated into English by the orphanage director.)

I was nine years old when I lost my sight in a great plague of eye disease which swept through the refugee camps of Turkey. Therefore, I can remember very well what it is like to see. I try very hard all the time to remember what colors and flowers and sky looked like, so that when a thing is described to me and I have felt it with my hands, I get a mental picture of it with its real colors.

Many of our blind children have been sightless so long that they have lost this faculty of "imagining" colors. They no longer even try to "see" with their mind's eye, and I think this is very unfortunate, because I get a great deal of pleasure out of the mental pictures of things as I used to know them.

To become blind is very trying, especially at first. But it is a stimulus to the development of your other faculties. As soon as I lost my eyesight, even before I left the hospital and had discarded my eye bandages, I began to use my hands in new ways, in order to replace the seeing-sense which had gone from me. It was an interesting study, trying to comprehend things from what my finger tips could tell me. It took me longest to learn to read the Braille books, but now that I have thoroughly mastered finger-reading, I read much more than I ever would have done with my eyes.

People are very kind to blind folks. They do many things for us, which saves us time and gives us leisure for study and work. Here in the big orphan school of the Near East Relief, we have now nearly a hundred blind children. We have good teachers, some of whom are themselves blind, and who, therefore, know our difficulties. We live in two small buildings of stone, one for the boys and the other for the girls. Each building consists of just one big room, so that there is no difficulty in finding one's way about. Our pallets for sleeping are on one side of the big room, while our work benches and school mats are on the other side. In front of each building is a sunny yard, where we can sit, or play quietly and undisturbed, during recreation hours.

Each day we spend about three hours at school work and about three hours in learning useful things, such as basket making, rug weaving, and music. It is curious how much music means to blind people. Almost all of our blind children are learning to play some instrument, and we have two orchestras, one of boys and one of girls. Every day they give us a little concert, and we never tire of listening to them, although they do not have a great variety of musical numbers. We all think that they play very well, but of course visitors might think their efforts rather childish. Never mind, they will improve day by day, I am sure, and certainly that is the most important thing—to grow better and better at whatever you are trying to do.

In our idle moments, we amuse ourselves mostly by talking. There are some wonderful imaginations among our blind children, as you would admit if you could hear us talking about what we think America is like. You would probably say that our descriptions are very quaint. Some day, I intend to write a letter to my friends of the Near East Relief describing how America seems in the minds of a lot of blind Armenian orphans who have never seen it. My letter will be very amusing to the Americans, I think.

One curious thing about the conversation of our little Armenian blind orphans is that many of them speak in Biblical language, owing to the fact that most of our Braille books are Biblical and the children naturally talk according to what they read.

Some of our children feel that the future is rather hopeless. We hate to think that we are going to be dependent on others for many long years, even when the "others" are good and kind Americans. But I tell the children that even for blind people, there is a place in the world, if we will only try hard to learn useful things. The baskets which we make are very good ones, I am sure, for we take a great deal of pains with them. The matting rugs which we weave are bound to be useful for we are careful to make every fiber sound and strong. As we get more proficient, we shall weave more elaborate baskets, and rugs with beautiful patterns, which people will be glad to have in their houses.

Moreover, deprived of our sight, we shall learn to think better and more carefully than those who are bothered by seeing things all the time. We have no crowd of things rushing upon our attention from the images which our eyes bring us; therefore, we can concen

trate better on our inner selves. I have found that one can be very happy, even without the blessing of sight. I think, perhaps, it is even easier to be a good Christian without eyesight,—at least that is what I am trying to be.

THE BIBLE IN THE LIFE OF A NATION.

No nation is better than its sacred book. In that book are expressed its highest ideals of life, and no nation ever rises above those ideals; neither does any individual rise above the level of his ideals. The fact is, the great lack is that none of us ever comes up to the level of his ideals. Each one of us—and I can appeal with safety to you all—in the morning of life, and today in the quiet hours, has bright visions of a life noble, pure and useful, which we would wish to live, and yet how far short we all come of those ideals.

Men take the pure ideals of their souls and lock them fast away, and never dream that things so beautiful are fit for every day. So counterfeits pass current, and stones men use for bread, and strivingly and fearingly they walk through life among the dead, though never yet so pure ideal bade fair for man to reach his goal, an the best ideals that any nation has found in its sacred book all stand above his life.

Take the Turks, for instance. The Koran is their sacred book, and there are many precepts inculcated therein for highest living, but how far do the Turks come of realizing those ideals?

So in China. The writings of Confucius may be called the sacred book of the Chinese, and surely in those writings there are many things which we can read with profit. His Golden Rule is not like ours. His is negative while ours is affirmative. "Do not do to others that which you would not have them do to you." Ours is, "Do unto others that which you would have them do unto you." The great Chinese leader, whom General Grant declared to be one of the three greatest men he met in his travels around the world, is accredited with having said he did not see there was much difference between the Golen Rule and that of Confucius, but there is a world-wide difference. You may live up to the demands of Confucius and pass unnoticed all suffering and sorrow. You can live, as Dr. White said about the man in the pit—if you pass by you are not doing him any direct injury, yet you are avoiding doing what you would have him do to you. The Golden Rule steps in and says: Do what you would have done to you. You must help wherever there is sorrow.—David J. Brewer, Justice of the Supreme Court of the United States.

"BLESSED"—THOSE WHOM THE LORD CALLS "BLESSED."

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matt. 5:3-10.

Blessed are the undefiled in the way, who walk in the law of the Lord.—Ps. 119:1.

Blessed is every one that feareth the Lord; that walketh in his ways.—Ps. 128:1.

Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.—Ps. 32:1, 2.

Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.—Ps. 40:4.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Ps. 1:1.

Blessed is the man that endureth temptation, for when he is tried he shall receive a crown of life which the Lord hath promised to them that love him.

Blessed is he that considereth the poor: the Lord will deliveer him in the time of trouble.—Ps. 41:1.

Blessed are they that keep his testimonies, and seek him with the whole heart.—Ps. 119:2.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. 22:14.

Blessed are they that are called unto the marriage supper of the Lamb.

Blessed and holy is he that hath part in the first ressurection: on such the second death hath no power.—Rev. 20:6.—Selected.

DON'T PROCRASTINATE.

A naughty little weed one day
Poked up its tiny little head.
"Tomorrow I will pull you up,
Old Mr. Weed," I said,
But I put off the doing till,
When next I passed that way,
The ugly thing had spread abroad
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
"Oho," I cried, "I'll put you out
Tomorrow you will find!"
But once again I put it off,
Till, like the little weed,
The ugly thing sprang up apace
And grew into a deed!

So, boys and girl, heed what I say
And learn it with your sums:
Don't put off for tomorrow, for
Tomorrow never comes.
Today pull up the little weeds,
The naughty thought subdue,
Or they may take the reins themselves,
And some day master you!

—The durability of white pine is illustrated in a house at Salem, Mass., which was sided with white pine in 1684 and today, after 24[illegible] years, is in an excellent state of preservation.

The actual voices of Florence Nightingale, Lord Tennyson, Queen Victoria and Gladstone are preserved by means of phonograph records now in the British Museum.

CHILDREN'S HOME.

Two Weeks' Report.

Sunday Schools—

Loretta	5.00
Pleasant Union, Mt. Pleasant	1.90
New Hope, Way Not	5.00
Friendship, Haw River	2.00
[illegible], Littleton charge	2.00
Asheboro	11.30
Mt. [illegible], Tabernacle	2.40
Gallisonville, [illegible]	2.50
Bethesda, Halifax	1.00
Brown Summit	1.50
[illegible] Grove, Cleveland	4.00
Shiloh, North Davidson	3.00
[illegible], Flat Rock	2.84
Maple Springs, Pomona	3.30
[illegible], Kernersville	2.29
Creswell church	2.23
State Street Church, Lexington	1.51
Ellerville, Mocksville	2.4[illegible]
[illegible] (amount not given)	1.25
O. D. and Mrs. O. D. Hatfield, Creswell	5.00
James Braswell, Kannapolis	2.50
Union Chapel, Mocksville circuit	1.13
Rock Creek, Anamance	2.00
Union Grove	7.12
Spring Church	1.63
Mt. Pleasant, North Davidson	4.20
Shiloh, Cleveland	3.00
Welch Memorial (includes Bible class offering of $1.25 and self-denial offering $2.47)	8.11

Sunday Eggs—

Mrs. F. M. Taylor, Enfield	1.00
Pess Chapel	2.00

Other Gifts.

Mr. Hoyte Brown, steward of Country Club, High Point, recently brought us a nice [illegible] of good beef and vegetables. Mr. W. L. Schlicher of Cumberland, Md., sent us a [illegible] box, containing towels, handkerchiefs, soap, etc.

Continued giving insures continued prosperity for both giver and receiver. Thank you, one and all, very much.

E. G. Lowdermilk, Superintendent.

"BECAUSE THERE WAS NO ROOM."

The blasts of winter are fierce and cold,
The snow lies deep over hill and wold;
But a star shines bright through the deepening gloom—
Room for the Christchild, room!

Where man's distrust and his greed for gain
Have frozen the floods of tender rain,
Till never a flower of hope can bloom—
Room for the Christchild, room!
In homes that deepest griefs have borne,
'Mid silent forms of those that mourn,
[illegible] that gather around the tomb
Room for the Christchild, room!

Where nations are warring, life for life,
[illegible] from the fearful strife
[illegible] people sinks to its doom—
Room for the Christchild, room!

Room for the shepherds of Bethlehem,
[illegible] the angels who sang for them,
[illegible] the Light in the wintry gloom—
Room for the Christchild, room!

—Exchange.

FOR SUPERANNUATES.

Friendship, Haw River circuit $6.56

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, FEBRUARY 15.

Striking Instances of the Friendliness of Jesus.

Daily Readings.

Mon. In the temple. Luke 2: 43-52.
Tues. Friendliness for John the Baptist. Matt. 11: 7-11.
Wed. For those in need. Luke 14: 1-6.
Fri. Friendly service. John 13: 1-11.
Sat. Jesus' teaching on friendliness. Luke 6: 27-38.

Sunday. Topic. John 11: 1-11; Luke 19: 1-10.

Christian Endeavorers will do well to take the Scripture references in the lesson for today, and those for the daily readings for the week and study them carefully. In these you will find that Jesus was a friend to others under almost all the conditions that may arise in life.

The naturalness of His friendship shows clearly in all these references. He never allowed anybody, rich or poor, to feel that He was making a special effort to be friendly toward him. He knew how to be tactful in His friendliness.

Our friendliness, likewise, should be shown because we want to be friendly toward others, and not because we force ourselves to be so.

To study the various incidents where Jesus proved Himself a true friend, as recorded in the Gospels, should be inspiring to every one of us. We think of these beautiful scenes in His life with but one purpose in mind—to discover how He proved Himself a true friend to men, women and children under all sorts of circumstances, so that we may do likewise.

The closer we get to Jesus, the closer we get to our fellowmen. The kingdom grows through friendliness. People are attracted to Jesus by the attractiveness of His life made manifest through His disciples.

This meeting should be one of the very best Christian Endeavor meetings, and it will be if the Endeavorers make full use of their opportunities in connection with this splendid topic.

John 11: 1-11.

This passage shows Jesus best-known friendship, with Martha and Mary and Lazarus. He was more often within their home than any other. He was a real true friend to all three of them, and they were His friends. They proved their friendship to Him by their hospitality. Whatever they had was His, without reserve, and no wonder He felt free to go and to come as He chose.

He was their friend when He needed their hospitality. Now they need Him, and He is not there. Lazarus was sick. Jesus was sent for, but at first He seemed indifferent. He took His time, but He did it to the glory of God. When He did come He wonderfully showed His friendliness by raising Lazarus from the dead and in restoring happiness to the home. There will come a time when we need Him in our homes to banish sorrow and bring joy. Will He feel welcome to enter and help us because He is a frequent guest there?

Luke 19: 1-10.

Zacchaeus was a social outcast with his own people, the Jews. He was a hated tax-collector who gained riches through collecting for the despised Roman government. He had very few friends, and no doubt expected Jesus to pass him by as did the rest of the Jews. And Jesus would have done so had he cared anything for man's opinion but He quietly faced their opposition. He dared to do what His heart prompted. Christ's friendliness to Zacchaeus got big results. It brought about righteousness in Zacchaeus' business relations. It awakened in his heart a desire for the best things in life. It brought salvation to his heart and to his home. We have no right to allow poverty, wealth, social position or sin to interfere with our friendliness to the last and the least of God's children.

The Daily Readings.

These daily readings are as rich in thought-producing illustrations as are the two discussed above.

Luke 2: 43-52.—In the very early boyhood life of Jesus we find Him tarrying in the temple in Jerusalem in the midst of the doctors, both hearing them, and asking them questions. Does anyone for a moment imagine that there was not ever afterwards a tender spot in the hearts of these men for Jesus, because of His attitude toward them.

Matt. 11: 7-11.—In this we find a most wonderful testimony to the worth of one who was so soon to pass on, because his work was done. It takes a friend indeed to be just, to say nothing of being generous, to those who have gone before and who have made his work possible. Jesus was friendly enough, honest enough, and generous enough, to give John his just dues to the world. The world would be much poorer if it lacked this splendid eulogy to John the Baptist.

Matt. 19: 13-15.—One has only to read this to be drawn with love toward the Christ because of His love and tenderness for little children.

Luke 14: 1-6.—And this shows His wonderful tenderness and sympathy toward those in need. The true Christ-like spirit always goes out in helpfulness to needy ones.

John 13: 1-7.—This shows how the Master was ready and willing to show His friendliness toward His disciples in doing for them the services of a most menial servant, that of washing their feet.

Luke 6: 27-38.—And in this our last reference we have our Master suggesting to us that which seems almost impossible. It is impossible without the Christ-spirit. Read it and see, and remember that He did what He asks us to do here.

Points for Purposeful Prayer.

Thank God (1) for leading the world forward to the meaning of true friendliness; (2) for the many examples of friendliness recorded in His Word; (3) for the best friend of all, Jesus, His Son, the perfect example for all.

Ask God (1) to help the leader and all present to enter completely into the spirit of this topic; (2) to help you all to make your society friendly to all, especially to newcomers and strangers; (3) to open your hearts to understand the meaning of friendliness and to the courage to practice it.

Some Questions for Discussion.

1. Why was Jesus so friendly to everybody?
2. Give a striking instance of Jesus friendliness.
3. Is it possible for us to be friendly to all classes of people as was Jesus?
4. Has the world a right to expect a Christian to be more friendly than others?
5. What are some of the ways inwhich Christian Endeavor may promote friendliness?

High Point.—The Home Missionary Society held a food sale last Friday at High Point Hardware Company's store, and sold chicken salad, chess pies, cakes and candy. The sum of $38.50 was realized.

The Lord's Supper was celebrated last Sunday morning at the 11 o'clock service, and an unusually large number, almost the entire congregation, joined in this solemn service. Dr. Brown took occasion to remark on the very large number who always communed in this church.

The Woman's Home and Foreign Missionary societies held a delightful meeting in Woman's Hall, High Point College, on Monday afternoon, the hostesses being Mrs. C. L. Whitaker and Miss Mary Young. There was an attendance of 32 members. It was the time for the annual election of officers of both societies, which resulted as follows: For the foreign society, president, Mrs. George R. Brown; vice president, Mrs. L. J. Diffee; secretary, Mrs. Jones Burns; treasurer, Mrs. W. P. Pickett; assistant treasurer, Mrs. C. F. Barton; secretary of young people's work, Mrs. Jones Burns; and assistants, Mrs. J. D. Johnston and Miss Johnsie Oakes; secretary of perpetual and memorial members, Mrs. J. A. Gray; secretary of league of tithers and intercessors, Mrs. J. H. Pritchard; secretary of literature, Mrs. R. T. Pickens; Record agent, Mrs. W. L. Kivett; secretary of thank-offering, Mrs. S. C. Vuncannon; secretary of Bible women and native workers, Mrs. John H. Walker. For the home society, Mrs. J. A. Gray was re-elected president, Mrs. H. A. Moffitt vice president, and Mrs. R. T. Pickens, secretary-treasurer. The names of Mrs. E. G. Lowdermilk and Mrs. Paul S. Kennett were added to the list of membership.

Mrs. W. P. Pickett has gone to Tampa, Fla., to spend several weeks with her daughter, Mrs. H. S. Meredith.

Mrs. H. C. Fogleman, who has been quite ill, is much improved.

Congratulations are being extended to Mr. and Mrs. A. M. Rankin, Jr., upon the arrival in their home of a fine son on January 31. This young gentleman will bear the name of Frank Alexander Rankin.

Mr. D. A. Neese has commenced building a new home on Montlieu Avenue.

Mr. and Mrs. Roy Bowman and children, who have been living in the Boys' Dormitory at the Children's Home, have moved away, and Mr. Dixon, a brother of Dr. Dixon, will take his place. He, Mrs. Dixon, and son will move shortly.

After an illness of several weeks, we are glad to see Mr. J. A. Tussey at church services again.

Mr. and Mrs. Weaver M. Marr and children left last week for Jacksonville, Fla., where they will make their home. Reporter.

February 2.

Henderson.—We were glad to receive into our church last Sunday Mrs. Edison T. Hicks from the M. E. Church, South, at Kershaw, S. C. Before her marriage to Brother Hicks a few weeks ago Mrs. Hicks was Miss Beulah

Demster and was one of the teachers in the city schools here. She did a fine thing by joining the church here soon after making this her home.

Our sympathy is extended to Mrs. C. F. Tankersley, Sr., who had a message this morning telling her that her sister, Mrs. Councilman of Frederica, Del., had just passed away. Mrs. Tankersley will leave this afternoon for the funeral.

Several of our people are on the sick list but we hope they will soon be better.

J. E. Pritchard.

Tuesday morning.

Fountain Place, Burlington.—We have been very much handicapped since our last report, having to call off two services on account of the rains. Our present building was flooded on these days, and it was decided unsafe to hold services in a wet building. We did manage, however, to find a space large enough that we could hold our Sunday school by just forming two large classes. This is a great handicap to us; however, we have a movement on foot to complete the present structure, which will assure us of at least two dry floors. We have held two very enthusiastic meetings on this subject, and have called a meeting for tomorrow night, and hope to thrash out the details, and get something started. We hope that the summer will find us in better and larger quarters. We ask the prayers of the conference that we may be able to put our project across. We not only need the dry quarters, but we need more room. Our Sunday school continues to grow.

Last Sunday our pastor delivered a very splendid sermon at 11 o'clock. At this service a large number from First Church worshiped with us; due to the illness of Brother Taylor there was no service there. We enjoyed having our friends from First Church with us, and hope they will come again. We say to all: "come and worship with us. The latch string is always on the outside."

An adjourned session of our first quarterly conference was held at the Gibbsonville church on Wednesday, 28th, at 7:30 P. M. Three from Fountain Place braved the cold and went up. We found several from Gibsonville there. We were sorry that Dr. Dixon could not be with us as had been planned; however, we had a very good conference with the small number present, our pastor presiding. Reports from both churches showed progress during the quarter. Our report showed that pastor's salary had been paid in full for the first quarter, $325 on plant, equipment, and interest on debt, $25 on General Conference budget, and $28.30 on A. C. B., which is approximately our quota for the first quarter. Our receipts showed that we had raised approximately 25 per cent of our annual budget. This was very gratifying; however, we still have some bills that need attention.

Our Sunday school attendance was off today, due to the weather of the past week. We hope that next Sunday will find it up to normal again.

At three P. M. our pastor conducted a service at the County Home. Quite a number of our people attended, and a splendid service was held. The inmates seemed to appreciate it, especially one old brother. His soul could not contain the good things he had experienced, he had to tell it.

Our service tonight was well attended, and our pastor delivered a very fine sermon. His subject was "Silk Sails and Feather Anchors."

Yours in His work, Reporter.

South Davidson Charge.—Sunday, January 25, seemed to be a hard day, as I preached at Cid at 11 A. M., stopped at Brother Lanier's long enough to eat my dinner and get a few good breaths, then we drove to Jerusalem where I conducted the funeral of Mrs. Wilson —not a member of our church; then I jumped into my machine and hastened to Mt. Carmel where I conducted the funeral of one of our best members, whose obituary will appear in the Herald. Then without one minute's delay we hastened back to West Lexington where we were met by a large audience. West Lexington is coming to the front. By the aid of the Divine Spirit we want to put West Lexington on the map. Watch us grow.

It was the privilege of the pastor to be at Jerusalem on the afternoon before Christmas, where an excellent program was rendered by the children, after which many hearts were made glad by the presents taken from the nicely decorated Christmas tree. The pastor was remembered in these presents.

From there I went to Cid church, where I was surprised to see so many children who rendered an excellent program. Then came the joy-time, when the children got their many presents from the loaded down Christmas tree. The pastor and family were remembered in the good things.

The pastor has been remembered at Cid church by a great many good things to eat.

Just wait a minute. I as pastor wish to thank Mrs. N. W. Lanier for training the children for Christmas exercises. Sister Lanier showed the grit and grace of an old soldier of the cross by going out the evening of the entertainment to put the program over the top, as she was sick and the weather was very bad.

Stop! Look! Listen! Two big poundings must be reported next week.

W. L. Carson, Pastor.

February 1, 1925.

AMOUNTS PAID ON THE BUDGETS.

We welcome Siler City into the list this week.

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.

There are some remarkable changes this week, though only one addition to the roll. Burlington still leads on the A. C. B. and Concord on the G. C. B.

A. C. B.

1.	Burlington	$280.00
2.	Forsyth	133.35
3.	Glen Raven	126.00
4.	Fallston	125.00
5.	Concord	121.00
6.	Mt. Pleasant	106.70
7.	Orange	106.00
8.	Enfield	97.00
9.	Charlotte	80.86
10.	Alamance	78.65
11.	Flat Rock	77.00
12.	Henderson	60.00
13.	Reidsville	60.00
14.	Cleveland	59.35
15.	Welch Memorial	58.00
16.	Stanly	56.75
17.	Mebane	50.00
18.	Halifax	46.00
19.	St. Paul	45.00
20.	Littleton	43.50
21.	Granville	42.50
22.	Spring Church	40.95
23.	Kernersville	40.00
24.	Davidson	32.12
25.	Asheville	31.38
26.	Gibsonville and Fountain Place	28.30
27.	Bess Chapel	25.57
28.	Vance	24.10
29.	Calvary	23.00
30.	Grace	18.00
31.	Mt. Hermon	17.09
32.	Saxapahaw	15.17
33.	Randleman	14.00
34.	South Davidson	14.00
35.	Thomasville circuit	13.91
36.	Tabernacle	13.75
37.	Pinnacle and Mt. Zion	13.70
38.	Thomasville Community	12.00
39.	Lebanon	11.05
40.	Siler City	10.50
41.	Asheboro	9.00
42.	West Forsyth	4.72
	Anderson	4.00
44.	Winston-Salem	4.00
45.	Roberta	3.50
46.	Midland	2.65
47.	Graham	2.00
48.	Haw River	2.00
	Union Grove	1.25

G. C. B.

1.	Concord	$120.00
2.	Forsyth	87.01
3.	Whitakers	40.00
4.	Fallston	25.00
5.	Gibsonville and Fountain Place	28.30
6.	Henderson	25.00
7.	Littleton	16.00
8.	Spring Church	14.30
9.	Saxapahaw	14.00
10.	Why Not	11.92
11.	Randleman	8.25
12.	State Street Lexington	8.00

The amounts sent in on the G. C. B. were more than double this last week what they were up until then. Though a number have done well, Concord takes first place on the G. C. B. and Forsyth is a close second. The numbers show the order in which the charges stand on the G. C. B. Let us double it again this week. Our boards need it so badly.

On the A. C. B. there was was some fine work done. Eleven charges made gains and one new charge was added to the list. Fallston sent the largest amount in during the week and Forsyth the second largest with Mt. Pleasant running them a close race for the place. In points gained, Graham leads, jumping from 46 to 21, Gibsonville and Fountain Place comes second in this and jumped from 44 to 26, Fallston from 14 to 4, Cleveland 23 to 14, Saxapahaw from 39 to 32, Alamance from 18 to 10, Mt. Pleasant and Davidson tie on points gained, each gaining six

(Continued on page 16.)

SUNDAY SCHOOL LESSON—FEB. 8.

Christ's Intercessory Prayer.

Lesson Text: John 17: 1-13.

Golden Text: John 17:11.

The Central Truth: The ultimate purpose of the plan of salvation is the glory of the Father and of His Son Jesus Christ.

Scriptural Points.

1. "The hour is come,"—the hour of sacrifice, to make atonement for the sins of mankind.

2. "Glorify thy Son." The glory that Jesus craved at this trying hour was not the physical glory, such as came to Him at His transfiguration, nor the glory of praise such as the Father bestowed upon Him at His baptism, nor the glory of spotless character which He had already, nor the glory of achievement which He had won by His miracles and teaching. It was the glory of fellowship with the Father that He desired most of all to strengthen Him for the agony of the garden and the tragedy on the cross. This was such a sweet reciprocal glory that He had had with the Father "before the world was," and which He gave up to become manifest in the flesh. See verse 5.

3. "Power over all flesh,"—power to create, to enlighten, to save, and reward.

4. Eternal life is to know God experimentally. The believer has the experience of God's love, purity, power and fellowship, and therefore has eternal life. "He that believeth on the Son hath everlasting life." John 3:36.

5. "I have glorified thee on the earth." This is the glory of faithful service.

6. "Thine they were, and thou gavest them me." The Father is the Sovereign of salvation. He exercises the pardoning power, or prerogative. He delivers all those redeemed to His Son, to constitute His prospective bride.

7. "The words which thou gavest me." Jesus came not only to set forth the personality and love of the Father, but also to deliver a most wholesome message of enlightenment, uplift, fellowship, service, and anticipation. He handed mankind a love letter from God.

8. "I pray for them,"—that they may be kept, be faithful, be fruitful, and be glorified with Himself.

9. "I am glorified in them." Jesus derives peculiar joy and honor from the christly living and loyal service of those who profess His name.

10. "That they may be one, as we are." This is "the unity of the Spirit in the bonds of peace," love and fellowship. All believers are one body in Christ, and the various sects are designed to be so many divisions of the one great army enlisted to rescue a perishing world.

11. "I kept them in thy name." Jesus keeps His followers by the rod and staff of His word, by the magnetic force of His personality, and by the efficacy of His intercession.

12. "That they might have my joy fulfilled in themselves." This is the joy of holiness, triumph, and everlasting reward. "Who, for the joy that was set before him, endured the cross, despising the same, and is set down at the right hand of the throne of God."

Practical Points.

1. Crucial moments come into every man's life. They bear a mystery of ruthless cunning and terror that tries men's souls. They rend the soul to its depths. It is a time when all hell seems turned loose to defy, to confound, and to torture.

2. To an extreme extent such an ordeal had come to the Man of sorrows and acquainted with grief. The unspeakable agony of bearing upon His innocent soul the world's sin, guilt, and penalty was the crushing burden that was laid upon Him.

3. Prayer is the only recourse in an hour like this. The soul craves the comfort and strength of the higher powers. It longs to lean upon the arm of the Eternal.

4. It is a marvellous relief to be like the Man of Galilee—forget self and think of others. You forget your own sorrow in recalling another's woe.

5. Pray for the brother whose path is dark, thorny and deadly. Impart to him strength by way of the throne of grace. "Carry your brother's burdens, and God will carry yours."

WHAT MAKES A MAN?

Denny curled one of his little legs underneath his small body and dropped his rosy cheek into his hand.

"Course," he said, "there's the old box to fill. Always is an old wood-box to fill when Saturday comes. If ma only thought so, she could fill it herself and let me do something that'll make a man. Ben Lee says it's doing stunts and going fishin', and like that, makes you a man."

Then suddenly Denny straightened his shoulders. "I'm going to do something toward being a man," he said. "I'd like to ask pa the best thing to do, 'cause he'd know. I s'pose I might's well go fill that old box."

When he reached the kitchen, he found his mother and Aunt Sue there. The very first words that his mother said were: "Denny, I wish you'd hurry with that wood, and then Aunt Sue wants some peas. You'll have to get them for her, dear."

So, when the wood-box was full, Denny gathered the peas and started back to the house. Aunt Sue started to meet him and smiled, as she said: "Mother's half-sick, Denny boy. Try to help her as much as you can today."

Denny looked this way and that. Across the field the boys were doing stunts. Beyond the hill Ben and the other boys were fishing. Then he swallowed twice very hard. But, of course, if she is sick—then he marched up the path to the house.

After the peas were shelled there was a stack of baking dishes to be wiped. He noticed how white his mother was, and he said: "I can wash those dishes as well as wipe 'em, if I am a boy. You go and lie down. I'll stay around and answer the door."

When he caught sight of the look that came into her eyes, it seemed at once as if he was as least two inches taller. The dishes done, he wandered into the garden and weeded awhile. "Might as well," he said, "as long as I've got to stay around; then I won't have it to do tonight."

Before he knew it he was whistling. It seemed to him that he never felt so good. He had no idea it was five o'clock until he heard some one say, "Mother's been telling me our boy is the best thing ever." Looking up, he saw his father holding out his hand. "Denny," said he, and something in his voice made Denny wink very fast, "here's my hand to the lad who's on the straight, sure road to becoming a man."—Child's Gem.

REGISTRATION CAMPAIGN IS ON! FALL IN LINE!

Several calls have been sounded in the campaign for registrations for our Young People's Conference to be held in High Point College in June. We are listing below the names of those who have registered to date. Your name ought to be in the list. The fees are 50 cents for adults and 25 cents for children. The fees go toward paying the expenses of our "greatest ever" summer conference. Fall in line, won't you, by sending your registration to the undersigned by return mail? Thank you!

Charlotte Is Leading.

Under the splendid leadership of Mrs. Surratt, the Charlotte church is leading the list. Concord comes second with several churches coming close up in front. What about your church? We would like to see it listed next time.

Preachers Head the List!

The following ministers have sent in their fees. All honor to the pastors. It has been a delight to see the way they have responded to our request for registration fees. We want every preacher in the conference within the next few days. Fifty cents, please!

1. Rev. N. M. Harrison, High Point.
2. Rev. C. B. Way, Shelby.
3. Rev. A. G. Dixon, D. D., Greensboro.
4. Rev. L. W. Gerringer, Greensboro.
5. Mrs. L. W. Gerringer, Greensboro.
6. Rev. Lawrence Little, Concord.
7. Mrs. Lawrence Little, Concord.
8. Rev. Atlas Ridge, Albemarle.
9. Rev. S. W. Taylor, Burlington.
10. Mrs. S. W. Taylor, Burlington.
11. Rev. H. Freo Surratt, Charlotte.
12. Mrs. H. Freo Surratt, Charlotte.
13. Rev. R. C. Stubbins, Enfield.
14. Rev. Paul S. Kennett, High Point.
15. Mrs. Paul S. Kennett, High Point.
16. Rev. Geo. L. Reynolds, High Point.
17. Mrs. Geo. L. Reynolds, High Point.
18. Rev. T. E. Pierce, High Point.
19. Rev. N. G. Bethea, Lexington.
20. Mrs. N. G. Bethea, Lexington.
21. Dr. T. M. Johnson, Mebane.
22. Dr. J. D. Williams, Reidsville.
23. Rev. R. A. Hunter, Winson-Salem.
23. Rev. Fred W. Paschal, Whitakers.
25. Mrs. Fred W. Paschall, Whitakers.

In addition to the ministers, the following registrations have been received:

26. Mis Enolia Presnell, Charlotte.
27. Miss Carrie Muse, Charlote.
28. R. S. Garmon, Charlotte.
29. Mrs. R. S. Garmon, Charlotte.
30. Roy Garmon, Charlotte.
31. Newton Glenn, Charlotte.
32. C. H. Daughtry, Charlotte.
33. Mrs. C. H. Daughtry, Charlotte.
34. James Daughtry, Charlotte.
35. Miss Anna Mae Wooten, Charlotte.
36. Mrs. B. W. Little, Charlotte.
37. Lewis Garmon, Charlotte.
38. Joseph Little, Charlotte.

39. Miss Blanche Newton, Concord.
40. Clarence Teeter, Concord.
41. D. A. McLaurin, Concord.
42. Mrs. D. A. McLaurin, Concord.
43. Eugene McLaurin, Concord.
44. D. A. McLaurin, Jr., Concord.
45. Katherine Alice Little, Concord.
46. F. R. Stout, Greensboro.
47. Mrs. F. R. Stout, Greensboro.
48. Miss Irene Reynolds, High Point.
49. Miss Inez Reynolds, High Point.
50. ? ? ?

Only one short of fifty! Please boost the registration campaign and rush the fees to

Lawrence Little, Chairman,
Registration Campaign.

Concord, N. C.

HER LITTLE PRAYER ANSWERED.

Alfred Day, general secretary of the Michigan Sunday School Association, tells the story of a little girl who came under his observation. This little girl was a Christian and regularly attended Sunday school though her parents did not. One day the primary teacher gave a talk in which she told her class how they might carry the Sunday school influence into their homes. As a result this little girl decided to read a verse and kneel down and say the Lord's prayer after breakfast each day.

It was a trying moment for the little girl on Monday morning, but she was true to her resolve. The father did not object, and the verse was read; neither was there objection to the little prayer, and with childish faith she prayed in the presence of her father and mother, both of whom, however, remained seated at the table. Tuesday, Wednesday and the days following it was the same. Before the next week was ended both father and mother were on their knees by the side of the little girl when prayer time came. It was not a great while after this that both father and mother were converted and joined the church. —Selected.

GOD ANSWERS PRAYER.

We would that every Sunday school teacher in the world might read the following incident, which was sent some time ago by a correspondent to the Great Commission Prayer League:

"A Sabbath school teacher, because no conversions had occurred in her class of sixteen young men, resigned, thinking herself to blame or unfitted for the great work. Seeing the unflagging interest of her pupils, neither superintendent nor pastor would consent to it. In her anxiety she prayed more earnestly for the Holy Spirit's help.

"One day while thus pleading she was so strongly moved to go and see a certain one at his home that she at once yielded, and in that home parlor she so told her anxiety that when prayer was suggested the pupil kneeled with her and soon yielded to Christ and was most happily converted. Thus encouraged, she visited another, and another in turn, as opportunity opened, till she saw the whole sixteen won to Christ and added to the church.

"As vacancies occurred in her class others joined, who were often converted. These pupils, pasing out into the business world, were urged by her to write annually a letter as to their Christian life, till finally she was receiving as years rolled on over two hundred letters from missionaries, lawyers, mechanics, farmers, physicians and others from various parts of the world, still busy in pulpit or Sabbath school or other church work."

What if this teacher had persisted in her determination to give up her class? Would God have held her responsible? Will he hold you responsible if you give up? "Let us not (as soul-winning Christian workers) be weary in well doing; for in due season we shall reap, if we faint not" (Galatians 6:9).—Leaflet of The Great Commission Prayer League.

REAL SUCCESS.

Jeremiah didn't want to speak. When God called him he objected. He felt he was too young. But God said, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

In the strength of this commission Jeremiah went. He spoke when it almost broke his heart to give the message he had to deliver. He spoke when he knew everybody was against him. He spoke when the certain result would be personal persecution or imprisonment. He spoke because he knew that God had put His words in his mouth.

His was a sad life; an apparent failure; a life that ended in Egypt away from the land he loved and had labored to save. But was it a failure?

His commission had closed with these words: "See, I have set thee this day . . . to root out, to pull down, to destroy, to throw down, to build and to plant.

Rooting out, pulling down, destroying, throwing down—these are not pleasant things to do, but they are necessary before building and planting are possible. Jeremiah didn't live to see the building finished or the plants come to fruitage, but the work he did made it possible; and his work was a success.

God needs Jeremiah's today. The work is hard; personal sacrifice will be needed; misunderstandings are certain; and there will be heartache a plenty. But the assurance that God needs you and has formed you for this purpose, and is calling you into the work, and will be with you in it, is more than enough to offset all the disadvantages.

Will you respond to His call?—North Avenue Presbyterian Church News.

There are many books and papers written on "things worth remembering," but it sometimes seems as if we needed many more on "things worth forgetting." The small boy who modestly boasted that though his memory was poor, he had a "first rate forgettory," has served as a joke for many orators and newspapers, but he was really laying claim to a valuable possession. It may be humiliating to think how much of our daily lives—the things we hear and see, do and feel—are only worth forgetting; but the art of forgetting is one that should be cultivated.

The little slight that annoys us is sure, if remembered, to grow in importance; the careless word takes on deeper meaning if it is pondered; the momentary feeling of provocation becomes hot anger if it is nursed. The only thing we can afford to do with all these small jars and frets is to forget them. The same is true of the little service we render, the kindness we bestow. If we count them over too often they grow like snow balls, by berely rolling over, and our sense of the appreciation we deserve and the gratitude due us becomes exxaggerated. Our small deeds of helpfulness, whatever they may be for others, are for ourselves only worth forgetting. Still more should we let pass into oblivion the whispered ill about others. If we remember the story we shall be almost certain in some unguarded moment to speed it on its way again; it is only safe when forgotten.—Exchange.

It is with Christ as with music. Some are deaf and hear it not at all. Others hear a noise only and cannot tell the tune. They are not deaf but only tone deaf. Others again can tell the tune, but are unable to write it into notes. They are like the Christians who worship Christ, but have no use for dogmas. And there are a few who can distinguish concurrent melodies and analyze harmonies, finding in them not music alone, but language, and these again are the mystics and saints who can put the Christ into words. It is no use arguing with a man who is blind or deaf. It is absurd to persecute him. If he has neither sight nor hearing, there is surely a language that he will understand and that language is touch. When words fail, try deeds. In the mediaeval era the deed was persecution. The heretic was tortured and burned. When Jesus was arrested and Peter with his sword smote og the ear of the high priest's servant, Malchus, our Lord's touch healed the ear and His saying as they bound Him, "Suffer ye thus far," was in its exquisite irony perhaps the most unanwerable proof of the authentic miracle. For no one could have invented at once that human word and that divine deed. Our neighbors may seem to be unable to hear what, as we think, Christ is saying, or to see what, as we think, He is doing, but they can feel; they have sinned and need pardon; in sympathy, in service, in sacrifice, we can still show them the Christ.—N. Y. Christian Advocate.

AN ENCOURAGEMENT.

Rev. Harry J. Bright, pastor at Eastport, N. Y., writes:

"Your appeal moved me to speak to two young men members of this congregation, but not members of our church, and this is the result—$10 from the Tuttle Brothers. When they started in their present business they promised the Lord they would tithe their income, and they have kept their promise, and God has wonderfully prospered them.

"This is for you and your great work only" to help meet the overdraft which I have explained in the foreign missionary column of the church papers. If a number of our pastors would follow Brother Bright's splendid example the Board would soon be out of its financial difficulties.

Fred C. Klein, Executive Secretary.

FROM PASTORS AND PEOPLE.

I Am Sore.

Yea, even unto stiffness. And it came about thusly: Last night, unsuspicious and guileless as a newborn babe, I went calling on one of my shut-ins. I came back from the call about eight o'clock to find the lower floor of parsonage, from the parlor even unto the kitchen, full of folks; folks big and little; folks one and all with mischief in their eyes. Looking in and seeing this horde of folks, I bethought me I would climb up the other way, and get in unobserved, and, perhaps, unmolested. But they discovered my perfidy, and when I came in at the kitchen door they fell upon me, and beat me and wounded me, and left me half-dead with surprise and shock. Indeed they completely knocked the breath out of me.

And then certain stealthy whisperings, passing of notes, mysterious telephonings, vague hints, became clear to me. I did begin to put two and two together and found they made four. But I know the arch conspirator of this event, and I shall have it out with her. And those who helped waylay me—they, all of them, are known. None of them shall escape.

But I am still worried about it. There must be an ulterior motive in all this. I have about made up my mind they are giving me a strong hint to quit preaching and go into the grocery business; or else perchance they propose I shall be a butcher. Or maybe they are telling me gently I am too sour.

Whatever may be the motive, one thing is certain. It was discovered some time ago that the kitchen floor needed bracing. Brother and Sister Gerringer walked over it so much while they were here they caused it to sag. If it needed bracing before, as it did, Brother Hyatt, our carpenter member, will have to come on the run and put in an extra brace. But my mind is easy on that point, I shall charge the lumber bill to the folks. They caused it. It would never have given way with what I put in the pantry.

But enough of pleasantry. The parsonage folks are profoundly grateful for the good things the Asheville church folks, and their friends and ours, brought to the parsonage last night. It relieves the strain on the pocket book, which in itself is no small cause for gratitude. But a pounding means much more than that to me. It is an expresion of interest and friendship toward the inmates of the parsonage, to be valued far above dollars and cents. We shall eat up the stuff after a while, the relief to our pocket book will be only temporary. The memory of the act of kindness will abide as long as life.

C. W. Bates.

West End, Greensboro.—Mr. and Mrs. M. H. Waynick delightfully entertained the members of the Foust Bible Class at a Valentine party Thursday evening at their home on Spring Garden Street. Officers for the ensuing six months were elected as follows: President, Mr. P. A. Burns; vice president, Mr. M. H. Waynick; secretary, Mrs. M. H. Waynick; assistant secretary, Mr. W. O. Bull; treasurer, Mr. J. C. Edwards; teacher, Mr. L. M. Foust; assistant teacher, Miss Lena Martin; reporter, Mrs. L. B. Clemmans; usher, Mr. J. A. Campbell; libbrarian, Mr. W. O. Bull. The class set as a goal one hundred members by May first. After the business session games and contests were engaged in, and the hostess, assisted by Mrs. Roy Begin, served refreshments.

Misses Laura Thompson and Annie Livengood, of High Point College, spent Sunday at their respective homes and attended the Sunday morning services.

Miss Cordia Thompson, a member of the junior class at Guilford College, recently won the oratorical contest for the Philomathean Literary Society of that college. The prize was a set of books by the best American authors.

Dean N. M. Harrison, Jr., of High Point College, was one of the speakers at the senior Christian Endeavor prayer meeting last Sunday evening. His subject was, 'The Aims of Our Denomination.'' Mr. Harrison pointed out that the main purpose of the church is the winning of souls for Christ and this is done by two methods, evangelism and Christian education. Other interesting speakers on various phases of the work of our denomination were Rev. E. L. Ballard, Mr. L. M. Foust, and Miss Hazel Bull.

Mrs. C. A. Cooper was hostess to the Ladies' Aid society at her home on Silver Run Avenue Monday afternoon.

Mr. and Mrs. Stanley Staples have returned from their wedding trip to Asheville, N. C. Mrs. Staples was, before her marriage, Miss Mildred Curtis.

The senior Christian Endeavor society will give a play entitled, ''Living Pictures,'' in the Pomona High School auditorium, Friday evening, February 6, at eight o'clock. The public is invited.

We are delighted to have in our midst again Dr. Joy Glascock, who has moved back from High Point to her old home on Asheboro street. We are glad she can again attend the church services regularly and can resume her active work in all departments of the church work.

Reporter.

Shelby.—The work here continues to move along fairly well. Services last Sunday were well attended, there being a slight increase in the Sunday school attendance. In the absence of the superintendent, Bro. S. C. Tate, Bro. Joe Kennedy, the assistant, presided over the Sunday school. Mrs. J. T. Ramsey, the teacher of the men''s class, is still unable to attend Sunday school, but her condition is improved.

The Lord's Supper was observed at the morning service last Sunday and the usual number of our people participated in the service.

The night services are largely attended, and each Sunday night people are present who have not been present at any previous service during the present pastorate.

The stewards held a brief meeting after the service last Sunday night and made their reports of the every-member canvass. They elected Bro. E. O. Eaker as chairman of the board of stewards.

Next Sunday the people of the Shelby congregation will hear sermons by Rev. W. H. Wall, a Baptist minister of Shelby. He will preach at both services in the absence of the pastor who will be at Liberty Hill church of Anderson charge to preach for Bro. Pike.

C. B. Way, Pastor.

Alleghany, Davidson Circuit.—Brother Ridge was with us again the fourth Sunday and preached us another good sermon. It seems that he gets better every time. Everybody seems to like his preaching and I hope that we all will practice it. He preached from Hebrews 3:4: ''For every house is built by some man, but he that built all things is God.'' He told us that we can not do anything without the help of God. If we do right ourselves it is not so hard to see good in others. If we are not right ourselves it is easy to see wrong in others.

Our Sunday school is doing fairly well considering the long bad weather. The sun is shining bright today; 45 present at Sunday school. We are expecting a good Sunday school when the weather gets good. Brother Carl Cash, our superintendent, sems to be doing his best.

We still keep up the prayer meeting every Saturday night when the weather is fit.

We are loking forward for a good year's work; let us try to have the best Sunday school this year that we ever had, for that is the church's best help. I think that we have a good preacher: we can help him with our prayers and works.

Abigail Coggin,
Reporter.

Spring Church.—The weather being so pretty yesterday 40 were able to get out to Sunday school and preaching services, if some did have to walk on account of rough roads. The collection for Sunday school amounted to $1.-63, which will be sent to the Children's Home.

Brother Thompson preached another good sermon. He is so anxious to get to Lebanon on time for Sunday school that he fasts every second and fourth Sunday.

We are glad to be able to report that Miss Ethel Crews' condition is much improved. She is expected home this week.

Hope to have a fuller report next time.

Mrs. R. M. Robinson, Reporter.

January 26.

Cid, South Davidson.—We had a Christmas tree accompanied by exercises of the Sunday school. The children were complimented very much. Rev. W. L. Carson gave us a good lecture and complimented very highly the teacher who trained. There was a large crowd out, church nearly full regardless of the rain and sleet. Brother Carson was well remembered with apples and oranges.

Brother Carson has been bringing us some good gospel messages. He delivered a most excellent sermon at Cid this morning.

Mrs. Cicero Wilson died Friday morning of pneumonia and was buried at Jerusalem this afternoon at 1:30. Brother Carson conducted the funeral; a very large crowd was in attendance. Mrs. Wilson was the daughter of ''Tone'' Cody. She leaves a husband, five children, father, and several sisters and brothers. She was 52 years old.

Mrs. George Hughes of near Asheboro died suddenly Thursday night and was brought to Jerusalem on yesterday and buried. She was 74 years old. There was a right large crowd of relatives and friends. She leaves a husband and several children to mourn their loss. Mrs. Hughes was an aunt of Mrs. Wilson. Sympathy to the bereaved families.

Mrs. Walter Hughes is right feeble.

Mr. C. O. Leonard has moved to Thomasville. We regret so much to lose them, but Brother Leonard says he is coming back to help us out. He and children were back with us today. He remarked today, no place like his old home church.

I have been reading some good reports about the ones that I know that have changed their place of abode. I believe I will say that old "standby" friends are soon forgotten by some people; not even a Christmas card of remembrance.

Mrs. Arthur Dorsett has had pneumonia. Mrs. C. M. Craver is sick with muscular neuralgia. Mrs. Daisy Cody is right sick.

The cottage prayer meetings have been going on but the last two Saturday nights it was to have been at Albert Hunt's but was not held on account of rain and bad roads. It will be there next Saturday night. We have had good spiritual interest all the time.

Mrs. William Hughes is very low indeed, not expected to recover. She is in an unconscious condition.

The second quarterly meeting will be at Mt. Carmel on Saturday before the second Sunday in February at two P. M.

Mrs. Diana Harris, widow of the late Daniel Harris, was buried at Canaan last Thursday. She was up in the eighties. She leaves one son and several other relatives. Much sympathy.

Mr. Ed Tysinger preaches for us on the first Sunday in each month, Mr. Avery Wooddell on third Sundays.

A well wishes to the Herald and its many readers, Reporter.

January 24.

Mrs. John F. Baity.—On January 1, when the world was rejoicing because of the coming of the new year the home of Brother John F. Baity was a place of mourning. The good wife and mother, so pure and so lovable, who had made possible that home, so happy and so comfortable, was now silent in death. The husband, the children, the neighbors and the many friends who, because of her sterling qualities loved her so much, were all so sad and their hearts were bleeding. Instead of its being a day of rejoicing with us it was a day of deep sorrow.

Lillie Elizabeth Fulk Baity, the daughter of F. A. and Mary Livengood Fulk, was born in Forsyth county January 15, 1874, and died January 1, 1925. At an early age she became a Christian and joined Mt. Tabor Methodist Episcopal church, South. At a later date she joined Maple Springs Methodist Protestant church, in which church she remained a true and consistent member until she died. She was married to John F. Baity on February 12, 1893. The home of Brother and Sister Baity was blessed with seven children, six of whom are living, one dying in infancy. Sister Baity is survived by her husband and their six living children, Ira W., Roby A., John F., Jr., Ernest T., Miss Annie May, Mrs. Clyde C. Coble and one stepdaughter, Miss Elsie Baity, all of who live in Forsyth county except Mr. Roby A. Baity, who at present lives in Cuba. Mrs. C. F. Ashburn of Cara, N. C., an only sister, also survives. Besides these relatives there are a host of loving friends who are sad, because of the going of this good woman.

Sister Baity possessed great qualities as a home-maker. She was industrious and knew how to keep her home in order and cleanliness was ever a watchword. She was a devoted wife and a sweet loving mother. The good homes of the world could not be the places so dear and the places so much loved were it not for the good wives and mothers. This good woman succeeded in making her home a home indeed.

She was a neighbor that will ever be remembered for her many good deeds of kindness. While she had many cares of her own, yet she was never too busy to minister with strong yet tender hands to the needs of others. Where there was sorrow or distress of any kind she, like her Master, was ready to speak the word of love and sympathy. As a neighbor she will ever be remembered and will be geratly missed.

As a Christian she was true and consistent and most faithful to the church she loved so dearly. When Sister Baity was not at a church service of whatever nature, we knew she was providentally hindered. The people expected her presence and help and they were rarely ever disappointed. She attended services when her physical condition was such that her friends were surprised at her being able to be away from home. She was a good woman and she loved her church. She believed in promptness and punctuality. She had many cares of her own but with all these cares she would almost always manage that her household would be able to attend church services as well as any other engagement with punctuality. Seldom indeed was she ever late attending an engagement. This was one of her fine qualities.

At Maple Springs church on January 3 in the presence of a large attendance of sympathetic friends the funeral was conducted by the pastor being assisted by Rev. R. A. Hunter of the First Methodist Protestant Church of Winston-Salem, Rev. Mr. Bruner of the Moravian Church, and Rev. Mr. Cline of the Methodist Episcopal Church, South, were also present and conducted prayers. One of these visiting brethren said it was the saddest funeral he ever attended. After the funeral the body was laid to rest in the church cemetery under a bank of most beautiful flowers, which floral tribute was an expression of the esteem, love and sympathy of the many friends.

Geo. L. Curry, Pastor.

Haw Ricer Circuit, Notice.—We will hold our first quarterly conference at Fair Grove church on Saturday before the second Sunday in February, beginning at 1:30 P. M. Please let all indifferent officials forget this notice, that you may have an excuse for your absence.

W. D. Reed.

Shiloh, Connelly Springs Charge.—We are still living and carrying on the Master's work as best we can. The Sunday school for the past week read 1086 chapters. We were glad to have our secretary and treasurer with us after a serious spell of sickness. Our superintendent was absent owing to a case of blood poisoning. Our pastor, Rev. J. R. Gurtner, delivered a touching sermon on the "Ten Commandments." If every one would read, study and obey them there would be less murder and other crimes. I ask all the readers of the Herald to pray for the steady growth of this charge. Pauline Martin.

English Street Church.—We are wide awake and feel the Spirit of God leading in every service. We had a glorious day Sunday. Observed the Lord's Supper at the 11 o'clock service Sunday morning, and Rev. A. M. Hamilton baptized the little daughter of Mr. and Mrs. Hall at 7:30 service, and it was a good service.

On January 30 there was a good old-time singing at the parsonage, as it was Mrs. A. M. Hamilton's birthday, and she was given a few presents. All had a good time. They reported between 75 and 100 there.

We are glad that the weather is getting so we can get out. We are looking for great things this year. As we are talking Sunday school room and raising money for the upbuilding of God's kingdom, we need and ask the prayers of other good people that we may do God's bidding. Virgil Boswell,

Reporter.

Concord.—How quickly dreams can be shattered! I was sitting quietly in my study Monday night, planning and dreaming of the possibilities of the work here in Concord, when suddenly the back door flew open and fifty or more of our good folks came bursting in with their arms full of good things. A pound-ing is hardly the name for it. I should call it rather a ton-ning. And then someone was unkind (?) enough to suggest that the preacher looked rather long, and lean, and hungry in the pulpit last night and they were going to fill him up for once! Well, they surely brought enough provisions to fill him up for quite a number of times—meat, eggs, flour, breakfast foods, potatoes, beans, coffee, peaches, peas, pickles, cabbage, money—well, everything! I might have guessed, if I had had my wits about me, that something was up when the wagon of a grocery with which we had never traded drove up and the driver wanted to know "where to unload this feedstuff." I tried to convince him that he was trying to feed the wrong cow—that we had ordered no feedstuff. But he insisted that he had been ordered to unload it at the parsonage. He was bigger than I, so he unloaded it. In just a few minutes, the crowd came in with loads of "feedstuff" for the preacher and his family. Needless to say, that preacher is thankful for all the abundant store left him by so many kind friends, but he appreciates much more the kindly spirit that prompted such generosity. Lawrence Little, Pastor.

Matthews Chapel Greensville Circuit.—Brother Powell preached for us yesterday as usual. We always look forward to the days when we can expect him we are so proud to have him with us. We are not having as good attendance as usual at our preaching services and Sunday school as our roads are almost impassable. But we hope when the roads get better and the weather gets warmer that our church may take on new life again and we can have a good school, as we have had in the past. Hope our work may go forward so as to have more to report in the future.

Reporter.

Melton's Grove.—Our pastor filled his regular appointment last Sunday and preached a good sermon as usual.

Our Sunday school is not growing as we would like to see it. Bad weather and failure to get literature on time have kept us back some. Pray for us that we may have courage and faith to push on.

The church needs a new floor and other work inside very badly. Although we are few in number I believe if we try to do our part as well as Brother Ridge we will accomplish something. Glena M. Lane.

English Street Church, High Point.—Our Sunday school is growing better, much interest being shown recently. The Baraca class has elected Rev. W. C. Hall as teacher. It already being a large class, it will now take on more interest with such a worthy teacher. We have nine classes in our Sunday school and nine splendid teachers with the interest of their classes at heart, so they just have to grow—they can't help it.

We had two splendid services last Sunday, the church being filled at both morning and evening services, and every one there received a blessing. We have received fourteen new members since the last annual conference. We must soon have more room, our church is not large enough to take care of the congregation that attend.

We are all very glad to have our pastor and family living in the nice seven-room parsonage recently bought adjoining the church. The many friends of our pastor presented him a beautiful book-case as a token of love. which he appreciates very much.

G. L., Reporter.

Mt. Zion.—Sunday was the most beautiful day we have had in a long time. Our Sunday school was not what one might hope for, considering the pretty day, but we feel encouraged. We have enrolled several new scholars already this year and we are looking forward to a very good year in our Sunday school's work.

Sunday at seven P. M. Dr. Andrews was with us and read a beautiful lesson from the Holy Word and explained it in his own very interesting way. We all enjoyed it so much. After the lesson Dr. Andrews talked on the ways and means of starting an endowment fund for our College at High Point. Mt. Zion failed to take any immediate steps in this great work other than the appointment of a committee to work with our members. Brother R. S. Barber and our pastor are the committee. I feel sure that these two will get results.

Mt. Zion, suppose your boy or girl should have the will power and determination to go through college and go to High Point to work his or her way through, then the college have to say, "No work, no endowment fund. You'll have to go back home." Let us consider our own ignorance of education and do all we can to establish an endowment fund at our own College, thereby preparing for those of our children that are so determined that they may have a real religious education.

May God add His blesings to every honest effort put forth in behalf of the College.

C. W. Allen, Reporter.

Matthews Chapel.—The Woman's Home Missionary Society held its regular monthly meeting at the home of Mr. J. B. Edwards on Saturday evening at 7:30 o'clock, January 24, with nine members present, 11 visitors. The crowd was small on account of bad roads and mumps.

The president, Mrs. J. R. Shell, being sick with "flu," was unable to attend; meeting was called to order by the vice president, Miss Odell Bowen. Song, "Sweet Hour of Prayer," by society; Scripture reading by Miss Odell Bowen; prayer by J. B. Edwards. "The Gift of Gold" was read by Miss Grace Bowen. "New Year's Greeting" was read by Miss Dora Edwards. Solo, "Whispering Hope," was rendered on phonograph. "Farewell" was then read by Miss Gertrude Bowen. Song, "He Leadeth Me," by society. Benediction by J. B. Edwards. Time and place for our next meeting, Saturday evening, February 21, at 7:30 o'clock, at the home of Mr. A. W. Moore,

Best wishes to the Herald and its readers.

Dora Edwards,
Corresponding Secretary.

Brunswick, Va.

Friendship, Haw River Circuit.—It does seem, I suppose, that we are asleep or not very energetic people. Though we are not doing conspicuous work I feel that our simple everyday work is strengthening to those of the neighborhood. Our Sunday school and preaching services are being conducted at the usual hours. The first Sunday of the new year we had an unusually large crowd at Sunday school, which seemed a symbol of new strength for the beginning work of our Sunday school.

Our Sunday school has been re-organized, some retaining their old officers, while changes were made in others. New literature—the graded—has been secured recently, which is being put to use already. A division has been made in the young people's class; instead of the one we have the young men's class and the young ladies' class. Because of these last mentioned changes, we feel that better work can be accomplished.

The junior class, under the leadership of Miss Fannie Gordon, during Christmas raised something like $5 or more in that little class and sent it to the poor and needy of the community. Furthermore, on Christmas eve they visited a home with many gifts from old Santa.

Last Wednesday, January 21, the first group and mass meeting in the interest of Christian education was held here, as you perhaps know. This meeting was somewhat a disappointment, because the news of the occasion did not reach the neighboring churches of the circuit. But we who were there thoroughly enjoyed the interesting and beneficial talks by Dr. A. G. Dixon and our College president. We were much benefited, and I hope and believe that in the end this little meeting will prove more successful for our College than it seems. Reporter.

January 24.

Salem, Saxapahaw Circuit.—On last fourth Sunday afternoon Pastor Isley delivered us a Smyth.
fine sermon. There was a fairly good congregation present, although some were kept away on account of sickness in the community. Our Sunday school is holding up well during the winter months. Prof. J. A. W. Thompson seems to be improving at present. With best wishes to the Herald and its readers,

Carl Durham, Reporter.

Guilford Circuit—

This has been rather an unfavorable season for church work. The Sundays have been among the rainiest days. Sunday srhools have run down in attendance.

The fourth quarterly conference of last year appointed a committee to apportion the financial amounts. This they did, and also recommended the every-member canvass. The report was adopted.

Brother D. A. Braswell came during the holidays to be in a few days' meeting at Fairfield. But rain and sickness made it necessary to close after two and a half days. Those who heard him seemed greatly impressed.

Had a letter some days ago from Bro. W. F. Grabbs the apple man. He is very much interested in the radio. Told us about hearing from Cuba and France, and hearing the children in Canada sing "Little Jack Horner sat in a corner."

Thanks to Mrs. Pentecost for back-bone and spare ribs; W. A. Lamb, beans and chicken-feed; J. L. Cashatt, fresh meat, sausage and wood; Mrs. Lamb, butter; Mrs. W. P. Bowman, crackneis; J. A. Suits, wood.

C. H. Whitaker, Pastor.

Gale Street Church, Lexington—

The attendance at Sunday school last Sunday was the largest we have ever had. New members are being added every Sunday and visitors come frequently. The sacrament was administered last Sunday at the 11 o'clock hour. Almost the entire membership was present and every member present communed, also some from other denominations.

A Christian Endeavor Society will be organized soon. The young people of the Sunday school are so enthusiastic and so eager to help in any way that we feel sure the soriety will do much good.

All of us are very grateful to the Conference for giving us such a pastor as we have. One of his sermons is worth his salary for a year. It is not hard to follow a leader like him. The numbers ahe increasing and interest is growing all the time. Reporter.

Weaverville Church—

On the night following Christmas we had a very interesting Christmas program, considering the time given in practice. The tree was beautifully decorated. The Sunday school children rendered their part well in songs and recitations. A pageant was given by older ones. Thanks to Mrs. Guy Edwards, Mrs. Fred Edwards, and Miss Estie Swain, also Rev. C. W. Bates for the program rendered.

In conclusion: While we were waiting for Santa Claus to appear (as he was a little late) a splendid talk was given by Rev. C. W. Bates of Asheville.

Then Santa appeared with Christmas greetings and a treat for the Sunday school.

Our Sunday school is keeping up very well, considering the weather and some of our folks

not being able to attend makes fewer in number, but we "never give up."

Our Ladies' Aid gave their annual entertainment December 11, at the home of Mrs. Hamett and Miss Estie Swain. We had a delightful time; many thanks to them for the privilege of convening at their home. There were 26 in number. We were expecting about 50 as we ladies have the privilege of entertaining our husbands and friends at this time, but sorry several of our people were kept away on account of sickness. We have our regular monthly business meetings and social hour following.

We also have a Ladies' Home Missionary Society. We want to get into the real heart of this organization and do some mission work. Last year just before Conference we made and presented to Mr. Casto a quilt and also raised a fund of about $50 which went to the Bethel Home also. Mrs. B. M. Williams was our former president. She was a good one, and we miss her very much in the work.

We feel at a loss without a pastor, and we hope to have one soon. We sincerely ask the prayers of all Christian people. Reporter.

Pleasant Grove, Thomasville Circuit—

The Sunday school is getting along very well considering the weather.

We held first quarterly conference Jan. 20; had a good conference; pastor's salary paid up to date. Plan of appointments stands as last year.

The Christmas entertainment was splendid with a large crowd in attendance. All received presents and were well pleased with them. The superintendent, Mr. I. C. Teague, received a nice watch from the Sunday school.

Brother Reynolds preached a splendid sermon last Sunday night. We all love Brother Reynolds and his family. They give splendid service on the work. Walter Burton, Reporter.

Pine Hill, Davidson Ct.—

We have with us this year Bro. Ridge and are glad to have him. He preached an excellent sermon Sunday evening. We are having a good Sunday school considering the cold weather. We pray that every member may co-operate with our pastor this year and may great good be done. Mr. Ridge wil preach for us again the second Sunday. Reporter.

Fairfield, Guilford Ct.

This being the beginning of a new year, why shoud we not tune our wishes to work and make our Sunday school more successful? The average attendance for 1923 was 62. We can't say for 1924 that the average attendance was even 50. Who are the slackers? Last Sunday our attendance was 40. Why can't we make it 100? It would be just as easy. Collection last Sunday amounted to $1.18, good for the number present.

Next Sunday at 11 o'clock Rev. C. H. Whitaker will fill his regular appointment. Suppose we go over the top in attendance next Sunday. It will be a great help to Brother Whitaker in delivering his message to see that we are trying to work and do our part for the upbuilding of God's Kingdom and His Church.

We want every one present next Sunday morning and have in our minds the intention of making 1925 the best year in our record. Ethel Modlin, Reporter.

IN HONOR OF THE DEAD.

Lawrence.—Leaty Gray Lawrence, daughter of A. W. and Emma R. Gray, was born November 25, 1891, died January 9, 1925. In her earlier days she professed faith in Christ and joined the Methodist Protestant Church, the church of her choice, at Level Cross, and proved by her life her interest and devotion to both church and Sunday school. She was equally kind and faithful to the sick, as many will testify. In the last four years of her life she suffered much and many times would have welcomed death in order to be relieved of the same. Leaty will be much missed, as a kind neighbor, good friend, faithful church and Sunday school member, and last, but not least, in the home from which she has departed. May God greatly bless the bereaved mother, sister, brother and the many other relatives and friends.

Her funeral was conducted by the writer, assisted by Rev. W. H. Neese, her pastor, Sunday, January 11, at Level Cross at 2:30 P. M., and the body was quietly laid away in the cemetery of the above named church, the grave being beautifuly decorated by her friends and loved ones. In this grave she will lie until One who said, "I am the resurrection and the life," shall call for her.

E. G. Lowdermilk.

Coble.—For the second time death has invaded the ranks of the membership of the new Calvary Methodist Protestant Church, Greensboro. Lelah V. Coble was born May 19, 1875, and on January 15, 1925, she suddenly and quietly passed from her earthly to her eternal home. Since her return from the hospital where she had gone for an operation several weeks ago it was thought that her health was steadily improving until on the morning of January 15 she went away almost without warning to her loved ones.

In 1892, under the pastorate of Rev. J. R. Ball, she professed faith in Christ and united with the Tabernacle Methodist Protestant church. Some years later she trasferred her membership to Grace Methodist Protestant church, Greensboro. Just recently, when the Calvary Methodist Protestant church was organized in South Greensboro, she transferred her membership to that church.

I knew her not but those who knew her well tell me that she was a consistent Christian and member of the church, and that she was a devoted daughter and mother. She was widely known and loved and is mourned by her relatives and friends throughout the county and especially in the Tabernacle community where she was born and where she lived until she came to live in Greensboro in 1906. She is survived by a son by a former marriage, Gordon C. Hunter of Greensboro; by her mother, Mrs. J. H. Coble; two sisters, Mrs. W. G. Starr, and Mrs. J. H. Denny; three brothers, Grady W. Coble, H. Floyd Coble, and G. O. Coble; and two grandchildren, Rebecca and Rachel Hunter, all of Grerensboro.

The funeral service was conducted at the residence, 421 Arlington Street, at three o'clock on January 16 by the pastor and Dr. S. K. Spahr, her former pastor at Grace church. Interment was made in the family plot at Tabernacle church.

The pastor attempted to comfort the bereaved ones with the thought that they "sorrow not as others who have no hope." She is not dead but entered into life. At the funeral we quoted a poem, copies of which have been asked for. If the editor will kindly give the space we will give it here.

"Entered Into Life."

Not dead, but "entered into life," it ran,
The message that was sent to me;
And with these words my stricken heart began
To feel the solace they were meant to be.

No time allowed for heartbreak or for moan!
How could I grieve that she had gone away?
The life I loved more dearly than my own
Hath only journeyed to Eternal Day.

Could I be selfish if I truly loved?
"Love seeketh not its own," we feel and know
In that affliction was I tried and proved,
That I might find if I was worthy so.

I thought of all her struggles, all her gain,
The joy of victory; the conflict past;
No longer dying daily, racked with pain,
But sure and happy, free and strong at last.

The body sown in weakness, raised in power,
The mortal clothed with immortality.
Sure, if I loved her, this would be the hour
When I, forgetting self, would thankful be.

Oh, blessed words with hope and comfort rife,
If only we can feel the thing they mean,
Our loved ones have but "entered into life,"
And "more abundantly" than we can dream. —Dominion Presbyterian.

L. W. Gerringer, Pastor.

FOR TUBERCULOSIS OR LUNG TROUBLE

Boil wild cherry bark to make a strong tea. Take out the bark, and put in strained honey, and boil till the water has evaporated and the honey is thick like it was when put in. Take a tablespoonful three or four times each day. R. F.

(The lady who sends the above states that she was asked by a friend to send this recipe to every one she could reach through the press. She says she sent it to a lady in Kentucky whose husband was in the last stage of consumption and it cured him. Her son was in France and they sent him home to die. She cured him with it.—Editor.)

A FUTILE DREAM.

Self-sufficiency is the canker that gnaws at the root of all religion. It is the futile dream of a small, insignificant world, of which our little self is the great person, whose mind understands everything, whose will disposes of everything, whose money governs everything, and whose power carries everything before it.

Correction.—Bro. Dixon's report in Herald of last week gave Orange credit for $104 when it should have been $106.

S. W. Taylor, Treas.

Debt is a bottomless sea.—Carlyle.

BIOGRAPHY OF WILSON.

Ray Stannard Baker of Amherst, Mass., the noted American author, is to write the life story of President Woodrow Wilson. Mrs. Wilson has named him as the "authorized biographer" of the War President and has placed in his hands thousands of letters and documents relating to the two Wilson Administrations (1913-1921). Probably several years will be required to complete the biography. Mr. Baker's best-known books have been written under the name "David Grayson." Among them are "Adventures in Contentment," "Adventures in Friendship," "The Friendly Road" and "Hempfield."

HERALD SUBSCRIPTION RECEIPTS.

Rev. R. S. Troxler, $9. Rev. G. R. Brown, $6. Rev. H. F. Surratt, $9. Rev. T. E. Pierce, $22.50. Rev. A. Ridge, $3. Rev. H. L. Powell, $3. Rev. R. C. Stubbins, $6. Rev. B. M. Williams, $13.50. Rev. W. H. Neese, $1.50. Rev. G. F. Millaway, $1.50. Rev. C. E. Ridge, $1.50. Rev. J. A. Burgess, $3. Rev. G. L. Curry, $4.50. Rev. W. D. Reed, $1.50. Rev. H. L. Isley, 75c. Rev. J. R. Hutton, $1.50. Rev. J. W. Hulin, $1.50. Rev. W. F. Kennett, $3. Rev. H. F. Fogleman, $3. Rev. A. D. Shelton, $1.50. Rev. J. D. Morris, $3. Rev. L. Little, $7.50. Rev. H. S. B. Thompson, $1.50. Rev. A. L. Hunter, $1.50. Rev. E. L. Ballard, $3. Rev. A. M. Hamilton, $3.

Gibsonville-Fountain Place, Burlington.—The reporters of the two churches have been fairly faithful, but as we have just closed our first quarter's records I will make a sort of summary report.

We came immediately from conference to enter upon the work, but there being no parsonage were not permitted to do so fully, until the last days of November. A house had to be rented, and not only so, had to be renovated before we could move in, but the Gibsonville people immediately set about to effect an arrangement of this kind, so as stated we have been home since about the 25th of November. We are now located in a home "with room and to spare," and it is well furnished.

Soon after we moved they that "turn the world upside down" in order to feed well, came thither also, and after a parking of cars the last of which was but a trifle closer than some of their homes, began to descend and thence to ascend up to and into the house to the number of a hundred strong (representing the two churches) and what else? Pork, sausage, bacon, ham, coffee, tea, potatoes, sweet and Irish, rice, sugar, meal, flour, preserves, figs, peaches, pears, corn, peas, beans, syrup, salt, macaroni, corn flakes, jellies, jams,

Apples green, apples dried,
Apples dark, apples bright,
Apples good, apples best,
Think long, guess the rest.

Such a lot could not be bought for less than $50. No one will therefore be surprised to know that I have gained one pound per week since coming into the tarheel region. The fact is, I feel as though I am a confirmed tarheel, even now, notwithstanding I have not felt the necessity of the tar (hot tar) until the snow began melting just recently.

Churches.

Gibsonville: During the quarter a Woman's Home Missionary Society has been organized and is starting well, with Mrs. W. J. Jennings as president. The Ladies' Aid society under the presidency of Mrs. D. M. Davidson continues to do well, having made some $75 during the quarter. The Sunday school, under the superintendency of D. M. Davidson is growing and doing well; just recently an inter-class movement was started that pledges the school to a ten per cent monthly increase in enrollment and attendance. Christian Endeavor societies, of which there are three, are all in a thriving condition. A school of methods to be held during March, nightly for a week, is being planned. The young ladies' class of the Sunday school is especially active under the leadership of their teacher, Miss Georgia Clapp; during the quarter they bought a splendid heater and presented it to the church for use in the hut. When the parsonage was being furnished they bought a handsome mahogany bedroom suit and presented it, together with draperies for the com, to the committee furnishing the house. Other classes in the school have each made a month's payment or more on the new piano.

The work at this point has been carried on at a gerat disadvantage for some time; the mill people have had only part-time work. We are looking, however, for better times financially, the mill now having begun to operate on full time again. Thus far but $10 has been paid on our A. C. B. and nothing on our G. C. B., but we are organizing for our Easter season and expect to make a life on the G. C. B. at that time. Current expenses are, for the most part, being met promptly. Despite the financial depression the apparent need of a parsonage at this point led our people to contribute $200 in cash and pledges, as well as to have a lot contributed by one of our men. The parsonage is in sight.

We expect to hold a few days' evangelistic meeting as soon as spring opens up a bit. Our church and Sunday school attendance is growing and with the coming of spring we have no doubt but we will need more room to take care of us. We have the largest Sunday school in the town and there is no good reason why, proper care and program, we should not have by far the best all-around church of the town. In fact we confidently look for this very thing. Look for a report later.

Fountain Place, Burlington.

This is one of the babies of the conference according to birth. But notwithstanding it is only about six months old it is crawling, pulling, climbing and its voice is heard all over town as the voice of a robust child.

This church faced the new year with a deficit of about $1200 in the form of debt for improvements incurred last year. This, together with this year's claims and expenses was lumped into the budget for this year, making a total budget of about $2,500; and while that amount is large for so small a membership they are doing fine, being able to close the first quarter with all claims paid in full to date and with $250 pledged toward the plant fund, some of which is paid in cash.

Sunday school is growing, church is thriving, and all is going well. More room must be had, however, a Sunday school of around a hundred in attendance with an enrollment well over a hundred, all in one one-room basement, does not offer further Sunday school opportunity; besides this, this basement is cold and not infrequently damp and sometimes even wet. Three Sundays we have been badly interrupted by these conditions, conditions that ought not to be and conditions that must not be, and that by God's help the church has already said will not very long be. This they said just one week ago in an enthusiastic meeting held for the purpose of trying to devise ways and means for the completion of the Sunday school department. This will mean the putting on of the two stories over the basement we now have.

It has been decided also to have an evangelistic meeting as early in the spring as it can be arranged for. Adieu—"the swimming is fine." G. H. Hendry, Pastor.

(Continued from page 9.)

points. Forsyth and Charlotte each gained five points and Asheville made a gain of three. This week we have fifty charges heard from so far on one or the other of the budgets. That is fine. Come on, you other 32, let us have a full front and a completed army. Everybody help on that appeal from Dr. Klein and see the G. C. B. run up this week. This is our task. Our joy will be in a completed task.

Yours in His service, A. G. Dixon.

FAITH.

Lord, give me faith!—to live from day to day,
With tranquil heart to do my simple part,
And, with my hand in Thine, just go Thy way.

Lord, give me faith!—to trust, if not to know;
With quiet mind in all things Thee to find,
And, child-like, go where Thou wouldst have me go.

Lord, give me faith!—to leave it all to Thee,
The future is Thy gift, I would not lift
The vail Thy love has hung 'twixt it and me.

—John Oxenham.

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"Kind words are the gardens,
Kind thoughts are the roots.
Kind deeds are the blossoms,
Kind words are the fruits."

—Rev. D. A. Braswell had a good day last Sunday: he received five members into the church and raised $25 on a church debt.

—Rev. J. L. Trollinger, pastor of our church in Albemarle, was recently called on to deliver the principal address at a meeting of the Men's Club of the Presbyterian church. He made a good impression and his address was highly spoken of.

—Rev. L. W. Gerringer recently delivered a very impressive sermon on giving God, not our bit, but our best.

—Associate Justice Holmes of the U. S. Supreme Sourt, is the son of Dr. Oliver Wendell Holmes, the famous poet and essayist, who died in 1894.

—Elihu Root, America's most famous living statesman, will be eighty years old February 15.

—Mr. Root has written a number of books on government and citizenship. Among these are: "The Citizen's Part in Government," "Experiment in Government and the Essentials of the Constitution," "Military and Colonial Policy of the United States," "Latin America and the United States," "Addresses on Government and Citizenship."

—Emile Daeschner is now French Ambassador to the United States. He was formally received at the White House recently and his credentials as Ambassador accepted by President Coolidge.

—Philadelphia is to have the largest stadium in the world. The plans call for a seating capacity of 100,000 and standing room for 150,000 more. Work will start at once and it is hoped that the stadium can be completed some time next year. It is being built by the city.

—George W. Cable, the famous American novelist and essayist, is dead at the age of eighty. He was born in New Orleans and most of his stories are about the South. Some of his best known books are: "Old Creole Days" "The Cavalier," "The Silent South," "Madame Delphine."

—Brother Herbert W. Wade writes that a report published recently fails to do justice to Fountain Place. We refer the matter to President Dixon and Treasurer Taylor for correction.

—Rev. J. T. Sisk asks prayer for his son Hughie who has been operated on for appendicitis in a Statesville hospital.

AFTER THE SERMON.

"A candle is my God to me,
A little candle in my hand,
A little light by which I see
Which way to step and where to stand."

These words I heard the other day,
They pierced my heart and entered there;
Whatever else he had to say,
I did not hear; I did not care.

I carried home that lovely thought,
I made it mine, for mine own need,
And out of it I quickly wrought
A living truth for me to heed.

I am not strong, I am not wise,
The road is difficult and dark;
A little candle for dim eyes,
And for my feet a God-lit spark!

"A candle is my God to me."
I thank the preacher for this phrase.
A Candle, too, my God shall be—
Sufficient Light for darksome ways!
—Sheila Rand, in British Weekly.

THE DEVELOPMENT YOU NEED.

When you first visited a gymnasium and looked about you, you perhaps found it hard to understand some the the things you saw. They seemed to you to be without any useful purpose. And if you saw a class going through a drill, you may have had the same feeling of bewilderment. What was the use of that queer device over in the corner? What were the uses of all those exercises those young folks were undergoing? It was hard work, you could see by their flushed faces, and the perspiration on their foreheads, and yet it accomplished nothing. It seemed to you a pity.

But it did not take you very long to realize that this hasty judgment of yours was mistaken. You found out after a time, that every piece of apparatus in the gymnasium had its use, that every exercise strengthened some group of muscles. And you saw, too, how the young folks who regularly practiced these exercises developed more symmetrically than they could have done without them.

The very same thing is true of your difficulties and disappointments. You do not understand them any more than you understood the gymnasium apparatus when you first saw it, but they, too, have a use. In overcoming them, you gain the development you need. Without them you could not possess the symmetry which consciously or unconsciously, is your aim. Though many things come to us in this life which we cannot understand, there is not one which may not be made to help and serve us. No one ever reached greatness without overcoming difficulties, and often these difficulties and their conquest help to explain the greatness.—Selected.

A PRAYER 103 YEARS OLD.

Agnes Scott College has recently come into possession of a prayer which was written in 1821 by Mrs. Agnes Scott. It illustrates the spiritual atmosphere which the founders of the college had for their ideal and which is still the chief purpose of the institution.

Mrs. Scott was the mother of Col. George W. Scott, who gave the original sum of $112,500 to start the school. She came to America from Ireland when a young girl, and through a long life she set an example of faith, love and service which any girl today may well imitate.

"Oh, Almighty and most merciful God, I desire to draw near to Thee. I confess and lament before Thee the many transgressions of my life; I have indeed left undone the things I ought to have done. Oh, give me true and deep repentance; oh give me faith to believe Thy Holy Word and to accept Thy gracious invitations and to rely upon Thy precious promises. For the sake of Thy dear Son, pardon all my sins and receive me graciously as Thy child, and may Thy Holy Spirit renew and sanctify my heart.

"Oh Lord be with me, and guide me and help and strengthen me now and always. Though I am sinful and unworthy, yet let me hope in the Lord with whom there is mercy. May I be enabled prudently to steer my course through all difficulties in my way; give me patience and courage to withstand all assaults and opposition which I have to encounter. And the children, oh my God, which Thou hast given me and those that ought to be under my direction, I return unto Thee. May they know Thee and be known by Thee; and I pray Thee, oh Lord, to grant unto them the continued help of Thy Holy Spirit, that they may be preserved from sin and may become faithful in any good work. May they be temperate, sober, and diligent; may they learn to command their tempers and restrain their tongues; may they be kind and merciful to each other even as they hope that God for Christ's sake will forgive them. Let my imperfect prayer be answered. Hear these my petitions, or grant, Father, for Thy mercy's sake in Christ Jesus our Savior, to whom with the Holy Spirit I ascribe all praise forever. Amen."—Selected.

THE BEAUTIFUL SNOW.

This morning when I rose from a peaceful night's rest, I looked out of my window on a new world. Yes, a new world, for all the mud, tin cans, waste paper and numerous other trash was all covered up with a beautiful white carpet, for God during the night sent the beautiful snow and laid a covering of whiteness over all that was ugly. And what a wonderful truth this will teach us if we will consider how pure everything looks under the snow, but the snow only covered up the trash.

This is what I am trying to tell in my own words. There are people, yes, thousands of them, that have a life covered up with beautiful clothes and furs, that if we could see into the heart and soul we would see nothing but a heap of rubbish. They act like children of God. But they do things and they keep them covered up by their pleasant face, sweet, inviting conversation and beautiful, stylish clothes and to the world they are perfect, but beneath that cover is rubbish. If we, the best of us, could have our lives uncovered to the world, oh, the rubbish we would see! We would be shocked at the amount of unkind things said and unkind things done. There are numbers of churches that are in our land standing out as a fort for God. They are called the house of God. But they have been made in many instances amusement halls. Moving pictures and many other things come in at the front door with the pastor and members of the church and crowd God out the back way. But that church has a beautiful cover over it. Oh! how fine the architecture. All is beautiful to the world, and many of our ministers are hid behind a beautiful covering of style. What wonderful sermons they preach about about the modern improvements and art—so beautiful to a sinful world.

The awfulness of hell must not be told for fear of hurting the feelings of some one with a fat pocket-book. All must be covered with beauty. But listen! all too soon the clouds pass from the sky and the beautiful sun comes out and melts the clean white carpet and our eyes fall on scenes of ugliness. All the trash is there, all that was beautiful is gone. And listen; all too soon, when we are not thinking, Jesus will burst through the clouds with his angels and the covering of the beautiful will be torn from our bodies and the ugliness of our misspent lives will be seen: all things will be seen and judged at their worth, there will be no covering in that wonderful day—all that we have covered up will be revealed—our covering will all melt away as a beautiful snow.

Mrs. W. L. Carson.

THE GREATEST THING IN THE WORLD.

1 Cor. 13: 1.

To prove the mighty transforming and building power of religion, or Christian influences in the school room, as well as in other organizations and phases of life, let me relate to you a true story of how a child's heart responded to the nobility of a Christian teacher's love and influence.

Some years ago in the Piedmont section of our State, there was a little country schoolhouse which a crippled child attended very irregularly. During rainy seasons or when the cold was severe she was kept from school because of physical inability and long distance to walk. By and by, however, as the days came and went, the nobility of that teacher's soul struck a chord in the heart of the child which tuned in with her gentle and kindly spirit. The teacher happened to be a real teacher whose soul was charged and surcharged with a great love for nobility, truth, justice and righteousness; a teacher who could see in the heart of every child something of God's own image; with possibilities of being led out into channels of usefulness. She loved her pupils with a love akin to God's love, and worked for them with an untiring and unselfish spirit, ever ready and willing to show the meaning and value of efforts well spent. Words of praise were always given for tasks well done, sympathy and regret akin to pain for failures made; chastisements seldom came, but when such was necessary it was always given in a firm, even, positive tone, never harsh or commanding. Needless for me to say, her pupils loved her; needless for me to say they obeyed; needless for me to say, she gave them ideals high and holy.

Now in the heart of this crippled child the teacher's image was engraved, burned there by a pure love never to be effaced. Time passed away, the teacher was gone, but her inspiration stayed. Her ideals had become the child's ideals, and oh! how she longed to be like her great teacher, to look like her; to speak and live like her. Sometimes the hot tears coursed down her cheeks and her heart throbbed with a mighty longing to be a teacher like her. But this seemed to her child mind now impossible. One must know so much, as she thought, to become a teacher, and would she ever know so much? Once the teacher had told her that she thought she could get her a scholarship to one of the big schools of the State, but since she was not strong no one encouraged her to accept the offer.

As the years came and went a terrible longing filled the heart of the woman, now grown, to do something in the world worth while. She must do something—a restless, dissatisfied desire for self-expression and service urged her on. But what must she try to do? was the question. Teach? No, she was not prepared. Then the question, Why not prepare to teach? To work she went with courage undaunted and in a short time, still feeling very much unprepared, she took up the work of teaching, following as nearly as possible the steps of her ideal teacher, trusting God to lead and guide. Day by day, in the school-room, she too has seen the image of God in the lives of her pupils; day by day she has tried to show them the most beautiful way to live, ever striving to uphold the principles of God's teaching, ever striving to be true to the highest and best visions life had unfolded before her. And let me say to you, success will surely follow such efforts. Trials may come, as they always will; people may not understand, as they all cannot always do. Shadows may come and the heart may grow faint and weary of it all, and one may often think, it is not worth while. But the message, "Be not weary in well doing, for in due season you shall reap if you faint not" cheers one on to renewed effort. Then the great words—"Lo, I am with you always," and "If God be for us who can be against us." All these great thoughts give strength and help us to win.

Today, in one of the new and beautiful schools of our state this teacher of whom I write is now teaching, hoping, trusting, praying that great ideals may be burned upon the souls of her pupils, planted there with such force of love and power that time with all its destructive forces may not efface, that temptations, however great, may be overcome by a well-instilled knowledge of the tremendous cost of yielding; that the visions of the heights may be so alluring as to lead them on to complete victory o'er self and o'er sin. To be truly great, one must catch visions of greatness; one must learn to love the highest and best, and there is no better place to sow such seed or to paint such pictures than in the school-room.

The world offers no greater place of real service than is offered to the teachers of the land in the school room. Theirs is the big job of character-building. And if they fail to build character, let them be ever so well versed in the higher sciences as subjects of today, let them be ever so able to impart such knowledge, I say to you, they have failed, and the failure is a deplorable one.

The teacher referred to who began teaching with no preparation as the world would term it, has succeeded in her efforts for advancement until she now has met the state's requirements for graduation from a Standard A college. This has been accomplished as a result no doubt of the inspiration planted in her soul through the love and ideals of her childhood teacher, wrought out by an unseen force we call God.

The greatest thing, I say with Paul, is love, and nowhere do we find the result of it more inspiring and building than in the school-room—"God is love."

Planted in the souls of men there is a spark of divinity, calling us through aspirations and desires to the heights, and such beautiful calls, however faint, may be fanned into flame by right influences to light the way for man's ascendency over temptations and blinding powers. Heights all glorious and full of beauty are his. Then why not look up to the heights from whence cometh our help?

The Heights.

There is surely a place somewhere on the heights
For the children of men today,
The place of beauty is yours to claim,
If you are willing the price to pay.

In caskets you may not see,
The gifts, though locked, are yours, I say,
For you in truth hold the key.

The keys which unlock the vaults of fame
Or the doors where the great have trod,
Are the keys of knowledge, truth and love,
And they are yours from the hand of God.

Each boy or girl, whether small or great,
Can these beautiful gifts possess,
The price you must pay as all have paid
Before Christ will own and bless.

Be true to the highest and best that you know,
Be faithful, be honest, and kind,
Be eager to serve in the greatest way,
And the way to the heights you will find.

Rebecca B. Liner.

Hillsboro, N. C.

"SWEET WILL OF GOD."

I worship thee, sweet Will of God!
And all thy ways adore,
And every day I live I seem
To love thee more and more.

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to thee.

I know not what it is to doubt;
My heart is ever gay,
I run no risk, for, come what will,
Thou always hast thy way!

I have no cares, O blessed Will,
For all my cares are thine;
I live in triumph, Lord, for thou
Hast made thy triumphs mine.

—F. W. Faber.

AFTER I SURRENDERED.

What Hapened When a Man Stopped Robbing God, and Dared to Trust Him.

By a Layman.

One night in September of 1915 I was very suddenly awakened from my slumbers by a dream. It was so vivid before me that I could not sleep, and for several days afterward it was uppermost in my mind constantly. I dreamed that God spoke to me and said, "Take up thy cross and follow me and I will greatly bless thee" (Job 33:14-17). I could not get that thought off my mind until one night, when I was alone with God, I got on my knees and told him that with his help I would do it if he would just forgive me my many sins, and I would do my best the rest of my life to do his will. I felt a sweet peace from that time on, and God began then to bless me in many and new ways.

About this time my wife suggested that we tithe (Mal. 3:8-12) and so we stopped robbing God of the money we owed him, and at the same time we began to prosper. Our income may have been greater at times, but it never seemed to go as far.

When we began to prosper I saw how plainly God was blessing us, in both spiritual and temporal things, as he has said he would, and my faith began to increase, and I began to pray as I had never prayed before. I was most positive that God would do just what he promises to do. Among his many promises is one that seems most dear to me. It is found in Psalm 55:22, "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." Then again in Proverbs 3:6, God says that if we acknowledge him in all our ways he will direct our paths. I cast my burdens on him and ceased to worry over our affairs, and I began to ackuowledge him as the giver of every good and perfect gift (Jos. 1:17), and oh, his blessings have been most wonderful to me!

I recall the first financial cramp (which had been a chronic affair with me) that occurred after my complete surrender. I had promised a creditor that on the first day of December I would pay him $84.50. On the last day of November I found that I had only half that amount of cash on hand. The visible prospect I had of collecting the amount that day was very slim. I was "up against it." Then I thought of Psalm 55: 22, and I put it up to the Lord to help me out. I told him of one fellow who had been owing me forty dollars for a couple of months, and asked him to get this man in my office with a check that day for the full amount; and I told the Lord that there were several others who ought to "pay up," and asked the Lord to prod them a little and get them to cash in. Well, the first thing after luncheon that day the fellow who owed me the forty dollars came in and gave me a check in full, and several others came in, and before I left my place of business I had collected over seventy dollars! I did not ask any debtor for the money, either. I asked God. He heard me and sustained me.

On the twentieth of this same month my taxes came due, and I was about thirty dollars short of the amount of cash I needed, and again I called upon the Lord and told him of a certain man who had owed me thirty-six dollars for some little time and who had made several promises to pay and had broken all of them, and that I would be thankful to Him if He, the Lord, would get this fellow to bring to me a check in full as soon as possible. After that I gave the matter no more worry. About nine or ten o'clock the next morning who should walk into my office but this same man with a check in full for the thirty-six dollars!

On another occasion I had a financial obligation to meet, and needed about twenty-five dollars more than I had. I had no visible prospect of procuring the needed money, so that night I asked God to send it to me the next day from some source. I told him that I had lots of outstanding accounts that were long past due, and that while I was unable to make them pay up, I knew he could if he would. I just felt that the Lord would do it, and he did (Matt. 21:22). The next day collections came into my office until they amounted to twenty-six dollars and fifty cents.

One time I had been sick for about three weeks and out of the office most of the time; the first of the month was at hand; there were monthly bills to pay and only a small bank account to meet them. I had a good many outstanding accounts owing me, but they were slow in coming in, so I again called upon the Lord to help me out. I asked him to send collections in as fast as bills came in, so that I could meet them. Every day I collected a few dollars more than I had to pay out. This continued for three days; but on the third day I had not collected any cash. I could not understand it, because I knew my faith had not been lacking that day. I was somewhat disappointed, but I did not lose faith,—I thought God saw some other way out. Closing my office I started home, having an errand in a grocery store on the way. I had my hand on the door of this store, but as I started to open it a still voice seemed to tell me to go across the street and enter another grocery. This I did. While I was making my purchase a man came up to me and said: "I have been trying all day to get up and see you and settle up my account with you, but I have not had the time." Then he handed me a check that more than amounted to all that I needed. I believe that God was trying my faith that day.

A few months later I had been invited to occupy a pulpit for a certain Sabbath evening. The Friday morning previous I awoke with a severe headache and sore throat. The other members of my family had all been having severe colds, and it seemed that my turn had come. My first thought was this: "How can I do my best for the Master, while I am afflicted with a cold? Perhaps he does not want me to go and is taking this way to prevent it." Then I thought that if he wanted me to go and do my best for him he would cure the cold. This I asked him to do. About an hour afterward my headache had all vanished and my throat was not in the least sore. I did not have any further symptoms of a cold, and I went and talked to this congregation, never feeling better in my life. One young man was led to Christ, I was afterword told, as a result of the message I bore of the Master.

Another instance of how God keeps his promise that "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven" (Matt 18:19) was one morning when my wife suggested that I ask the Lord to give me more business, as it had been quite dull for some little time. At our family altar that morning I did so. That was about six weeks ago, and from that time on I have had, most of the time, all the business I could handle, and part of the time more.

I could mention many other instances showing how God answers prayers directly, just as he says he will do if we comply with his requests and commands. Study his promises, obey his commands, and take him at his word; and he will do for you exactly as he promises to do. He will give you greater joy and sweeter peace than you have ever realized it is possible for mortal man to know. There is no sacrifice that you may make for Jesus' sake but that God will give you a greater joy than was all that you sacrificed.—Sunday School Times.

THE JOY OF CHRIST.

The Savior was "a man of sorrows," but every thoughtful mind has discovered the fact that down deep in his innermost soul he carried an inexhaustible treasury of refined and heavenly joy. Of all the human race, there was never a man who had a deeper, purer or more abiding peace than our Lord Jesus Christ. "He was anointed with the oil of gladness above his fellows." His vast benevolence must have afforded him the deepest possible delight, for benevolence is joy. There were a few remarkable seasons when this joy manifested itself. "At that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth."—C. H. Spurgeon.

The Son of God was terrible that day when He came into His Father's house and foudn the money changers there defiling the place. The light of His eyes was as the keen edge of a Damascus blade, and His voice sounded as the crack of doom. All the majesty of a divine manhood, all the strength of a perfect holiness drove Him on to smite with withering scorn and resounding blows, those who had turned His Father's house into a den of thieves. There were times in the life of Jesus when He was as terrible as a tempest, and men fell before Him as smitten with a blow.—The Methodist Protestant.

THE WORK AND THE WORKERS.

Sunday, February 8, I had the pleasure of presenting the High Point College to congregations at Chestnut Ridge and Hebron churches on Orange, and at Mebane. Rev. B. M. Williams, pastor of Orange, was with me at his churches and he is confident now that he can soon secure the quota allotted to Orange. He proposes going from house to house until the quota is fully subscribed. Union Grove accepted its quota when it was first presented to them, Efland is well on the way, Chestnut Ridge will go out in a few days, and we expect Hebron to do likewise.

At Mebane the pastor was sick in bed with his second case of influenza, and a number of his members were also sick. However, we had a fair audience of earnest listeners and they made a good start toward subscribing their quota. We feel confident that Mebane will raise her quota.

Co-operation.

Co-operation is the word for us as Methodist Protestants when we think of the High Point College. We have a splendid plant there, a good faculty, a fine student enrollment for our first year, and an excellent piece of work is being done. It is ours. We created it, by the help of the Lord, and now we must co-operate to make it just what it ought to be. Think of it, more than ten thousand of our people in he North Carolina Conference have actually contributed of their money to make our present High Point College a possibility. Now all of that ten thousand and more, must **co-operate**, and keep paying out of their tithe, to make our High Point College **a bigger and a better college. Loyalty** to our own with a spirit of **co-operation** in the paying of a portion of our tithe to the College each year will work wonders there in helping to finish the plant and in helping to raise the endowment.

This thing must be done, and we Methodist Protestants are the folks to do it. Our friends may help us, and will help us; but we must lead on.

Those Quotas.

Look up the quota for your charge in either one of the last two copies of the Herald, and you and your pastor plan to raise it at an early date. The quotas are so reasonably small that it ought to be easy for every churge to raise theirs in a short time. This is the easiest way and the most common-sense way for us to raise our endowment. This College is ours and we must nurture and care for our own.

That S. O. S. Call.

Each pastor received a letter last week calling his attention to the pressing need of our Foreign Mission Board. Salaries are due, and there is no money in hand with which to pay them.

One-fourth of our General Conference Budget is now past due, so this appeal is not for something extra. It is a call for you to pay at this time a part of your G. C. B. and send it in to Brother Taylor as a special on foreign missons so it will give immediate relief.

Fifth Sunday in March.

Don't forget that we are planning for the District Rallies for March 28 and 29. Let all pastors plan accordingly and not make other plans that will conflict with these.

Easter Sunday April 15.

Begin in good time to lay your plans for the Easter services. 1. A Decision Day should be held in behalf of each Sunday school in the conference. This should be planned well and worked wisely.

2. Certainly each church and Sunday school should plan together to hold the Easter Day services, using the program prepared by our Board of Home Missions. Dr. C. H. Beck will be glad to send samples. His address is 613 West Diamond Street, N. S., Pittsburgh, Pa. This will help you to raise your budget, and you will be directly helping with our Home Missionary work. Be sure to plan it.

An Increase in Membership.

Brethren, we are in the work to help win the world for Christ. To do this we must add to our number day by day such as are being saved. We have before us a strange situation from the last annual conference. It is said that figures will not lie, but something happened to figures that I cannot understand.

Pastors' fourth quarterly reports to the president of the conference showed that there was a net gain in members of 1,166. That would give us at present a total enrollment of 27,615. But the figures in pastors' reports to conference, which were placed in the hands of our conference statistician, showed a loss of 356 members, giving us a present total membership of 26,083.

No one can explain this, but we have to accept the figures of our statistician because they are the figures reported at conference.

We had splendid meetings last year, and it seemed that a goodly number were being added to our ranks. Let us work with a will, and look to God in faith, believing that each church in the conference will be strengthened and quickened this year by the addition of new members, and by the increased diligence and the loyal co-operation of those who are already in the church.

Let Us Pray.

Please let every earnest Christian in the conference pray most earnestly for all the enterprises of our conference, especially the Children's Home, and the High Point College. And also pray especially for a great spiritual revival among us.

Yours in the Master's service,

A. G. Dixon.

Community Church, Thomasville.—A joint meeting of our Ladies' Aid and Esther Foreign Missionary Society was held last Monday at the home of Mr. C. F. Finch. Mrs. Williams was hostess, as she and Brother Williams are making their home there for the present.

The ladies decided to have a measuring social at the church on next Friday evening. We are to measure waists at a penny an inch. We hope all the large folks will come and be measured, but all will be heartily welcomed.

On last Monday evening our third quarterly conference was held and the business was transacted in a most agreeable manner. Also the Sunday school teachers were asked to be present for a business meeting with Superintendent Finch. Several teachers were present, much interested in the growth and work of the Sunday school and church. Hot chocolate and wafers were served. We are making use of the nice kitchen and electric range and its equipment at every opportunity.

Last Sunday Brother Williams was no feeling so well, but gave us a splendid me sage; in the evening he preached on God Revelation to Man," and was surely at hi best. Many expressions concerning the sple did sermon were heard, and it was apprecia ed by a full house. The Bible picture did no come, so, that the people might not be disap pointed he surely gave them a worth-whil message to make up for it.

Two new cradle roll members, Nina Jan dear little daughter of Mr. and Mrs. Ralp Clodfelter, born in January; also a fine son o Mr. and Mrs. Frank Gardner, Arthur Frank

Miss Ruby Welborn, one of our most faith ful and active church workers, was happil married at the home of her sister, Mrs. Bos to Mr. Suits of Releigh, and will make he home there. Rev. Mr. Williams officiated. W will miss her here but wish for her every hap piness in her new home. Reporter.

February 9.

Mt. Pleasant, West Thomasville Circuit.—Brother Loy preached the fourth Sunday a interesting sermon. Our Sunday school is get ting along nicely. Mr. Ernest Briles is super intendent. The juniors and primary classe received pins for regular attendance. The fol lowing officers were elected for the year: fo stewards: Mr. G. F. Cashatt, Mrs. S. W Hughes and Mr. E. M. Briles; for trustees Mr. G. F. Cashatt, Mr. John Harrelson an Mr. Harrison Cratts; class leader, Mr. Joh Harrelson. Ressie Kindly, Reporter.

Stallings, Mecklenburg Charge.—Last Sunday (February 1) we considered ourselve honored with three sermons at approximately 10:30, 11 and 7:30. This may seem a littl out of the ordinary, but our pastor was called upon to make a talk on the Sunday school lesson and he did no less than deliver a splendid little sermon on "The Vine and the Branches." At the 11 o'clock service Brother Short took for his text: "Ye are the light of the world" (Matt. 5:14). He brought out many good points in comparing the Christian life to light, and showed very clearly that it is necessary for each Christian to let his light shine. He also pointed out the indispensability of clean reflectors. The text for the evening service was the parable of the ten virgins (Matt. 25:1-12). Following are a few of the many interesting points brought out with Biblical references and good illustrations. Christ is coming again. The wise will be prepared to meet him with joy. The foolish will find to their regret, bitterness and remorse, that they have neglected too long. The discourse was simple, yet it was a beautiful and pathetic description of that "great and notable day" when the wise shall enter into the joys of their Lord, while the door of doom is to close on those who have been so foolish as to neglect so great a salvation.

Mrs. P. L. Garmon.

GOOD ADVICE.

On every occasion of uneasiness, we should retire in prayer, that we may give place to the light and grace of God, and then form our resolutions, without being in any pain about what success we may have.—John Wesley.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.

RECEIPTS FOR COLLEGE.

Amount previously reported, $127,859.52.
$100, Miss Ezda Devinney.
$25 each: J. Floyd Deaton, W. M. Hanner.
$40, John W. Curtis.
$30, Mrs. John W. Curtis.
$15, Two Friends.
$12.50, S. M. Smith.
$10 each: Glenn F. Isley, P. A. Burns, Roy C. Reitzel, C. E. Brady, Mr. and Mrs. H. B. Reitzel, Miss Flossie Siler, Mrs. Donnie Greeson.
$7, Miss Callie Wilson.
$5 each: L. A. Braxton, Miss Ida M. Long, Mrs. Dicie E. Shamel, Mrs. Myrtle Fox Brady, Marion Cooper, Mrs. J. E. Fox, Miss Pearl Crogdon.
$4, S. V. Floyd, for Union Chapel Sr. Bible Class.
$2, Miss Maude Williams.
$1 each: Cash, Mr. and Mrs. O. H. Pickett (together).
Total, $128, 227.02.

Endowment Insurance Fund.

$50 each: Dr. S. S. Coe, H. A. Garrett.
Total, $100.

J. Norman Wills, Treasurer.

LECTURES AT HIGH POINT COLLEGE.

The students of High Point College truly have had the privilege of hearing three very inspiring lectures since Sunday. Professor P. E. Lindley, a member of the faculty, gave an interesting lecture Sunday night at chapel time. The main thought was "Others" and he very clearly and forcibly showed how much more a life means that considers others than one that does not. His entire message was given by illustrations which made it intensely interesting and helpful.

This lecture of Professor Lindley's was followed on Monday morning by one on "Temperance." This was given by Miss Roberta Karnes, a woman of national note, being a very great worker of the Woman's Christian Temperance Union. Miss Karnes is of particular interest to us as she is a graduate of our sister college, Western Maryland.

Then again on Tuesday morning we had a most delightful talk by Dr. L. W. McFarline of the Friends Church. Dr. McFarline made us all realize that we are the ones who "will sell" our institution. The persons who are trying to raise money for the college can not do it with success unless the students come up to a worth-while standard. He very forcibly sent out the challenge to the students "to let their spiritual life be the leading element." Sorely we all will feel the responsibility now of doing our best in order to maintain the standards and honor of our institution.

Helen Hayes.

SHALL WE DO IT?

It is not a question of whether we are able. That question finds answer in what our church has already done. Does the Methodist Protestant Church want leaders trained in our own college, or is it content to get on without them? This seems to me to be the crux of the whole matter—do we want them? If we want our leaders trained in their own college, it is evident that we must have the college. We have the college, we also have the young people who want to be trained for church service. But as it so often happens, many of these young people are not able to pay for the preparation they want and need. They come to us for help, and, although the running expenses of the average college is 61 per cent more than the income from the student funds, the colleges are helping a great number who without this aid could never get an education. Now in order that we may be sure of this assistance, we are trying to get together a fund large enough as an endowment fund to make it possible for our college to pay these bills while it is extending this help. So when you help us you thereby create a living circle that passes on this help through us to others. What you give us we give away.

WE NEED YOU.

Dr. Dixon and a few of us have gone out over bad roads and appealed to the people we found at the churches to help us in this great cause. The responses have not been spontaneous nor large, but there have been those who have said by word and deed that they are with us and intend to go with us to the end of life's journey. However, we just cannot do this work without more assistance. We need more helpers, more men and women to join in this campaign. You must help us. Surely there are a thousand of our people here in North Carolina who know and feel that they ought to have a share in this work. There are a thousand who are able to have a large share and they are intelligent enough to know that they ought to have a share, and with this thousand we could do this thing very easily. The question is, **Will you help—shall we do it?**

PUBLISH RESULTS.

I would like in the Herald of next week to begin to publish the results of our campaign. We want to publish the churches that have joined in this campaign, together with the amounts subscribed, and we want to give you fair warning to be ready to come in on the first report.

PAY UP OLD SUBSCRIPTIONS.

Mr. Garrett is out in the field collecting for the college and there are several thousand dollars still due us by those who made subscriptions to the building fund. We have had to borrow money to get the college started, and we are having to borrow money to keep it going. If only our friends who have subscribed would help us by paying the amounts up to date they have subscribed, it would greatly relieve our strained situation. Won't you please let us have at once any amount that you can pay on your subscription?

Asking for your sincere prayers and cordial co-operation in this the greatest and yet the hardest undertaking our church has thrown herself into, I am,

Fraternally, R. M. Andrews.

State Street Church, Lexington.—For the past few Sundays our Sunday school has been growing in a very encouraging way. New scholars are being added every Sunday and visitors are coming in.

The preaching services are always so fine and inspiring and the congregation is better each time.

Next Sunday evening at 6:30 o'clock a Christian Endeavor society will be organized. The young people are quite anxious for a society and will do their best to make it a success.

The missionary society is progressing pleasingly; almost all the ladies were present at the last meeting, which was held at Mrs. Evans' home Thursday, Mrs. Cox presiding. A very pleasant and welcome visitor at this meeting was Miss Hardy of Halifax county, who has been visiting at the parsonage the past week.

Brother Bethea has given us two such convincing and compelling talks on Stewardship that surely none of us can ever be stingy with the Lord again if we ever have been. How grateful we are for such a pastor!

Reporter.

Liberty Hill, Anderson Charge.—We were all most deeply grieved to hear of Brother Pike's accident, and we hope he will soon recover. We also appreciate Dr. Dixon's interest in us. We shall be delighted to have Rev. C. B. Way with us on the second Sunday morning and evening to preach for us. However, we must say there was a large congregation disappointed on the fourth Sunday morning and evening in January, the pulpit being vacant at these hours. We do not feel that the people of North Carolina can sympathide with us very deeply in our difficulty of getting a preacher. And we certainly appreciate any good word that any one who has visited us feels able to say for us.

Our Sunday school is moving along very nicely when the weather permits. Our Christian Endeavor society is not doing any special work, while they hold some very interesting meetings.

It seems we are having ups and downs on every side. We are looking to God for guidance, and are trusting that the course may change and this prove a successful year for us. Pray for us down here.

Eva J. Smith, Reporter.

Mebane.—In December the Young People's Auxiliary of the Mebane Methodist Protestant church took enough money from our treasury to buy twenty-three dolls. Each member of the auxiliary dressed one or two of the dollies and we sent them to Mr. Minnis in India; but on account of various difficulties they were sent back to us, and so, on finding that the box would not reach India in time for Christmas, we sent them to the little girls at Pine Ridge Mission.

Our society met in January with Edna Cates as hostess. We were glad to welcome a new member into our group at this meeting. The dues collected amounted to $2.20. The program consisted of several talks, readings, a piano solo and the discussion of a chapter in our study book, all of which were very interesting. The meeting over, we all enjoyed delicious refreshment sserved by our hostess.

Grace Barnette, Reporter.

REPORT OF RESOLUTIONS COMMITTEE.

Presented to the Anti-Saloon League Convention and Unanimously Adopted by the Convention.

We, your committee on resolutions, beg leave to submit the following:

1. After a careful review of the Supreme Court decision of this State under the Turlington Act, during the two years of its existence, we are of the opinion that the present laws will destroy the illegal liquor traffic in North Carolina, if these laws are properly enforced on the part of public officials and properly supported by the citizens of this commonwealth as they should be.

Your committee is strongly of the opinion that the real need of the hour is a revival of a campaign of education for the enforcement of the prohibition laws of this State.

3. With this end in view the Anti-Saloon League of North Carolina, in convention assembled, appeals to the press of the State which has done so much to outlaw the liquor traffic. We appeal to them to start anew, open their columns, and to lead as editors in awakening the public conscience upon this subject for respect for our liquor laws, as well as all other laws.

4. We appeal to the pulpit of this State of every name and order to start again a campaign of education in their respective churches for respect for and the enforcement of our laws. These men, who in the past have been the leaders in all those matters that pertain to the uplift of our homes and the betterment of society, must join hands and hearts to go over again the good work that was done five or ten years ago.

5. We appeal to our institutions of learning—both public and private, as they are the centers of the thought for the future of society to join in this renewed effort of creating a wholesome public sentiment for respect for all the laws of this State and Nation.

6. We appeal to the public school authorities of this State, to the fathers and mothers and all of our people to join in this educational campaign—for what will our schools, our churches, and our homes come to if we sit idly by and allow this illegal liquor traffic to undermine the very foundation upon which all government must rest—namely, the respect for the laws of the government.

(Signed) C. H. Mebane, Chairman,
Chas. S. Wallace,
Z. V. Turlington.

REPORT OF CONFERENCE TREASURER FOR QUARTER ENDING JANUARY 31, 1925.

Receipts—

A. C. B.	$2,865.99
G. C. B.	356.58
Total	$3,222.57

"Special for Superannuates," included in A. C. B. above, amounts to $1,368.34. The B. Y. P. W. raised $379.87 of this amount.

Disbursements—

A. C. B.	$2,833.74
G. C. B.	346.58
Balance on hand, A. C. B.	32.25
	$3,222.57

Number of charges paying on A. C. B. 39
Number of charges paying on G. C. B. 12

S. W. Taylor, Treasurer.

February 3, 1925.

SOME MORE "CORRECTIONS."

Brother Garrett said that I gave six volumes of "Green's History": it should have been ten. I see in the Methodist Protestant Herald that Spring Church has credit for $40.95 on A. C. B., nothing on G. C. B. We have paid about $30 on the G. C. B. for the year1925. We make but few reports to the paper. I did not report but very little last year. The people were very kind to us last and have been so this year. We had a good year, good meeting, good collections and good poundings all the year. The afflictions at the parsonage last year were enough to keep us humble and poor. Soon in the year we had a case of pneumonia lasting eight weeks, then a dislocated shoulder, a broken arm, and then seven cases of measles. I do not mean that I had all this—it was at the parsonage. It tried us and tried our friends. We got well as soon as we could and our friends held on to the last. We owe them a debt of gratitude that I can never pay. The people have pounded us almost all this year—well, they know that we need pounding. "The wheel that squeaks gets the grease." So come along, preachers, and tell it.

I do think there is something in "women rule.'" Since Ma McPherson became governor of Texas the groundhog has no control of the weather. And just see what Miss Alexander said about our divorce. It did not pass either—good. I sure did enjoy what Brother S. R. H. said—I think there must be some connection with his wife's visiting, and his writing. When he learned some time ago that he snored when he snoozed she was on a visit, and now when he is giving that account of Brother Norman's wedding she seems to be away. I sometimes think of "Incognito" One and Two and "One of Us." Could it be possible that it was "One of Us" that passed between the earth and the sun and caused the eclipse?

I have no way of knowing "Incognito" One or Two but almost know from what he said that he is one of the true and faithful—I mean Number One, and that he is a superannuate and was writing from a point of economy. I think the other is a young man and I don't think it nice to be dehorning our old brethren. In fact, I do not fancy the idea of doing a thing for a man, a man, if asked to, could not do for us. I would like to see some one dehorn "One of Us." He is not the kind of animal that has horns. If I were sent to look for him I would think I had a task similar to that of the son of Kish. I demur, I am not "One of Us."

The money question is an important one, and just now is being discussed in church and state. The governor of North Carolina has found that we will need 75 per cent more revenue in '25 than '24, and starting with a deficit of over nine millions. Our state has fallen from fifth to twelfth place this year in agriculture. All our state institutions are asking for an increased appropriation. The penitentiary is no longer self-supporting, it has been suggested that we have the state printing done in the penitentiary. Daniels, editor of "News and Observer," made an investigation and found there were not printers enough in the pen to man the job. I would sugge that when these silly modernists meet at R leigh in a few days to tell our people that must have Darwinism taught in our sta schools for which we pay our hard-earn money, that we give them a job in the pe until they prove their theory to be a fact. N that they would help pay the deficit, but could pay my little mite with better grac If they could leave like Jeff's duck it will good to me. I heard some mighty good se mons from New York some time ago; the told us some good things about money, t church, and the good Lord. I did not hea the sermon of Dr. Lewis at Washington, D. I was broadcasting at the same time an not listen. His sermon, "Make Plain," page seven, paragraph two, tells wha I want to tell, better than I can.

Now if that bill on "Darwinism" passe both houses of the North Carolina legisla ture, and if I live till 1928 I mean to have birthday. And if it gets through I think will write again. H. S. B. Thompson.

THE CANVASSER.

Let it be remembered that the canvasse should begin at home. He is not ready to in fluence others until he has definitely pledge for himself and members of his own family The lists should not be large, ten or twelv families being enough for any team in the av erage community. The canvasser should re port on every case and this report should b given to the committee. Every case of com plaint or criticism, every change of address every case of sickness or misfortune should b noted on a separate card for each individua and turned in along with the subscriptio card. Canvassers often discover cases wher personal service is required. In case the sub scriber should prefer to have his subscriptio treated as confidential to the financial secre tary, provide him with an envelope to enclos the card, and take it with you. Do not leav it to be sent. The canvasser is to bring bac a definite report. He should make the secon call only where the circumstances seem to jus tify so doing.

The canvasser goes forth as an ambassa dor of Christ, and he should go in the spiri of the Master with confidence and good cheer with tact and perseverance. He should thor oughly prepare before he starts. He shoul pray specifically with reference to each call He should have a few talking points well a command covering the interests of both th local and general church. He should adap his approach to the circumsances of each call He should come quickly and tactfully to th point. Be ready to state clearly and quickly the number of members, the number who gav last year, the average given per week for lo cal church support and for benevolences las year, the amount required for the local, annu al and General Conference budgets for th coming year. If necessary, he should explai the use of the double pocket envelope an the subscription form being used. He shoul make it clear to each one that his errand is far more than money. Make it clear that it is "not yours but you." He should avoid ar gument. He will soon learn to distinguish be tween sincere and insincere objections. He should magnify his mission. He is helping to develop the character of the givers and to in-

crease the spiritual power of the church, making it a greater blessing to the community, to the nation and to the world. The good canvasser is doing a religious service just as the minister or missionary. The canvasser should make sure that all the members become subscribers to our church literature. Members of the church who do not read our denominational papers are at a great disadvantage because of their lack of information and are more difficult to interest in matters of local and general church support.

In closing this article, let me repeat that each convasser should report on all the names given to him. In case the person visited is absent, call again either in person or by substitute. If in a particular case the first canvasser does not succeed, he should so report and a follow-up plan made by the committee. In no case should the subscription be returned except through a canvasser. Next week we will introduce some general remarks with reference to the every-member canvass. We have had some personal commendations of this series of articles. They have been characterized as being informing and helpful so we have felt repaid for the time and effort required in their preparation. There are certain absolutely essential matters in this connection which will be discussed in the genral remarks to be made next week.

Charles H. Beck.

THAT GREAT CONVENTION.

The Foreign Missions Convention of the United States and Canada which was held in Washington, D. C., was indeed a great assembly.

From the first address, delivered by the President of the United States, on the afternoon of Jan. 28, to the closing address on Monday evening, Feb. 2, by Dr. Robert E. Speer, "The Call of Our Unfinished Task," the interest was sustained, and the great auditorium and its immense gallery were filled.

The convention has closed, it is a part of the history of the Protestant church of North America, but its great messages, its tremendous inspiring influences, the extended vision unfolded to the Christians of America, the vivid portrayals presented of conditions and needs of other lands, the unescapable obligations of the followers of the Christ to make Him known, His blessings to be shared by all men and nations, and the great yearnings of the souls of those thousands awakened by unsurpassed spiritual devotions are the living things which will move the churches to greater loyalty to their Lord, and to larger liberality for the extension of the uplifting agencies of His kingdom.

Among the many inspiring periods of those wonderful days of high privilege and blessings were the outstanding utterances of President Ross Stevenson of Princeton, N. J. No man in that great array of notable speakers of this continent and Europe and Asia equalled his address as part of the intercession of Saturday morning.

It was not the learning of the school, not the philosophy of past ages or our own, but the quoting of passages from the Bible in the most appropriately connected manner which was a revelation to many as to how God speaks to his people.

Missionaries from many lands, native representatives from many parts of the earth, members of many denominations managing great enterprises for the bettering of mankind from afar, were all one in Christ Jesus, and gave to the American churches valuable information as to changing conditions abroad, the unrest in some lands, the awakening of self-consciousness, the outreachings for knowledge, for power to build up individual and national life.

Then too it was made very clear what sort of representatives are needed in the changing times, what sort of spirit and attitude were to be maintained towards native peoples, what sort of work was to be done, and above all else what sort of message was to be given—that the Christ, **the Christ** was to be presented, and those who represent him abroad were to conform their lives, conduct their work in harmony with His teachings.

The great fact was brought out in very strong contrast with human systems as to what man is to do, "Know thyself, conform thyself, annihilate thyself, enjoy thyself," etc., but Christianity says, "Give thyself," and the great applause which followed showed the speaker had touched a responsive chord in many hearts.

Unsuestionably many were led to consecrate themselves anew to our Lord and His work, and no doubt many decided that they would make the best possible investment of their lives by devoting themselves to some department of foreign missionary service, and many others, doubtless, decided that in view of the great task before the Christian church their contributions would be largely increased, would have to be to be consistently loyal to Him who gave Himself for us and all men.

There were 41 or 42 delegates from the Methodist Protestant Church in attendance, out of a delegation of 48. What a mighty force they can and ought to be in the work of our church, after such experiences as they shared at the convention. Oh, that God would baptize our whole church with the missionary spirit.

Fred C. Klein.

HIGH POINT BUILDING AND GROUNDS.

Read by President R. M. Andrews at the Joint Meeting of the College and Seminary Presidents and the Board of Education.

We have about fifty acres in our campus. This is inside the corporate limits of the city of High Point, a town of 22,000 inhabitants, and the College buildings front on the National Highway leading to Atlanta from Washington. These grounds are appraised at $100,000 valuation. There are at present four buildings, counting the central heating plant: Roberts Hall, the administration building; Woman's Hall, the girls' dormitory; and McCulloch Hall, the boys' dormitory. The administration building could accommodate as many as three hundred students in classes. The two dormitories can accommodate about two hundred and fifty students. These buildings are thoroughly modern, fire proof, and most conveniently arranged with all the modern conveniences. The administration building is equipped with up-to-date apparatus and desks for laboratories and class rooms. These buildings are heated by a central heating plant. The pipes are run in concrete conduits to the buildings and it is giving general satisfaction. The buildings and grounds represent an expenditure or cost of about $505,000. There is a debt at present of approximately $200,000 and we are putting on a campaign to raise in life insurance, which mature in ten years, $190,000. We have unpaid subscriptions amounting to about $100,000. We have no endowment other than a building in Greensboro which yields an income of about $4,000.

We have enrolled one hundred and twenty-eight students in all departments. Eighty-two of these are in the freshman class, fifteen are in the home economics department, and fifteen are in the sophomore class. We have no higher classmen. The other students are special students pursuing studies in music or in some other department.

Our budget for this year will be about $40,000 and our income about $30,000, so there will be a deficit this year of at least $10,000. This deficit would be a great deal smaller if more of our students were rooming and boarding at the college, but at least half of them are day students. We have fifteen members in our faculty, and the course of study is worked out in ten groups, permitting a student to major in chemistry or biology, English, mathematics, etc.

High Point College is well located, it being in the best part of the State of North Carolina in what is known as the piedmont section. It has within a radius of twenty-five miles sixty per cent of the membership of our conference in this State, and within a radius of twenty miles there are approximately 200,000 people. High Point has no other educational institution, and High Point College has a fine prospect of drawing from this Piedmont section in large numbers, regardless of denominational alignment. We are expecting a large enrollment next year, and while we have a heavy indebtedness, thus making our financial problem a severe one, we believe there is a bright future for High Point College.

Foreign Missionary Societies, please to hold your Thank-Offering Service, if you have not already done so. It is less than two months till the branch meeting and we are behind with our budget. It will take us all at work to raise it by this time. This is Thank-offering Month and let us make an earnest effort each of us to have the largest thank-offering ever.

The following is a program sent by our thank-offering secretary for these services.

Hymn.
Scripture Reading.
Prayer.
Special Music.
Chinese Impersonations—"The Weavers."
Music.
Reading—"The Thank-Offering Box Opened at the Master's Feet."
Offering.
Doxology. Benediction.

This is only sent to help us. What we want is for you to hold your service right away and send a large offering to the treasurer. I have a new supply of thank-offering boxes and will be glad to send to each auxiliary in order that you may be ready to start the new year. Please write me the number you can use.

Mrs. H. C. Nicholson,
Thank-Offering Secretary, N. C. Branch.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, FEBRUARY 22.

Friendliness as Expressed Through Industrial Missions.

Daily Readings.

Mon. Helping the worker. Ruth 2: 11-17.
Tues. The spirit of missions. Jas. 2: 8, 9.
Wed. The law of labor. Exod.20: 9-11.
Thurs. Generous employment. Matt. 20: 1-15.
Fri. Making people self-respecting. Eph. 4: 28.
Sat. Making people self-supporting. 2 Thess. 3: 7-12.

Sunday. Topic. Isaiah 61: 1-4.

Taught in the Text.

Our Scripture lesson is a beautiful picture of practical work in our Father's name. Whatever is done in the name and in the spirit of the Master will prosper; and whatever is done otherwise will not do much real good. The prophet here felt the call to go forth in the name of Jehovah to work for the alleviation of human suffering. His message is the central theme in industrial missions today.

The industrial missionary goes forth to teach folks better methods of farming, of sanitation, of doing things, and he must never forget that he is preaching good tidings. No missionary ever made a real success who failed to keep this fact in mind.

In our own United States industrial conditions are far superior to those in non-Christian countries. Hence we do not see the oppression that exists elsewhere. But there are plenty of conditions which must be bettered before we are living up to our name as a Christian nation.

To bind up the broken-hearted, to proclaim liberty to the captives, and to release those who are in prison by teaching them better ways, all these things constitute the task of the industrial missionary. And he is giving a good account of himself everywhere.

The year of Jehovah's favor comes to any soul, to any people, when conditions are made better, when the way is opened to an understanding of Jesus. The industrial missionary brings the benighted soul to realize that God is smiling upon him, that He wants him to do good work, and to enjoy the fruits of his labor; and by so doing he gives him a new grip upon God, upon himself, and upon life.

No wonder there has been mourning in countries where primitive methods have barely sufficed to furnish enough to eat, with every member of the family working, regardless of age or condition. No wonder that thousands of helpless children have died, from working them too young, under unsanitary and dangerous conditions, and for too long hours. No wonder it has made the people of these countries almost hopeless.

To build again the souls of a people is the object of missions; to bring happiness where sorrow has prevailed is the aim of the missionary: and to develop lives and hearts into a full knowledge of Jesus as the Savior of mankind is the purpose of every follower of Jesus. Industrial missions constitute the practical outworking of these principles.

The Lesson in Life.

A life that is living up to its possibilities, by doing the best in any line of which it is capable, is a success. What has broken down countless lives in non-Christian lands is the fact that the people do not know how to do good and efficient work. This condition had killed off ambition. Today, industrial missionary work is reviving mankind's shattered hopes.

James T. Nichols writes of his visit to the famous leper colony of Molokai, Hawaiian Islands. He says that the lepers, of whom there are about four hundred, are not obliged to work; yet nearly every one of them is engaged in some kind of employment. Some catch fish, some work on the farm, some care for stock, and all are paid for their efforts. This is good; and when they are sent away cured, as many are, they will be in shape for efficient work.

Perhaps the most famous industrial missionary is Sam Higginbottom. He went to Allahabad as a common missionary; and it did not take him long to discover that India's greatest need was for better farming methods. He came back to the States and took a two-year course in agriculture and animal husbandry. Then he went back to India. He took with him funds and all sorts of machineny with which to equip the model farm he had in mind. It has been estimated that one hundred million farmers have been benefited by his work. And he is a Christian missionary.

China was famine-ridden because of floods, yet nobody took the trouble to find out what caused the land to be so ruined by the floods. Professor Bailie, of Nanking University, discovered that the best soil was washed away because there were no trees to hold it in place. So he started a school of forestry. Conditions in China are being rapidly bettered, and all in the name of the Christ.

We are told that a beneficial campaign is the study of citrus-fruit diseases which is carried on by the missionaries in the Christian college at Canton, China. Here American experts—sent to China as farm missionaries—are busy teaching modern methods to the Chinese—in the name that is above every name.

In May, 1922, there met in Shanghai, China, the National Christian Conference. They adopted a standard for industrial workers in China: 1. No employment of children under 12. 2. One day's rest in seven. 3. Safeguarding the health of workers, by limitng working-hours, by improving sanitary conditions, by installing safety devices, etc. This is gradually proving of some effect. Note again that it is a Christian pronouncement.

Industrial conditions in Russia are almost unbelievable, and those Christians who have visited there come back telling us that is is all due to the lack of Christianity, on the part of all classes, but especially the land-owners. When the people there learn how to treat each other, in the spirit of Christ, they will be willing to make some attempt to practice His Golden Rule.

Frank B. Lenz tells in Association Men about being awakened at 3:30 in the morning by the cries of a child, a little girl, not more than eight or ten. She was refusing to go to work in the factory, at this unearthly hour, because she was afraid and tired out; but her mother was trying to compel her to go. She insisted that it took every cent she and the child could both earn to buy their simple food. What a tragedy! Only Christ can change such conditions, as they exist in China.

In altogether too many foreign countries there are no laws to prevent unprincipled employers from using child labor or from exacting excessive hours of labor from all workers. And some of these factories in various countries are owned and controlled by United States capital! Some folks will do anything for the almighty dollar. But, thank goodness, all men of means and all employers are not of this sort.

Industrial missions have proved the solution of the problem of the colored people in the United States. Booker Washington proved the soundness of the principle in his work at Tuskegee Institute. Disciples of Christ have a number of such missions the best known of which is perhaps the first one inaugurated, Southern Christian Institute, Edwards, Miss. Here the young colored people are taught how to do things in the most effective manner, and yet in the spirit of the Master.

The American Indian is being wonderfully helped through Christian industrial missions. Churches of Christ have reason for pride in the mission at White Swan, Wash., for the red men. Here proper methods of farming, fruit-growing, stock-raising, and all the things that go with industrial missionary work, are being used. And the results are proved eminently satisfactory. Christian teaching goes along with the other things taught these Yakima Indian youths.

The world is bad enough yet, so far as industrial conditions go; but a person can not help wondering how bad it would be now, if Christianity had not begun years ago to leaven the lump. Christianity furnishes the incentive for all uplift work; industrial effectiveness and independence constitute the greatest uplift which can be brought to any people. So we must keep right on in this most practical phase of mission work.

Anything that serves to bring people nearer to Jesus is worth while. When people are taught to do things in the most effective manner, to support themselves wholly, and to develop their abilities, they are being advanced wonderfully. And when there is added to this a real Christian motive, a real Christian teaching, and a real Christian teacher, the results are beyond computation.

The social and industrial problems now facing Japan are enough to make a giant quail. Never before did a nation jump from a feudal system hoary with age into all the complex problems of a great industrial nation. Japan has done this, and the war has speeded up the process, so that today there are many "narikin"—new-rich—drawing big dividends from corporations which have no souls. Men and women work from twelve to sixteen hours a day, seven days a week, for small wages, and live in conditions which to the western mind are beyond imagination.—D. M. Gandier.

Industrial conditions here (Tientsin, China) are almost unbelievable. We have just come in from a visit to a number of factories, the first a match factory said to be the best in the city. We found here 1,100 employees, mostly boys from nine to 15 years of age, working from 4:00 A. M. to 8:30 P. M., with a few minutes intermission at noon. They work on an average of fifteen hours a day, seven days a week, with no Sunday of rest. The boys receive from six to ten cents and the men about twenty-five cents a day. The poisonous fumes of phosphorus and sulphur and the dust from the other chemicals burned our lungs even in the short half-hour we were in the factory. Eighty men and boys in this plant have to visit the hospital every day for treatment.—Sherwood Eddy.

If the Government and missions are justified in any kind of education, are they not justified in that kind of education which most directly concerns the most Indians? Should we not teach these people to get more out of their soil?—Sam Higginbottom.

Our Christian missions have for their object, not only the saving of souls, but the imparting of a life that makes possible the kingdom of God on the earth."—Theodore Roosevelt.

CHILDREN'S HOME

Sunday Schools—	
Friendship, Mt. Hermon	2.50
Mt. Pleasant, Mt. Pleasant	5.35
Calvary, Greensboro	15.74
Whitakers Chapel	12 50
Midway, Haw River	5.00
Concord, Concord	25.00
Mt. Lebanon, Randleman	6.78
Winston	14.10
Denton	3.94
Grace, Greensboro	9.50
Glen Raven	5.00
Gibsonville	8.30
Bethel, Mocksville	2.68
Vickrey, Guilford	1.75
Whitakers	5.00
Reidsville	3.60
Ray Bible Class, Graham	1.90
Worthville, Randleman	3.18
West End	8.05
Hebron, Orange Charge	4.80
West Lexington	4.00
Asheville	4.61
Henderson	48.21
Lebanon, High Point	5.88
Fair Grove, Why Not	1.68
Fairfield, Guilford	2.00
Stallings, Mecklenburg	2.00
Bellemont, Mt. Hermon	4.77
Friendship, Stanly	10.25
C. E. Society, Hampton, Va.	30.00
Matthews Chapel, Greensville	1.00
Dora Edwards, Brunswick, Va.	1.00
Mt. Carmel, South Davidson	3.40
State Street Church, Lexington	1.80
St. Paul, Greensboro	13.83
Sapling Ridge, Alamance	3.88
Elizabeth Gibson, Three Rivers, Mich.	30.00
Mitchells Grove, Guilford	2.15
Rehoboth, Granville	2.50
Friendship, Fallston	6.36
Union Grove, Orange	1.65
Sunday Eggs—	
Miss Mamie Johnston	1.50

Thank each of you for these contributions. Such faithfulness in a good cause will surely be rewarded.

E. G. Lowdermilk,
Superintendent.

SUNDAY SCHOOL LESSON—FEB. 15.

Jesus in Gethsemane.

Lesson Text: Mark 14:32-42.

Golden Text: Mark 14:36.

The Central Truth: Prayer will surely bring strength to do or suffer the will of God; which is the very best under all conditions and circumstances of life.

Scriptural Points.

1. From the upper room of type and shadow, of promise and fellowship, Jesus descends to the stern realities of Gethsemane. It was a secluded spot, to which He and His disciples often resorted, doubtless for meditation and prayer.

2. A most amazing, terrifying, and crushing experience awaited Him there. It was there He began to suffer the dreadful penalty of man's sins. It was there the hand of justice "laid upon him the iniquity of us all." It was there He endured the weight and guilt, as well as the penalty of the sins of all mankind. It was a most heavy, sorrowful and agonizing load that He bore.

3. In this darkest hour of history His sensitive soul craved the strength and courage of His friends to sustain Him. The favored three were asked to watch while He prayed. They failed Him in stupefying sleep.

4. Would His Father fail Him too? Three times He entreated His Father that if it were possible this cup of unspeakable agony might pass from Him. For three times He submitted, "Thy will, not mine, be done." For three times He besought help from above. The Father did not leave Him to tread the winepress of divine wrath entirely alone. He sent an angel to strengthen Him.

5. "Lest ye enter into temptation." Temptation, either in the form of trial or inducement to sin, may be escaped through intelligent watchfulness and earnest prayer. He is forearmed who is forewarned. "And Satan trembles when he sees the weakest saint upon his knees."

6. "The flesh is weak." The evil inclinations of the fleshly nature so often defeat the good purposes of the heart. Conscience has to give way so often to the carnal mind. This enemy within so often cowers the will into submission. Men know better and do worse.

7. "Sleep on now." The opportunity to help is now past. The curtain of the dreadful tragedy is lifted. The traitor and his mob are at the gate. The sleep of neglect makes the disciples cowardly afraid. They flee pellmell and leave Jesus alone.

8. Though left alone, Jesus was more than a match for this crowd sent to arrest Him. At His rebuke they all went backward and fell to the ground. He thus showed His ability to save Himself if He chose. But He chose to die on the cross and submitted to arrest and the fearful indignity, shame, and suffering that followed.

Practical Points.

1. There is the sorrow for sin, which is repentance toward God; there is the sorrow of tribulation, which is so often the needful testing of faith and character; there is the sorrow of sympathy with another's woe; there is the sorrow of anxiety for another's safety; and there is the sorrow of loss of loved ones gone on before.

2. An imperfect world makes sorrow and suffering inevitable. But sorrow has its compensations. It promotes humility, unworldliness, and trustfulness. And "it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."

3. And sorrow creates a dark background for a brighter Christian hope. It is a most valuable school of training for service beyond the grave.

4. And sorrow drives the recreant soul back upon God. It crowds the throne of grace with humble, earnest, and victorious supplicants. Prayer becomes the universal language of sorrow.

5. Sorrow so often prepares the way for abounding joy. "Weeping may endure for the night, but joy cometh in the morning."

6. Deep gratitude for sorowful experiences is very becoming. They work together for good. "We glory in tribulations also." "In everything give thanks."

Denton Charge.—The pastor of Denton charge was requested to meet the members of Denton church at 4:00 o'clock P. M. on the first Sunday in February. He responded to the request and went, supposedly for the purpose of attending to some business matters of the church. Soon after his arrival a brother announced the purpose of the meeting. What do you think it was? A pounding. The pastor was presented with all the good things to eat you can think of. The people of Denton surely know just what is needed in the pantry. The pastor can never thank them enough for their kindness. It is true that the articles of food were much appreciated, but the thing appreciated most by the receiver was the spirit that was manifested through the giving. If there is any better people in the North Carolina Conference than we have on Denton charge, I certainly would like to be associated with them.

May God bless them in their efforts, and prosper them in their undertakings.

O. C. Loy, Jr.

Efland.—Pastor Williams filled his appointments February 1 despite the mud. After going about ten miles, four of them bad, muddy road, he presented the college proposition to the Union Grove church Sunday morning at 11 o'clock, and at 7:00 o'clock P. M. Rev. T. M. Johnson of Mebane presented the same subject to the Efland church. All present enjoyed Mr. Johnson. His address was instructive and entertaining. We are always glad to have him come.

Our Sunday school is progressing nicely and is growing in number in mid-winter.

A Teacher-Training Class will be conducted beginning next week. We hope much good will be accomplished. The Sunday school has just bought a nice lot of new books for the choir.

Reporter.

Stern Duty said, "Go walk a mile
And help thy brother bear his load."
I walked reluctant, but meanwhile,
My heart grew soft with help bestowed.

KIN.

"How's this, Phemy?"

Uncle Harrison, bent, gray, wizened, straightened up painfully from the hard kitchen chair in which he sat. He carefully put the stopper back in the ink bottle—Aunt Phemy could not abide spots on her tablecloths—and cleared his throat.

Aunt Phemy, her needles flashing in and out of a gray wristlet, paused. She pushed her glasses across her forehead, seamed with tiny furows, and let them rest across the part that divided the waves of her gray hair. The part, broad and clearly defined, seemed to suggest the clean-cut path between the pent-up waves of an ancient sea. Having assumed a listening attitude, she waited.

"Kind and esteemed friends," began Uncle Harrison, reading with ponderous solemnity from the sheet of paper he had written. "Kind and esteemed friends"—

"I dunno as I'd say that, Harrison," objected Aunt Phemy. "It don't sound businesslike, the way a want ad ought to."

Uncle Harrison looked a bit dashed. He had labored the whole evening over the writing of this masterpiece, spoiling five sheets of foolscap paper. Privately, he considered it a triumph of letters. And now, to have a correction the first thing!

"Well, well, Phemy," he returned testily, "mebbe 'taint. But then I dunno as what we're askin' is business-like." Clearing his throat again impressively, he read on:

"Kind and Esteemed Friends:

"The undersigned parties, being alone in the world, and facing a long winter, respectfully request that anyone so desiring remember their birthdays, which come in January and February, with a postcard. It would give them entertainment during the winter evenings. They have five angel children who are now in their graves, sleeping in their dusty beds"—

Aunt Phemy threw out a protesting hand, the wristlet dangling from it, and the needles clicking together.

"I wouldn't say that, Harrison."

"Wouldn't say what?" Uncle Harrison let his steel-rimmed glasses drop across the bridge of his nose, while he regarded with his mild blue eyes the alert little figure in the sway-backed rocker. "What's wrong with it, Phemy?"

Aunt Phemy's voice softened the caressing cadence it always held when she spoke of the children, whose graves were in the cemetery on the hill. "It don't seem right, somehow, to say they're sleeping in dusty beds, Harrison."

"But they are dusty," maintained Uncle Harrison mildly.

"It don't make good sense," declared Aunt Phemy. "It—well, it's like as if their graves were neglected. I can't bear to think of it, Harrison."

"All right, then, Phemy," Uncle Harrison resumed his glasses, settling into place the one broken bow, tied with a string. He picked up the sheet of paper and ran a horny finger over it to find the place. "Let's see, where was I at? 'Dusty beds.'" He sighed at the thought of having to expurgate this triumph of epistolary art. "Thanking you one and all for your past, present, and extreme kindness"—

"What was their past kindness?" demanded Aunt Phemy literally. "Wait till we see if we get the cards before we thank 'em."

"But a body must word it polite," expostulated Uncle Harrison. He repeated the phrase with unction—"past, present, and extreme kindness. May God's blessing rest upon you. Signed, Uncle Harrison and Aunt Phemy."

He removed his glasses with a flourish, and looked at his wife in pleased expectation. Aunt Phemy took the paper from his warped and knotted fingers and scanned it critically.

"You've misspelled some of the words, Harrison," she said, not without a touch of pride in her voice. Aunt Phemy was in the late seventies, but she still thrilled at the recollection that back in the old log school house at Oak Grove, Indiana, as Euphemia Wheeler, she had spelled down the whole countryside.

"What air they?" inquired Uncle Harrison, disappointedly. "I asked you how to spell most of 'em, Phemy."

"'Signed' is one. You've got it 'singed,' Harrison."

"You don't say!" Uncle Harrison reached for the paper. "I'll scratch it out, Phemy."

"You've got 'angel' wrong," went on Aunt Phemy ruthlessly. "You've got it 'angle.'"

"'Angle,'" ruminated Uncle Harrison. "Well, well!"

"Tell you what you'd better do, Harrison—write it over. I'd do it myself if my hands wasn't all knotted up with rheumatiz. But I'll scratch out them things you've got wrong, and spell the words right."

"Well, well, give it here, Phemy." Uncle Harrison took it unwillingly back to the table. Carefully leaning over The Weekly Clarion he had spread over the red-checked cloth, he uncorked the ink.

"Mebbe not, mebbe not."

The pen scratched over the paper, making a rasping sound in the still room. The only other noises were the click of Aunt Phemy's needles and the tick of the big clock on the mantel draped with its valance of crepe paper gay with pink cabbage roses. It was an old room, and Aunt Phemy had lived in it since she had come out from Indiana in '73. Sometimes she heard other noises—the clatter of children's shoes on the stairs that ended at the foot in a drab-painted door with an old-fashioned latch. Sometimes she fancied she heard the latch lifted, and Robbie calling "Mother!" as he always did when he ran downstairs in the morning.

Robbie had been the baby, the last one to go. "Killed in action," the word had come to them. That was all. But Aunt Phemy, knitting placidly night after night in the old kitchen, knew that he had called her before he died, over there in the Argonne—had cried out in the old way, with his hand on the latch.

Aunt Phemy's gaze went past Uncle Harrison, scratching away laboriously, and rested, in turn, on the five memorial tablets that hung on the wall of the sitting room beyond. Each tablet bore a pair of hands, clasped above a tombstone. The small one was for Lollie, who had died with croup that first hard winter.

"How do you spell 'angel'?" Uncle Harrison paused suddenly, pen in air.

"A-n, an, g-e-l, gel, angel," spelled Aunt Phemy, as perkily, as if she were standing in line in the Oak Grove school house. Her thoughts went on. If Lollie had lived, she would be almost fifty, with grandchildren of her own. Her eyes sought the next tablet. Across the intervening space she read the inscription—she knew each of them by heart:

"Sacred to the memory of Willie Bunday
Died
August 12, 1879"

Its companion piece hung beside it. That was Danny's. They were six when they died, within two days of each other, of spinal meningitis. It had been hard to let them go. Aunt Phemy passed the gray wristlet absently across her eyes.

"How would this do, Phemy? Thanking you kindly, one and all.'"

"That sounds better, Harrison."

The pen scratched and spluttered over the paper. It reminded Aunt Phemy of the nights when Lydia used to study at the kitchen table. Lydia was always so studious. She could fairly see her rushing in from school all snowy and smiling. Lydia had been next to Robbie. She would have been thirty-eight now—born in eighty-six. Thirty-eight! Aunt Phemy smiled incredulously. Little Lydia, bursting in with a rush, all snow, and calling, "Mommie, mommie!" Aunt Phemy startled—her thoughts were so real. It sounded as if somebody were outside, stamping the snow. That was the way Lydia used to do.

"Pshaw, it give me a turn!" she murmured, resuming her knitting. Just as if Lydia hadn't died of diphtheria that winter. Her eyes sought the memorial tablet mechanically, but she knew the date by heart. It was back in 'ninety-nine, twenty-five years ago.

A loud knock sounded, causing Uncle Harrison to blot the word he was writing. Aunt Phemy, a little startled, jumped up and hobbled to the door.

"I've went and made a blot," lamented Uncle Harrison, "all along of that knock. Sounded like a batterin' ram. We ain't deef."

"Come in!" called Aunt Phemy hospitably. "Who is it?" She flung the door wide open and peered out. "Is it you, Idelly?"

"It's me," corroborated the looming personage outside, swathed in a woolen comforter. "Have you got a startin' o' yeast, Phemy? Here I was settin' bread to bake tomorrow, and if mine hadn't went and worked!"

"I'll divide with you," said Aunt Phemy. "Draw your chair up to the fire, Idelly."

But Mrs. Wick, the buxom neighbor, stood rooted, staring at the unaccustomed sight of Uncle Harrison pushing a pen across a sheet of paper.

"What's he doing?" she inquired bluntly.

"I'm writin' one of them there want ads," answered Uncle Harrison, glad of a brief respite. He let his glasses fall and eyed Mrs. Wick with bland complacence.

"What for?" Mrs. Wick never wasted words.

"We're askin' folks to send us post cards," put in Aunt Phemy timidly—"birthday post cards. Seein' as we ain't no kin of our own, we thought folks might be willin' to send us some."

"What do you want 'em for?" interrogated Mrs. Wick blankly.

Uncle Harrison responded literally, "To read."

"Humph!" Mrs. Wick's single word was expressive. It denoted pity, skepticism, scant sympathy. "You won't ketch 'em doin' anything so downright foolish. Think they're goin' to send cards to rank strangers? Not much they won't!"

Uncle Harrison's face fell. 'I was lottin' on 'em to read of evenings. By a Tuesday we get the paper read, and there's the rest of the week"—

Mrs. Wick cut in briefly. "No use gettin' your mind set on it. Nobody goes out of their way for folks they ain't no kin to. Now me, I got a darter in Idaho. She writes onct a month." She paused irresolutely. "If you want I should, I could ask Brother Hammond to have the church send you a shower."

"Don't you do it, Idelly." Aunt Phemy stood erect, her soft brown eyes hard and bright. "We ain't askin' it of folks we know. But we thought mebbe there might, there must be a few lonely folks like us that would feel to write."

"Folks ain't that way," cut in Mrs. Wick. 'No, not so as anybody could notice: all's lookin' out for theirselves, they are. I wouldn't put in no such ad. Folks will just make light of it, and you'll waste a good stamp. If you've got that startin' for me, Aunt Phemy, I'll be going. It's gettin' towards bedtime."

"Here 'tis," said Aunt Phemy. She handed Mrs. Wick a pint jar of foaming liquid. "Good-night, Idelly."

"Good night to ye," wheezed Mrs. Wick from the folds of the comforter. "Best chuck that wart ad in the wood box."

After the door had shut behind her visitor, Aunt Phemy went to the stove and opened the draft. It was as if a chill had fallen on the room.

"Mebbe we better not send it, Phemy," Uncle Harrison's voice had a dull sound.

"I guess we will send it," declared Aunt Phemy. "No harm done, anyway, Harrison. We might get a few cards, mebbe five or six." She ferreted out an envelope from the bureau drawer. "Here, address it to The Weekly Clarion, Henderson, Nebraska." She spread the paper out before him so that he might spell it correctly. And once more the scratching of the pen filled the room.

"There!" exulted Uncle Harrison drawing a long breath, as he dried the last flourish with a blotter. "I kalkalate we'll get two or three answers. What say, Phemy?"

"Don't set too much stock on it, Harrison." Aunt Phemy resumed her knitting calmly. "If I get one card, I'll be satisfied."

"I'll take it down to the post office in the morning," mused Uncle Harrison. "Jim Schleef will be some surprised when your card comes, and mine, Phemy. He's always jokin' me about gettin' seed catalogues and mail-order circulars."

Aunt Phemy nodded. Not since Robbie had died overseas had any letters come to the little post office for them. She pictured the delight of telling Mrs. Wick, who heard once a month from her daughter in Idaho. She would say casually, "Oh, I got a post card this morning, Idelly, a birthday picture post card." Her thoughts raced on, visualizing Mrs. Wick's incredulous stare, when she should make this amazing statement. In a week they might hear. That would be Harrison's birthday. If only the card would be addressed to Uncle Harrison!

Early the next morning Uncle Harrison mailed the letter, slipping it half guiltily into the slot. Jim Schleef, the postmaster, stooping, picked it up, and read aloud the inscription.

"Who you writin' to?" he demanded.

"It's a want ad, Jim. Phemy and I 'lowed we'd ask folks to send us some birthday cards to read of evenings."

The rotund postmaster laughed. "Of all the everlastin' foolishness! Don't you know," he demanded, "that nobody is going to stop to write cards to a couple of old codgers they ain't no kin to? The milk of human kindness is goin' to seed like a milk-week pod. Yes, sir, goin' to seed," repeated the postmaster, pleased with the neat phrasing of his metaphor. "People are too busy rakin' in cold cash these days to go out of their way to do a kindness. They don't bother with their own kin, let alone strangers. Kindness has gone to seed."

Uncle Harrison went out, his bent shoulders a little more stooped than usual. Although the January sunshine was warm, he felt chilled. Jim Schleef was probably right: so was Mrs. Wick. He and Phemy were childish from living alone so long. Well, anyway, Phemy shouldn't be disappointed. A daring resolve shot through his mind. He stopped at the drug store and bought a picture post card. After Aunt Phemy went to bed that night he would address it to her, print it, so that she wouldn't know his handwriting. Of course she would know that it came from Henderson, but she wouldn't guess who had sent it. Uncle Harrison rubbed his hands together gleefully. The ad would bring one post card, anyway.

"What did Jim Schleef say?" asked Aunt Phemy, as Uncle Harrison unwound his big striped comforter. She had rightly guessed that the postmaster had not let the letter pass unnoticed.

"He said it was plum foolishness," related Uncle Harrison, "and that we wouldn't get no answer. But don't you be cast down, Phemy. I 'low—I'm 'most certain you'll get one post card." He tried to control the knowing smile on his lips.

"Humph!" said Aunt Phemy. She could read Uncle Harrison like a book. A slow smile hovered around her mouth. Only that morning she had asked Mrs. Wick to address a card to Uncle Harrison. She had bought it of a little girl who was selling post cards.

It was a week later that Uncle Harrison went to the office to call for the mail. There was nothing in the general-delivery box for him. From the window he saw that it was empty. He had given them a week, and no one had answered. He hoped that Jim Schleef would not see him, but he did. He crooked his thumb in the direction of the office.

"Your mail's back here, Uncle Harrison," he vouchsafed briefly. "There's a b'iler full and two tubs runnin'over. Looks to me like common sense had went to seed." But his grin was genial.

Uncle Harison, admitted at the rear through the sacred portals marked Keep Out, stood speechless. Picture post cards, letters, packages, all addressed to Uncle Harrison and Aunt Phemy, lay in a great pile. Never had the little post office been taxed to such a capacity. Jess Kirby, the drayman, offered, chuckling, to haul them home. A curious crowd had gathered out in front, and the open doorway was jammed with faces. Uncle Harrison, meeting the friendly gaze of his townspeople, threw back his shoulders. Reaching down, he stuffed his pockets until they were bulging. It gave him a curious sense of intimacy with the whole world. He had not been so happy since the old days before word had come about Robbie. He followed behind the dray dazedly. What would Phemy say?

As a matter of fact, she said little. She sat down in the sway-backed rocker, and filled her lap, and wiped her eyes. It was like having a letter come from Robbie. They were still reading them that evening when Mrs. Wick came over.

"I got a letter today from my darter in Idaho," she began, staring around the room, which looked not unlike a miniature post office. "What's this I hear about you folks putting the Henderson post office on the map? My darter says she seen your want ad in a New York paper."

"Seven hundred and sixty-three letters," gloated Uncle Harrison, letting fall the portcullis, as it were, of his spectacles, across the bridge of his nose, "and fifteen hundred picture postals."

"And none of 'em any kin to ye!" ejaculated Mrs. Wick. "No kin at all," she repeated solemnly. "And me with a darter"—Her words trailed off in a soundless whisper.

"They air kin," insisted Uncle Harrison.

That was only the beginning. For weeks Uncle Harrison walked home behind his mail, on Jess Kirby's dray. By the end of the fifth week the correspondence had dwindled to a scattering few. He and Aunt Phemy kept a list, and by that time, according to actual count over the red-checked tablecloth, Aunt Phemy and Uncle Harrison had received eight thousand and five letters, four thousand and fifteen cards, and numerous gifts.

They filled every corner of the little lean-to bedroom that had been Robbie's. The bed, with its patchwork quilt, was piled high; the bureau overflowed—the chairs were heaped, the floor littered. Aunt Phemy and Uncle Harrison, slitting them open until a late hour night after night—letters from young, letters from old, letters from every corner of the globe—marveled that the world would step aside for two old people whom it did not know.

But one night, when Aunt Phemy read from a silver-edged card in delicate script, the simple message, "I am a gold-star mother, too," she understood. Her thoughts flew back to a log school house, and a little girl bending over a copy from a dog-eared book, which said, "One touch of nature makes the whole world kin."—Annie Brownell Dunaway, in Forward.

The moment men obtain perfect freedom, that moment they erect a stage for the manifestation of their faults. The strong characters begin to go wrong by excess of energy; the weak by remissness of action.—Goethe.

FROM PASTORS AND PEOPLE.

Henderson.—Our church paper canvass has been quite a success and when it is finished I am hoping that almost all of our families will be reading at least one of our papers.

It now seems that we will be able to use at least two of our new Sunday school class rooms next Sunday. We have waited patiently for them and will perhaps enjoy them more.

The annual Thank-Offering Service for missions will be held next Sunday evening at 7:30. The Young Ladies' League took the initiative and has planned to have "The Mansion" by Henry VanDyke. This beautiful story accompanied by appropriate music will be read by Mrs. L. R. Gooch with Mrs. J. B. Martin at the pipe organ and Mrs. F. R. Harris at the piano. This same reading was given instead of the Wednesday evening prayer meeting some time ago and it is so beautiful we are repeating it.

We had fine attendance at all the services yesterday.

Brother W. C. Hight, who has been in a hospital in Richmond, has returned home.

J. E. Pritchard.

Monday.

Spring Valley, Vance Circuit.—Sunday was like a spring day, the most beautiful one we have had in a long time. We had a fine congregation for Sunday school, 66 members present, including two new members. We hope next Sunday to get a good many of the thirty-one absent that we had today to be present. We have added fifteen new members to the Sunday school this year, and our aim is to add lots more before the end of the year. We feel very grateful for this.

Brother Chambliss was with us Sunday night, and was greeted with a still larger congregation than we had at Sunday school. He gave us a splendid sermon on Heaven, which was enjoyed by all. We are looking forward to his coming again the second Sunday in next month. We wish we could have him to work with us more often, but of course we know the circumstances, and with God's help we are striving to carry the work on the very best we can.

One of the young ladies of the Sunday school is planning a patriotic program for the 22d of February. The proceeds will go for the benefit of the church.

We will hold mid-week prayer service on Wednesday night.

The Woman's Home Missionary Society was to have held its regular monthly meeting on January 21, 1925, at the home of Mrs. J. B. Wiggins, but on account of the snow and ice it was postponed until February 18. The ladies hope to have a good attendance because there is a lot of work to be done.

A good many of our people are sick, but we wish for each of them a speedy recovery.

Reporter.

February 9.

Fountain Place.—At a meeting held last evening further plans were laid for the completion of the Sunday school building of the new Fountain Place Church at Burlington. A finance committee was created with power to formulate and arrange sub-committees to set dates and otherwise arrange for a financial campaign to raise the $5,000 needed for the completion of the Sunday school building. The plans will be voted on by the congregation next Sunday morning and if approved the committee will proceed at once with the drive for the finance.

G. H. Hendry,
Pastor.

Bethesda, Halifax Circuit.—We have been having such a great deal of weather recently that there have been very small congregations out to hear Mr. Spencer. However, these conditions have not affected the sermons, which have been clear—good, gospel messages. One of the best of these was on the origin and meaning of the Passover, second Sunday in January, when the sacrament was administered.

Yesterday, there being less weather, we had a good congregation out to hear the sermon on Stewardship. We were glad to see a number of our good Baptist friends from a neighboring church in the audience.

Mr. Spencer strikes us as being a very sincere, whole-souled, earnest man. He is taking hold of the work here with a will, and we believe that the people will co-operate with him for a successful year's work.

It has been decided to have some very necessary repair work done on the parsonage, and the circuit is being canvassed for funds for this purpose.

Our Sunday school has dwindled considerably, and a good many have moved away from the neighborhood, but we hope for better attendance when spring opens up. Our superintendent, Mr. N. M. Harrison, is faithful and earnest in doing his part, which he feels, however, should be taken over by a younger person. It seems rather an imposition on him, but we are glad to have a man of his character and influence as our head.

We are sorry to report the continued indisposition of Mrs. Harrison, who has been absent from church services for some time.

Willie Spencer has been in for several days with influenza, which has been epidemic in the school near here.

Reporter.

Brinkleyville, February 9.

Mebane.—Dr. A. G. Dixon was with us last night and made a strong appeal for our College. We all enjoyed Dr. Dixon and hope this congregation will still do more for this great institution.

Our town is now having an epidemic of "flu." Quite a number of our people have it. Among them is our pastor. Dr. Johnson is being cared for at the Martha Elizabeth Hospital, recently opened by Mrs. T. O. Pender. We expect for him a speedy recovery.

Our church work is going about in the usual way.

The missionary societies gave a pageant, "Lux Benigna," on last Friday evening. It was well rendererd and a nice sum given for thank-offering. There were about 125 characters with Mrs. H. C. Nicholson as director.

The missionary societies met in their regular monthly meeting Monday night with Miss Agnes McAdams.

A Reporter.

Laurel Hill, Fallston Circuit.—Pastor Morgan filled his appointment February 8, giving us a wonderful message. We were glad to hear Brother Morgan say that he is going to give us two services a month. There was a large congregation out yesterday, several visitors from different places: Brother D. C. Willis and family, also two young ladies from Maiden, Mr. Carlo Yoncy and family from Gastonia, and some others from Morganton. We are always glad to welcome any visitors to our church at any time. Would be glad to see the church packed full every Sunday.

On Friday, February 6, Sister Adeline Sain was laid in her resting place to await the resurrection morning. She was the wife of Daniel Sain who died some years ago. She was 83 years old, dying on her birthday—something unusual. She left two brothers, Mr. Burton and Frank McClurd, and several children and grandchildren to mourn their loss.

Our Sunday school is doing very well considering the rainy weather, but we are hoping it will be much better when the weather gets better. Come on, church folks, and let us get busy if we expect a good year. Our pastor has given us good service, but how about ourselves? If we fail to do our part, what shall our answer be?

Reporter.

Stanly Circuit.—It is rather late to say anything now about Christmas holidays. I have been waiting for some one to send in a report, but as no one has, I thought I would better send one in.

Our Christmas.

We were remembered by many of our friends. We had many tokens of love and Christmas cheer from friends from other places. Our own people here, whom we are trying to serve in our Master's name, did not forget us. We received several very useful and valuable presents. We are profoundly thankful to every one who thus remembered us.

There were two Christmas trees on the charge, at Friendship and Porter. The songs and recitations were fine and carried us back in thought to the glorious night when the angels sang the Father's love and goodwill to men, when our God gave the greatest expression of His love in the gift of His dear Son to save sinful men. We all felt glad and rejoiced in the great fact.

Friendship Church: After the gifts had been taken off the tree, they began to pull sacks of wheat and corn, oats and flour out from under the tree, calling out the name of Mr. Frink Mason, Brother Mason is the oldest member of Friendship church living, and a good old Christian man. When he was called to come and sit on the front pew, when they began to call out his name, and lay sacks of wheat, corn, oats and flour around him, it was almost more than he could stand. He cried like a baby. He got so much he had to leave it there all night. Next day he brought his wagon and hauled it home.

Jesus said, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." May we all live up to what our Lord and our great church expects of us.

Sincerely,
A. Ridge.

February 9.

South Davilson Charge.—We have not been making much fuss through the paper but we are trying to be on the job.

We are proud of God's people at this place because there are tithers here and every tith-

er must have the spirit of God in him. What is a tither? He is one that gives one-tenth before he holds the dollar until the eagle squawls itself to death and he has to fumigate his hand and pay the eagle's burying expenses.

You may be listening for our pounding report: On Christmas eve there was rendered at West Lexington a very excellent program, after which the heavily loaded Christmas tree was unloaded to make glad the hearts of young and old, also pastor and family. After the exercises were rendered the pastor and family were surprised to find that behind the tree was a load of good things for our pantry and as there were no names on the many things we are not able to give any names, but God knows who they are and we trust and pray for them that God may greatly bless them.

At Yadkin College, Sunday, January 1, the pastor was greatly shocked when he preached and was preparing to go home; they led him around to a car where were many good things for our pantry. The pastor would be so glad to give the name of each one who contributed to this good cause but our space is limited in the Herald. God knows who gave and He will reward them just the same as if the names were given. Many thanks to the lady who suggested this pounding and also Brother Vance Garrett for putting it over the top, for it did make the pastor's wife and the little Carsons glad. People, whether you know it or not, the preacher can preach better when people help him with a handshake, smile, congratulation, and things to eat. Some people think that the preacher does not eat anything and can run his Ford on dishwater.

Old Henry was lame in one foot so the West Lexington Sunday school got up the funds and purchased a tire to remedy the deficiency; many thanks.

Last evening the revival broke out at West Lexington. I preached at Jerusalem at 11 o'clock and at Cid at 2:30 and came to West Lexington and preached on The General Judgment and the power came down and took hold of the sinner as well as the saint and the altar call was made and three young men came down and knelt at the altar until they found Christ as their personal Savior. We had an old-time revival. This was to my great surprise. The meeting will go on and we earnestly solicit the prayers of God's people that we may have a gracious revival and many souls saved.

I will begin my tent meetings as soon as the weather gets favorable. My tent will hold 900 or 1,000 people and there are already appointments out.

Brother Rud Newsome will be the singing leader at the West Lexington meeting and at the tent meetings. Brother Newsome is known far and wide and if you do not know him come around and take a tip of his music: it will do you good. W. L. Carson, Pastor.

Bessemer City.—We are still moving along very well. Christian Endeavor society is still progressing very nicely with very good attendance. We have started cottage prayer meeting on Saturday night and hope to accomplish much and lasting good for the Master. Pray for us that we may have great success. Anna Scates, Reporter.

Winston-Salem.—The Ladies' Aid society held its February meeting at the home of Mrs. Hassell on Sixteenth Street, with Mrs. Phillips as associate hostess. Mrs. R. A. Hunter, the president, opened the meeting with Scripture reading and prayer. The following amounts were turned into the treasury: $9.20, monthly dues; $4.75, paid by Circle No. 1; $15, paid by Circle No. 2; total, $28.95. After the discussion of several business matters a pleasant social hour was spent, during which time a delicious salad course was served. Mesdames Coble and Smothers will be joint hostesses for the March meeting.

The regular monthly meeting of the Philathea class was held Monday evening, February 2, at the home of Mrs. H. G. Paschal on North Liberty street. This being the valentine season, appropriate decorations were used very effectively. Miss Esther Brewer conducted the devotional exercises. After transacting the business of the class the meeting was closed with a prayer.

The class remained for the usual social hour of the meeting, which is always looked forward to with so much pleasure. This one proved especially enjoyable. A miscellaneous contest was introduced and thoroughly enjoyed by all. The time allotted for answering the questions was ten minutes, and in that time Miss Nannie Watson proved the most successful contestant and was presented with a nice box of chocolates. A delicious ice course, followed by mints, was served by the hostess. It might be said that the members of the Philathea class are like one big family—they really know each other—and every member is urged to take advantage of this further opportunity to mingle with each other.

Mrs. T. L. Speas and Mrs. R. A. Wagner have recently returned from Greensboro where they attended the state board meeting of the Methodist Protestant missionary society. Mrs. Speas, by virtue of her office as secretary of young people's work, made a very interesting report. The progress along both home and foreign mission lines was most marked this year. Plans were made to hold the North Carolina Branch meeting in Winston-Salem on Tuesday, Wednesday and Thursday of the first week in April. The local society and the church are looking forward with pleasure to entertaining the North Carolina Branch. Every delegate and every one interested in this work will receive a cordial welcome.

The choir is doing splendid service. It is a real inspiration to listen to the singing of deeply consecrated voices. Two Sunday evenings ago, a male quartet was rendered by Messrs. Hunt, Davis, Weatherman and Hunter. This was especially enjoyed by the audience.

One of the most helpful services of the church is the midweek prayer meeting. To the members of the church who have really felt the need of a service in the middle of the week and whose spiritual lives have been quickened and deepened by regular attendance on the Wednesday night prayer meeting, it is puzzling to understand why a larger number of the members of the church do not attend. While the percentage of attendance compares favorably with that of other churches in the city, an increase would be very gratifying to the pastor who puts forth every effort to make these services worth-while. Mr. Hunter never fails to say something that strengthens and encourages his listeners.

Ella L. Orrell, Reporter.

Calvary, Greensboro.—In our last report to the Herald we told about holding our formal opening in our new church. In this report we will attempt to let the readers of the Herald know how we are starting off.

Brother Gerringer is doing some fine preaching. On the Sunday following our opening, as we stood at the real beginning of our career as a church, he preached at this opportune time from the subject, "Go Forward." Among other good things he said, "It makes no difference what difficulties confront, if God says, Go forward, we can safely pull down our tents and move." On the first Sunday in February he preached on the subject, "Christian Stewardship," and tried to show us our responsibility to God. He said: "Our lives, all that we have and all that we are, belong to God. These things are a trust from God. Will we betray this trust?" Brother Gerringer has filled all his appointments excellently. On last Sunday he was out in the interest of our College and Rev. E. G. Lowdermilk preached to us at 11 A. M. from the subject, "Following God's Plans." His sermon was greatly enjoyed by those present. Brother Gerringer was at his post at 7:30 P. M. and preached a sermon on the "The Golden Rule." His sermons all seem so appropriate.

Our Sunday school is moving forward under the leadership of Brother Hester Causey. We are making a steady increase every Sunday and have already passed the 100 mark.

On Sunday afternoon, February 1, the young people of Grace church's Christian Endeavor society met with us and organized senior and junior societies. We appreciated their interest and assistance very much.

We have bought several new church hymnals in order to have books for all who wish to sing. We are having good attendance at both morning and evening services. On last Sunday night the church was almost full. The people of the community who are not members of our church and some who are members of other churches are showing their appreciation of our church in their midst by coming out. We feel that our prospects are bright for a good year. Pray for us.

We expect to give the readers of the Herald a picture of our new church in this paper and also the names of our faithful building committee whose faithfulness and earnestness have contributed greatly in making this church possible. A. C. Dixon.
Publicity Committee.

CREATION.

If I, whom little noises scare,
  Whose loves are far from strong,
Can find a joy so full and rare
  In making of a song,

What pleasure must have been my Lord's,
  Some eon long gone by,
To make a march too great for words
  And star it on the sky.

—Claribel Weeks Avery.

Yadkin College.—It has been some time since the readers of our paper have seen anything from Yadkin College, due to neglect on the part of the reporter, and not because progress is not being made in our church, for the advancement of Christianity.

Yesterday was a very delightful day for us, for several reasons. The predominating factor of the day's success was a sermon on "Atonements," by our able pastor, Rev. W. L. Carson. The discourse was in plain, simple language so that there was no misunderstanding of the soul-stirring truths that were so forcefully propounded. Those who were unable to be present missed a great sermon, and we hope that the first Sunday in March at 2:30, P. M., the church will be filled, for in hearing Brother Carson you hear a good preacher, a man who loves God and who has the courage to fight the devil in a manly way.

The Sunday school was well attended, numbering nearly twice as many present as were one year ago. The collection was also above average.

The Sunday evening prayer meeting was conducted by Miss Hope Hartley. The meeting was very interesting and a large number of those present took active part.

The Ladies' Aid will meet at Mrs. Hobert Green's on Tuesday afternoon at 3:00 o'clock. All the ladies of the community, whether members or not, have a cordial invitation to attend.

Just now we are ready to figure some repair work on our church. How far we are going to be able to go with this depends upon the funds which are put in. Several letters have been written to individuals concerning contributions but for fear some one has been over looked am asking that any one who can help in this work send your donation to M. F. Phillips, Yadkin College, and it will be greatly appreciated.

We want to thank Miss Hope Hartley and Miss Nell Brooks for their successful efforts in getting up a nice collection of eats for Mr. Carson. I also wish to express the sincere thanks of church to the members of other denominations for their liberal contributions.

Reporter.

Burlington.—Mrs. E. S. Pugh and Mrs. S. M. Hornaday delightfully entertained the Ladies' Aid society Monday afternoon, February 2, at the residence of Mrs. E. S. Pugh, whose home was made pretty with shaded lights and flowers for this occasion. The devotional services were conducted by the president, Mrs. J. M. Crawford, in a very pleasing manner, after which we listened to a selection on the victrola. The business session was lively and full of zeal for the new year's work, and many a useful and helpful plan was discussed and adopted.

For the social hour Mrs. Pugh and Mrs. Hornaday served a delicious salad course. They were assisted in this by little William Henry Pugh. Conversation and music made this hour one of real pleasure. Miss Annie Williams graciously invited the society to meet with her in the March meeting, at her home on North Broad street. The society adjourned with the wish that Mrs. Pugh and Mrs Hornaday would invite them again at on early date. Mrs. J. Ed Ausley, Reporter.

First Church, Lincolnton.—It has been some time since our last report, but silence does not always mean idleness. We now have a seven-day church, services every evening. On Monday we have choir practice, which has improved the choir very much. Tuesday, Ladies' Aid society. This has just recently been organized, but is progressing rapidly, consisting of about thirteen members, and all seem very eager to work. Wednesday, midweek prayer service. Thursday, the pastor meets the junior boys and girls and gives them a blackboard lecture, which they enjoy very much. Friday, teacher-training class. The pastor has charge of that also. The study is the Sunday school lesson for the following Sunday. We feel it is a great help, as it inspires the teachers, gives them new ideas on the lesson, so that they are prepared to stand before their classes with something really worth while. Saturday afternoon, Young Men's Rescue Club (the writer does not happen to be a member of this club, so they will have to report their work). In the evening we meet again for Bible study. It is very interesting as we study the books of the Old Testament and learn many wonderful things. Five services on Sunday. The Sunday school now is in good shape, attendance is fine, also the offerings.

The church is in good standing financially. More money has been raised in the past three months than was paid in six months in the previous years. Everything looks promising for a prosperous year.

Realizing Brother Phillips has worked hard for the success of the church of Lincolnton, we are willing to give him the credit he deserves.

Best wishes to the Herald readers.

Reporter.

Expression of Appreciation.

We wish to express through the Herald our appreciation for the following donations from our friends in Shelby: Mrs. J. T. Ramsey for fresh pork sausage and liver pudding; Mrs. Marion Eaker, for canned peaches; Mrs. M. C. Putnam, for canned fruit; Mrs. Aster Ramsey, for pickled peaches and fresh pork sausage; Mrs. R. C. Runyan, for banana cake; Mrs. Marvin Willis, for pear preserves; Mrs. S. C. Tate, for lard.

C. B. Way and Family.

Shelby.—I presume the readers of this good paper will be surprised to read a report from me, but it is my pleasure as I am enjoying her services so much here with these good people. They have all been treating us fine since we have been here. The longer I stay here the more I love the people.

Last Sunday we had good attendance at our Sunday school and also for the church services. Rev. W. H. Will, a Baptist minister of Shelby, preached for us in the absence of the pastor. At the morning service Rev. Mr Will preached a wonderful sermon. He preached again at the night service and delivered a splendid sermon. I feel sure that his sermons were of great help to me and to all who heard them. Every one seemed to be well pleased with his sermons. We shall be glad to have him with us again. I trust that our Sunday school and preaching services will continue to grow in attendance and interest. Pray for us; we need your prayers, as we try in our feeble way to do our work and do our very best.

Some of our members are sick and I hope that they will soon be restored to their usual health again, so that they can be with us again in the services.

My two daughters, Mildred and Louise, and I were invited last Sunday to take dinner with Mrs. Thomas McFarland and family, members of church and Sunday school, and we enjoyed the good dinner that Mrs. McFarland had prepared. This family, as well as many others, have been very good to us since we have been here.

Sunday school and church services next Sunday will be held as usual with preaching by the pastor at both morning and evening services. Mrs. C. B. Way, Reporter.

A Visit to Anderson Charge.

It was the pleasure of the writer to spend last Saturday night and Sunday with the good people of Liberty Hill church, Anderson charge. I boarded a train in Shelby at 6:40 P. M. and arrived at Greer, S. C., at 9:00 P. M. and spent the night with Brother J. D. Pool in Greer. I enjoyed the splendid hospitality of Mr. and Mrs. Pool and they conveyed me to the church, five miles from Greer, Sunday morning in time for the Sunday school.

Liberty Hill church is located in a beautiful and seemingly prosperous farming section of South Carolina and the people impressed this preacher as being some of the very best people in our conference. The Sunday school was well attended, and the preaching service Sunday morning was also largely attended. The people seemed eager for the gospel and gave splendid attention to the feeble efforts of the writer in presenting the message.

After the morning service I was invited and taken to the good home of Brother J. F. Compton, a short distance from the church, where a real good diner was enjoyed and the afternoon spent in conversation with Brother Compton. A more pleasant day has not been enjoyed by this writer in recent months.

The young people of the church and community assembled at 6:30 oclock in the evening for their Christian Endeavor meeting and the topic, "The Conquest of Selfishness," was discussed with profit to those present. It was my pleasure to speak briefly to the young people in the meeting. There were about twenty-five or thirty young people in the meeting. They have these meetings every Sunday night.

A much larger congregation assembled for the evening church service at 7:30 o'clock and the church was almost filled. It was an inspiration to speak to such an attentive congregation, made up largely of the young people of the church and community. The singing by the choir was fine and enjoyed by this writer. After the service I was conveyed to Greer by Brother Pool (father of J. Lee and J. D. Pool), where I boarded a train at 10 P. M. and arrived in Shelby at 12:30 A. M.

The visit with those good people of Liberty Hill church was enjoyed immensely and I was invited to visit them again. They were anxious to hear from their pastor, Brother W. M. Pike, and seemed anxious for him to return to [illegible] when he recovers from the injury sustained in December. C. B. Way.

IN HONOR OF THE DEAD.

Whitaker.—On the morning of January the 7th, 1925, Miss Olivia Hannah Whitaker, the ldest child of the late Dr. Ben F. Whitaker nd Ann Olivia Whitaker, was suddenly called nto the great beyond. She passed while sleepng and doubtless never knew the change as coming.

Miss "Liv," as she was affectionately alled, was 70 years of age. She was born nd reared in the town of Enfield in a home nown for its true hospitality. At the age of 4 she joined the Enfield Methodist Protesant church and was always zealous not only or her local church, but for the entire deomination. She was a woman of strictest orals and straight convictions, but of a tener heart.

She is survived by three brothers and two isters as follows: L. H. W hitaker and Frank Vhitaker of Enfield, and J. Fletcher Whitaer of Wilmington; and Mmes. C. E. McGwign and S. T. Peirson of Enfield.

On Sunday afternoon the writer conducted he funeral and her body was tenderly laid to est in the beautiful little cemetery of Whitkers Chapel, the oldest Methodist Protestant hurch in North Carolina. The large number resent and the beautiful mound of flowers old of the love and esteem in which she was eld by the community. R. C. Stubbins.

Resolutions.

Whereas, In the providence of God one of ur members, Mrs. George W. Coble, has been alled to her eternal home, therefore be it

Resolved, That we, the members of the Sunay school of the First Methodist Protestant hurch, Burlington, N. C., will cherish the emory of her consecrated life.

Resolved, That the memory of her constant nterest in the Master's work will inspire us o do better work in His name.

Resolved, That we tender our sympathy to he bereaved family.

Resolved, That a copy of these resolutions e sent to the family, that a copy be placed pon the minutes of the Sunday school, and hat copies be sent to the Methodist Protesant Herald and the Methodist Protestant for ublication.

Miss Susie Stafford,
Mrs. John R. Hoffman,
Miss Cynthia Garrett.

Coble.—Mrs. Sarah Ann Coble, the only aughter of Balaam and Anna Hornaday, was orn August 1, 1846. The Hornaday homestead was in the southern part of Alamance ounty, near Rock Creek Methodist Protesant church. It is here that the deceased was orn, and where her girlhood and early married life was spent.

In her twenty-second year she became the vife of Mr. George William Coble, an industrious and promising young man reared in he same community with her. The exact late of her marriage is February 6, 1868. With happy and hopeful hearts these two young people set up housekeeping in the neighborhood where they were both reared, nd lived here until the fall of 1888, when hey moved to Siler City, in order that their hildren might have better school advantages. In March, 1899, they returned to Alamance nd established themselves on a farm three miles south of Burlington. But their stay here was short. In September, 1914, Brother Coble passed to his reward, and Sister Coble then broke up her home and came to Burlington to live with her children, dividing her time between her son, Mr. M. A. Coble, and her daughter, Mrs. W. N. Thompson.

The marriage of Sister Coble was blessed with nine children, seven daughters and two sons. The first death in the home was that of her first-born child, Newton Cicero, who lived but eighteen months. And precious months they were to these fond parents, as they nestled to their hearts their first-born child. Again the death angel came in April, 1900, and claimed her oldest daughter, Annie Harriett McNiell, wife of Rev. M. D. McNiell, living then at Sanford, N. C. In December of the same year Mary Effie was called to her reward. Again death invaded the home in September, 1906, and claimed Mattie Myrtle. Just as they were blooming into the strength and beauty of young womanhood the summons came, and they passed over the river and under the shade of the trees they have awaited the coming of Mother.

The surviving children are Mrs. C. A. Albright, Graham, Mrs. E. W. Fox, Newton, Mr. M. A. Coble and Mrs. W. N. Thompson, Burlington, Mrs. J. C. Lloyd, Cincinnati.

Besides her five surviving children there are fourteen grandchildren, as follows: Mr. D. B. Teague, Sanford; Frank C. McNiell, Richmond, Va.; Mrs. Gabe Holmes, Goldsboro; Mrs. Lloyd Pritchett, Burlington; Lester, George, and McBride Albright, Graham; R. Eugene Fox, Philadelphia; Louise Fox, Newton; Margaret, William, Sarah Forrest, and Ruth Merlyn Thompson, and George William Coble, infant son of M. A. Coble, Burlington.

Mr. W. C. Hornaday of Graham, Mr. O. N. Hornaday, Liberty, and Mr. R. G. Hornaday of Burlington are the only surviving brothers. Three brothers, John Wesley, Alfred Clark, and S. Minter preceded her by several years to the spirit world.

Sister Coble was a good woman. Her life was unpretentious, but earnest and faithful to the end. She was a devoted wife, a loving mother, and a befriending neighbor.

In her early years she became a Christian and united with Rock Creek M. P. church. It was her custom to have her church home where her material home was; when she moved to Siler City to live, as soon as the Methodist Protestant church was organized there, she had her membership transferred to that place, and later to the Burlington church when she moved close to it. Her membership remained here until her death.

To her, church membership was a solemn as well as a glorious privilege. She delighted in the services of God's house, and was rarely absent when she was able to attend.

In her last will she bequeathed a substantial sum to the High Point College, thus evidencing her unfailing interest in the church with which she had been affiliated for about sixty years.

After this long period of unabated devotion and service, her work was finished, and following a brief illness, she was called to her reward. The end came on the twelfth day of January, 1925. And now she is not, for God took her.

"The pains of death are past;
Labor and sorrow cease;
And life's long warfare closed at last,
Her soul is found in peace.
Soldier of Christ, well done!
Praise be thy new employ!
And while eternal ages run,
Rest in thy Savior's joy."

The funeral service was held in the Burlington church, conducted by her pastor, and attended by a large concourse of appreciative and sympathetic friends. The body was laid to rest under a covering of beautiful flowers by the side of her husband in Pine Hill Cemetery.

Our hearts go out to the bereaved loved ones, and we pray again for that sustaining grace that binds up the broken-hearted and comforts those who mourn. S. W. Taylor.

James H. Stewart.—Gone! How can it be! Only a week before he sat in his usual pew in the church, and appeared to be in the vigor of health. We might have allotted him another score of years, but alas, how illusive health itself it. He arose in the morning of January 24 at the usual hour, and so far as is known, well as usual. After attending to his usual morning duties about the home, he came into the house and within a few minutes had fallen a victim of some sort of heart attack and died within a few minutes, leaving behind him his wife, four sons, John W., David Harrison, Jessie Frank, Robert Lee; and one daughter, Mrs. Elizabeth Hornbuckle, all of Gibsonville; one brother, Robert Stewart, of Alta Vista, Va.; two sisters, Mrs. Julia Powell of Greensboro and Mrs. Sis Heffinger of Stocksdale, Va.

Born December 20, 1860, a little more than sixty-four years ago, for more than twenty years he was a member of our church at Gibsonville, during which time he has graciously endeared himself to the church and community by his worthy traits of character. He was noted for his interest in and service for the sick of the community, it often ocurring that he would lay aside his work to nurse the sick even when it involved a loss to himself financially.

Besides being a member of the church, he belonged to the Order of the Red Men and Junior Order of United American Mechanics, to which he proved to be loyal.

Sunday afternoon, the 25th, his funeral was conducted first with simple order in the home, and then completed in the Methodist Protestant church of Gibsonville before a congregation of relatives and friends that overflowed the church. The body was in charge of the orders to which he belonged, they all attending in a body. The sermon was delivered by the writer and at the grave after proper rites by the orders and a closing prayer by the writer the beautiful floral offerings were banked about the mound and human service was at an end.

To the sorrowing we extend our sympathy and may they "sorrow not, as those who have no hope." G. H. Hendry, Pastor.

Crutchfield.—Mrs. Bettie Crutchfield died January 29, after having lived to the ripe age of 82 years and 10 months.

Mrs. Crutchfield was one of the oldest members of Hebron church. It was not the writer's privilege to know Sister Crutchfield for

a very great length of time; but from his acquaintance with her she impressed him as a kind, quiet, Christian character. Those who have known her for years say, "Truly a good woman is gone."

The funeral services were conducted by Dr. Johnson and the writer at Hebron church January 31, after which the remains were quietly laid to rest in Hebron cemetery. Notwithstanding the rough weather and bad roads a large congregation was present, thus showing the esteem in which Sister Crutchfield was held by those who knew her best.

She leaves three sons, Thos. M., Geo. F., and G. W., and six grandchildren, Rev. M. Ivey Crutchfield, Misses Pattie, Bertha, and Mary Crutchfield, James E. and Thos. Crutchfield, Jr. These with a number of other relatives and friends mourn their loss. May God comfort the bereaved ones.

B. M. Williams.

Cole.—Joe Dixon Cole, born September 8, 1920, died February 6, 1925. He was just the right size to miss in the home. While it makes the home sad it makes heaven bright. May the good Lord bless the bereaved parents and draw them nearer to God.

J. W. Hulin, Pastor.

King.—James Alvis King was born October 20, 1954, died February 4, 1925. He married Lucy Jane Tucker on December 5, 1878 Born to this union were eight children, of whom six survive and two are dead. The living are, Zara Brown, Cara Vuncannon, Etta Cox, Lonnie King, Carson King and Elsie King.

He was twice married; his second marriage was to Bettie Owen October 11, 1908.

He joined the Methodist Protestant Church in young manhood and was a faithful member to his death. The church will wonderfully miss him but good men must go. May the good Lord give us some one to fill his place.

J. W. Hulin, Pastor.

ATTENTION, FIRST DISTRICT!

Brother Harrison asked me to serve as chairman of the young people's work in this district, therefore I am calling your attention now to a matter of great importance. I especially want the young people of the district to read this and act accordingly. We want our Young People's Summer Conference in June to be the best ever. We want the largest number of registrations and the largest attendance at the conference that we have ever had. We ought to register NOW! We ought to begin now to plan, work and pray for an uplifting, inspiring and edifying conference. We, who live down East, want to prove that we can really do things. So, come on, young people of the first district and let us win a banner! A banner is promised to the district which registers the largest number in proportion to the membership of the churches in the district. A banner is promised to the church whose delegates in actual attendance at the conference travel the greatest total of miles. Free entertainment of the pastor will be awarded to the church which registers the largest percentage of its membership. Free entertainment will be given the person who registers the largest number of people prior to the conference. Free entertainment will be given any one who registers as many as one hundred persons prior to the conference. So, come on, young people of Littleton, Halifax, Greenville, Spring Church, Enfield, Cresswell and Whitakers, let's go. We can do it, if we try!

Yours and His, Fred W. Pascnall.

TWENTY-ONE CHURCHES ALREADY ENTERED IN SUMMER CONFERENCE REGISTRATION CAMPAIGN! SEVENTEEN PASTORS

Twenty-one churches of the conference have already sent in registrations for our Young People's Summer Conference to be held in High Point College in June. Seventeen of these churches have their pastors leading the list. Every man now is bringing in additional registrations and without exception the young people seem to be enthusiastic.

Charlotte Still Leading.

Another fine list from Mrs. Surratt puts First Church, Charlotte, away out ahead of everybody. Splendid work, Mrs. Surratt! Unless somebody else puts more pep into the campaign, Charlotte wins! Come on, the rest of you folks!

Haw River Registers Pastor.

Haw River church has the distinction of being the first church to send in the fee for the pastor, Rev. T. A. Williams. All of the other sixteen pastors have sent in their own fees. After all, the churches ought to take care of these extra fees for the pastor, and all honor to Miss Bullard of Haw River for her thoughtfulness and appreciation of her pastor. Some of the rest of you folks try it. You'll feel better because of it.

The list of registrations received since last notice is as follows:

50. Rev. J. E. Pritchard, Henderson.
51. Mrs. J. E. Pritchard, Henderson.
52. Rev. G. H. Hendry, Gibsonville.
53. Mrs. G. H. Hendry, Gibsonville.
54. Little Miss Hendry, Gibsonville.
55. Rev. T. A. Williams, Glen Raven.
56. Miss Espa Bullard, Haw River.
57. Miss Mary Smith, Greensboro.
58. Miss Lena Martin, High Point.
59. Miss Hilda Beach, Charlotte.
60. Miss Inez McCall, Charlotte.
61. Miss Winifred Dellinger, Charlotte.
62. Mrs. A. F. Love, Charlotte.
63. B. W. Little, Charlotte
64. Wallace Fowler, Charlotte.
65. E. E. Rutledge, Charlotte.
66. Mrs. E. E. Rutledge, Charlotte.
67. Kathleen Pressley, Charlotte.
68. Betty Jean Rutledge, Charlotte.
69. Miss Nola Helms, Concord.
70. Marvin Blackwelder, Concord.
71. Miss Nina Little, Concord.

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The fees are 50c for adults and 25c for children, and go toward paying the expense of our summer conference. Mail to Lawrence Little, Concord, N. C.

MARRIED.

Smith-Lowdermilk.

A wedding of much interest in North and South Carolina was that of Lawton Edward Smith and Miss Jessie Tagg Lowdermilk at the home of the bride's mother in Greenville, S. C., Thursday, January 29, at 8:00 o'clock in the evening.

The living-room and dining-room were thrown en-suite and were artistically decorated with ivy, ferns, and baskets of white narcissus. Numerous candles and shaded lights added to the charm of the rooms.

The bride and groom entered together and stood before an altar of white. The impressive ring ceremony of the Methodist Church was used, Dr. Linsday officiating.

The groom is a son of Mr. and Mrs. J. Smith of Cowpens, and is a young man of sterling qualities. He holds a responsible position in the offices of the Southern Railway Company in Greenville.

Mrs. Smith is the daughter of the late Rev. W. R. Lowdermilk and Mrs. Jessie Lowdermilk. She has made her home in Greenville for several years and her charming personality has won for her a host of friends.

After the ceremony Mr. and Mrs. Smith left for an extended northern trip.

—Near Cave City, Kentucky, Floyd Collins was trapped by a falling rock while exploring a cave. The accident happened January 30, when he was about 150 feet from the entrance to the cave. The rock caught his foot in such a way that he could not release himself. The passage-way from the entrance was so small that men had to crawl on their hands and knees to reach him and carry him food. They could not move the boulder from Collins's foot. All were cut and bruised by jagged rocks and soaked by dripping water when they returned to the open air. It seems very doubtful whether Collins can be taken out of the cave alive.

—Greece and Turkey are again at swords' points. This time the trouble has been caused by Turkey. That Government has expelled Patriarch Constantinos, head of the Greek Orthodox Church, from Constantinople.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

Pres Bldg Dec 25

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J. F. McCulloch, Editor and Publisher.

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CHARLES H. SPURGEON'S DYING APPEAL.

Thirty-two years ago, about three weeks before he passed away, the great London preacher, Charles H. Spurgeon, wrote what fittingly might be termed his dying appeal to the church at large. Said he:

"The presence of God in saving power in the church will put an end to the present plague of infidelity. Men will not doubt His word when they feel His Spirit. It will be the only security for the missionary effort. If God be with His people, they will soon see crowds converted and added to the church. For a thousand reasons we need that Jehovah should come into the camp, as aforetime He visited and delivered His people from bondage in Egypt.

"Could we not all unite in prayer for this? . . . Come to thy church, O Lord, in fulness of power to save! If the Great Advent is not yet, indulge us with outpourings of grace in times of refreshing. Oh, that all Christendom would take up this pleading and continue it until the answer came!"

But alas! The eloquent speaker's plea fell on ears that were deaf. (God forbid that this should be the case today!)

A generation has passed by, and the "Great Advent is not yet;" a generation, and the church is still waiting; a generation, and a billion souls have gone on into eternity! A billion souls—"every creature" of which Christ redeemed! "Every creature" of which He commanded the church to evangelize! "Every creature" of which a revived church might have reached with the Gospel of Christ, which is the power of God unto salvation to every one that believeth, be he Jew or Gentile!

But the slumbering church slept on—and still sleeps, in self-indulgent ease—and "while men slept, an enemy came and sowed tares among the wheat," until today Christendom is fast becoming a field of abhorrent growth, the vile odors of whose apostasies are beginning to fill the universe with foulest stench.

Is the slothful bride ready for her Bridegroom's coming? Can her criminal delinquency be pleasing to her Lord? Can He hold in high esteem the one who holds in low esteem His last pleading word?

O saint of God, the harvest will soon be past, the summer is all but ended, and myriads of souls have not yet so much as heard that "Christ died for the ungodly."

Thinkest thou that He delayeth His coming that for a little longer He may spare His unready bride the shame of her unreadiness, of her empty-handedness, her nakedness, her poverty? If thou lovest His appearing, surely thou wilt travail in soul for that which will hasten His coming! Surely thou wilt **pray for the church's revival.**

"THEY GET BACK THEIR DEAD."

There is a true story called, "They Get Back Their Dead," by Minervo Guthapfel, that will help the class to see one reason why we should "teach all nations."

"Oh, daddy, it's getting lighter. My head don't hurt so, either. And over there it's all shiny. Daddy, would you mind if I went to see who 'twas over there?"

"No, boy, go on."

"O, daddy, it's mudder!"' The four-year-old boy's voice was clear as a bell. "I want to go, daddy. I'll come back for you folks. I'll get mudder, an' we'll come back to get you all. I'm not 'fraid now. You'll get me back some day, daddy, an' then—"

The stricken father laid his child's head back upon the pillow, and folded the quiet hands. For fifteen years he had tried to do a man's work as a missionary to the land of the Hermit Kingdom. Four months before, "mudder," after an illness of ten days, had said to him, "I'll get you all back some day." and had gone to find Jesus. And now boy, the most loved and petted member of the family, had gone "to find mudder."

Riding to the cemetery in his curtained chair the father heard Koreans talking. "What are you crying about?" one Korean woman asked another.

"Why, I'm crying for the foreigner, because he lost his boy."

"Don't cry for the foreigner! He doesn't need your tears," said Kin-si in a choked voice. "Don't you know that all these foreigners have a way by which they get their dead back again after they have died? That foreigner will get his wife and boy back again some day But how about us? I lost a boy. You lost a boy. We'll never get our boys back again. We don't know how to get our dead back. I wish we had such a hope. But it's only for the foreigners."

"She's heard but half the truth," thought the man. "O, my heavenly Father," he cried chokingly, "forgive me. Take my boy. He's yours. Take his mother. Keep them safely until the years allotted to me have passed. 'Foreigners get their dead back.' So do the Koreans, but they do not know it! Help me, Father, to tell the whole of Korea that they, too, get their dead back."

After the little casket was lowered the father picked up an Easter lily and laid it on the casket. "Thou are the resurrection and the life," his voice rang out clear and strong. "All hail, resurrection day, and this lily, the symbol of the resurrection from the dead of my 'boy.'" As I give him back to thee, Father, I claim at thy hands the resurrection life for every Korean. I'll help you to bring it to pass, Lord, for so it will be good in thy sight, for thou art their resurrection and their life."

His friends wondered at the radiance of his face. "He's had a vision," they said, and they were right. His vision was of an Easless land, made joyous by the heart knowledge of Jesus, the "resurrection and the life."—Condensed.

A GOOD BOOK.

Doctor Charles E. Jefferson's book, "Quiet Hints to Growing Preachers," is a volume that every minister should read, and particularly young ministers.

The book has been off the press for some years, but there is no must on it. In fact, it is one of the books that never get out of date.

If there is any one in our conference who has not read the book, and who would like to experience the mental and spiritual exhilaration that it gives, I shall be glad to send my copy, post paid. And it may circulate through the conference as long as there is a demand for it.

S. W. Taylor.

—A township Sunday school convention was held in Calvary church last Sunday afternoon with a good attendance of several denominations. The local attendance of Methodist Protestants put them in the lead in point of numbers. A good program was rendered, including a very lively round table discussion, led by Brother J. Norman Wills. The question was how to secure a better attendance of Sunday school people at the preaching services. Brother Wills was of the opinion that little tots under six should not be expected to attend the preaching service, but the great majority of the convention, especially most of the preachers, seemed to be of the opposite opinion.

—It doesn't matter to us so much what our ancestors were ten thousand years ago as it does what we will be ten thousand years hence. We are what we are, no matter how we came to be so. Our accountability to God is a fact we must recognize, no matter what we believe about the past. What [illegible] think of us in the day of our accounting is a matter of supreme importance to us.

WHY WAS JOB AFFLICTED?

Was he afflicted because of transgressions? No. For "there was none like him in the earth, a perfect and an upright man, one that feared God, and eschewed evil." Job 1:8; 2:3.

Was his affliction to make him better? No. For "there was **none like him** in the earth, a perfect and upright man, one that feared God, and eschewed evil."

There was no real cause in Job that he should be afflicted. Hear what God says about the matter, to Satan: "Thou movedst me against him, to destroy him **without cause.**" Job 2:3. So there was no cause, or reason, in Job, why he should be afflicted. The reason was **for** Job, not **in** him. The reason was in Satan, and for Job's vindication—to place Job forever beyond **impeachment.** Did you ever think about it? Here was a man about whom the eternal God testified, sayinp, "there was none like him in the earth." No other man like Job. Has this ever been said of any other man? But this did not prevent Satan from disputing what God said. We cannot go into details, but suffice to say, that Satan in effect said, "He's a hypocrite. He's serving you for what you have given him. Just take all these riches away and 'he'll curse thee to thy face.'" Then God in effect says, "Well, we'll see about it, 'all that he hath is in thy power; only upon himself put not forth thine hand.'" Job 1:2. What was the result? All of Job's possessions were swept away and all of his children killed. But did Job do as Satan said he would—"curse God"? No. Instead of cursing God he praised God, saying, "Blessed be the name of the Lord." Job 1:21. So this proved, demonstrated, that what God said about Job was true, and that what Satan said was false. Proving Satan to be a liar or a fool, or both.

So there was another day when the "sons of God came to present themselves before the Lord, and Satan came also among them," as on the first occasion, and God says, "Satan, hast thou considered my servant Job, . . . that he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause?" Satan had been met on his own ground, and defeated, shown to be either a liar or a fool. But Satan was not willing to give it up, but persisted in his lying, slanderous accusation, notwithstanding God's victory for Job, but persisted in his last, desperate charge of hypocrisy, "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." Job 2:4, 5. After Satan had said this, God in effect says, "Satan, we'll see about this also; he's in thy hand; but save his life." What was the result of this? Satan "smote Job with sore boils from the sole of his foot unto his crown." Job 2:7. And what was the result of all this? Did Job "curse God" this time, as Satan said he would? No. But what did he say? "What? shall we receive good at the hand of God, and shall we not receive evil?" And it is said "In all this did not Job sin with his [illegible] 2:10. But what about Satan? We hear no more of him. He's driven from the field in utter rout. He could go no further. He could say no more. God had taken him at his own word, and demonstrated forever, beyond all question, that Job was the kind of man God had said he was. And also, that Satan was a fool or a liar. And Satan had to slink away like a whipped cur and play mum about Job ever since.

So this fearful affliction that came upon Job was not because of any sin in him, but to vindicate him, and place him forever beyond impreachment. The character and reputation of Job will shine in undimmed luster to all eternity.

But Job's friends were laboring under the delusion of a false philosophy: That evil did not come upon the righteous. But as it had come upon Job, therefore Job was a hypocrite. But they were wrong, as God had said Job was "a perfect man, and none like him in the earth."

In the sequel of it all, God said to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job has." Job. 42:7. And also, God had Job to pray for his friends and offer sacrifice.

And Job himself seemed to be greatly perplexed because of the evil that had come upon him as he seemed to be under the spell of the same false philosophy as his friends, that evil comes only upon the wicked, and good upon the righteous. Job knew and protested his righteousness, but evil had come upon him, and this he did not understand.

Satan was the hidden cause behind it all, which God permitted for Job's vindication, as already seen. Not to punish him for his sin, nor to make him better, but to put him forever beyond the cavils, accusations, and slanders of the devil.

And so Peter says, "That the trial of your faith . . . might be found unto praise and honor and glory at the appearing of Jesus Christ." So we see from what Peter says that what the righteous endures will count in the judgment as well as what he does—will be his eternal vindication before wicked persons and devils. Having "come out of great tribulation," having "washed his robes and made them white in the blood of the Lamb." And "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

So here is the gist of the whole matter: God said that Job was a perfect man; an upright man; feared God, eschewed evil—and there was none like him in the earth. This ought to have settled it. But no, the adversary disputed it. He practically said that God was a liar and Job a hypocrite. So the only thing to do was to do as God did, and let the devil try his hand. It was fearfully severe on Job, but God sustained him, brought him through and silenced the devil and honored and vindicated Job. This being true in the case of Job, why is it not equally true in the case of all righteous persons who suffer severe trials? We believe it is. It is for their vindication—to put them forever beyond impeachment. We believe all the evils, trials that Christians endure will be brought into the account in the final judgment, and will place them forever beyond the accusations of the devil. The testimony of God will not be enough to silence the devil. It requires the **suffering** of the people of God to stop the devil's mouth. This is something he cannot in the very nature of things gainsay, but it will, together with God's testimony, be an uncontestable proof of their righteousness to all eternity.

Let us suppose, if the people of God were always prosperous in their worldly affairs and never suffered any of the evils of this life, what could prevent the devil from cavilling and slandering them to all eternity? But this he can never do, since they suffer many evils in this life, and many times very great and fearful ones.

Some one may say that God rebuked Job for his philosophizing—trying to account for and explain things. Very true, but he did not accuse him of **sin.** Of course all the evils of this life are the result of sin, directly or indirectly, but one of the lessons taught in the case of Job was, that the evils he endured were not special "judgments" sent as a punishment for sin, but were permitted for his vindication as a righteous man.

So God lifts the veil, in the case of Job and gives us a glimpse into the otherwise inscrutable mysteries of Providence. As Jesus was "made perfect through suffering," so are his people. But after this dispensation of suffering has passed, will come the sinless, painless state, without sorrow, dying—of undimmed glory, having obtained complete and eternal victory over the devil, he not being able to ever touch the saints again to all eternity, by word or deed. J. F. Dosier.

QUIET TALKS ON THE SIMPLE ESSENTIALS.

By Mr. S. D. Gordon.

The Human God.

Men hunger for the human touch in—God. It's in us humans to want to know by the feel.

We crave the human touch, from cradle to grave.. No fingers hold so tight as baby fingers. Children cling to mother and father and each other. The hand-clasp, lip touching lip, the light caress, the tightening hold of the hand as life ebbs out—the hunger for the human touch is in our blood.

That's why Jesus came, for that human touch, to get it, and to give it. The hunger itself is a bit of God.

Man is like God when he is truly human. That word "human" has two meanings. The hurt meaning has become the common meaning the weakness, the selfishness, the narrowness in man. Originally, truly, it means the distinctive traits in which man is different from the lower creaton, and is like God.

God is like man, the true human, in the power to reason things out, the twin power of speech, the moral sense, and, its twin, moral choice, and, most, rarest in—love. That word "love" tells most what God is. Love is a human thing. We know it. That's God's most distinctive trait.

The difference between God and man is in the limitations found in man. God knows no limit in power or knowledge or love. It's a radical difference in degree, not kind. Though too great for words or mental grasp.

Now, Jesus was God showing us these two things. He made plain what the true fine human is. And he made as plain what the real God is. Do you want to see the true human?

Look at Jesus. All there is of the human is in Him.

Do you want to know the real God? Look at Jesus. When you are looking at Him you are seeing the father. All there is of God, within the true human limitation, is in Him.

Jesus shared all our human experiences. He earned bread and bed by sweat and toil. He knew family ties, friendships' sweets, sorrows' pain, indignation over wrong. He loved deeply, sympathized tenderly, and wept real tears.

He was tempted as we are. Many a time His brow was knit and moist, and His hand clenched, as He felt temptation and fought it. And He overcame temptation precisely as every man can and may, by the use of His will, His choosing, and the use of His knees. Neither without the other.

Except—yes, there is an outstanding exception. One experience He never had. That which grows out of wrong choice. But—but, that's not a human experience. It's lower down. He was more truly human in this that He refused to make wrong choice.

Jesus is peculiarly the racial Man, our Fellow. All sorts are drawn to Him, little children, the aged, ruggedly strong men, fine-fibred woman, virile, eager youth, student, scholar, unlettered, both sexes, all social sorts —all alike gladly confess His pull upon their hearts.

And He alone was the Son of God in the same distinctive sense. The Father was as drawn to Jesus as we men are. There was the fullest understanding and oneness of purpose, appreciation and love, between Jesus and the Father as between Jesus and man.

Here is the Book's own story of how it happened that Jesus came. God and man used to live together in a garden. It was a wondrous garden, full of trees and birds, and all growing things good to see and to eat. They were fellows together, walking, working, together day by day.

They used to meet in the twilight for a friendly talk, sometimes without words, as only real friends can do.

One twilight God came to the usual trysting place for the touch with His friend. But the man wasn't there. God was there. God didn't go away. God has never gone away.

But the man went away. Then he went further away. Then he lost the way back. Then he didn't want to come back. And away from God he got into bad shape. His will grew strangely stubborn. He got strange ideas about God not loving him.

All this was very hard on God. He sent messengers after the man. They were all treated badly. Then God said, "What shall I do? For the sake of my own breaking heart I must do something."

And this is what He did. One day He hid away the God part of Him, and came in among us as one of ourselves. And we called his earth name Jesus. He was a real man. He lived our life.

Then one day He got down, in, under the load of our stubbornness, our selfishness to get rid of it. And the load was so heavy it broke his heart. And the blood came. And he used the blood to clean us up, and break our hearts, and bend our wills and draw us back. And He is doing it.

A little girl in bed screamed out when the storm broke. The mother, coming quickly, said, "Didn't I tell you, dear, not to be afraid? God is watching; you won't get hurt." "Yes, mother," the child said in a shaky voice, "but when it thunders like that I want somebody with skin on."

May I, with utmost reverence, use the child's child talk? Jesus was God coming with skin on. He came that we might know God by the human feel.—Selected.

THE DIFFERENCE.

The beautiful little girl of a Hindu mother died. The body was carried to the burning ghat beside the Ganges. The mother, almost heart-broken, went to the temple of many gods, to see if she could find any comfort.

"Was it a boy or a girl?" asked the priest.

"She was my darling little girl."

The priest responded with a sneering laugh. "Ho," he said, "women don't have any souls anyway. The girl may live again in the form of a toad or snake."

The nert morning the mother went to the river bank. She saw the heap of ashes where the funeral pyre had been. Out of the warm ashes slowly crawled a snake. She remembered what the priest had said. "Oh-h!" she shrieked, "my sweet little girl is changed into a horrible serpent!" And she fell to the ground a hopeless maniac.

The beautiful little girl of another Hindu mother died. But this mother had permitted a missionary to come to her house, and had learned of Jesus and the resurrection.

Soon after the little one's death the missionary visited the home again to talk with the mother and comfort her. The mother's face was sad, there were tears in her eyes, but they were not tears of despair, and a smile trembled upon her lips. Neither was she dressed in mourning garments, but in bright and cheerful apparel.

"Yes," she said to the missionary, "I am wearing my best today. I am doing it to honor him who has taken my darling to himself. I want him to know that I realize that she is safe and happy with him."

And this is the difference between Hinduins and the "Jesus way."—From Everyland.

WORSHIP IN TRUTH.

The Great Teacher has declared that "God is a Spirit and they that worship him must worship him in spirit and in truth." Intellectual devotion therefore comes short of true and acceptable worship. All worship must embrace the exercise of such spiritual faculties or conditions as gratitude, penitence, faith, sincerity and love. Without either of these worship becomes as ineffectual as sounding brass and tinkling cymbals.

And then all worship must be in accordance with truth. Denial or compromise of the inspiration and truth of the Holy Scriptures makes worship a mockery in the sight of God. Those who deny the virgin birth, and in so doing deny the deity of Jesus Christ reduce worship perilously near to idolatry. To worship Jesus Christ as a mere man is virtually man-worship, and altogether vain.

All worship needs to be measured by its results. The Holy Spirit never responds to worship that involves a cardinal error. This accounts for the utter failure of modernists to become real revivalists. Souls are not saved, and cannot be saved, through their ministry.

It would be better for their own souls and for the souls of those to whom they minister if they would pursue some other employment.

THE SECOND MILE.

Then Love said, "Go another mile,"
I went, and Duty spoke no more.
But Love arose and with a smile
Took all the burden that I bore.

'Tis ever thus when Duty calls;
If we spring quickly to obey,
Love comes, and whatsoever befalls,
We're glad to help another day.

The second mile we walked with joy;
Heaven's peace goes with us on the road.
So let us all our powers employ
To help our brother bear life's load.

—Stephen More, in The Watchman.

SURPRISES.

Real Christianity is always a surprise. Most of all does it surprise those who think they know what real Christianity is, but who have been deceived by a counterfeit. A Christian woman recently learned that most of the family possessions and furniture she and her husband owned had been completely destroyed in a storage warehouse fire. Some of the things were priceless family heirlooms, which no money could deplace. The shock was a severe one; but she quietly committed the whole matter to the Lord, and trusted him. A friend of hers, living in the same apartment house, is a Christian Scientist, and she noticed the quietness and entire lack of worry in the face and bearing of the one who had just incurred the heavy loss. Coming up to her, the Christian Scientist said impulsively, "I didn't know any Christian could take anything this way!" Perhaps the Christian Scientist was not wholly to blame, as she had drawn her inference as to "Christianity" from her observation of most "Christians." She was seeing, in her really Christian friend, a surprising demonstration of the presence and power of the Lord Jesus Christ in a believing Christian. Are we surprising our friends who have not yet had an opportunity to see for themselves that Christians can "take things this way"?—Quoted in Sunday School Times.

PRESS ON.

Press on! Surmount the rock steeps,
Climb boldly o'er the torrent's arch;
He fails alone who feebly creeps,
He wins who dares the hero's march.
Be thou a hero! Let thy might
Tramp on eternal snows its way,
And through the ebon walls of night
Hew down a passage unto day.

Press on! If once and twice thy feet
Slip back and stumble, harder try;
From him who never dreads to meet
Danger and death they're sure to fly.
To coward ranks the bullet speeds,
While on their breasts who never quail,
Gleams, guardian of chivalric deeds,
Bright courage like a coat of mail.

—Park Benjamin.

THE WORK AND THE WORKERS.

Sunday, February 15, was spent in the interest of the College on Mt. Hermon charge and at Glen Raven. Brother Ashburn and his people are interested in this move for college endowment through the channel of insurance, and we are hoping they will soon raise their quota. In our efforts to organize the three hundred club we are asking Mt. Hermon charge to find five men, or their equal, who will carry five shares. Surely on a charge such as that the equal of five men can be found to carry $50 per year for ten years.

At the services at Glen Raven we asked that church to find three men, or their equal, who would carry three shares. It was a rainy night, and not nearly all their people were out. But those present took $90 of the $150 they were asked to raise, and with this good start pastor Williams thought he could put Glen Raven over during this week. I confidently believe he will

What Are We Doing?

Do you ask, what is it you are trying to do? Just this. We started out to find 300 men, or their equal, among our 26,000 people in the North Carolina Conference, who will pay $50 per year for ten years to carry $150,000 in life insurance with the Jefferson Standard Life Insurance Company of Greensboro.

This insurance has already been written on the lives of young men under thirty-five years of age. It is now in force, and must be paid for. As we thus pay into the company $15,000 per year for ten years, allowing all the accumulations to remain there, that will net us in actual cash, at the end of the ten years, about $190,000 for the endowment of our college. The college must have an endowment, and we believe this is the easiest, and the most practical way in which we can raise it.

Why Not Do It Now?

The amount allotted to each charge is so reasonably small that it does seem that it might be raised within a week on any one of the charges. See Herald, January 29, 1925, page four, for the allotments. At $50 per share Alamance is asked to take eight shares, Albemarle six, Asheboro eight, Burlington 10, Charlotte four, Denton four, Enfield eight, Forsyth eight, Flat Rock eight, Grace 12, First Church, High Point 10, Lebanon three, Haw River eight, Mebane five, Mt. Hermon five, Reidsville six, Orange seven, Henderson, 10, Granville eight, Whitakers six, Weaverville two, Why Not six, and Winston 10. Thus running down the list we have picked out just a few to show how lightly the matter rests upon each charge.

Look up the Herald as above, find what has been allotted to your charge and let **all of us get busy and raise it soon.**

This Must Be Done.

Brethren and friends, our life as a denomination depends upon the running of the High Point College. We cannot stop now and exist. We are not going to stop. We are going to push on to greater things, and we are going to grow. In order to do this we must do the thing we have started out to do. We must raise this $150,000 and more, within the ten years. If the **many will not do it** then the **few must do it.** It must be done or we will suffer in consequence.

We are offering to the Methodist Protestants of this conference such a joyful privilege that it seems to us that hundreds of individuals among us would jump at the chance to carry their share of this burden, which is light," provided every one will do his part. Come on, folks, and let's put this over quickly so we can tackle other jobs that are waiting for us in kingdom service.

This Is Your Job.

Don't forget, dear ones, that this job does not belong to Dr. Andrews and me any more than it belongs to you. We have a college now that we have a right to be proud of, and it is doing a work that even the most fastidious and the most exacting cannot complain at. The buildings and the equipments and the work being done are all even beyond what any of us dared hope for this early in the history of the High Point College. Seeing is believing. Go see for yourself. As these are facts beyond dispute, come on and come quick and help us get this endowment subscribed. Just set aside a definite portion of the Lord's tenth for this worthy cause, and promise the Lord that you will pay that much per year for ten years provided life and health and earning capacity last.

Make up your mind to do this, and then let Dr. R. M. Andrews or your pastor know about it in post haste so you may be counted in. This must be done, and we are anxious to have it done quickly. Why let it drag through the months. Come on and let's go.

Let Us Pray.

We are earnestly requesting every Christian who reads this to pray especially for the blessings of the dear Father upon our High Point College in all its undertakings. Pray that this campaign may be abundantly successful, and that it may be completed speedily.

Yours in the Master's service,

A. G. Dixon.

WHITAKERS JUMPS TO THIRD PLACE IN SUMMER CONFERENCE REGISTRATION CAMPAIGN!

Rev. Fred W. Paschall, the enthusiastic chairman of the First District, proved his faith by his works this week and sent in a splendid list of registrations from his own church. This put his church ahead of many others into third place. Charlotte still leads: Concord is second; Haw River and First Church, High Point, are tied for fourth place. **How will the list look next week?**

Registrations received since last notice:

72. Miss Fannie Barnes, Littleton.
73. G. L. Barnes, Littleton.
74. **Rev. J. W. Hulin,** Seagrove.
75. Mrs. Fannie Sykes, Haw River.
76. Miss Clara Bullard, Haw River.
77. T. S. Coble, Haw River.
78. Guy Crutchfield, Haw River.
79. E. L. Douglas, High Point.
80. Mrs. E. L. Douglas, High Point.
81. Kent Douglas, High Point.
82. Claire Douglas, High Point.
83. **Rev. Geo. R. Brown,** High Point.
84. Mrs. Geo. R. Brown, High Point.
85. Mis Mamie Johnston, Whitakers.
86. Miss Sarah Johnston, Whitakers.
87. Jese Johnston, Whitakers.
88. Miss Mary Lee Johnston, Whitakers.
89. Miss Mollie Wheeless, Whitakers.
90. J. M. Cutchin, Jr., Whitakers.
91. Mrs. J. M. Cutchin, Jr., Whitakers.
92. Master J. M. Cutchin, Whitakers.
93. Miss Spencer Cutchin, Whitakers.
94. Miss Bernice Nash, Concord.
95. Miss Maggie Mann, Concord.

We just lack a hundred and five having two hundred! Help us out, please! The fees are : 50c for adults and 25c for children, and go toward paying the expenses of our Young People's Summer Conference to be held at High Point College, June 16-26. Rush registrations to

Rev. Lawrence Little,
Registration Campaign Manager.
Concord, N. C.

NOTICE TO SUNDAY SCHOOL SUPERINTENDENTS.

One of the most important things you can do in your Sunday school is to inspire and train some of your young people for future work in the church. One of the best ways to do this is to see that a large number of your most capable young people attend our Young People's Summer Conference in High Point in June.

Won't you help us to help you get them interested by appointing in your church some person who will constantly boost the conference and who will see that as many as possible register for the conference? I shall send them from time to time literature on the work of the conference and assist them in every way I can to keep the conference before your people.

Please send me the name of some person in your church who will assume this responsibility. Thank you. It would be a mighty good stunt if you inclosed in your letter **your own registration fee** of 50c. Try it, you'll feel good about it. Thank you!

Lawrence Little,
Registration Campaign Manager.
Concord, N. C.

From Brother D. M. Loy.

Dr. Dixon has sent us checks and money to the amount of $62.50 and Rev. G. H. Hendry of Gibsonville and his wife came and brought us a nice pounding, and some money, I think from Gibsonville and Fountain Place; and then Brother Taylor came up from the Burlington church and brought us a nice pounding and some money.

Brother Dixon, we fully appreciate all that has been done for us by you and all the others, and all that we can do now is to pray that God will bless you, and your works, and all the others, and say, Thank you, in our humble way, to one and all. We regret very much the fact that such a time has come in our lives that such an appeal had to be, or was made for us. And yet we are thankful to almighty God, that we have friends in the world who are willing to care for us.

My dear old mother is now in the Rainey Hospital at Burlington. She was operated on the 12th of February and is getting on fine. The operation was made for gall-stone. Pray for her, and for us. Thank you, with many good wishes for you all.

I am, fraternally, yours in the Master's service, D. M. Loy.

The dangers gather as the treasures rise.—Dr. Johnson.

COLLEGE PAGE

EDITED BY REV. B. M. ANDREWS.

RECEIPTS FOR COLLEGE.

Amount previously reported, $128,227.02.

$500, George B. Harris.

$80, W. H. Paschall.

$45, C. E. Bulla.

$31.35, Mr. and Mrs. J. F. Baity,

$30, Mr. and Mrs. G. M. Reed.

$25, Bethel Sunday school, Mocksville charge.

$19, Young Ladies' League, Henderson.

$17.50, First Church, Charlotte, Sunday school.

$15 each: Miss Eleanor Webster, Rev. J. A. Burgess.

$13.01, Friendship church, North Davidson charge.

$12.50, Baraca class, Concord.

$12.20, Shiloh Sunday school, North Davidson charge.

$10 each: Mrs. J. Wright Williams, E. L. Somers, Miss Florence Williams, Mr. and Mrs. L. C. McCallum, Mrs. H. S. Dixon, Mrs. L. Holland, J. M. Paris, J. M. Allen, L. W. Finch, C. E. Ridge, L. C. Bridgers, W. C. Gibson, J. C. Parker, J. W. Clodfelter.

$8, Miss Effie McCallum.

$6 each: Mrs. J. A. Cooper, J. A. Cooper.

$5 each: Mrs. Harriet Bulla, W. P. Alley, J. F. Moore, Mr. and Mrs. J. W. Herbin, Miss Lola McCallum, Mrs. A. O. Royals, Mr. and Mrs. D. P. Hill, Robt. G. Powell, N. J. Wright, J. M. Hilton, Miss May Parsons, Miss Eleanor L. Orrell, J. S. Graves.

$4, C. F. Barnett.

$3.60, Miss Lelia Wagoner.

$2 each: C. J. Parsons, Mrs. C. J. Parsons, A. A. Kirkman, Carl Durham, C. W. Garrett (Mt. Pleasant church).

$2.50, Miss Beatrice Williams.

$1.50, Mrs. Rubby Barber Kirk.

$1 each: John A. Powell, Vance Burgess, Oscar Burgess, Miss Minnie Cooper.

$1.68 each: Clyde Hatley, McKenzie Hatley.

Total, $129,296.54

Endowment Insurance Fund.

Amount previously reported, $100.

$20, J. C. Causey.

$10 each: L. W. Causey, W. T. Bowman.

$5 each: Mrs. A. B. Bulla, T. C. Fox, Frank Hanner, Mrs Emma Gray.

$1 each: J. T. Neese, Mrs. John Bowman, Mr. Marley.

20c, Miss Lucille Hanner.

Total, $163.20.

J. Norman Wills, Treasurer.

THOSE INSURANCE POLICIES.

Have you thought of them, If Mr. McCulloch could give in the main the efforts of his mature life's best years, and Mr. Andrews the combined energies of his heart and soul and physical being, and Mr. Wills practically the accumulating earnings of a life for this College, can not three hundred of our representative Methodist Protestant men give one fifty-dollar bill a year for ten years? Our salaried men, merchant men and large planters, can do this.

Have you thought of the aggregate results of these sums, and the great pull? The almost inconceivable sum of $150,000, and a bound v. this great billow of this present indebtedness, on to our feet again.

We would every one who reads this might behold it today, this College, in its magnificent beauty and grandeur, and, inspired, our ablest would give. Fannie Kirkpatrick.

EVOLUTION.

The trouble about accepting the theory of evolution before it has been proven to be true is that it would seem to tear our Bible all to pieces—and that is what some of the most zealous evolutionists have desired. The Bible represents man as made perfect at the beginning, in the image of God, and that man fell by sin, and has continued to be a sinner. Evolution represents man as rising from a lowly condition instead of falling from a high and holy state—from the condition of a brute—even from a much lower condition than that of a monkey, but passing through the monkey up to man. According to evolution, when the Bible says, "All have sinned," it lies. We could not hold a monkey as a sinner. When the Bible represents man as inheriting a sinful nature from Adam, evolution says "No." Our ancestors, says evolution, were not sinners; in fact, had no moral nature, and were therefore incapable of sinning. Thus the Bible is given the lie, and as some evolutionsts have applied their theory to religion, they tell us to cut out of the Bible all those parts that will not tally with our beautiful theory. When the Bible represents Christ as dying for our sins evolution reminds us that we have no sins and therefore that pathetic story of Jesus suffering agonies on the cross for man's sake is the product of some man's vain imagination. Therefore the church of Christ is wasting millions of money to preach this imaginary Gospel to the nations, to build splendid churches and support foreign missionaries and translates the Bible and print it, and circulate it at an immense expense.

Some one suggests the resemblance of man to lower animals in his anatomy, his blood, his embryo stage, etc. This proves nothing. There are millions of leaves on the forest tree with a close resemblance, but no two alike—myriads of flowers carpet the earth with a general likeness, but no two alike. Two eggs may seem very much alike in substance, but one produces a chicken and the other a turkey. Why? Echo answers "Why?" Common sense, instead of a so-called scientific theory, answers "Because God made them so, even as He has made one star to differ from another star in glory."

A large array of prominent persons, some of them ministers of the Gospel, claim to believe in evolution. But if one could get all the preachers of the Gospel in the world to sign a statement and then could get all the presidents of colleges in the world, and all scientists to indorse evolution—all that would prove nothing. One single demonstration of a case where a lower animal has evolved into man would do more to silence anti-evolutionists than all the array of names that could be produced of mere theorists. The so-called Neanderthal men and the Piltdown men have been exploited before the public to a nausea—cases where a few bones have been dug out of the earth and so-called scientists have supplied missing bones and other missing parts, and dressed up such a statue in human fashion and showed them off as the "missing link," reminding one of what Barnum said, that folks liked to be humbugged. All this stuff purporting to be the highest attainments of educated people of the twentieth century leads to the boldness of some who wish to have our Bible, that God has blessed so greatly to the remodeling of humanity in the world for good, revised, cutting out the true history of the origin of man, cutting out the virgin birth of Jesus, His resurrection and miracles, His deity, the inspiration of the Scriptures and the atonement of Christ whereby man may be saved and eventually exalted to a high state of eternal happiness in the world to come. Away with evolution and its accompanying corollaries! I may venture to believe that a vast number of educated people would indorse these views far more than the list of names that have been paraded before the public, or even the largest list that can be produced to indorse the evolution side.—S. F. Tenney.

BILLY SUNDAY'S BIBLE.

"Twenty-two years ago, with the Holy Spirit as my guide, I entered the wonderful temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament art galleries where the pictures of Noah, Abraham, Joseph, Isaac, Jacob and Daniel hung on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboard of nature until it seemed that every reed and pipe in God's great organ respended to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the preacher was heard; and into the conservatory of Sharon, and the Lily of the Valley's sweet scented spices filled and perfumed my life. I entered the business office of Proverbs, and then into the observatory room of the prophets, where I saw telescopes of various sizes, pointed to far-off events, but all concentrated upon the bright and morning Star, which was to rise above the moonlit hills of Judea for our salvation.

"I entered the audience room of the King of kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke and John, passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the formation of the infant church. Then into the correpsondence room, where sat Paul, Peter, James and John, penning their epistles. I stepped into the throne room of Revelation, where towered the glittering peaks, and got a vision of the King sitting upon the throne in all His glory, and I cried:

"'All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all!'"

Selected.

True greatness, first if all, is a thing of the heart. It is alive with robust and generous sympathies. It is neither behind its age, nor too far before it. It is up with its age, and ahead of it only just so far as to be able to lead its march. It cannot slumber, for activity is a necessity of its existence. It is no reservoir, but a fountain.—Roswell D. Hitchcock.

AN INTERPRETATION OF THE WASHINGTON FOREIGN MISSIONS CONVENTION.

By Rev. J. C. Broomfield, D.D., President of the Union Board.

To the Members and Friends of the Methodist Protestant Church:

The great Foreign Missions Conference, held in Washington, D.C., January 28 to February 2, 1925, and attended by approximately 5,000 delegates, belongs now to missionary history.

The question confronting the members of your Union Board of Foreign Missionary Administration is, how to pass to you the message and appeal of that great gathering.

It was truly a wonderful convention in the themes discussed, and in the personnel of the speakers.

Whole sessions were given up to the discussion of such themes as: "The Gospel for the Whole World", "The Solution of the Problems of the World," "The Church in the Mission Field," and "The Foreign Missionary Movement in Relation to Peace and Goodwill Among the Nations."

The one session we fain would pass on to you in its entirety was the session in which "The Place of Foreign Missions in the Church at Home," was discussed.

It was an illuminating and heart-searching session.

The adequate foreign missionary program for a denomnation, and in a congregation, along with the responsibility of the pastor and of the men and women of our churches for the foreign missionary enterprise was eloquently discussed.

As we look back over the session we feel, and we want you to feel with us, that our foreign missionary program in the homeland is woefully inadequate. For example, we have no one in training to be used in the expansion of our work abroad, or to take the place of any of our missionaries who may be forced to drop. Our work is undermanned in China and in India, and underequipped in all the fields in which we are working.

You ask for the reason, and our answer is that we have been restrained in framing an adequate program, first, because the increasing and insistent demands from the fields have kept so far ahead of us, and second, because the financial response from the church has lagged so far behind us. We could use $50,000 tomorrow in needed equipment for work already established, whereas at this moment we have been compelled to mortgage our income for the next few months for at least $20,000.

Rev. Hugh T. Kerr, D.D., of Pittsburgh, in discussing "The Pastor's Responsibility for Foreign Missions," made it very plain that the pastor is the key man, that if he is uninformed he will be uninterested, and his congregation will be likewise.

Out of a rich experience in his own congregation he told how how through giving missionary information in his sermons, "the silver cord of stinginess had been broken, and the golden bowl upturned."

High above the administrative and financial appeal, the purely spiritual notes resounded.

The convention made Jesus more real, the Word more precious, prayer more essential, and our obligation to release God in ourselves and in others more definite.

The minor strains of deep humiliation were also felt in the distinctions that were drawn between Christ and Western Christianity's interpretation of Him.

Our hearts said "Amen" to Dr. James Barton's assertion in the closing session—"No one who has attended this convention can ever be the same." And the new definition of the foreign field as "any unoccupied area in the life" will remain with us.

Our denominational conference on Monday afternoon, in our Rhode Island Avenue Church, brought together a goodly company, with an address on China by our missionary, Rev. Dr. C. S. Heininger, a statement of conditions by Secretary Klein, and a number gave what was to them "the high spots of the convention." It was a very helpful meeting. We had 41 delegates known to be registered, out of an allotted delegation of 48, and they were from nine states.

We appeal to you to pray for our foreign missionary enterprise, to plan for an adequate foreign missionary program in your church, and to pay more liberally than ever before for its support.

SOME ECHOES.

Recession from the great foreign missions convention which closed in Washington, D. C., February 2, has not lessened the impressions made, nor the force and value of the great amount of valuable information imparted of conditions in many non-Christian lands, their unrelieved needs, the triumphs of the Gospel, and the certainty of ultimate world conquest conditioned on the unreserved consecration of Christ's followers, and the dedication of God's money entrusted to their hands for the extension of the Kingdom.

Where there was so much that was illuminating and inspiring, it is difficult to make selections which will convey in any adequate manner the tremendous results produced, much less measure the after influence in local churches, etc., of all that made it one of the greatest religious assemblies ever held in America.

But a few statements made can here be presented, as a sample of what stirred the hearts of thousands, and more than once evoked great applause.

Said a prominent layman, "Every true Christian layman must dedicate his life to proclaiming, by the way he lives and serves, that all men are brothers. Christian laymen must rid themselves of race prejudice which often amounts to hatred."

Dr. Sloan of the Peking Union Medical College declared that the entire output of the medical and nursing schools of the United States would not begin to meet the medical needs of China alone.

That being so, what must be the conditions, and consequent suffering and misery in the vast population of that great land without doctors and nurses?

"Mission hospitals are regarded in the East as living symbols of the Christian message."

Said Dr. Arthur Brown, there are only 28,000 Protestant foreign missionaries in non-Christian land, and 2,408,900 adult communicants, with an enrolled Christian community of 5,145,236 persons; 703 hospitals and 1,234 dispensaries treating over 3,000,000.

"The Christian people of Europe and America gave last year for various missionary activities $44,448,000. A movement so vast, recognized by the governments of the world as a force of the first magnitude, challenges the attention of all thoughtful people."

A strong plea was made to find a solution of the new industrial problems of Asia by laying foundations for a Christian order of society, "Women bob their hair in America, other women, making hair nets in China, starve; where 18,000 women and girls worked in the hair net factories, there are now only a few over 2,000."

Declared a prominent Japanese: "We do not like your exclusion act. But there is going to be no war.

"We will keep the Pacific blue, and not turn it red with blood. That great ocean stands for peace, and even now in Japan we are disbanding some of our military forces, and in that way saving enormous sums of money."

A representative from India, referring to loss of life in the world war, stated, "To bring about the loss of as many lives as were wiped out in the war, it would be necessary to sink a Lusitania every day for 70 years."

It is our duty to help eliminate war, and the spread of the Gospel over the world is demanded, and we will do our part when, to the extent of our resources, we give workers and money to the great foreign missionary enterprises.

Fred C. Klein.

"THIS GRACE ALSO"—A STUDY IN CHRISTIAN GIVING.

By Roby F. Day, Superintendent Stewardship Department of the Board of Young People's Work.

The month of February, according to our denominational program, is Stewardship Month. It is hoped that wherever practicable our people will be instructed by their pastors and teachers in the principles of Christian stewardship during this month. Too often this is neglected from the pulpit. All the instruction some congregations get on the subject of Christian giving is when a special collection is to be taken or a long-standing mortgage becomes so burdensome or threatening that the pastor feels he must lift the mortgage or be lifted from his appointment by the conference. Then he quotes a few Scripture passages on giving, tells some supposedly funny jokes, and with tears in his tones urges his "good people" to "give liberally to this very needy but worthy cause."

Christian giving is fundamental to both Christian life and Christian service. Instruction is not only needful but necessary, for giving is a fundamental part of the Christian Gospel. Not that the sinner is required to **give anything for salvation.** On the other hand, he is to receive; for "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12): but there is a Gospel for the saint as well as for the sinner. And giving is no small part of it.

Some years ago the writer preached a se-

ries of Sunday morning sermons on "Christian Stewardship," closing the series with a sermon on "The Stewardship of Money." The following Sunday one of the aged saints in public prayer thanked the Lord that the pastor had finished his sermons on money and the people would now have the opportunity of hearing the Gospel again.

If giving is excluded, then we have no Gospel at all. "God so loved the world that he gave." "Thanks be unto God for his unspeakable gift."

"I gave my life for thee;
What hast thou given for me?"

In 2 Cor. 8 and 9 we have a remarkably lucid setting forth of the gospel of giving in its relation to money. Among other things these three are taught in these chapters:

1. Christian giving is a grace. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. As a grace it has its source in the sacrifice of the Lord Jesus on Calvary, (8:9) and it flowers from a disposition in the giver created by the Holy Spirit. "For if any man have not the Spirit of Christ he is none of his" (Romans 8:9). No giving without that source and that disposition, however liberal it may be, can truly be called Christian giving.

2. In contrast with the law, which imposed the giving of the tenth as a requirement, Christian giving is voluntary and a test of sincerity and love. "I speak not by commandment but . . . to prove the sincerity of your love" 8:8).

Paul's expression in Rom. 6:14, "Ye are not under the law but under grace," that so many quote as an excuse for not giving a tenth of their income, does not mean that the law has in any sense been abrogated, and therefore, the Christian, under grace, has no obligation to keep it. It means that, dispensationally, the age of law has been succeeded by the age of grace; and as applied to the believer's conduct, what God required under the law, he freely furnishes now, through Christ, under grace. The believer's motive is no longer the requirement of the law but the privilege of grace.

Primarily, the law required righteousness. Man in his fallen condition could not furnish it. Under grace God furnished man freely the righteousness the law required. "Christ is made unto us righteousness." "For Christ is the end of the law for righteousness to every one that believeth."

Under law, every believeing Jew was required to give a tenth of all. Under grace, the believer—who is properly instructed by the Word and is led by the Spirit—as a matter of privilege, of love for Christ, and as a test of sincerity, will freely give not only a tenth of all, but more, "according as God hath prospered him." The law of Moses is no longer his standard, but the law of love and privilege in Christ Jesus. This does not mean that he disregards or fails to keep the law, but "in Christ Jesus" he lives above it and more than keeps it.

A little girl had a bright silver dollar given her. She asked her father to change it into dimes. He gave her ten dimes, and the two walked to church together. The father noticed the daughter put two dimes in the collection plate. "Why," said the father, "I thought you gave a tenth to the Lord." "Yes," she replied, "that tenth belongs to him, and I can't give him what is his own. So if I give him anything I have to give him what is mine." She understood one of the foundation principles of Christian giving.

3. Christian giving always enriches the giver, and makes larger gifts possible (9:7-11). On the other hand, "There is that withholdeth more than is meet and it tendeth to poverty."

Was not Ambrose right, who in the fourth century said: "The Lord commands our tithe to be paid every year. He has given you nine parts, but he has reserved the tenth for Himself; and if you give not the tenth part to Him, He will take from you the nine parts. Whosoever is not willing to give those tithes to God which he has kept back, fears not God and knows not what true repentance and confession means."

"One-tenth of all shall be holy unto the Lord." When the one-tenth is so recognized and so used, the nine-tenths are doubly blessed. Many illustrations of this in the lives of individuals might be cited. I refer to one.

Dr. W. B. Riley, noted preacher, Bible teacher, evangelist, and president of the Northwestern Bible Institute gives this personal testimony: "Twenty-six years ago I had a salary of $600. Five people were dependent upon me for support, and two of those, myself included, at school. Tithing seemed an impossibility. But after much prayer, I could see no other way and I laid aside $60 of the $600—sacred unto the Lord. From that moment until this I think I have known no year in which less than the tenth of all possible incomes was not put into his treasury. His blessing has been beyond my desert. Under no circumstances could I be persuaded to turn back from the divine order and deny myself this blessed privilege."

The same principle holds true in churches. In 1895 a part of the membership of Wesley Chapel, Cincinnati, Ohio, adopted the tithing system for financing their church. After a few years it was revealed that the tithers in proportion to their number had given just twenty-four times as much for every one adopting it as those who contributed by other means. The church, located in the heart of the city, regarded by many as dead and ready to be deserted at the time this Scriptural plan was adopted, was suddenly and splendidly revived, and became an example for all the Methodist churches in that section.

It is well to follow any plan our Lord has given or has confirmed in His Word. This is His plan. He sanctioned it. See Matthew 23:23. He never made a mistake.

CORRECTION.

The Journal gives the name of Mrs. T. L Spease as president of the Home and Foreign Missionary Societies of Winston-Salem: It should have been Mrs. O. W. Hanner.

Mrs. T. L. Speas.

"Kind words are the gardens,
Kind thoughts are the roots.
Kind deeds are the blossoms,
Kind words are the fruits."

CHILDREN'S HOME

Sunday Schools—	
Shiloh, Randolph	$ 3.25
Reidsville	3.60
Charlotte	9.07
Haw River	5.38
Mebane	8.00
Liberty	14.00
Laurel Hill, Fallston	4.56
Rehoboth, Creswell	1.60
Bethany, Randolph	2.51
Liberty Hill, Anderson	9.12
Hickory Ridge, Forsyth	6.25
Fountain Place, Burlington	3.71
Shoals, Pinnacle and Mt. Zion	3.71
Purvis Neece, no church mentioned	2.86
Rose Hill, Pageland	3.26
Salem Church, Saxapahaw	3.19
Burlington	16.95
Midway Guilford	2.09
Sunday Eggs—	
Bethany, Randolph	3.95

The liberal soul shall be made fat; and he that watereth shall be watered also himself. Prov. 11:25.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

The Lord will preserve him and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in sickness. Psa. 41:1-3.

E. G. Lowdermilk, Superintendent.

WISH AND WORK.

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat;
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action
And keeps him trying still
When effort meets with failure,
Will some day surely win;
For he works out what he wishes,
And that's where "luck" comes in.

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk:
The man the world calls "lucky"
Will tell you, every one,
That success comes, not by wishing
But by hard work, bravely done.

—Selected.

I have traveled a good deal, but I never found a happy backslider in my life. I never knew a man who was really born of God that ever could find the world satisfy him afterward. Do you think the prodigal son was satisfied in that foreign country? Ask the prodigals today if they are truly happy. You know they are not. "There is no peace, saith my God, to the wicked."—Moody.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, MARCH 1.

The Cost of Friendliness.

Daily Readings.

Mon. Friendliness costs time. Acts 18:24-28.
Tues. Friendliness costs sacrifice. John 15: 13-17.
Wed. Friendliness costs service. Luke 10: 38-42.
Thurs. Friendlines costs charity. 1 Pet. 4:8.
Fri. Friendliness costs understanding. Job 19: 13-21.
Sat. Friendliness costs sympathy. Prov. 11:13.
Sunday. Topic. John 15:13, 14; 1 Sam. 20: 1-4, 16-42; 2 Cam. 1:26.

(Consecration meeting.)

A Consecration Meeting.

This is our Consecration Meeting. At this meeting a special effort should be made to have everybody present take a part. Indeed this effort should be made at every meeting as that is the promise we make when we join the society, and we do not keep our pledge if we do not take a part. The leader should study plans to help and make it possible for each member present to find it as easy as possible to take part. A pledge is not a light thing and should not be broken it at all avoidable. In each meeting some kind of a general exercise should be arranged in which all present could take part so that the timid members have a chance to keep their pledge and yet not be conspicuous in the meeting until they get used to hearing their own voice in public. Where this general exercise is not practical these members who find it hard to take a part in a public meeting should be sought out and parts —easy parts—given them so that they will get accustomed to taking a part without help.

These genral exercises could be repeating the Scripture lesson together or having those who find it hard or who seldom take part, with a few others, stand and read consecutively, or one follow the other until the portion of Scripture is read. If there are not enough verses in the special lesson, have some of the daily readings read. Repeating the pledge together—this especially in Consecration Meetings is another good way to help all take a part. It is good also for keeping the pledge before us and reminding us of just what we have promised.

Preparing for a Christian Endeavor meeting should be given much time, thought, work and prayer, for a great deal of the responsibility for each taking a part rests with the leader as well as the responsibility for a helpful and profitable meeting does. First of all the prayer meeting committee should have these backward members in mind and help the leader to form plans to lead out in this part of the program for the meeting. This is one of the greatest opportunities for friendliness to each other that we will have in our Christian Endeavor work.

The Cost of Being a Friend.

The price of friendliness is measured only by the need of the friend. It may be only the need of encouragement in life's tasks. A great many people with even a little encouragement would undertake greater things and so make a greater life. Others are undertaking great things and failing for the lack of encouragement from those from whom they have a right to expect such encouragement. Some one has put the thought this way, "No dog is so big but that a pat on the head helps him wag his tail more briskly."

The legal tender in which the price must be paid is a part of yourself and may be named time, sacrifice, service, charity, understanding or sympathy according to the need to be met. Very seldom is cash needed but a true friend will not flinch even though his friendship touches his pocket book, if he does he is unworthy. R. P. Anderson tells of two friends in business in the same city. One failed. The other paid all his debts and started him in business again. That was a rare friendship, costing something, but worth all it cost.

The Up-Keep.

Buildings, automobiles—all useful property has a certain amount of necessary repairs in order to keep them in good condition and to have them serve the best purposes. Sometimes the upkeep of buildings is more than the buildings are worth and good business disposes of them.

There is an upkeep to friendships that is necessary; these are unselfishness, courtesy, mutual helpfulness, thoughtfulness, kindness. And sometimes there are others that cost too much and the friendliness should cease. Whenever a friendship is detrimental to character, or when it leads to those things that affect our Christian life then it should be dropped at once, the upkeep is too great.

Taught in the Text.

John 15:13. Sacrifice is the law of friendliness. The proof of our love for our fellowmen, which is the basis of our friendliness to him, is the effort we are willing to make for him, and for his sake. Jesus proved his friendliness to all mankind by laying down his life for us all. Do the most that we can, and we can pay no higher price to others, for his sake

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John 15:14. This contains the words that set the standard for true Christian friendliness. "Ye are my friends, if ye do the things which I have commanded you. "This is a big contract for every one of us, but it is the one that our Master lays upon us. Our greatest difficulty lies in the fact that we only try to keep some of His comandments, while he expects us to strive to keep them all. He went all the way for us. Can we afford to do less for Him?

1 Sam. 20:1-4, 16-42. Jonathan was willing to go the limit for David, his best friend, "Wheresoever thy soul desireth" was the extent to which he was willing to carry his friendship. The gauge of our friendliness is always the needs of our friends, and we must be willing to go the limit with them. Jonathan saved David's life, which was in danger from his own father, and thus proved that no price was too high for him to pay.

11 Sam. 1:26. David's tribute to Jonathan after Jonathan's death is beautiful. No finer words have ever been spoken. "Very pleasant thou hast been unto me; thy love to me was wonderful," is the outpouring of his heart in grief and thankfulness for having had such a friend. How truly do we, too, feel the passing of those who have been our friends. They will never be forgotten. Their memories will be an ever-increasing source of power in our lives.

Taught in Life.

Friendliness is costly, and it should be. That which is cheap is usually of little value; while that which comes high is of greater value. Cheap friendliness is the ruination of the world, while costly friendliness forms the very basic principle of democracy and of Christianity. As we look around us, in going about our daily tasks, we are amazed at the influence exerted by vital friendships in every relation of life.

We have been reminded time and again during the past year and a half, as we have studied our topics, that Jesus was the greatest friend humanity ever had. It would be useless for Him to expect us to be true friends, if He had not proved to us its worth-whileness—yes, its necessity. So we have a High Priest whom we can follow, and one who will help us to open our hearts to the indwelling spirit of true friendliness.

Being a true friend to another means exerting the right influence over him, sometimes at the risk of losing his friendship. If he is going wrong, I am a poor friend, if I do not do my very best to set him right. He may misunderstand me, but usually not for long. After sober thought, he will readily see that what I did, in calling his attention to a wrongdoing, was for his own good. Then he will be a better friend than ever.

Friendliness costs Christianity—I must be a Christian in deed and in truth if I expect to be a true friend to anybody. More than that, I must never be satisfied until I have done my best to make a Christian out of my friends. This means that I must first become a true friend to them; then introduce them, in unmistakable terms, to my best friend, Jesus, the Savior of us all.

Friendliness means self-denial. There are some things I can not do if I am a true friend to others. They can not be enumerated, for they are different in various cases; but you know what they are for you, and I know what they are for me. Give them up gladly, if they are wrong; and your friendliness towards others will be multiplied many-fold. Retain them, and your influence will be for bad instead of good.

JOHN 3:16.

It was so like Him to have given all.
Men trade or sell and hope to reap a gain;
His gift was poured alike on great and small—
His only garner was a world of pain.

Is it because men bargain here below
They cannot grasp the message, "Stoop and take"?
'Twas spoken nineteen hundred years ago—
How long, in pity, must that Great Heart break?

—Helen Frazee-Bower.

Be assured that, although men of eminent genius have been guilty of all other vices, none worthy of more than a secondary name has ever been a gamester. Either an excess of avarice or a deficiency of what, in physics, is called excitability, is the cause of it; neither of which can exist in the same bosom with genius, with patriotism, or with virtue.—Landor.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

The Executive Board of the North Carolina Branch are keenly interested in the work of the young people in our Burlington church, so at the last session Mrs. S. W. Taylor was urged to write an article for our department. We appreciate greatly the article Mrs. Taylor has prepared for us. Will you read it carefully and then ask yourself, Why isn't my church doing that much too? May we set about the task and have a good report for the annual meeting in April.

If our children and young people are not taught mission work, what can we expect of our auxiliaries in the future years?

Please read at your next meeting Mrs. Taylor's account of their work, which follows.

At the request of the Executive Committee of the Woman's Home and Foreign Missionary societies which met in Greensboro recently, I will try to tell something of the missionary activities among the young people of our church.

Starting with the babies, we have both the Precious Jewels and Buds of Hope, the latter having just recently been organized. Both bands are in charge of capable leaders.

The children between the ages of six and 12 are organized to do both home and foreign work and meet at the same time. We have a home treasurer and a foreign treasurer who collect their dues and keep their funds entirely separate. A great many of the children have their names on both rolls and pay 5c a month to each, but if they feel that they cannot belong to both, they take their choice, and are as much a member of the society if they belong to only one, as if they belonged to both. They are drilled on both home and foreign work so that they may not grow "one-sided." They have raised nearly $100 this year and their money, aside from the dues, is divided between the two causes. It is a real inspiration to attend their meetings and see how familiar they are with the names of the missionaries abroad and the work and workers at home. They pay a scholarship in India at a cost of $35 and have the name and picture of their little girl.

The Mission Band has not such a large enrollment but it has some very faithful workers and has good leadership. They, too, have the two rolls and divide their money between the two causes just as the younger children. They have raised $100 this year, which is very fine for their enrollment. They have recently completed the study book, "The Honorable Japanese Fan," and they, too, pay a scholarship in India at a cost of $35, and have the little girl's name and picture. We have so many girls in our church who ought to belong to this Mission Band but some way we can not get them.

The Young Woman's Auxiliary meets in the Hut once a month for supper and their business meeting. A committee is appointed each month to prepare supper for the next month and the cost of the supper is divided between the members. The girls come to the Hut direct from their work and have a delightful time socially before the meeting begins. They use a study book and always have a good program. They set as their goal for this year $200, and they have already gone beyond their goal and hardly know how it came. They went to work in the beginning of the year and have kept steadily at it, and that is the secret of their success. They also have the two rolls, home and foreign, and divide their funds. They pay $50 a year toward the support of a child in the Children's Home and pay a scholarship in China at a cost of $50. They are doing the kind of work that counts because they are informing themselves on missions, and information always creates interest.

Each of these young people's societies gave Miss Theresa Frank a shower before she sailed for India, consisting of handkerchiefs by the children, toilet articles by the Mission Band, and underwear by the Y. W. A. The women's societies also contributed a number of articles for this shower.

The greatest difficulty in maintaining young people's societies is in securing efficient leaders, but it pays the biggest dividends of any investment we can make for our church.

Branch meeting will soon be here. Let's see how many new young people's societies we can report at that ime, not all home, not all foreign, but BOTH. Mrs. S. W. Taylor.

Burlington, N. C.

The Woman's Foreign Missionary Society of West End church met at the home of Mrs. Ida Moore for the February meeting. Notwithstanding a downpour of rain half an hour previous to the meeting, there was a good attendance. Devotionals were conducted by Mrs. C. A. Cooper; chapter in the study book, Mrs. S. E. Ratlege; Question Box, Mrs. E. A. Pleasants. Reports were received from secretaries. The hostess served sandwiches and coffee. Corresponding Secretary.

District Missionary Rally.

Mrs. A. G. Dixon was present for our missionary rally Sunday afternoon, February the 15th, and presented the work in a most interesting manner. The representation was good and much interest in the work shown.

One new society for this district was reported and it was organized in a very unique way. This society is to be known as The Clyde Auman (Foreign) Missionary Society of Fair Grove Church and the charter members are Clyde Auman of Japan, a life member (this membership being contributed by relatives of his now living in High Point) and ten honorary members, people formerly living near or connected with this church but now living in other places. No doubt a number of active members will be added to the list. Prospects are good for at least one other organization at an early date.

Esther Ross, Chairman Sixth District.

Important Items for W. F. M. S.

Most of our auxiliaries will have held their Thank-Offering services by the time this is in print, but I hope if you have not you will try to do so soon. Mrs. East writes that we are behind with our pledges and must raise a large Thank-offering to make it up. The past four years it did not count on the local church budget, this year it does count.

This is the only fund we have for building purposes and we need it badly. In addition to other things we just must have a girls' school building at Dhulia, India. Now Dhulia seems very near to North Carolina the last two years and we feel like we are helping our very own when we help them.

We have so very much to be thankful for in all our fields of work. The country in and around Kalgan, China, has passed through two terrible ordeals in less than a year. Last summer the great flood ruined crops and left many people homeless and destitute and more than 3,000 lives were lost: but our mission people were all unharmed and able to reach out and help others and bring them into the shelter of our compound.

In December a small newspaper notice read, "The Chinese soldiers are looting and burning Kalgan." We did not read in those words the terror and anxiety of our missionaries and the native Christians. We did not hear the shots nor see the Bible women and school children and servants come crying into the mission house to sit in darkness nearly all night, and watch the fires of burning buildings all around and fear they would be the next. We did not see dear brave Dr. Fleagle defy the flying bullets and rush out to the Bible school to care for Mrs. Kao who was alone there—sick and almost helpless, but who was not afraid because God was with her. We can hardly realize how terrible it was. Only the name of Jesus saved our compound and next day it was again a refuge for those who were homeless and helpless and afraid. Are you not glad you helped to maintain such a refuge? Do you not want to express your gratitude by giving more to help our brave missionaries to care for refugees in times of stress, and in this way preach the gospel to many they would not otherwise reach?

We have sent out more missionaries the past year than ever before, and we are thankful they have been kept from harm during their journeys and we want to express our thanks by making it a little easier for them to do the work they are doing in the name of Christ and the Methodist Protestant church. It is my work and your work they are doing.

February 27 has been designated as a day of prayer for missions. This is to be observed throughout the United States and Canada. I hope each auxiliary in our branch will observe this day. "The effectual fervent prayer of a righteous man availeth much." We can do nothing without prayer, we can do all things through prayer.

Our branch meeting will be held in Winston-Salem, April 7-9. We have only a few weeks more in which to raise our budget of $6,000. We have a third of it yet to raise.

I am writing Miss Forrest to come to our State about the 21st of February. She can spend about three weeks here. We want her to strengthen some of our weak societies and organize some new ones. Please write me at once if you need her services and if you can use her on week-days. There will be very few Sundays. I wish she might go somewhere each day she is in our branch. Talk it over next Sunday, or before, and let me hear from you. I hope each auxiliary will send a good report to the branch meeting.

Mrs. Geo. R. Brown.

THE ELEPHANT'S KEEPER.

"Now is it time for the train?" demanded Paul. It was the tenth time that he had asked the question.

"In a few minutes now," answered his mother.

"Then I can go," Paul shouted.

"Now you may go," agreed his mother. "Don't get in daddy's way or in the animals' way either, will you?"

"I'll try not to," Paul promised. "But you can't tell when it's animals. I love animals. When I'm as big as daddy I'm going to be an elephant trainer just like him. I guess I could 'most manage an elephant now."

His mother laughed and kissed him. "Better leave it to daddy yet awhile. But I hope that you will grow into as brave and good a man as daddy."

"How can I learn to do that?" Paul asked.

"By being a brave, good boy. There's the whistle. Run!"

Without waiting for his hat, Paul dashed out of the house and down the street to the station to meet the train that was bringing the circus animals back to Bridgeport to their winter home. It was always to Paul the most exciting day of the year, not only because it brought his father back to him.

The train came in and the animal care were shunted down the track into the circus yard. No one was allowed in the yard except those that had the care of the animals, but everyone knew Paul and he skipped in without any trouble.

"Where's my daddy?" he asked of the first man he met. It happened to be old Mike, who loved to tease.

"Sure, your daddy decided not to come back," he said.

"Isn't he ever coming back?" Paul asked.

"You ask him the next time you see him," Mike laughed. He was only teasing, for Paul's father had come on the train and was busy just now with an elephant that needed his attention.

Mike went his way and Paul loitered through the yard. If his father had not come, there wasn't much fun in the animals.

One after another the beasts found their places in their homes, but there was no father for Paul. He had a queer disappointed feeling in his throat as he turned to go home. He wanted very much to cry, but he remembered what his mother had said. If he wanted to be a brave man he must be a brave boy, and brave boys never cried. He tried to whistle but did not get on very well, and then as he turned a corner he stopped.

There, close to flat car, all alone, lay Japhet, the biggest elephant, the one his father had the most trouble with. Japhet looked as if he could give trouble now, for his trunk was moving in a cross sort of a way.

Paul ran back and called but no one came. Every one was in another part of the yard.

Back to Japhet came Paul, his heart beating fast. Japhet was moving now, he was going to get up, and once on his feet without any one to control him, he would be on the rampage. He might hurt somebody.

"O daddy, daddy! where are you?" cried Paul. "It's your elephant. They'll blame you if he hurts any one. Lie down, Japhet!"

Japhet recognized Paul, for he had often seen him before, but he wasn't going to lie down for a word from a boy. If any one wanted him to lie down, let him give the proper signal by tapping his right ear. He made another move to get up.

Paul knew the signal for lying down, but Japhet's big ear was far out of his reach. There was no long stick about that would reach so far; only a tiny twig that Paul picked up.

"What can I do?" he cried. "It's daddy's elephant and daddy isn't here, so I've got to keep Japhet from going on the rampage."

Then as Paul saw how close Japhet lay to the flat car he had a sudden thought. Still holding his twig, he scrambled up on the car and with a running jump landed on the big elephant's back. Japhet paused in astonishment at this unexpected visitor, and Paul ran up the broad back as if it were a hill and came down flat astride the elephant's neck.

Then Japhet began to rise and Paul thought that he was going to have a horseback ride on a rampaging elephant. He looked out anxiously for help, but no one was near. Paul leaned forward and with his switch gently tapped the old elephant's right ear.

Old Japhet stood stockstill a moment on his knees, and then obeying the order that he knew from his master's son, he sank slowly down again. He was not going to rampage this time.

Paul sat on his high perch until some one came running. It was his father, who had just found out that no one had looked after Japhet, and who came expecting to find the old elephant doing his worst. When he saw Japhet lying like a meek lamb with Paul on his back he gave one shout of joy and held out his arms to his son. Paul slid down into them.

"How did you get up there?" he asked Paul.

"From the car," Paul said. "He was going to rampage and you weren't here, and I had to reach his ear. He minded me, didn't he? But I'm glad you came, daddy, for he's awfully high up."

His father held him very close. "You're your father's son," he said. "It's the pluckiest thing I ever heard of a kid doing."

Japhet was put in his own safe place then, and Paul and his father raced home to his mother.

"Here's the new elephant keeper," his father told her, "and I tell you what, he's the bravest man in the whole bunch of us."—The China Christian Advocate.

VIRGINIA'S SURPRISE PARTY.

"Deary me! deary me! Such a worry as I'm in!" exclaimed Granny Mullen. Virginia, who was crossing the Mullen farmyard, having waded up the brook, paused at the b ack door and called out anxiously:

"What kind of trouble is it, Granny Mullen?"

Starled, the little old lady slammed to her oven door, and came out on to the porch.

"Trouble enough, with the children having a party this afternoon and I promising to make the little cakes and the cream puffs. Now the hens have stolen a nest in the haymow, and I'm too stiff-jointed to climb the likes of that," she explained.

A party! Virginia loved parties, and she had not been invited to this one. She hadn't lived in the village many weeks, but why should they have left her out? She felt a lump in her throat, and she remembered that she had caught the boys and girls whispering together often that week at school. When they had seen her coming they had run away laughing.

"Well, I'm sorry, but there won't be any party today. I can't make little cakes and cream puffs without eggs!" commented Granny Mullen, the cake woman.

All the village came to Granny Mullen to have their wedding cakes and Christmas cakes made, and no one ever thought of having a party without having Granny Mullen making the sweets.

Suddenly Virginia laughed out loud. Why couldn't she climb the haymow and hunt the eggs? But it wasn't her party, and she hadn't been asked. Still it was too bad to spoil a party just because there weren't any eggs in the pantry, and plenty in the haymow.

"Give me a basket, Granny, and let me climb the haymow," offered Virginia.

"Bless your heart, honey, think you can? I was afraid I couldn't get them till grandpa came home tonight," Granny Mullen answered, taking down from a nail a little red basket.

Virginia, with the basket clutched in her fingers, skipped across the barnyard to the stable. A cackling hen flew out through the open doors as she ran across to the haymow. How could she ever get on top? Her bright eyes searched the dim barn; then catching sight of a ladder half-buried in hay, she saw that it led straight to the top.

Very slowly, one step at a time, for Virginia was not used to ladders and haymows, she crawled up rung upon rung. A little breathless, she dropped into the depths of the sweet-smelling hay. Shaking the hayseed out of her hair, she stumbled forward, searching for nests. Ah, here were two eggs! and here another nest with more, and still another nest, and another! She soon had a dozen—surely enough eggs to make cream puffs for the party. Now she must get down.

Suddenly she leaned over the edge and looked across the barn. She could not climb down the ladder and carry the basket of eggs. She had used both her hands in climbing up. Away in the opposite corner the hay was heaped in a mound on the floor, and built clear to the mow where she stood. What fun it would be to slide down. But the eggs would smash all to pieces.

Perhaps if she packed the soft hay all around them they might not break. So she took them out and, wrapping each, laid them back in the basket. Then she put more hay on top.

Squatting on the edge of the mow, with the basket held firmly in her dimpled hands, she slipped easily over the side. She felt as though she were sinking, sinking; then suddenly she came to a stop. She was on the barn floor and half buried in the mound of hay.

With a funny little shake she scrambled to her feet, and ran out of the barn to the farmhouse. Granny Mullen unpacked the eggs, laughing happily.

"Thanks, deary," she exclaimed, "and I hope they give you a good share of the little cakes at the party."

But Virginia could not even smile in response, for she had not been invited to the party.

It was late in the afternoon, as she snuggled up in the crab-apple tree, half asleep, that she heard mother calling excitedly:

"Ginnie, Ginnie, Ginnie, come quick. Somebody is here to see you."

Her eyes all starry, Virginia ran to the garden, and there, all dressed in their Sunday best, romped the boys and girls of the village. They were laughing at her surprised face, and calling for games. Mother was spreading a snowy cloth under the trees and a little girl in blue was counting out Granny Mullen's cream puffs.

"Ginney, Ginney, did we surprise you?" chorused the children. Virginia laughed aloud. The party had been for her after all, and just suppose she hadn't hunted the eggs in Granny Mullen's haymow?—Exchange.

THE HOOP RACE.

Doris was sitting on the fence, looking at her doll carriage where Rosalind's head was peeping from the covers.

"It's too bad; it's too bad!" and Doris shook her head. "I don't see how you can go to the garden party without a party dress."

Suddenly she heard three "hoo-hoos," and looking down the road. she saw three playmates. They were laughing gayly and rolling their hoops.

"All ready for the party this afternoon?" they asked.

Doris shook her head. "No," she said.

"What is the matter?"

"Something very strange has happened. I was sewing some little blue ribbons on Rosalind's party dress here in the yard when mother called me. I put down my sewing and ran into the house. When I came back the dress had disappeared."

"Oh!" they exclaimed.

"My Linda doll has two party dresses," said Elsie. "Rosalind may have her choice."

Doris looked at her doll carriage and thought how disappointed Rosalind would be if she didn't go to the party. "Thank you," she said at last, but she had to choke back a sob, for she had counted on Rosalind's wearing the new dress.

"Now come," pleaded Elsie. "Get your hoop, for we are to have a race. And to make it more exciting we are going to take different paths from the starting point back to the finish at my house. Mother has some new cookies and cold milk waiting for us. Don't you think that that will be fun?"

"But you forgot the best part of it," said Barbara. "Each of us is to take something back that has attracted her on the way. It may be an apple or a flower or anything."

"Yes, and the one that brings back the best thing gets a gingerbread man," added Elsie.

Doris ran for her hoop. "There's no use sulking about Rosalind's dress," she said to herself, and when she joined her little friends her face was as pleasant and smiling as it could be.

"Now all get in line," ordered Elsie. "You take the path that leads over the brook, Janie. You, Barbara, go down the mill road; and you, Doris, go in the direction of the sawmill. I shall go this way," and she pointed. "Now—ready—go!"

Laughing and waving at one another, they separated.

It was pleasant to Doris to hear her hoop humming over the path. There were many pretty things to notice—the trees, with branches bent so low that she could easily have picked their leaves; pretty flowers that nodded gayly, and sparkling stones. Doris couldn't decide just what she wanted to take back.

Whir-r-r, whir-r-r went the hoop; tap, tap, went the hoopstick. Oh, what fun, and how fast Doris went! Up a hill, down a hill; then she came to the road that led near the sawmill. She slowed down a little because there was a cart ahead filled with brush and small trees.

The cart came to a standstill; so did Doris. She had found nothing to take back from the race. Then she glanced at the cart; she stared, for there in one of the little trees was her prize. She picked it up and started on her way again.

Whir-r-r, whir-r-r, tap, tap, the hoop and Doris hurried on to Elsie's house.

The three other little girls had arrived and were waiting for her. "Hurry, hurry!" they said. "We are going to have cookies now and then show our prizes," said Elsie.

Doris threw down her hoop and danced about. She hugged each little girl in turn. "Oh, oh, I can't wait. I must show you mine right now," and she held up a little white dress with blue ribbons.

"Why, Doris!" they exclaimed.

"It is Rosalind's party dress," and Doris told the others where she had found it. "I remember now that the cart turned in at the gate just as my mother called me and some of the branches must have picked up the dress."

How they all laughed! Then they agreed that Doris had rightfully won the gingerbread man. It was the best prize found in the hoop race because it made everybody happy. —Mary A. Bowers in The Youth's Companion.

THANKFULNESS.

I'm thankful there's a golden sun
To creep across the blue,
And puffs of pearly cloud that it
Comes slyly peeping through.

I'm thankful for the singing birds,
And for the flowers that fling
Their fragrance all about the world
To sweeten everything.

I'm thankful that these gifts are given
By Him who loves to bless,
And happy that I have a heart
To fill with thankfulness.

—Selected.

To be a good patriot, a man must consider his countrymen as God's creatures, and himself as accountable for his acting towards them.—Bishop Berkeley.

"Love the offender, yet detest the offence."

THE FIRST NEWSPAPER.

As you read your newspaper every day do you ever wonder when the first newspaper was printed?

In ancient Rome an official gazette, called Acta Diurna, was issued under the management and authority of the government and posted up daily in some prominent place in the city.

In Venice a paper of public intelligence called Gazetta was published in 1620.

In England the first weekly newspaper was published by Nathaniel Butler in 1622, and the first daily newspaper in 1709.

In France the first weekly newspaper was published in 1631 and the first daily newspaper in 1777.

In America at Boston a newspaper was published in 1690.

In Ireland the first newspaper called Pue's Occurrences appeared in 1700 and the oldest Dublin paper, The Freeman's Journal, in 1775.

In Germany the first newspaper was published in 1715.

In Turkey the first newspaper was published in 1795.

In Australia the first newspaper appeared in 1803.—Selected.

THERE IS A GOD.

The following poem was written by John Faris Smith probably about 1842, in a cousin's autograph album. He was about 20 years of age at the time. Later he entered the ministry and became pastor of the Presbyterian church at Vincennes, Indiana. He left this charge to become a chaplain in the United States Army during the Civil War. In the army he contracted camp fever, from which he never recovered. He came to the old Smith homestead, in Chanceford township, York county, Pa. There he died, and was buried among his kindred in Chanceford cemetery.

Is there a God? Yon rising sun
An answer me supplies;
And from the chambers of the earth
Proclaims it through the skies.

Is there a God? Hark! from on high
His thunder shakes the poles.
I hear His voice in every sound
And every wave that rolls.

Is there a God? With sacred fear
I upward turn my eyes.
There is—each glittering lamp of light,
There is—my soul replies.

—Selected.

UNSELFISH SERVICE.

Of this we may be sure: nothing brings into one's own life such a powerful lift to higher levels as the doing of individual work for others. It is bound to raise one's own standards of life and conduct. It is the most effective safeguard against personal failure that we can ever find. The best way to conquer self is to forget self in an effort to help "the other fellow."—Selected.

—Joseph Hardin, of Indiana, recently visited his people in North Carolina, coming especially to see his aged mother, Mrs. Sibyl Hardin, who now lives in Greensboro,

OUR TASK AND OUR PRIVILEGE.

Five new names appear in the list this week. We welcome these and say most heartily, "God bless you."

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.

Burlington still leads those not paid in full, Burlington made a long jump this week. Three more like it will put them over the top and place them number five on the list of A. C. B. paid in full. I wonder if any one will beat them to it! Several could and not have nearly as much to raise. Don't let them do it, Burlington. Forsyth has stepped into the lead on the G. C. B.

A. C. B.

1.	Burlington	$330.00
2.	Forsyth	133.35
3.	Glen Raven	126.00
4.	Fallston	125.00
5.	Concord	121.00
6.	Mt. Pleasant	106.70
7.	Orange	106.00
8.	Flat Rock	97.28
9.	Enfield	97.00
10.	Charlotte	80.86
11.	Alamance	78.65
12.	Cleveland	67.85
13.	Spring Church	65.55
14.	Henderson	60.00
15.	Reidsville	60.00
16.	Welch Memorial	58.00
17.	Stanly	56.75
18.	Mebane	50.00
19.	Halifax	46.00
20.	Bess Chapel	45.75
21.	St. Paul	45.00
22.	Randleman	44.00
23.	Littleton	43.50
24.	Granville	42.50
25.	Kernersville	40.00
26.	Davidson	32.12
27.	Asheville	31.38
28.	Gibsonville and Fountain Place	28.30
29.	Richland	25.00
30.	Vance	24.10
31.	Calvary	23.00
32.	Grace	23.00
33.	North Davidson	20.00
34.	Saxapahaw	17.17
35.	Mt. Hermon	17.09
36.	Winston-Salem	16.50
37.	Randolph	16.07
38.	South Davidson	14.00
39.	Thomasville circuit	13.91
40.	Tabernacle	13.75
41.	Pinnacle and Mt. Zion	13.70
42.	Yarboro	13.45
43.	Thomasville Comunity	12.00
44.	Lebanon	11.05
45.	Siler City	10.50
46.	Asheboro	9.00
47.	West Forsyth	4.72
48.	Anderson	4.00
49.	Roberta	3.50
50.	Midland	2.65
51.	Graham	2.00
52.	Haw River	2.00
53.	Union Grove	1.25

G. C. B.

1.	Forsyth	$122.72
2.	Concord	120.00
3.	Henderson	100.00
4.	Whitakers	52.00
5.	Burlington	50.00
6.	Why Not	40.92
7.	Stanly	35.00
8.	Enfield	30.00
9.	Littleton	30.00
10.	Fallston	25.00
11.	Gibsonville	25.00
12.	Randolph	18.00
13.	Spring Church	14.30
14.	Saxapahaw	14.00
15.	Roberta	12.90
16.	Weaverville	10.00
17.	Randleman	8.25
18.	State Street	8.00

At this time 59 charges have been heard from on one or the other of the budgets. This is fine. You will notice that some of the charges that are on this list were not heard from at all last year. Somebody must have moved—whether in or out would be interesting to know.

This leaves only 23 not yet reporting. Now, my dear pastor and people, we are expecting to hear from you next week. The conference said these budgets should be paid and sent to the church treasurer monthly. The every-member canvass makes this possible, and if you have not yet completed that, hurry up, get it done and let us hear from you. You are law-abiding Methodist Protestants. You helped make the law. (Lost, four months of the conference year.) Our missionary work is suffering.

Some splendid gains have been made. Richland enters at 29, North Davidson at 33, Randolph at 37 and Yarboro at 42. A number moved up in the ranks to better places. We are sorry to see any one losing their places but glad for those who are forging ahead to promotion. Just here let us paraphrase a part of Rev. 3:11—"Hold fast that which thou hast, that no charge take thy place." Men, these budgets are our task for the Master. Let us do it well.

Yours for a full roll, A. G. Dixon.

Cid, South Davidson.—Rev. W. L. Carson was at Cid last Sunday at 2:30 and delivered a most excellent sermon. There were right many out. Our Sunday school is doing fairly well, but bad weather and a lot of sickness around and several deaths have accounted for some of the absences.

Mrs. Wm. Hughes passed away gently and was buried at Pleasant Grove. Our pastor conducted the funeral. She was 74 years, eight months and seven days old. She did not belong to any church.

The cottage prayer services are still going on. It was at Mr. Ben Parrish's last Saturday night and tonight (Saturday) it will be at Mr. Carl Easter's.

Mr. and Mrs. C. M. Craver are now confined to their home with "flu;" hope for a speedy recovery.

Sunday evening. The prayer service at Mr. Carl Easter's was largely attended; spiritual interest real good; three penitents.

Sunday school at Cid today was very encouraging. It numbered 50 and one year ago it was 50. Brother Leonard and Brother Craver, superintendent and assistant, were both absent on account of sickness, and Mrs. N. W. Lanier acted pro tem.

Mr. Avery Woodell delivered an able sermon at Cid today. Text—"Who shall be able to stand?" There was a lot of spiritual interest manifested. Brother Wooddell surely is improving in the ministerial work.

Mrs. Walter Hunt is right sick with pneumonia.

We were glad to have Mr. and Mrs. Pervey Alberson and family to worship with us at Cid today.

We have planned to have our special meeting at Cid the third Sunday in April. Brethren, pray for a revival of religion and that many may be brought to Christ.

The nominees for delegate to the annual conference are Mr. R. L. Hunt of Jerusalem and a Mr. Koontz from West Lexington.

We were glad to see in the Herald that Mt. Pleasant had got on the map once more. One of our sister churches, once was. Yours as a worker in His vineyard, Reporter.

Randleman Charge.—The general attendance at Sunday school, prayer meeting and church service at all four of the churches is encouraging. The interest also is good. Mrs. A. G. Dixon and Mr. F. R. Stout were on this charge recently, and presented the College, with gratifying results.

We are hampered and hindered exceedingly by an almost impassable detour leading to the three churches across the river. A new bridge is in process of construction, as is also a hard-surface road running by, or near to, three churches. It will be late in the year before the road will be open. Then we will have ideal roads to each church.

In the meantime we will endeavor to do our best. Wm. H. Neese.

Mt. Lebanon, Randleman Circuit.—Our Sunday school met February 1 with 89 present; collection, $6.78. Mrs. A. G. Dixon made a brief talk on Sunday school work.

Immediately after Sunday school Mrs. Dixon preached a splendid sermon on "The Crucifixion." She was in the interest of funds for the M. P. College. The Philathea class responded with a very large pledge in this. We are always glad to have Mrs. Dixon with us and a visit from her will be appreciated any time.

We are sorry to say our pastor's wife, Mrs. W. H. Neese, does not seem to improve much.

Liberty, Davidson Circuit.—Our pastor was with us at the usual time the third Sunday evening. He preached for us an interesting sermon. He will also be with us the fourth Sunday.

One of our members was happily married the second Sunday—Mr. Jasper Johnson, son of H. L. Johnson, to Miss Vera Shaw, daughter of Mr. and Mrs. Frank Shaw. The many friends wish for them a long and happy life. Death has called from us a near neighbor, Mrs. Lizzie Davis. She is survived by four children. She has been a faithful member at Liberty for some time. Also called "Aunt Mint Mason." She leaves two children, sixteen grandchildren, three great grandchildren May the dear Lord bless all the bereaved.

With best wishes to all, Annie Hill.

Kernersville Charge.—Some time has passed since the readers have heard from this charge. I have been depending on the reporters at the different churches to report, but for some reason they have been silent for several weeks.

We are encouraged with progress we have made up to the present. There is, as we see it, a great opportunity for both pastor and people on this charge. The people are attentive to the word, and kind to the pastor. We have recently received several tokens of kindnes which we appreciate very much. One good sister of Ai church gave us quite a supply of canned goods, which we appreciate more than words can express.

On February 3 our church at Kernersville was made sad. Death entered the home of Brother and Sister Whicker and claimed their infant son, Gypsie. The sympathy of the entire community goes out for the grief-stricken father and mother.

Funeral services were conducted in the home by the writer, after which the little body was laid to rest in the cemetery at Kernersville. May the Lord bless and comfort the bereaved. Edw. Suits.

High Point.—Next Sunday, February 22, will be foreign mission day at the First Church. At the 11 o'clock service the pastor, Dr. Geo. R. Brown, will speak on the subject of missions, and at the evening hour the Woman's Foreign Missionary Society, of which Mrs. Geo. R. Brown is president, will hold its annual Thank-Offering Service. It is earnestly hoped that the congregation will be large, and the collection a liberal one.

Last Sunday morning, after the close of Dr. Brown's sermon, Rev. Paul S. Kennett, in a talk of eight minutes, presented a plea in behalf of the Endowment Fund for High Point College. This question, which is of vital importance to the future growth and expansion of the College, which has a splendid plant and has made a remarkable opening, should receive the approbation and loyal co-operation of every member of the church in North Carolina. It is true that it takes men of great wealth like Mr. J. B. Duke to endow Colleges, and unfortunately there are none like him in the Methodist Protestant Church in North Carolina, but as the thrifty Scotch express it, "Many a mickle makes a muckle."

Five years ago the alumnae of Salem College, for the most part women of moderate means, made pledges to the amount of $100,000 to the Endowment Fund, and 90 per cent of those pledges were paid in the space of five years. Now if these women could contribute the sum of $100,000 to their alma mater, surely the good men of the church in North Carolina can contribute $200,000, and we are looking to them to make this campaign a grand success. The fact that the College has been built is proof of the ability of our people to do great things when they set their heads and hearts to work. Now that it has been built and is functioning properly, it must be maintained, and the members of the Methodist Protestant Church of North Carolina are the people to do it. Surely the denomination will not fail in this great undertaking.

The Ladies' Aid society was delightfully entertained on Monday afternoon, February 9, at the handsome new residence of Dr. S. S. Coe in Emerywood, a recent residential development in the northern part of the city. Mrs. S. S. Coe and Mrs. D. A. Neese were associate hostesses.

The Girls' Mission Band, composed of girls from 12 to 16 years of age, held a meeting in the Philathea room at the church on Monday at four P. M. Mrs. Geo. R. Brown and the new leader, Mrs. J. D. Johnston, met with the girls and conducted the exercises. There were 12 members present, and officers for the new year will be elected in March. The girls are much pleased with their new leader, Mrs. Johnston.

Mrs. W. P. Pickett is spending a few weeks in Tampa, Fla., as the guest of their daughter, Mrs. H. S. Meredith.

Holt McPherson, a student at the University, spent the week-end with his parents, Mr. and Mrs. O. D. McPherson.

Friends of Wyatt A. Pickens will be interested to know that he is taking a high stand at Harvard University, Cambridge, Mass., where he is doing post-graduate work. For the past semester he made a grade of "A" on all subjects, five in number, which means close application and hard work. Wyatt holds both A. B. and A. M. degrees from the State University, and was prepared in High Point High School, with class of 1918.. The name of his brother, Rupert T. Pickens, Jr., a senior at the University, appears on the "Dean's List," which means a success of high grades for four years, and he can attend classes whenever fancy dictates, but we are guessing that he will be on the job regularly.

Reporter.

February 17.

Chestnut Ridge, Orange Circuit.—Mr. Williams filled his appointment the fourth Sunday in January. On the second Sunday morning Mr. Dixon, the president of our conference, was with us. He delivered a very interesting and impressive sermon. He also presented the College proposition, and endowment fund, which was responded to very readily. The whole amount was not raised, but a good portion was, and we feel sure the remainder will be in a short time.

Our Sunday school is not doing anything at the present but we have not lost hope, and are expecting to have a bigger and better Sunday school.

We were all sorry to hear about the death of Mrs. Betty Crutchfield. She was one of the oldest members of Hebron. She has gone to wait on that golden shore where parting will be no more and the pains of death will be past. Reporter.

Sandy Ridge, Kernersville Circuit. — Our pastor last Sunday preached a splendid sermon. Brother Suits seems to be the right man in the right place and we are hoping for a prosperous year in the up-building of God's cause. We were also very glad to have Brother Suits's good wife and daughter to worship with us.

Sunday we were very glad indeed to have these good people with us. We feel benefited by their presence. We hope they will come real often. Our Sunday school has been dropped for a few Sundays, but we are aiming to take a new start next Sunday. We hope every one will fall right in line and help out. The superintendent can not have a Sunday school without help. Let us put our shoulder to the wheel and have a real good Sunday school. We want to especially invite the older folks as well as the young. As for myself, I don't feel like it has been Sunday unless I go to Sunday school. I enjoy working in church work. So let us old and young do our best. That is what God requires of us.

Much sickness prevails among our people. We trust they may soon be well and be with us again. We are sorry to note that the condition of Mrs. W. W. Shields does not improve. She has been very sick for several weeks at her step-son's Mr. W. P. Weare, with whom she has made her home for quite a while.

Just a little bit of sunshine
Scattered in life's dreary way,
Helps to lift so many shadows
As we pass from day to day.
Smile and help some fellow creature,
He'll not forget so soon.
God will give you grace from heaven,
Dreams of sweetest bowers that bloom.

Best wishes to the Herald. Reporter.

Mt. Zion.—We hear so many so-called good fellows say during the week days that oh! the world is going to the bad and getting worse all the time. I do not believe it; when I go to old Mt. Zion and see the interest increasing every Sunday in Sunday school work I feel sure that the world is becoming more Christianized—not by every Sunday school getting more new members every Sunday altogether, but that God's real workers are doing more than ever to make the world a better place by their having lived. We are getting new members, too. I am sure when the flowers bloom and God blankets the whole earth with beauty in the spring that we shall be a part of the largest Sunday school in this section of the country. Come out, Mt. Zion folks, and, as the Master's plan was, where is thy brother? Bring new members. Then after we get the new ones enlisted let us just think that our work is just begun. Let us work harder to make the people feel that they are really receiving a hearty welcome in His name at our church. Sometimes we are criticized but Jesus Christ Himself was criticized when He was here and would doubtless be again. Let us remember this little motto:

"Not what you were but what you are,
The busy world is viewing;
The past fades like a fallen star,
What counts is what we're doing"—

and go right on earnestly working, trusting and paying. May God add His blessing to every Sunday school in our conference. Yours for a real Sunday school, C. W. Allen,

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Burke Chapel, Connelly Springs Charge.—Brother Gurtner was with us again the third Sunday and preached another good sermon.

The first quarterly conference will be held the 21st of this month at Shiloh church. We want to ask the readers of the Herald to pray for our pastor that he may build up our church and community.

Best wishes to the Herald and its readers.

Jessie Greenhill, Reporter.

Clarke's Chapel, Weaverville Charge.—We have been handicapped in many ways since our last report to the Herald, but under the leadership of our good pastor, Rev. Fred R. Love, we are realizing our duty as Christians and beginning to do things as never before. God knew the kind of man we needed and sent us this consecrated young man to help us to a higher plane. The Holy Spirit working through him is helping us to "plant our feet on higher ground."

Two weeks ago last Sunday night we organized a Christian Endeavor society, with a membership of 31. Officers of the society are as follows: Mr. Lester Watts, president; Miss Margaret Weaver, vice president; Rev. Fred R. Love, recording secretary; Miss Alma Black, corresponding secretary. All necessary committees were appointed. We have already had two very interesting programs. Saturday afternoon, January 31, Brother Love organized a Junior Christian Endeavor, with a membership of 17. When it comes to getting little folk interested, we have never seen his equal.

Our Sunday school is growing and showing great improvement, the attendance being double what it was this time last year.

We meet every Thursday night for prayer service and Bible class, and have some wonderful lectures from Mrs. Blankenship. Also inspiring talks from others, including our pastor.

We wish to take this opportunity of again thanking our good president, Dr. A. G. Dixon, for sending us such a consecrated leader, whose light shines so brightly that it is lighting the lives of others all over our community.

We are planning a banner year's work and want the prayers of all God's people.

In His service, Reporter.

Thomasville, First Church.—Although you have not heard from us in several weeks we are still living and growing. The attendance has been fine at all the church services, in spite of the bad weather.

Brother Reynolds preached a fine sermon Sunday morning; a very large congregation, at this service. Mr. William Harmon was received into full membership from the Community church.

Our Sunday school is getting along fine under the leadership of Mr. D. R. Connell. We feel like a flock of sheep without a shepherd, when he is away. Last Sunday morning Miss Anna Class and the Junior Philathea conducted the devotional exercises of Sunday school. Next Sunday morning Mrs. A. H. Ragan and the Junior Baracas will have charge. The Senior Baraca Class have bought a new piano for their class room. They have fine singing every Sunday morning. It is also used for Senior Christian Endeavor society Sunday evenings.

The Clyde Auman society held its regular meeting last Wednesday. The meeting was late on account of the bad weather. At this meeting the ladies decided, with the help of the men, that they would have the church painted inside and out, before the revival meeting in April. Rev. N. G. Bethea, State Street, Lexington, will be the pulpit help. The Junior and Senior Christian Endeavor societies are growing both in attendance and interest. We are getting some of the members to work who have been sitting and listening to others. Last Sunday night we had a very interesting subject, "The Conquest of Selfishness." There were several good readings and the questions were answered by good snappy talk. One question, "Why is selfishness such an enemy to our greatest usefulness. It was answered by a member who had never been known to speak a word to the Christian Endeavorers. It was such a great help to me I am passing it on to others.

Success to the Herald and its readers.

Mrs. S. R. W.

Why is Selfishness Such an Enemy to Our Greatest Usefulness?

Selfishness is undue interest in oneself. If we have a selfish spirit we retard our usefulness not only to self but to others. Men's thoughts are much according to their inclinations: their discourse and speeches according to their learning and infused opinions; but their deeds are often as they have been accustomed. The mould of a man's fortune is in his own hands. To be truly happy and successful in any undertaking in this life one must lay aside self. Self-interests are not conducive to God's wishes. In this world each and every one builds a monument either for good or evil; and be it understood that this edifice that we are building will last throughout eternity. Selfishness is one of the devil's greatest working tools.

We have a great deal more kindness than is ever spoken. Barring all the selfishness that chills like the east winds of the world, the whole human family is bathed with an element of love like a fine ether. Selfishness is always seen on the surface, it may not be with dollars and cents, but may be discovered in the little acts of kindness that are overlooked; it affects all ages, and when once it makes its appearance it is hard to eradicate. Man is placed in this world to be of help to others, and in helping others he is duly rewarded for all efforts that he puts forth in this respect. You can not build the perfect palace that God intends unless you have a desire to be of benefit to others. When you put aside selfishness you take away the bars and blocks, and set the good ship free.

"Sunset and evening star, and one clear call for me,
And may there be no moaning of the bar,
When I put out to sea.
For though from out our bourne of time and place
The flood may bear me far,
I hope to see my pilot face to face,
When I have crossed the bar."

Selfishness lies only with the individual, but friendship rests with the great multitude. The happy thoughts of our friends who have stood by us in gone-by days remain with us vividly, but the selfish dispositions of some we are wont to eliminate from our memory forever. God is love, for love is fulfilling the law. Heaven and earth may pass away, but the little word "love" will never die out or become less real. Love stands under and supports everything else. We cannot cultivate a selfishness that becomes a habit and have love in our hearts.

Shelby.—Last Sunday was a fairly good day in our Sunday school and church. The attendance in Sunday school was slightly smaller than usual, but the interest in the lesson seemed good.

We were glad to have as worshipers with us at the morning service Brother Carter, a former member of our church who resides in South Shelby, and Brother Williams, a member of Macedonia Methodist Protestant church on Fallston charge. Brother Williams is now a resident of Shelby and we hope to have him with us often.

The pastor gave a brief report of his work at both services last Sunday. The report covered the activities of the pastor during the first quarter ending January 31, and is as follows:

Sermons delivered, 22; prayer metings held, five; communion services conducted, three; additions to the church, (by letter) two; removals (by letter granted), three; visits made —to members, 84; to non-members, 27; total, 111. The financial part of the report concerned the pastor's salary, which was as fol- amount received, $132 77; amount due January 31, $142.23.

Our people here deeply sympathize with Brother W. C. Wright, a member of our church and former secretary of the Sunday school, who met with a very serious accident last week. He is now in the Shelby Hospital with a crushed leg as the result of a tractor turning over on him. His recovery without the amprtation of a leg is hoped for by his many friends.

Next Sunday will complete four months of the conference year. Then one-third of the conference year will have passed with not as much work accomplished as expected. Let us rally to the work and make the remaining two-thirds of the year count for the advancement of the kingdom of God.

C. B. Way, Pastor.

Draper.—Our work here is moving on splendidly considering the bad weather and sickness.

We hold three prayer meetings each week, who seem to be doing a lot of good.

We have received four members into the church since we came.

The good people here do not forget us. We have received three nice poundings since we came here.

The children gave a nice entertainment at Christmas, after which the presents were distributed. The men gave me a nice watch and chain as a gift, for which I thank them all. The ladies presented Mrs. Riddle with a nice coat, which she highly appreciates.

We are planning to hold a tent meeting here beginning the first Sunday in June.

Our second quarterly conference will be held Saturday before the fourth Sunday in February.

Pray for us that we may do much and lasting good in this work. Yours in His service.

J. S. Riddle.

—The Daily News of Greensboro last Sunday had a good picture of the new Calvary church. We hope to have one soon in the Herald.

SUNDAY SCHOOL LESSON—FEB. 22.

Good Citizenship.

Lesson Text: Rom. 13:1-10, 13, 14.

Golden Text: Rom. 13:9.

The Central Truth: The law of love compels obedience to every statute, service to every need, and the enthronement of Jesus Christ in every heart and life.

Scriptural Points.

1. The "higher powers" are the powers of organized civil government. This authority to rule is delegated from God to men. Civil government is therefore a department of divine sovereignty, just as the exercise of moral law and natural forces are departments of the same.

2. Disobedience to civil statutes is more than a crime; it is a sin against God that merits damnation.

3. Righteous rulers are a terror to evil doers and a source of commendation to the obedient. Wicked rulers who execute the laws also exercise wholesome restraints against wrongdoing.

4. All rulers are the ministers of God in that they restrain wickedness and encourage righteousness.

6. The sword of penalty, that is unshielded to protect the weak and promote human welfare, is the weapon of divine justice committed to the hands of men. Punishment for violations of civil laws is simply the inevitable retribution that proceeds from the wrath of God.

7. The fear of punishment ought not to be the only, or the chief motive to good citizenship. People ought to obey the laws because it is right and in keeping with a good conscience.

8. The payment of taxes for the support of civil government is just as mandatory as obedience to its laws.

10. "Render therefore to all their dues." This is the magna charta of civil righteousness, common honesty, Christian charity and progressive civilization.

11. "Owe no man anything," that is, pay debts promptly. Contract no debts that you can't pay.

12. Love is the principal debt that can never be fully paid. God's unceasing love to us puts us under obligation to love unceasingly our fellow mankind.

13. Love is the most powerful motive to obedience. It is quite easy to do what you love to do. A man who loves righteousness is not going to commit wickedness. He who loves his neighbor is not going to murder, defraud or slander him.

14. "Thou shalt love thy neighbor as thyself.''' Self-love is the measure of neighbor love. The instinct of self-preservation, the craving for happiness, and the aspiration for immortality ought to impel us to seek the same blessings for our neighbor in as full measure as possible.

15. "Put ye on the Lord Jesus Christ." Be clothed with His robe of righteousness. Enthrone Him as the Master of your soul and life. Let Him be all and in all.

16. "Make no provision for the flesh." Let not the fleshly nature have the least control over your conduct. Let self be denied, mortified, crucified.

Practical Points.

1. To be a good citizen is a most worthy achievement. Rigid self-government makes ones a helpful ally of civil government. "He that ruleth his spirit is better than he that taketh a city."

2. Good government promotes prosperity. The arm of the law protects one's holdings and encourages industry, investment, and economy.

3. Unwise debt-making, that is, going in debt for things that could be done without, is extravagance if the worst kind, and making debts without either the intention or probable ability of paying them is downright thievery. "Provide things honest in the sight of all men."

4. Sincerity of intention is the first principle of love, intercourse, and business. "Let love be without dissimulation." "The double-minded man is unstable in all his ways."

5. Don't be a tax-dodger. "Render therefore to Caesar the things that are Caesar's and to God the things that are God's.

6. Keep the carnal mind in absolute subjection to the better nature. Let not evil inclination rule the heart and spoil the life. "For to be carnally minded is death; but to be spiritually minded is life and peace."—The Word of Life.

Confute with candor, where you can confute,
Reason and arrogance but poorly suit.
Yourself may fall before some abler pen,
Infallibility is not for men.
With modest diffidence new schemes indite,
Be not too positive, though in the right.
—Thomas Campbell.

MODERNISM.

The Modernists are fond of telling us that modernism is the result of intellectual progress, "The ripe fruit of present-day thinking." The Unitarians, however, say it is just what they "have been teaching all along." The Jewish writers say that it is their "ancient philosophy rehashed." The Jewish Chronicle says that its teachings are "a reaction to Judaism," and that "the place for its exponents is in the synagogue."—United Presbyterian.

"FIGS OR BRAMBLES?"

Judges 9: 8-15.

Beware of letting little devout minds cheat you of your own devout life. There are those active in religious things who command none of your admiration, who excel in nothing perhaps, but whose training has led them to a zeal in things religious. Their talk may become nauseating, and it will be easy to say: "If that is religion, I am not for it." But why let them determine for you what religion is and what it is not? Have you not known a man or two, or a few women, who have adorned the idea of religion and whom you would be satisfied to follow? Let them be the standard!—Selected.

A Tribute of Love.

Whereas, our Father in His infinite wisdom has seen fit to remove from us our dear sister and co-worker, Mrs. Ida Cooke Smith, therefore be it

Resolved, First, That while we cannot always see and understand our Father's dealings with us, yet we bow in humble submission to His will, believing that "sometime, somewhere we'll understand," and we will continue to trust till He shall see fit to reveal to us why.

Second, That in the going of Mrs. Smith our Ladies' Aid and Woman's Foreign Missionary societies have lost a faithful and valuable worker, one who was always ready and willing to help carry every load.

Third, That a copy of these resolutions be placed upon the minutes of our society and a copy sent to the members of her family.

Mrs. J. D. Pullen,
Mrs. A. D. Pittman,
Miss Mamie Johnston, Committee.

—President Coolidge has nominated Emory R. Buckner of New York City to be United States attorney for the Southern District of New York. Mr. Buckner is the son of Rev. J. D. M. Buckner, the principal figure in the so-called "Buckner case" about which discussion waxed warm some two years ago.

—Dr. Charles M. Sheldon, author of "In His Steps," has resigned as editor-in-chief of The Christian Herald, and has become a contributing editor. The new arrangement will give him time for work on an autobiography and for the community evangelistic services which he has been promoting in recent years.

—The year 1932 will mark the two hundredth anniversary of the birth of George Washington. President Coolidge has appointed the following committee to arrange a fitting celebration: Mrs. Anthony Wayne Cook of Pennsylvania, president-general of the Daughters of the American Revolution; Mrs. Mary Sherman of Colorado, president of the General Federation of Women's Clubs; Henry Ford, the automobile manufacturer; Hanford MacNider of Iowa, former commander of the American Legion; C. Bascom Slemp, retiring secretary to the president; A. Lawrence Lowell, president of Harvard University; Edgar B. Piper, Portland, Ore., publisher, and Frank A. Munsey, New York, publisher.

—The successful use of a serum that cures scarlet fever in a day or two is reported by Dr. Francis G. Blake, professor of medicine at the Yale Medical School. In seventy-two recent cases treated, Dr. Blake is quoted as saying in an address at Hartford, only one patient died from the fever. In some apparently hopeless cases a cure was effected by the use of the serum within a period of from twenty-four to forty-eight hours, it is stated.

Martin. Landis Martin, son of S. E. and Doreas Martin, born March 9, 1912, died February 4, 1925. He leaves father, mother, five brothers and two sisters and a host of friends and relatives to mourn their loss. Landis was sick only three days, diphtheria being the cause of his death. Everything was done that loving hands could do to save his life.

He was the joy and delight of the home. He will be missed in the home and Sunday school. He was much loved by his classmates. Landis was a good boy. He told his mother before he died he loved Jesus and was going home.

The grief-stricken family have our deepest sympathy. May the Lord who doeth all things well be a comfort to them.

The funeral was conducted at Canaan

church and the body was laid to rest in the cemetery. In the absence of the pastor the service was conducted by the writer.

"Why do we mourn for dying friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms."

C. E. Ridge.

Davis.—Mrs. Lizzie Cranford Davis, born May 1, 1851, died January 30, 1925. She leaves to mourn their loss two sons, Robert Davis of Eldorado, Roscoe Davis of Linwood; two daughters, Mrs. P. L. Walker, of Liberty, and Mrs. Lindsay Russell of Bain, N. C.; two sisters, Mrs. Elwood Stanton, of Randleman, N. C.; Mrs. Minerva Lassitter of Asheboro, N. C.; four brothers, Calvin, Jeff, John, and Sam Cranford. Her husband preceded her several years ago.

She professed faith in Christ at an early age and joined the Methodist Protestant church at Liberty, where she lived a faithful member to the end. She was very much devoted to her children, and will be greatly missed in her church and community. Our hearts go out in deep sympathy for the bereaved family.

Funeral services were conducted at Liberty M. P. church by her pastor, assisted by Brother Charlie Cranford.

"It is not death to die—
To leave this weary road,
And 'mid the brotherhood on high,
To be at home with God.

"It is not death to close
The eye long dimmed by tears,
And wake in glorious repose,
To spend eternal years.

"Jesus, Thou Prince of life,
Thy chosen cannot die!
Like Thee, they conquer in the strife,
To reign with Thee on high."

C. E. Ridge, Pastor.

MARRIED.

Hurlocker-Brown.

T. C. Hurlocker and Brenna Brown were united in marriage by the writer February 11. Mr. and Mrs. Hurlocker left immediately for Franklin county where he holds a position with the highway constructing force.

Mr. Hurlocker is a member of Friendship church, Stanly charge, Mrs. Hurlocker a member of the Baptist church.

B. M. Williams.

HERALD SUBSCRIPTION RECEIPTS.

Rev. R. A. Hunter, $1.50. Rev. A. D. Shelton, $1.50. Rev. G. R. Brown, $4.50. Rev. J. T. Sisk, $3. Rev. J. E. Pritchard, $40.50. Rev Fred R. Love, $1.50. Rev. J. B. Trogdon, $1.50. Rev. B. M. Williams, $10.50. Rev. J. D Williams, $1.50. Rev. W. D. Reed, $4.50 Rev J. W. Hulin, $1.50. Rev. Lawrence Little, $21. Rev. A. O Lindley, $1.50. Rev. J. A. Burgess $1.50. Rev. N. G. Bethea, $3. Rev. J. R. Hutton, $1.50. Rev. W. H. Neese, $2.25. Rev. G F. Millaway, $1.50. Rev. M. P. Chambliss $10.75. Rev. Geo. L. Curry, $1.50. Rev. G. W. Holmes, $1.50. Rev. D. A. Morgan, $9. Rev J. D. Morris, $1.50. Mrs. O. R. Trogdon, $1.50 Miss Lelia Kirkman, $1.50. Lonnie McPherson, $3.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

—We hear that Rev. J. H. Moton has bought a car and is going to ride. Beware Brother Moton, that the cops don't get you for overspeeding.

—The suicide of Professor White, of Guilford College, was a shocking recent event. No cause is known, but mental derangement from overwork is suspected.

—Our State Legislature was forced to adjourn without action on the bill to prevent the teaching of evolution in the schools by the presence of a great throng of citizens who would not be cleared out.

WHAT MAKES A MAN?

Denny curled one of his little legs underneath his small body and dropped his rosy cheek into his hand.

"Course," he said, "there's the old box to fill. Always is an old wood-box to fill when Saturday comes. If ma only thought so, she could fill it herself and let me do something that'll make a man. Ben Lee says it's doing stunts and going fishin', and like that, makes you a man."

Then suddenly Denny straightened his shoulders. "I'm going to do something toward being a man," he said. "I'd like to ask pa the best thing to do, 'cause he'd know. I s'pose I might's well go fill that old box."

When he reached the kitchen, he found his mother and Aunt Sue there. The very first words that his mother said were: "Denny, I wish you'd hurry with that wood, and then Aunt Sue wants some peas. You'll have to get them for her, dear."

So, when the wood-box was full, Denny gathered the peas and started back to the house. Aunt Sue started to meet him and smiled, as she said: "Mother's half-sick, Denny boy. Try to help her as much as you can today."

Denny looked this way and that. Across the field the boys were doing stunts. Beyond the hill Ben and the other boys were fishing. Then he swallowed twice very hard. But, of course, if she is sick—then he marched up the path to the house.

After the peas were shelled there was a stack of baking dishes to be wiped. He noticed how white his mother was, and he said: "I can wash those dishes as well as wipe 'em, if I am a boy. You go and lie down. I'll stay around and answer the door."

When he caught sight of the look that came into her eyes, it seemed at once as if he was at least two inches taller. The dishes done, he wandered into the garden and weeded awhile. "Might as well," he said, "as long as I've got to stay around; then I won't have it to do tonight."

Before he knew it he was whistling. It seemed to him that he never felt so good. He had no idea it was five o'clock until he heard some one say, "Mother's been telling me our boy is the best thing ever." Looking up, he saw his father holding out his hand. "Denny," said he, and something in his voice made Denny wink very fast, "here's my hand to the lad who's on the straight, sure road to be coming a man."—Child's Gem.

We Make a Specialty of

LOOSE LEAF BOOKS FOR MINISTERS' USE.

WILLS BOOK AND STATIONERY CO.

COMMUNION.

"This do in remembrance of me—"

If your mother on her dying bed requested all in health and strength and giving us this beautiful Lord's Day for our trip.

"No doubt there will be many others, also, driving over the country roads today, and the that at certain times throughout the years you would place red roses on her grave, could you fail to do it? Because of your love for her nothing could keep you from complying with such a request if it were humanly possible.

Christ has asked that we commune by partaking of the bread and wine, in remembrance of His death and resurrection, when He "gave His life a ransom for many." If we love Him can we fail to comply with this simple request? "This do in remembrance of me." Simple yet so full of meaning. It gives new life and love and sends us forth strengthened in our Christian life.

of us during the past week and preserving us

"At Thy rommand, our dearest Lord,
Here we attend Thy dying feast;
Thy love has spread the sacred board,
To feed the faith of every guest.

"Our faith adores Thy bleeding love,
And trusts for life in One that died;
We hope for heavenly crowns above,
From a Redeemer crucified."

—Selected.

Notice to Auxiliaries of W. F. M. S.

At a recent meeting of the Executive Committee it was decided to purchase a stereopticon lantern for the use of both societies. Will each president be responsible within the next week for one dollar from her auxiliary, and send to Mrs. Taylor, so the lantern can be purchased before March 1. I was to have written to each auxiliary, but it takes time and money, so I take this way. Remit as early as possible.

Joy Harris Glascock.

"Facts are the fuel with which missionary fervor is fired and fed."

Methodist Protestant Herald

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXXI. GREENSBORO, N. C., FEBRUARY 26, 1925. NUMBER 16.

METHODIST PROTESTANT HERALD.

J. F. McCulloch, Editor and Publisher.

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We acknowledge receipt of money on subscription accounts by changing the date on the label. If this is not changed within two weeks after your money is forwarded, write us.

Entered as second-class matter at the post office at Greensboro, N. C.

—Terrific storms, almost like tornadoes, swept over a large part of Europe last week. Much damage was done in Italy, the Bavarian Alps, Austria, France, Spain, Portugal and Switzerland.

—Tsuneo Matsudaira, the new Japanese Ambassador to the United States, and Giacomo de Martino, the new Italian Ambassador, have sailed for this country to take up their new work.

—An international conference, to carry still further the work of the Washington Arms Conference of 1921-1922, may be called by the United States in the near future.

—A gift of half a million dollars has been made by Cleveland H. Dodge, New York merchant, to what is known as the Fund for Near East Colleges. A total of two and one-half million is being raised for the following schools: Robert College, Constantinople; the American University at Beirut, Syria; the Constantinople Women's College; the International College, at Smyrna, and the American Schools, at Sofia, Bulgaria. The five schools have a total of nearly thnee thousand students representing 29 nationalities.

—An international conference on radio is to be held in Washington, D. C., the coming spring, say reports from the national capital. Radio has developed so rapidly that new rules are necessary for its international use.

—Cleveland, Ohio, is to have the second highest office building in the world. It will rise above Cleveland's new sixty million dollar Union Station and will be 708 feet high. The tallest office building in the world is the Woolworth Building, in New York. That is 792 feet high.

—Three treaties were ratified by the Senate last week. One was the new commercial treaty between this country and Germany. The second, betwen the United States and Rumania, provides for the return of criminals who flee from the United States to Rumania and from Rumania to the United States. The third treaty approved is between the United States and the Netherlands. It provides that the question of the ownership of the island of Palmas in the Philippines be decided by arbitration. The ownership of this little island has been in dispute since the Spanish-American War. Both nations claim it.

—The United States delegation, headed by Representative Stephen G. Porter of Pennsylvania, has withdrawn from the international opium conference at Geneva, Switzerland. The conference was called by the League of Nations and has been in session nearly three months. Our delegates withdrew because their plan to do away with traffic in opium and other dangerous drugs was not accepted. The American plan would abolish at once all traffic in drugs, except for medical and scientific purposes. The nations that oppose the American plan contend that the drug traffic cannot be destroyed in that way. Their plan is to do away with it gradually over a period of years.

—Thomas Alva Edison, America's most famous inventor, who is known as the "Electrical Wizard," was seventy-eight years old February 11. Usually he celebrates his birthday working in his big laboratory at West Orange, N. J. This year, however, he is spending the winter at Fort Myers, Fla. He and Henry Ford have adjoining estates on the Caloosahatchee river near there.

—Robert Todd Lincoln, oldest son of Abraham Lincoln, lives in Washington, D. C. He is in his eighty-second year. During the Civil War he was a captain on the staff of General U. S. Grant. He was Secretary of War in the Garfield-Arthur Cabinet (1881-1885), and U. S. Ambassador to Great Britain 1889-1893.

—Secretary of State Charles E. Hughes will go to Bermuda to rest for several months after he retires from the Cabinet March 4. This will be the first real vacation he has had since he entered the Cabinet March 4, 1921.

—The fifteenth anniversary of the founding of the Boy Scouts of America was celebrated by Scouts in all parts of the country last week.

—Greece has appealed to the League of Nations to settle her dispute with Turkey over the expulsion of the Greek Patriach from Constantinople.

—If those who write checks for fhe Methodist Protestant Herald would make them payable to J. F. McCulloch, it would save him some time in endorsing.

—C. J. Lambe will leave the Daily News after nine years of service and engage in insurance business with the Jefferson Standard.

—Rev. C. E. Ridge is now living in the parsonage and should be addressed at Handy, N. C.

Another North Carolina Inventor.—W. W. Pegram, an electrical engineer of Winston, has invented a radio outfit that is said to be the best yet. A company has been organized to manufacture radio sets after Mr. Pegram's plan.

—Why so many suicides these days?

—We must ask some of our reporters to mail their reports earlier in the week. We received this week several long articles all requesting publication this week. It was physically impossible to comply with these requests. Had some of them been sent earlier they would have appeared. There is a clamor for an earlier mailing of the paper. We are trying to meet the demand, and therefore must close our columns earlier than otherwise. If all will send in their communications as soon as possible, it will facilitate our work and enable us to accommodate you.

"Facts are the fuel with which missionary fervor is fired and fed."

A CORRECTION.

In the list on page 66 of the Journal which is supposed to be a part of the report on Official Character the following names do not appear: A. O. Lindley, A. G. Dixon, D. M. Loy, Homer Casto, Geo. L. Reynolds, H. F. Surratt, R. S. Troxler, R. E. Andrews, D. I. Garner, T. E. Martin. The publisher evidently copied the list as found on page 69, 1923 Journal, as this list has the same omissions and the same order. The list that should have been published is found on pages 8 and 9 of the 1923 Journal. This, with a few changes, is the list that was read before the conference and the character of the brethren whose names appear in this list was passed. The committee on Official Character does not assume the responsibility for the error but there is no harm done only some one might miss these names and conclude that the character of our president and a number of the other brethren did not pass. Not so, brethren, they are all good.

Geo. L. Curry, Chairman,
Committee on Official Character.

RECEIPTS FOR COLLEGE.

Amount previously reported, $129,296.54...

$25, Chas. F. Fox.

$20 each: E. I. Bellamy, Mr. and Mrs. G. H. May (together).

$5 each: D. W. Sykes, Richard Hanner, J. A. Crowson, J. S. Wade.

$3.75, Mrs. J. R. Locke.

$2, Mrs. M. A. Parker.

Total, $129,37.29.

Endowment Insurance Fund.

Amount previously reported, $163.20.

$5 each: O. N. Hornady, A. T. Spoon.

$2, Mr. and Mrs. O. E. York.

Total, $175.20.

J. Norman Wills, Treasurer.

CROSS-WORD PUZZLE.

1	2
3	4

Across.

1. A verb.
3. A preposition.

Down.

1. A pronoun.
2. An adverb.

UNDER THE LEAVES.

Oft have I walked these woodland paths,
Without the blest foreknowing
That underneath the withered leaves
The fairest buds were growing.

Today the south wind sweeps away
The types of autumn's splendor,
And shows the sweet arbutus flowers—
Spring's children, pure and tender.

Oh, prophet souls, with lips of bloom,
Outvieing in their beauty
The pearly tints of ocean shells,
Ye teach me faith and duty.

Walk life's dark ways, ye seem to say,
With love's divine foreknowing,
That where man sees but withered leaves,
God sees the sweet flowers growing.

Gifts are a token of remembrance,
Handed down from year to year,
And are tokens of love and friendship
To our friends and loved ones dear.
What pleasure is life to a selfish man,
Or a woman who is haughty and vain,
When a few kindly words, or a very small gift
Would great pleasure and joy to them bring?
Then after the struggle of life is over,
And the soul has been laid to rest,
Your friends will around your casket stand,
And say, "That is a friend I loved best."
They will gently place flowers on your grave,
And will have remembrance in their heart
For a friend in need is a friend indeed,
Until from this world we do depart.

Sent by Mrs. Way.

BRETHREN DWELLING TOGETHER IN UNITY.

By Rev. Luther K. Long.

Walking is a method of locomotion by means of fall and recovery. The body begins to fall forward and the right foot is advanced under it for recovery; then the body again starts to fall forward, when the left foot is advanced to save it. A lady can move across the room or down the street with grace and beauty after she has learned to maintain a fine balance between falling and recovery.

In somewhat the same fashion the Christian church moves ahead in its thinking and living by a combination of progressive and conservative action. As Professor Buckham says: "From the progressive the church gains vigor, outlook, courage—the values of new and forthcoming truth; from the conservative, fealty, stability, wisdom—the values of the past." It is as necessary to "prove all things" as it is to "hold fast that which is good"—and it is as important to "hold fast that which is good" as to "prove all things."

A considerable and increasing number of Christian people are becoming very much concerned over the disrupting of friendships and the breaking of fellowship caused by present differences of theological opinion. The feeling grows stronger that something is seriously wrong somewhere when men who love and serve the same Savior, who are endeavoring to understand and follow the teachings of the same Bible, fail to love each other and cease to work together harmoniously in the same church.

"The Congregationalist," of Boston, did a real service to all the churches by offering prizes—first, second and third—for the best essays on the subject: "Can Fundamentalists and Liberals Live and Work Together, Harmoniously and Effectively, Both in the Local Church and in the Larger Field of Service?" The three prize essays have been published in recent numbers of The Congregationalist. It would be a fine bit of work to gather them into a small pamphlet for wide distribution among the churches. Meanwhile, I want to aid in broadcasting a portion of the thoughts so well expressed:

Rev. E. T. Root—winner of the first prize—says in part:

"Can Fundamentalist and Liberal live and work together harmoniously and effectively? Yes; they can, because they do! Liberal and orthodox congregations have in several cases merged in 'federated churches.' In many union churches both types blend happily. Numerous denominational churches, especially in our Congregational fellowship, include both wings.

"But what tie can bind together those who differ in doctrine? Purpose is the secret of unity, as it is, indeed, that of personality itself. In their search for unity, Christians have long appealed to the wrong faculties of the soul. It has been sought on the basis of the intellect, and creeds have divided; or of emotion, and rituals have separated. Not these, but the will is the sovereign faculty; and only a common purpose can unite. Christ's supreme and central command is: 'Seek first the Kingdom of God.' Acceptance of this purpose makes the individual a Christian. Acceptance by all, alone, can make His followers one. Forms of worship and definitions of truth may differ, if only we all seek this comon end. We may even march apart, if we but strike together.

"God has still more light to break forth from His word and His world! We must, therefore, keep an open mind. The reformers made the mistake of assuming that every question must be settled as soon as it was raised. We agree on facts sufficient to unite us in 'seeking first the Kingdom.' Yet the unity thus manifested will help and not hinder the search for truth. One reason why, in the past, theological silence has made such slow progress, is the fact that those who found their views differing have at once cut themselves off from each other. Mutually critical if not hostile, they have made it impossible to understand and help each other. A new day has dawned. Thinkers widely divergent can now exchange views and work together to determine truth. Thus, in work, worship, and thought, conservative and liberal may live and grow together, by seeking Christ-like characters through the common purpose which Christ gave."

Professor J. W. Buckham—winner of the second prize—writes in part:

"It is perfectly evident, from the example of Christians all about us, that Christian faith can, and does, exist in vital reality in conjunction with both evolution and anti-evolution ideas of nature, with both the critical and non-critical attitude toward the Bible, with both older and newer interpretations of Christ, atonement, and eschatology. In these and other matters we may differ, and yet be one in heart and purpose. . . . Two life-giving and refreshing streams of fellowship flow from religious experience—common worship and common service. In both of these Christians have fellowship and thus find worship hallowed and deepened and service sweetened and enlarged. We may have this felowship and have it richly no matter whether we hold the same doctrinal interpretation of the experience or not.

"The only real cause of dicord and disunion in the Christian church is not diversity of doctrinal belief but the spirit which condemns those who differ and denies them the right to think—or not to think—for themselves and to hold the truth as they see it, in freedom and honor. When either Fundamentalist or Modernist takes the attitude of condemnation he denies his Lord, reads himself out of true Christian fellowship, and pollutes the springs of Christian love and co-operation.

"If we share a common religious experience, which underlies and exceeds all efforts at interpretation and which finds its center in Jesus Christ, we can all worship together with a spirit of true and heartfelt fellowship that transcends all our differences of idea and creed and makes us one in Him. This is the indestructible bond of Christian fellowship."

A single brief paragraph from Dr. J. M. Campbell—winner of the third prize—will suffice:

"A frank recognition of the limits of Christian thought is also demanded. No statement of truth is final. The revelation that God has given in his word is progressive. There is finality only in Christ. It behoves all Christian teachers, therefore, to exercise becoming modesty and to admit that we all know in part and prophecy in part."

My own conviction becomes deeper every day that any church of Christ should be sufficiently broad-minded and loving to admit to its membership and engage in worship and service with, any person who belongs to Christ.

I have always been grateful that in the early years of my ministry I was pastor of a church which had represented in its membership fourteen different denominations—four kinds of Presbyterian, four kinds of Methodist, Baptist, Disciple, Lutheran, Friends, Roman Catholic, and Congregationalist. Time and again in the course of my ministry I have had the delightful experience of introducing into the fellowship of the church persons whose birth had been in a foreign land, whose religious training had been different from ours, but whose heart responded gladly to the opportunity of union with Christ's people in the new land they had chosen for their home.

The new alignment of forces in the so-called Fundamentalist-Modernist controversy disregards the old denominational lines. Fundamentalists of all denominations get together; progressives of all denominations have a fellow-feeling. I am persuaded that for those who love Christ this is a supreme opportunity to demonstrate the power of His love to hold together in a fellowship of common worship and common service both Fundamentalists and Progressives.

THIRTEEN YEARS OF PROHIBITION IN NORTH CAROLINA AND WHAT IT HAS WROUGHT.

By R. L. Davis, Superintendent North Carolina Anti-Saloon League.

After five years under local option the people of North Carolina in the state-wide election on May 26, 1908, voted "against the manufacture and sale of intoxicating liquors." The majority was 44,196. The law became effective January, 1909. Under local option many towns and counties had abolished the traffic, which made possible the state-wide victory. Since then the state has had thirteen years of Prohibition. What can we learn by a study of the progress of the state through these thirteen years?

Let me remind you that only six states enjoyed state-wide Prohibition when the people of North Carolina added another; that sentiment was too weak to stand for first rate Prohibition; that the Prohibition laws of all dry states were very imprefect and defective; and that the Prohibitionists had not learned how to fight the liquor traffic to the best advantage. Yet under all these handicaps Prohibition was a success from the start. Judge George P. Pell, for some years judge on the superior Court bench, and for the past ten years one of the three corporation commissioners, writes:

"I am happy to state that Prohibition has wrought wonders for North Carolina. While it has done its greatest work in the improvement of the morals and happiness of the people, its worth to the state in material things has been wonderful. Since Prohibition became effective in this state we have grown by leaps and bounds in every way. In the mountain sections where once we could not afford to build anything but log cabins for school houses and certainly could not afford to put any windows in them because passing drunkards would shoot them out on moonlight nights, we now have splendid school buildings. Our savings bank deposits have been multiplied by eight. No state in the entire Union has made greater progress along every line of endeavor. If Prohibition was submitted to the people of North Carolina today it would carry by a majority of two hundred thousand."

How Has Prohibition Affected the Church?

From a mass of matter reported from all denominations we give you the figures collected by the Baptist State Convention and the North Carolina Conference of the M. E. Church, South, to answer this question. We have no doubt that the statistics of other churches will parallel these:

Baptist State Convention.

	1908	1921
Number of members	212,879	316,138
Number of churches ...	1,901	2,253
Value of churches and parsonages	$2,036,58	$9,623,830
Contributions for all purposes	644,735	2,959,304

North Carolina Conference.

Number of members	74,548	102,705
Number of churches	710	763
Value of churches and parsonages	$1,900,458	$5,374,650
Total contribution	455,723	1,413,025

The growth in Sunday schools has been even larger than the growth in the church.

How Has Education Been Affected?

In 1908 one of the arguments offered by the wets with fervency, fluency, and effect was that the liquor license was necessary to support the schools, and that without this, the children would grow up in ignorance. At our request, Dr. E. C. Brooks, State Superintendent of Public Instruction, furnishes these statistics:

Statistics on School Progress.

Total school expenditures: 1910—$3,178,950.50; 1921—$17,658,393.47. Expenditures for new schoolhouses: 1910—$667,695.92; 1921—$3,969,033.78. Amount for operating expenses: 1910—$2,551,254.58; 1921—$13,689,359.69. Value of school property: 1910—$5,862,969; 1921—$28,202,133. Average value for each schoolhouse: 1910—$770.53; 1921—$3,519.42. Average monthly salary paid white teachers: 1910—$37.02; 1921—$90. Average monthly salary paid negro teachers: 1910—$25.26; 1921—$55. Number of log houses: 1910—263; 1921—13. Average length of school term in days: 1910—101.9; 1921—137.6. Total school population: 1910—735,188; 1921—860,328. Total school enrollment: 1910—520,404; 1921—707,762. Average daily attendance: 1910—331,335; 1921—494,887. Number public high schools: 1910—170; 1921—592. Enrolment in public high schools: 1910—14,401; 1921—45,085. Permanent improvements: 1910—$151,350; 1921—$4,120,000. Maintenance: 1910—$267,250; 1921—$1,282,200 Per cent illiteracy for state: 1910—18.5; 1921—13.5.

Can anything speak more eloquently advocating Prohibition as an aid to education and condemning the license system as the handmaid of ignorance?

Booze and Business.

In 1908 many who favored and voted for Prohibition feared the effect on business. At that time big business was taking a leap in the dark to stand for it. It required faith in God and love for fellow man to enable leaders of commerce in this state to vote dry. Have they lost by the transaction? Do men ever lose who prove their faith in God by their good works to help their fellow men? Judge Pell, our corporation commissioner, whom we quoted above, furnishes us these bank statistics:

Total number of banks: 1908—375; 1921—640. Deposits: 1908—$56,537,308.92; 1921—$269,834,655.49.

The Building and Loan Associations in 1907 were sixty, with assets of $5,000,000. In 1921, the associations were 230, with assets of $37,666,450.

After these years of experience, I believe 99 per cent of our bankers believe in Prohibition.

Growth in Industries.

In the manufacture of cotton goods North Carolina maintains her lead over the other southern states, and ranks second only among all the states of the Union.

This industry ranks first among the state's manufacturies in the number of wage-earners, the amount paid in salaries and wages, in value of products, and in value added by manufacture.

Cotton manufacturing has experienced a steady growth throughout the years for which statistics are available, the value of products having increased during the past decade from $52,868,689 in 1912 to $229,670,691 in 1922.

Capital employed and authorized ten years ago was $52,108,250; for 1922, $146,804,172.

The total number of employees engaged in the industry in 1912 was 54,710; number reported June 30, 1922, 78,972.

Approximate amount of raw material used in 1912, 328,407,879 pounds; in 1921-22, 531,768,116 pounds, or 1,063,536 bales of cotton weighing 500 pounds per bale. The percentage of increase in the quantity of raw materials consumed by the industry is found to be relatively greater than that of any other state engaged int he manufacture of cotton goods.

Measured by the number of establishments, the amount of capital invested, the value of products, equipment employed, the quantity of materials used, and the number of employees, the hosiery and knit goods industry is second in importance of the textile group. In each of these particulars, establishments engaged in the manufacture of knit goods have more than doubled in the past ten years, and today there are 142 mills.

This industry is largely an outgrowth of the remarkable increase in the manufacture of cotton goods in the state. The principal products are cotton hose, half-hose, shirts, drawers, and union suits. There is a steady development toward the higher grades of these, considered now to be the equal of like articles produced in any section of the country.

The industry shows an especially gratifying progress during the past decade, the value of products having increased from $6,082,360 in 1922, or 349 per cent. The amount of capital invested and authorized in 1912 was $3,876,560; in 1922, $24,786,500, an increase of 797 per cent.

The quantity of materials used in 1912 was 13,149,423 pounds; in 1922 the amount reported is 31,038,470.

The growth in the manufacture of furniture has been steady and consistent the past decade, the percentage of increase in the yearly output during this period being 107; in capital invested, 99; in the annual payroll, 230 per cent.

In 1910 the value of yearly output of 83 factories was $11,232,000; for 1921-22, 107 establishments report the value of products at $30,288,761. Capital invested has increased during the decade from $3,283,246 to $6,525,102; the value of plants from $2,404,769 to $8,384,530; yearly payroll for 1910 was $1,618,150; for 1921-22, $5,647,614. Today, after thirteen years of Prohibition, North Carolina has the biggest knitting mill in the world; the biggest towel factory in the world, and the biggest tobacco factory in the world. In addition to its industries, it ranks fifth in the states of the Union in the value of agricultural products. In 1908, the last license year, the state taxes were $2,866,439; in 1921, they were $13,087,957. In revenue for the government, she ranks as the eighth state of the Union. Only New York, Pennsylvania, Massachusetts, Ohio, Illinois, Michigan and California pay more. In 1921 it paid to the government $123,000,000, of which $33,000,000 was income tax; whereas in 1910 she paid less than $6,000,000. In the days of license the liquor revenue was never over 10 per cent of the total, so that with the liquor revenue added, less than $7,000,000 was then paid as against $123,000,000 now. Prohibition in North Carolina has been "weighed in the

balance and found NOT wanting." It is endorsed today by at least 85 per cent of the total population, and this paper gives the reasons why.

OUR TASK AND OUR PRIVILEGE.

One new name, to which we bid a hearty welcome, this week, Fairview. This leaves only 22 now not on either of the budgets. Some are down close to the end but all, we think, are making an effort to move up. You remember why our senator thanked God for South Carolina. North Carolina has been climbing from that day to this and is rapidly reaching the top of the list.

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.

G. C. B.

1. Concord	$235.00
2. Forsyth	122.72
3. Henderson	100.00
4. Whitakers	77.00
5. Burlington	50.00
6. Haw River	50.00
7. Why Not	40.92
8. Alamance	35.00
9. Enfield	35.00
10. Stanly	35.00
11. Randolph	31.00
12. Littleton	30.00
13. Fallston	25.00
14. Gibsonville	25.00
15. Spring Church	14.30
16. Saxapahaw	14.00
17. Roberta	12.90
18. Randleman	12.10
19. Winston	11.00
20. Weaverville	10.00
21. Lebanon	9.00
22. State Street	8.00
23. Kernersville	7.55

A. C. B.

1. Burlington	$330.00
2. Forsyth	133.35
3. Glen Raven	126.00
4. Fallston	125.00
5. Concord	121.00
6. Mt. Pleasant	106.70
7. Orange	106.00
8. Flat Rock	97.28
9. Enfield	97.00
10. Charlotte	80.86
11. Alamance	78.65
12. Cleveland	67.85
13. Spring Church	65.55
14. Henderson	60.00
15. Reidsville	60.00
16. Welch Memorial	58.00
17. Stanly	56.75
18. Mebane	50.00
19. Halifax	46.00
20. Bess Chapel	45.75
21. St. Paul	45.00
22. Randleman	44.00
23. Littleton	43.50
24. Granville	42.50
25. Kernersville	42.45
26. Davidson	32.12
27. Asheville	31.38
28. Gibsonville and Fountain Place	28.30
29. Haw River	27.00
30. Richland	25.00
31. Vance	24.10
32. Calvary	23.00
33. Grace	23.00
34. North Davidson	20.00
35. Saxapahaw	17.17
36. Mt. Hermon	17.09
37. Winston-Salem	16.50
38. Randolph	16.07
39. South Davidson	14.00
40. Thomasville circuit	13.91
41. Tabernacle	13.75
42. Pinnacle and Mt. Zion	13.70
43. Yarboro	13.45
44. Thomasville Comunity	12.00
45. Lebanon	11.05
46. Siler City	10.50
47. Asheboro	9.00
48. Fairview	4.85
49. West Forsyth	4.72
50. Anderson	4.00
51. Roberta	3.50
52. Midland	2.65
53. Graham	2.00
54. Union Grove	1.25

Look where Haw River has jumped to! and Fairview joins the list at 48.

But it is the G. C. B. that challenges attention this week. There are five additional names to this list this week, and some fine gains made by other charges. Concord takes the lead. Fine, Concord. Haw River comes into the race and lands near the top. Good work, Haw River. And Alamance puts up her flag at 8. Enfield increased her amount but was defeated for place by Alamance. Whitakers maintained her place only by making a good substantial gain. Randolph made a good contribution but because of the fine work of others gained only one point. Winston-Salem came into the race at 19 and Kernersville at 23. This is fine for this week but there are greater things for us to do. God, help us to feel the need as thou dost see it. A. G. Dixon.

Hollister, Halifax Charge.—It seems it is bad luck for Hollister church to have a reporter; it had Mrs. W. A. Delbridge, they moved away. Mrs. Arthur Pullen was appointed: a few weeks ago they moved. Mr. Spencer asked if I would not report: hope this will not mean a move for us.

Mr. Spencer preached a splendid sermon yesterday, his subject being, Will a Man Rob God? So many of us do rob God, not only with our money, but with our time. Immediately after preaching the Lord's supper was administered. We were glad to see so many partake. Everybody seems to like to hear Mr. Spencer preach. In spite of bad weather and roads we have had good congregations at every service. May the Lord strengthen Brother Spencer in every way to do the work he has before him this year. May each of us do our part in making the year a success.

Our church is a little in debt for some repairing we had to have done. Let each of us work and pray until this debt is paid off. Four months of conference year have passed. Are we paying our preacher, or are we going to wait until the end of the year? He has to live as well as we do.

Our Sunday school is progressing under the leadership of Mr. Ed Ellington. We are planning for Easter service.

Sorry to report the death of one of our members, Loyd Stacks. Loyd would have been 19 in June—just in prime of life. Loyd was a good boy, loved by every one that knew him. May the good Lord who knows all things best comfort the loved ones.

Mrs. J. C. E.

February 23.

CHILDREN'S HOME

One church of Mocksville charge	$2.02
Pleasant Grove, Thomasville	6.65
Gideon's Grove, Flat Rock	2.16
Maple Springs, Forsyth	4.00
Elbaville, Mocksville	3.00
Mt. Hermon, Mt. Hermon	3.65
Creswell church	3.20
Flag Springs, Why Not	2.55
Union Grove	1.25
Sunday Schools—	
Grace Baraca Class, Greensboro	16.00
New Hope, Why Not	5.67
Bethesda, North Davidson	7.00
Bethesda, Halifax	1.65
Sunday Eggs—	
Mrs. N. M. Harrison	.50
Mrs. F. M. Taylor	1.00

Articles as Follows.

Box, containing quilt, towels, ginghams, etc., from Bishopville Auxiliary, Arkport, N. Y. Mrs. A. B. Bray, Stokesdale, nice dress.

For every check, all moneys and every gift of every kind, accept our many thanks.

On last Wednesday, February 18, about five P. M., our barn, including about $500 worth of feed was destroyed by fire. All live stock was saved. No insurance.

It is the purpose of the trustees to rebuild, but to do that, it takes money; therefore we are asking that you kindly remember us when called on to do so. E. G. Lowdermilk,

Superintendent.

Lebanon Church, High Point.—Although the weather has been very unfavorable part of the time, there has been unusually good attendance at Sunday school and all church services during January and February.

Our pastor, Rev. J. R. Hutton, preached two very helpful sermons yesterday, but especially inspiring was the one at 11 o'clock, from the text: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

The Christian Endeavor held a Sunshine Meeting for Mrs. J. R. Cook in her home on Sunday afternoon, February 15. They hold these meetings regularly for the sick and shut-ins.

Mr. Lee Hammer, a brother of Mrs. J. W. Montgomery, who has been in the West for over twenty years, has returned to be with his mother, Mrs. E. A. Hammer.

Two Methodist Protestants have recently arrived in our community, one a son in the home of Mr. and Mrs. J. B. Huff, and the other a daughter in the home of Mr. and Mrs. John Harvey. Mrs. Percy Payne,

Reporter.

February 23.

—Floyd Collins, of Cave City, Ky., is dead and his tomb is the cave which trapped him. The rescue workers reached the body after striving heroically for seventeen days to save his life.

COLLEGE PAGE

EDITED BY REV. D. M. ANDREWS

The Choral Society of High Point College, assisted by local music lovers, will give a cantata, "The Rose Maiden," by F. H. Cowen, in the college auditorium Tuesday evening, March 10, at eight o'clock.

Soloists: Saprano — Miss Myrtle Perry, Thomasville. Contralto — Mrs. J. Gurney Briggs, High Point. Tenor—Mr. J. Gurney Briggs, High Point. Baritone—Mr. W. Crawford Phillips, High Point.

Director, Prof. Dan W. Smith, High Point College.

Accompanist, Miss Novella McIntire, High Point College.

Synopsis.—The Queen of the Flower Fairies, weary of a life of unbroken calm, prays of the newly returned Spring that he will bestow upon her also the gift of love that he bestows upon man. He warns her of the risk she runs, but finally yields to her entreaties by changing her while she sleeps into the form of a beautiful girl. Under the name of Roseblossom, she wanders through the world to find the love that she seeks, and meets with a girl who, having been betrayed and deserted by her lover, loses her senses and dies broken-hearted. But undeterred from her search, Roseblossom becomes the wife of a forester, with whom she lives for a time in such perfect happiness that she cannot survive his death. The elves bewail the fate of their Queen, and curse love as fatal to peace and happiness.

All of the friends of the college are cordially invited to this feast of good music.

Helen Hayes.

High Point College Christian Endeavor Society.

Although the Christian Endeavor society of High Point College is a new organization among new acquaintances, nevertheless we are beginning to do some constructive work.

Our society, which was organized last fall, has an active membership of about forty young people, all of whom show a real interest in the work of the Endeavor. Four social gatherings have been promoted by this society, each of which furnished splendid amusement and pleasure for all present.

At the City Union meeting of the Christian Endeavor society last month our society joined the Union and brought home from this meeting the "good work" banner. On last Sunday night the officers of our society went over to Lexington and organized a society at the State Street Church.

Our society has decided to clothe a child at the Children's Home until September 15. It is also considering the matter of educating a student in the foreign field to do missionary work. The need of this word is keenly felt by our members from the conditions that have been so vividly shown to us by some of the returned missionaries, and I am sure with the interest that has been manifested we can raise the necessary funds to educate this student. A way has been worked out by which we can raise money, and our College store is now selling candy and other small articles, the profit from which will go to the Christian Endeavor society. A "trip around the world" is also being planned, and we expect to raise some funds in this way. This will be given Friday night, March 6.

We have not forgotten the Young People's Board, and a pledge has been made by our society to this Board of fifteen dollars. Our members are co-operating with Rev. N. M. Harrison, president of this Board, in mailing out letters and literature to the young people throughout the state relative to the Young People's Conference which will be held here June 16-26. A special room is being equipped in Roberts Hall as a mailing headquarters, and under the direction of the president of our society each member can go there and find plenty of work to do. Until this room is equipped each one is taking it upon himself or herself, to write some personal letters to young people whom they know and might be interested in the Summer Conference.

A campaign is now on to register our society one hundred per cent for the Young People's Conference, and from the number that have already registered I see no reason why we should not reach this goal. "Are you coming to the Summer Conference?" is being heard all over the campus among the students, and it is no surprise to know that the most enthusiastic ones are the boys and girls who have attended the Weaverville conferences. They are looking forward to a bigger and better Young People's Conference this year, and we have all reasons to believe they will not be disappointed.

J. W. Holmes.

Calvary, Greensboro, News.—The pastor of Calvary church has been having some new experiences since conference. To begin with, we lived in the country, three miles from Greensboro, for about seven weeks. As we have stated in the Herald before, it was through the kindness of Rev. T. F. McCulloch's people and Mrs. W. C. Kennett that we were located in their country home until we could find a house in Greensboro. The Calvary people have a lot for a parsonage adjoining the church lot but they did not feel able to build a parsonage at this time. They proposed to furnish a house with the necessary heavy furniture if the pastor would provide the house. So it was up to us to secure the house. Since we do not believe in paying rent we decided to buy a house. So after something like two months from the time we left Asheville we located at 1113 Bellevue Street in South Greensboro. And another of our new experiences in living in our own house. Our mail address it not 1113 Bellevue Street but 401 Andrew Street. City delivery has not yet been extended to our street. Our friends are invited to call to see us.

Many of our friends and those who are interested in the new Calvary church have enquired as to the work here. For their information I am glad to say that, as I see it, we could not expect the work to start off much better than it has. As Brother A. C. Dixon, our publicity man, has told you before through the Herald, we had a fine opening the third Sunday afternoon in January. There were between three hundred and fifty and four hundred people present and that notwithstanding the very disagreeable weather. Since then our congregations have been most encouraging. There has been a steady increase in Sunday school attendance. February the 15th there were 118 present, more than twice the average, I suppose, of what we had at the school house.

Last Sunday a week ago we read the list of charter members. The time for the admission of charter members had been extended up to the formal opening service. When the list was completed we had 110, two of these having died since the church was organized. Five new members were received on the 15th, making a total of 113 now on roll. The outlook is very encouraging. Harmony prevails in the membership. We can not think of a greater asset for any church than this. The people are appreciative of the pastor's efforts and are considerate of his and his family's welfare. Their expressions of appreciation rather than so much criticism gives us courage for the work before us. We appreciate all that has been done by the Ladies' Aid and by individuals that have remembered us with articles of food as well as furnishings for the parsonage.

Our evangelistic services will begin the 29th of March and continue for two weeks, culminating with Easter Sunday. Rev. N. G. Bethea will assist the pastor. Pray that we may win many for Christ.

If the pastors of other charges who have members living in Greensboro will let me know who they are and where they are I shall be glad to do what I can to save them to the Methodist Protestant Church. If they are not kept lined up with their own church they will do one of two things, lose interest altogether, or drift off to some other church. We believe that we have a right to make an effort to hold them. You can help by letting me know about them.

Just recently a hundred new church hymnals were purchased. These are adding considerably to our congregational singing. Because of some new parts having to be ordered for the organ the work of installing it has been delayed. We are expecting this to be completed within the next few weeks. The music committee was fortunate in securing the services of Miss Margaret Hartsell, daughter of Doctor Hartsell, as organist.

A few of our people, led on by Mrs. J. A. Cox, I believe, conducted a quiet canvass for a fund with which to purchase a bell for the church. The bell has been ordered and it is hoped that it will be ready for use by the time of our revival.

Other things are being done, but I will leave something for our efficient publicity man to tell you in his next report.

L. W. Gerringer, Pastor.
401 Andrew Street (Mail Address),

Confute with candor, where you can confute,
Reason and arrogance but poorly suit.
Yourself may fall before some abler pen,
Infallibility is not for men.
With modest diffidence new schemes indite,
Be not too positive, though in the right.

—Dr. L. K. Relander has been elected President of the little republic of Finland and takes office March 1. He succeeds Dr. K. J. Stahlberg. In Finland both men and women, twenty-four years old or over, have the right to vote and hold office. The President is elected for a six-year term.

BOARD OF EDUCATION ITEMS.

A special contribution of $250 has been received from a good friend for the Ministerial Education Fund. It appears that this is an annual contribution and is certainly appreciated. It has been placed in the permanent fund and is already earning its part for the object for which it was given. A recent analysis of this fund shows a total invested of $51,639.31 with an annuity liability of $2,500, leaving a balance of $49,139.31. Some day, if we are patient, it will continue to grow until it reaches the much needed sum of $100,000.

Some of the young people the board expected to help this year find they can make their way without a loan. However, eighteen are depending upon us to give them the needed assistance which will require $2,650. Of this amount $1,900 has been provided for, leaving $750 for the secretary to find somewhere. He is not worried, for the free-will offerings, return payments, payments of new and old pledges will surely take care of that sum. Anything additional will be placed in the invested fund.

The suggestion that beneficiaries of the board take out insurance policies to the benefit of the Board of Education has received cordial commendation. Friends are continually writing in, commending the plan and assuring the secretary of the approval and willingness to comply with the new rule. It is a plan which safeguards the interests of all and in the case of the death of the beneficiary provides for the obligation and leaves something for his estate as well.

The entire church will watch with hopeful interest the progress of the campaign of Western Maryland College to increase their endowment $500,000. The income from such a fund is in itself sufficient inducement to call forth the most generous response from the friends of the college. But when they know that only $375,000 is necessary and that when that sum is raised the state will give in addition $125,000 for a new building and the General Education Board another $125,000 the plan should arouse real enthusiasm. The secretary has offered to Dr. Ward anything our time, strength or resources will permit to help make his campaign the greatest possible success.

The receipts to date from the Rally Day offerings by conferences are as follows: Alabama, $50; Colorado-Texas, $7.53; Eastern, $659.40; Illinois, $179.92; Indiana, $850.16; Iowa-Missouri, $163.07; Kansas, $256.64; Kentucky, $24.18; Maryland, $2,882.47; Michigan, $297.02; North Carolina, $768.81; Ohio, $3,586.61; Onondaga, $311.19; Pittsburgh, $1,558.70; West Virginia, $345.44; Washington Mission, $20.54. Grand total, $11,895.33. Ohio still keeps her place well in the lead with Maryland second and Pittsburgh third. The following conferences report an increase over their gifts last year for Education Day: Indiana, Iowa-Missouri, Kansas, Maryland, North Carolina, Ohio and Onondaga.

Over $1,200 is still needed to equal the Education Day offerings of last year. It is feared that some of our church treasurers are still holding in the local treasuries their Rally Day offering. It would be gratifying if this money could be forwarded without delay. As most of us know this is the lean time of the year for the boards. This is well understood when it is known that for the last two months the Board of Education has received less than $600. The same is true of the other boards. If it had not been for the Rally Day offerings we would have been seriously embarrassed. "A word to the wise is sufficient"! We hope that in this case it will be efficient also.

Thirty-three ministerial students are being assisted this year by the Board of Education. This requires $6,175 of which $4,819.69 has been provided for, leaving $1,355.31 which must yet be secured. The secretary is sending urgent letters to former beneficiaries in the hope that return payments will be sufficient to meet this requirement, thereby making it unnecessary to call upon the budget for help. Two-thirds of the ministerial students in our institutions are finding it possible to pay their own way through school. The board is ready to give assistance at any time when it is necessary.

Don't forget to order your Easter programs. The Board of Home Missions has provided a splendid service and it will be found adaptable to the needs of practically every church and Sunday school in the denomination. Make careful plans for the offering also and it will be of a size to delight the heart of Dr. Beck as well as for that much more of your General Conference budget. The denominational budget or program is crystallized in that budget and all the secretaries, as well as every member of the church, is deeply interested in the work and success of every board The prosperity of one makes for the prosperity of all and the more rapid progress of the Kingdom of God. Let this Easter Day and Easter service be the greatest in the history of your church.

THE SEMINARY—ITS PRESENT AND FUTURE.

By President Hugh Latimer Elderdice.

This subject was selected by Secretary Stephenson. Had the selection been mine, there would have been included one more cycle of time—its **past**.

Not because an intellectual trichotomy has enslaved me to the homiletical formula, firstly, secondly and thirdly; but because the past is the realm of romance.

An immortal American statesman declared: "The past, at least, is secure."

But he was mistaken if he meant that it was safe from the lapses of memory, the mathematics of the statistician, the vagaries of imagination, and the delusive dreams of retrospection.

Not the future but the past spurs the fancy to run riot and throws a halo of glory over the "good old days." And yet no rational man in any field of thought or action would return and live out his life in "the days of his daddy."

Perhaps one reason why we idealize the past is because a merciful Creator has endowed us with memory that forgets failures, hardships, oppositions, and even the wrongs done us by our enemies; yet ever keeps fresh the recollections of triumphs, holiday reunions, and sweet counsels with friends tried and true. But this is neither the time nor the place for me to either philosophize or moralize; so I plunge into the present.

Having been delivered from the snares of the historian, by the shrewdness of our secretary, I shall describe the ETERNAL NOW.

What is the exact condition of the Westminster Theological Seminary, January 7, 1925? It is the happiest day in the forty-three years of its existence. Its happiness is due to its unprecedented prosperity in the three fields of its activity:

Numerical, Financial, Educational.

On the eve of my departure for this assembly, the secretary of the faculty placed in my hands this statement as to the number of students in the seminary: Juniors 17, Middlers 12, Seniors 12, Postgraduates 11; total, 52; and this enrollment is the largest ever made.

One feature of this registration, highly gratifying from a denominational point of view, is its wide-spread geographical distribution, representing the following conferences: Eastern, Indiana, Maryland, North Carolina, Ohio, Pittsburgh and West Virginia.

Another feature of this registration, enhancing our denominational pride, is the matriculation of students from sister denominations: the Episcopal, the Methodist Episcopal, the Presbyterian, the Reformed, and the United Brethren.

And another feature of this registration, perhaps the most significant and far-reaching of, is the presence of two women pursuing the regular course of study.

They have already demonstrated that "it is not good for man to be alone," even in the sacred halls of a theological seminary; for said man in said place is constantly improving his speech, his attire, and his conduct; so that I no longer need in the curriculum that ancient classic: "Miller, on Clerical Manners and Habits."

The present also finds the Seminary flourishing financially. The cash keeps coming constantly and cancels debts when due. Every obligation entered into, voluntarily, by the Seminary authorities is being met.

It is also a cause for congratulation that the Board of Education has arisen in its might with determination to lift the debt on the new Seminary building. On the day of its dedication, December 17, 1920, that splendid structure costing $115,000 was in debt only $30,000. $15,000 of the indebtedness was assumed by the conferences and individuals present and every dollar of that pledge has been collected and paid. The remaining $15,000 of the $30,000 deficiency was assumed by the secretary of the Board of Education in executive session on the day preceding dedication, and publicly announced by Secretary Miller on the day of dedication.

Our scholarship fund has to keep pace with our numerical growth; for, the more the students, the heavier the demands for aid. But with the coming of more claimants we are finding more friends willing to contribute to this fund, so that it is a delight to report that no worthy students will be compelled to leave this Seminary on account of the lack of money. After the Board of Education shall have made its maximum loan, the Seminary will undertake to give out enough of its scholarship fund to meet any deficiency in a student's current expenses.

The latest cause for rejoicing over our money-matters is the fund for the building of a new home for the president of the Seminary.

The building has been in process of con-

struction all summer and ready for occupancy November 17. There is still some work to be done as finishing trades by electricians and plumbers.

The exact cost cannot yet be stated but approximately it will be $20,000. To this $20,000 may be added about $1,500, estimated for permanent furniture and cement walks. This total of $21,500 has all been met with the exception of $2,000 which we borrowed. This loan we hope to pay within a few months. This home has the same architectural designs as those of the new Seminary building and will gladden all Methodist Protestants when they see it.

The Future.

But what of the Seminary's future?

I am inclined to say, in the language of our great denominational leader, President Lewis: "Let the unborn future weave its own swaddling clothes."

The function of the Biblical prophets was two-fold: Primarily, to meet some emergency of their day with a message from God as to the immediate duty of church, state and individual.

Secondarily, to draw the veil and reveal some coming event, near or distant. I am not prepared to perform this secondary function: for "I know not what the future hath of marvel or surprise."

But I will venture to perform the primary mission of the ancient prophet by exhorting the Board of Education to do its immediate level best to meet the needs of their only theological seminary.

This I am confident they will do, therefore I expect to see today some action which will result, during the present quadrennium in full the $15,000 subscription made by the board to the new Seminary building.

It is also my hope and my appeal that the annual appropriation of $12,000, which was agreed upon four years ago, but which never amounted to more than $7,000 annually, may, during the present quadrennium, reach the original $12,000 appropriation. This will permit us to meet current expenses and secure the services of an additional professor, thus relieving the president, who for 28 years has been doing the combined work of president, secretary, treasurer, professor and field agent.

PIVOTAL FACTORS IN OUR FINANCIAL PLAN.

There are at least seven essential factors in the successful working out of our present financial plan.

First, a Pastor Who Leads. The pastor is the "key man." He has information which the laymen do not possess, and the congregation naturally looks to him for leadership. Some pastors never fail—others never succeed. The man who succeeds gives liberally from his own purse, then teaches and preaches the joy and privilege of giving. Giving with him is an act of worship, and he leads his people to give, as well as to sing, and pray, and witness in testimony. Where there is no enthusiasm in the pulpit there can be no warmth in the pew. The pastor must have and impart vision, create conscience, give information, and inspiration, if the giving power of the congregation is to be developed.

Second, Organization. The business concerns that are winning are those which are well organized for the greatest efficiency. There is an advertising department, our educational propaganda, our various publicity enterprises, our stewardship, and mission study classes. Then there is our sales department, including the personal interview with the individual in our every-member canvass. And the fixed system of collections corresponding to the credit department of a business organization.

Third, Preparation. The every-member canvass is the backbone of the system, but this will be a failure unless proper preparation is made in advance of the canvass. The canvass should be preceded by a comprehensive, and an intensive campaign of education. Then the entire campaign must be permeated with prayer, from the pulpit, at the family altar and in all the devotional meetings of the church

Fourth, the Canvass. This must be carefully made by a wisely selected and carefully trained group of workers. Arrange the membership rolls in groups of from ten to twenty according to the family groups. Have the canvassers in teams of two, and complete the canvass if possible in a single day. Announce the time from the pulpit, and in the bulletin of the church, requesting all the members of the church as far as possible to remain at home within certain hours of the day to receive these messengers of the church. The pastor, or some selected member of the Board of Finance should carefully explain the plan again, and urge the people to be ready to make their subscriptions. At this service the canvassers should come forward to the chancel, and by an earnest prayer be set apart for the work to which they have been assigned.

Fifth, the Canvassers. These persons should have been carefully and prayerfully selected and should enter upon the discharge of their duties as a matter of service to Jesus Christ and His church. They should be persons who are definitely interested in the campaign, who have made their own subscriptions on a liberal basis, and who are willing to work to make the plan a success.

Sixth, the Official Board. The canvass can not reach its highest standard of success without the hearty and complete co-operation of the entire official board. This board can either cause irritation, and unrest, sufficient to greatly hinder and possibly entirely defeat the plan, or it can secure its complete success.

Seventh, Keep the spiritual conception and duty well to the front. Giving is an act of worship. It means more to the individual than even prayer, or thanksgiving and song. The every-member canvass is not primarily for the sake of securing money, though this is an important factor. Underneath is the higher purpose of the extension of the Kingdom, the development of the church, and the salvation of the people.

Charles H. Beck.

MEETING OF THE UNION BOARD.

The Union Board of Foreign Missionary Administration met in the Rhode Island Avenue church, Washington, D. C., Tuesday, February 3, with the president, Rev. Dr. J. C. Broomfield, in the chair.

The meeting was held under very favorable conditions, because the great Foreign Missions Convention had closed just the evening before, and the members of the Union Board were still under the direct influence of that wonderful assembly, the convincing power of its deliverances, the portrayal of the onward sweep of the Kingdom's forces over the earth, the unrelieved needs of millions of our fellow beings in lands afar, and the mighty uplift of its sacred hours of devotion which stood out as converging points for all hearts.

Abundant proof of the wisdom of merging into one administrative board those entrusted with the management of the foreign missionary work of our church was fully in evidence.

Although the Union Board met earlier than usual, the missionaries exerted themselves, and succeeded, in nearly every instance, in getting the annual budget, quarterly reports, etc., to the meeting; some arrived during the meeting.

The budgets for 1925-26 in every case called for an increase, but the Union Board very reductantly voted to grant only the same amount as was granted for 1924-1925, but expressed the hope that our income would enable a larger grant to be made later in the year.

The erection of the church at Isebara, Japan, was approved on the conditions the mission presented, and which requires no new appropriation from the Union Board.

A grant for purchasing a lot for the Hamamatsu church, the lease of the present lot having expired, and owner requires the church's removal, could not be granted, and if necessary the building will be taken down, and materials stored.

Excellent reports were presented from the Girls' School, the kindergartens, evangelistic work, the Blind School, and Nagoya College, etc., and the financial reports were referred to the auditing committee.

All the misionaries asembled in Nagoya January 6-7 and formally organized the Japan Mission, elected Miss Olive I. Hodges chairman, Miss Ethel L. Hempstead secretary, and recommended Rev. E. I. Obee for treasurer, and the officers, with Rev. L. Layman and Rev. J. C. Auman, constitute the executive committee.

The business was transacted in a very creditable manner as attested by the excellent minutes and reports, and the new plan starts off with every promise of success through harmony and co-operation made possible by having one mission.

About 225 students of Nagoya College gave their names as desiring to become Christians, and a teacher made public explanation for becoming a Christian.

Gratification was expressed over the fact that Rev. S. Wada, in charge of our Tokyo Blind School, had been signally honored by the Emperor and Empress of Japan for "rendering distinguished service in social service for a long time, and they have rewarded him with a silver cup engraved with the imperial [illegible] in its center, and two hundred yen."

Communications, the budget, etc., from China were presented. Rev. C. G. Soderbom [illegible] fully recovered from his operation, [illegible] de Lawson and Brother H. Williams were hard at work on the language in the Peking Language School. The Kalgan Boys' School had been closed, as were the government schools on account of the scarcity of food and coal, following the flood, etc., and Kalgan had been looted by mutinous soldiers

whose pay for months had been withheld; banks, stores, houses were burned, looting was general, and general disorder, but the Christian general had arrived with troops, and order was restored. Our people and property were not disturbed.

It was unanimously decided to request the return of Rev. Dr. C. S. Heininger to Kalgan.

Letters, budget, etc., from India, were presented. Cable message was ordered sent to mission to erect the needed barn with funds in hand. The safe arrival of the missionaries, the cordial reception given, their happiness in being in India, and purpose to devote themselves earnestly to the work, and apply themselves to the language as the essentials, were noted. Some reports, etc., were delayed.

The annual meeting will be held in Indianapolis May 13, per action of the Budget Council.

Fred C. Klein,
Executive Secretary.

THE PREACHING OF THE PIONEER CIRCUIT RIDERS.

They could preach. It is said that Bishop Coke, a Doctor of Civil Laws from Oxford, mislead by their homespun suits in thinking them common men, was so surprised on hearing them preach that he exclaimed in his impetuous manner: "I can't preach a bit. I can't preach a bit."

There were few D.D.'s among the pioneer circuit riders—Brush College did not confer many honorary titles. "Why doesn't your church have doctors of divinity?" asked a clergyman of Jesse Lee. "Our divinity isn't sick and doesn't need doctors," was the witty reply. (By that test, as some one has said, our theology has grown very sick since that day.)

The pioneer circuit riders earnestly sought the baptism of the Spirit upon all their labors, and if they preached and did not have "liberty," or feel the presence of the Holy Spirit, they regarded it as a dull, dry discourse and often resorted to prayer and fasting. The result was that God greatly honored their ministry as they preached the word "in demonstration of the Spirit and of power."

They lived at a time when religion was at a low ebb in many communities. Along the frontier especially there were few churches, and middle-aged persons were sometimes found who had never heard a Gospel sermon. No wonder they would drive thirty miles or more to a camp-meeting and remain ten days to hear the Word of God proclaimed. And no wonder many were pricked in their heart and fell to the ground helpless, as they heard for the first time the law proclaimed as from Sinai, with its awful penalties, and realized how fearfully they had violated it. At some of these great camp-meetings as many as 500 have been known to fall prostrate at the altar during a single service. Sometimes the meetings were carried on all night. We are awed as we read of the marvelous displays of divine power at some of these camp-meetings. We give just one instance:

"At one of the camp-meetings there were two young men, bitter rivals, who had sworn to shoot each other on sight. There was great excitement when it was known that both of these men were on the grounds. A bloody encounter was expected. But the power of the Gospel reached their hearts, and they both went to the altar, each one not knowing the other was there. As the preacher talked to them at the altar, he took their pistols from their bosoms, and carried them to his tent. They were both powerfully converted, and when they rose from the altar they embraced each other, which greatly affected the whole congregation."

They preached the fundamental doctrines of the Bible and were not drawn off by side issues. We are told that there was once in the Virginia Conference a very strong doctrinal preacher by the name of Peter Doub. His presiding elder (later Bishop Early) had him preach to a large assembly, but requested that he "keep in the main channel and not go up the branches after little fish." After preaching very acceptably for a while, he looked at his presiding elder and said: "There are some good fish in those branches." "Never mind them, Peter, keep straight on," was the reply.

Bishop McConnell says: "The first mark of Methodism is its emphasis on Christian experience. Religion had very little life in it when Wesley came. . . . For Wesley it meant a conscious living and personal relation to God." The pioneers regarded "experimental religion" as one of the chief corner stones of Methodism. When one of these old-time preachers was asked what he did when he "Got in the brush," he replied, "I tell my experience, cry, shout and wind up by calling for mourners." When Father Taylor, the sailor preacher of Boston, got tangled in a sentence, he cried out: "I don't know how I got into this sentence or how I shall get out, but one thing I know, I am bound for glory." They spoke from deep conviction, like the old lady who kept talking about her conversion so much that some one asked her how she knew she was converted. "Because I was there when it happened," was the instant reply.

It was well that they placed great emphasis on experimental religion, for the popular teaching that day ran somewhat on thiswise: "If you seek religion, you won't find it; if you find it, you won't know it; if you know it, you haven't got it; if you get it, you can't lose it; if you lose it, you never had it." The teaching of the Methodists ran quite the reverse: "If you seek religion, you will find it; if you find it, you will know it; if you know it, you have got it; if you get it, you may lose it; if you lose it, you must have had it."

Oh, that Methodists everywhere would make experience the "crowning evidence," as Bishop Granbery called it.

The sermons of the pioneers were not noted for their brevity. Sermonettes had not yet been invented. When one heard the Gospel only once in two or three months he was eager to drink in as much as possible. Peter Akers would sometimes hold forth from three to four hours when he warmed up on an interesting doctrinal subject. An one occasion, a man got up to leave the church and the preacher shouted after him, "Stop, sir, I'm not through yet." "Go on, sir," said the man. "I'm just going to dinner, and will be back long before you are through."

Their preaching was practical and pointed. It did not apply to "everybody in general and nobody in particular." It was Nathan-like, "Thou art the man." Here is an example of Father Axley's pointed preaching: "Now, here are a great many fat, sleek-looking professors of religion, but there is something the matter with you. You are not what you ought to be. Most of you here are farmers; you have seen wheat which was plump, round and good-looking to the eyes, but when you weighed it, it weighed only 45 to 48 pounds to the bushel, instead of from 60 to 63 pounds. Take a grain between your thumb and finger, squeeze it, and out pops a weevil. Now, you good-looking Christian people only weigh, like the wheat, 45 to 48 pounds to the bushel. What's the matter? When you are squeezed between the thumb of the law and the finger of the Gospel, out pops a whiskey bottle and a lot of other meanness."

Many sinners were awakened by these practical applications of the Gospel, through the influence of the Holy Spirit. When Hope Hull was preaching, he pointed his finger at Lorenzo Dow, who was a reckless youth, and said, "Sinner, there is a frowning Providence above your head, and a burning hell beneath your feet, and nothing but the brittle thread of life prevents your soul from falling into endless perdition. 'But,' says the sinner, what must I do?' 'You must pray.' 'But I can't pray.' 'If you don't pray, then you'll be damned," and stamped his foot. Dow said, "It came like a dagger to my heart. I came near falling backwards, and caught hold of my cousin by my side for fear I would fall into hell." This led to his conviction and conversion.

The pioneers preached extempore and were not handicapped by a manuscript. When Peter Cartwright heard a young college bred preacher read a sermon, he said it reminded him of a gosling that had got the straddles by wading in the dew. Their preaching showed they were in earnest physically as well as morally, for they made use of the whole body in preaching. Sometimes they "screamed"—which Wesley forbade his preachers' doing—but even this was an evidence of their earnestness. It could not be said of them as it was said by a street preacher (Bishop Taylor), who was struck with the extraordinary earnestness of an auctioneer: "If we could get the minsters to cry aloud as earnestly over living immortal souls as this man does over spoiled cheese at two cents a pound, what a waking-up they would produce among the sleeping thousands of this land."

When the old-itme Methodists met for worship, preachers and people often shouted aloud the praises of God. Perhaps they placed undue emphasis on the emotional side of religion, but have we not gone to the other extreme? I was glad to read these words by Dr. Snowden in his Notes on the Sunday School Lesson in connection with the triumphal entry into Jerusalem: "The most prominent feature of this procession was its enthusiasm. These people were not afraid to shout. They believed in Jesus with all their might and expressed their devotion in Oriental outbursts of joy. . . . This is a spirit that is evaporating out of our religious life and that we need to keep and intensify. We are growing so reserved and formal that we are afraid to speak out in religious meetings. Our boiling enthusiasm cools into fastidious speech and then freezes into silence."

What may we learn from the pioneer preachers? First, there is one thing "boy" preachers and ministerial students who are eager to

leave school before their education is finished should not learn. They should not for a moment entertain the thought that, as many of the pioneer preachers had only the bare rudiments of an education and became successful preachers, therefore a thorough education is not necessary for the work of the ministry. Had the pioneers been better equipped for their work they would have accomplished more good. No one knew this better than Bishop Asbury, who was a zealous advocate of education and built the first Methodist school in America.

We should certainly learn something from the evangelistic spirit of the pioneers. It was the burden they felt for lost souls that explains their consecration and sacrificial labors. Ebenezer Newhall, stirred by the spiritual destitution of the people of Vermont, is an example of how the pioneers sought the lost.

"Often I rested my weary limbs by sitting down and reading my Bible and praying. Soon I came to a small opening, found a log cabin, stopped, read, sung, and prayed with them. Then on again I went. I found a very poor woman in a log hut. I invited her to go to the meeting. She said, 'I have no clothes.' I said, 'Don't stop for that; just wash you clean and go. God may meet you there and wash away your sins, and clothe you with salvation.' 'But I have no shoes.' 'No matter, God may put on your feet the Gospel shoes.' 'Then I have no bonnet.' 'Well, God can put on your head a crown of life.' 'Neither have I any cloak.' 'Dear woman,' said I, 'make no more excuses. Throw a sheet over your shoulders, and if you find Jesus, as you may, you will not be sorry.' " Then on he went, and finally came to the meeting he had appointed. There, sure enough, was the poor woman, with rags sewed on her feet, a sheet over her head, and her children by her side.

As preachers, we should not fail to learn from the pioneers that there is a preparation of the heart as well as of the head,—a preparation they never neglected. A quotation from the diary of Bishop McKendree will, perhaps to some extent, explain the secret of their great spiritual power in preaching:

"Being already at my preaching place since eight o'clock, I have been with Jesus in this forest, in deep exercise. My Book is sweeter than common. O, what spirit I find in the Word of the Lord! I read it much and with great delight—often on my knees. I take my flight, on wings of faith and love still mounting higher to the celestial world. One-half hour humbly prostrate on my face, to converse with eternity! And such deep views and bright conceptions of eternal things I never had before in all my life. But I must go; the congregation is asembled, and my watch says eight minutes to twelve o'clock. Farewell, sweet and solemn place! Lord Jesus go with me! Amen. Amen." H. H. Smith.

Blackstone, Va.

—The inauguration of President Coolidge, on March 4, will set an example for the country in economy. The President has let it be known that he wishes as simple a ceremony as possible. Washington business men subscribed $60,000 for an elaborate program, but nearly all the money will be returned to the subscribers. The expenses, it is said, will amount to only a few thousand dollars.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, MARCH 8.

The Master's Method Winning Followers.

Daily Readings.

Mon. Christ winning Zacchaeus. Luke 19: 1-10.

Tues. Christ winning Nicodemus. John 3: 1-16.

Wed. Christ winning Samaritan woman. John 4: 1-26.

Thurs. Christ's invitation. Matt. 11: 28-30.

Fri. Christ's promise. Rev. 3: 20-22.

Sat. Christ's challenge. Matt. 16: 21-28.

Sunday. Topic. John 1: 35-51.

Suggestions From the Texts.

Our Scripture lesson covers the most important teaching in the Gospels as to Jesus' methods in winning followers. We can't read it too often, and we can't ponder it too much. The oftener we read it, the fresher it will be to us; and the more we think about it, the more powerful it will become to us.

John the Baptist deserves great credit for introducing his own disciples to Jesus, as "the Lamb of God." He was wise enough to know his limitations, and to understand that Jesus had none. He was merely the one who came to prepare the way for the Master; and he encouraged his own disciples to follow Him, even though it meant that they were forsaking him for a new Master. So we must introduce our friends to the Lamb of God, who will take away their sins and make them soul-winners, in turn.

Andrew wasn't a great talker, but he was a quiet soul-winer. "He findeth first his own brother Simon, and brought him to Jesus." Jesus looked upon Simon and saw in him great possibilities for his Kingdom. And He told him that some day his name would be changed from Simon to Cephas, which means Peter, or rock. How wise Jesus was in seeing beneath the surface of all men, and in helping them to believe that they were capable of something worth while in His service. He wants us to feel that way about ourselves.

Jesus called Philip to follow Him, in the natural course of events. He called busy men, men who were earnestly doing their duty when He found them; and He challenged them to turn their abilities into the channel of service for Him. And because He encouraged them to follow Him, to learn more of Him day after day, they measured up to His expectations.

"Philip findeth Nathaniel" and told him about Jesus. But Nathaniel was skeptical, and asked: "Can any good thing come out of Nazareth?" This was a natural question, and Philip gave him just the right answer: "Come and see." He came, he saw and was conquered by the Man of Galilee. Jesus always courts investigation and no man has ever done so and then gone away unsatisfied.

Nathanael was convinced, and gave voice to his heartfelt convictions that Jesus was what He claimed to be. And we may be sure that he was a different man from that moment on. So we today, as the Master's disciples, are perfectly safe in introducing our friends to Him, no matter how skeptical they may be, no matter how scientific their point of approach. They will come away with their souls filled.—Christian Endeavor Quarterly.

This One Thing.

This is one of the most important lessons we have had this year, because, no matter what else we do as a Christian, if we do not win others we have lost out on one of the greatest reasons for being a Christian. We are saved that others may be saved. Jesus does not mean that His saving power shall stop with you. That you shall be a Dead Sea, but that you shall be an open channel, and that you shall be the means of opening up other channels and these others through which his love may flow until it belts the globe and reaches the last man on the last circle. There is no more important subbject can come before us than the study of how we can win others and so increase the power and influence of Jesus in this world, and Jesus' own methods are the best ones and the more able we are to use them the more successful we will be in winning others.

Naturalness.

Jesus' way was the most perfectly natural way . First, He always had time. No matter where he was going, He could always stop to interview one who showed the least interest or one who would be responsive to a conversation. Second, it was His big habit to speak of his Father's business. Third, He turned all conversation to the one great need—people's realizing their responsibility to God, and of the terriffic power of sin in a life. Fourth, It was so habitual with Him that it did not embarrass Him or cause Him to be awkward in conversing with any one about his lost condition and the need of a Savior. Fifth, the longing of His soul was to glorify the Father. He kept this great object in mind. This made everything in the Father's world speak so of him that it was easy for Jesus to use the most common things to illustrate the Father's love and care, His hope and expectation for His children, and His desire and ability to meet their every need.

The Need of a Human Hand.

Unless we feel the need of a person we cannot help them willingly and gladly. Jesus knew this need. We too will feel it as He did if we will allow ourselves to think of it. Jesus knew as we know that Christ and Christian living is the only thing that can meet and satisfy this need. Men and women and our young people are trying to satisfy this great longing of their hearts with things of the world—some of them right, most of them wrong, but none of them satisfy when they are substituted for Jesus in the life. It was His joy and should be ours to persuade them to become His followers.

Jesus Fills Every Need.

Man is lost, and needs a guide. He is sick with sin, and needs a physician. He is bound in the meshes of sin, and needs a redeemer. He is tempted, and needs a helper. He is bound to be a servant of somebody, so he needs a good master. Jesus meets all these needs and so is worthy of our allegiance.

The Value of a Soul.

Sin is so powerful that it nailed Jesus to the cross. A soul is so valuable that He went there a willing victim. No soul gets so low in sin, no heart so black with crime, no life so false but that there is some good in it or that Jesus does not value it. Jesus always tried

(Continued on page sixteen.)

GRANDMA WHITE'S BEAR.

Before the days of automobiles and when northern Michigan was still new, something happened where Grandma White lives, something unusual. Grandma White has told the story many times to the four little sisters, Vera, Charlotte, Genie, and Baby Ruth, and it never fails as she tells it to win their smiles.

It happened that one autumn day late in the afternoon a big boy was passing the farmhouse. He saw Grandma White in the yard. (She wasn't grandmother, though, to the four little sisters at that time.) The boy leaned over the fence to talk with Grandma White about wild raspberries. He said that if he thought he would be safe he would sleep out of doors that night. He had walked many miles before he had found a place where raspberries were plentiful, and he wished to pick both his big pails full of berries before he returned home.

"There is nothing to fear in this well-settled neighborhood," Grandma White said cheerfully.

"That is what I told mother," the boy replied. "I told her not to worry about me because I might camp out tonight. She thinks there are bears in these woods."

"Of course," Grandma White admitted, "when I was a little girl bears used to be common in this vicinity; but they are back in the deep woods now. We haven't seen a bear around here for years."

The big boy thanked her and said "That's what I told mother." Then he went swinging two big empty pails and whistling cheerfully.

When Grandma White was washing the dishes after supper she said, "I wish I had thought to invite that boy to come back to supper and sleep here tonight."

Later she went to the door for a look into the gathering twilight. The farmhouse is on a hilltop. Just as Grandma White had decided that the night would be warm and that the boy could camp out without feeling cold she noticed a shadow by the farmyard gate at the foot of the hill. A minute later she believed that she plainly saw Maud at the gate below. Maud was a colt.

After Grandma White went into the house and the lamps were lighted, she forgot about Maud until she heard an animal step up on the porch.

"That is a queer thing for Maud to do!" exclaimed Grandma White. "She must have opened the gate and walked the hill, but I never knew her to climb the steps and come on the porch before."

Without stopping to think further, Grandma White opened the outside door and walked out on the dark porch to drive the colt away. The next minute she called: "Brother Isaac, bring a lamp quick! This isn't Maud! I believe it is—a bear!"

Brother Isaac instantly stepped to the door with a lighted lamp. Grandma White was just ready to back into the house when the light fell full upon a huge bear with bright and shining eyes.

Now it happened that Isaac was so startled by the sight of that bear that he forgot his sister. Instantly he slammed the door shut, leaving Grandma White outside with the bear.

Fortunately, the bear went down the steps faster than he came up, without offering to hug Grandma White or even to shake hands. That bear ran down the hill so fast that when Brother Isaac went looking after him with a gun a few minutes later he was nowhere to be found.

Grandma White didn't sleep well that night. She didn't blame Isaac for shutting her outside with the bear, because she knew that of course he didn't intend to do such a careless thing. Grandma White didn't sleep well because she couldn't forget that big boy camping out under the shining stars while a huge bear was out for a stroll.

The next morning Grandma White saw the boy coming while he was yet far from the farmhouse. When he came nearer she invited that boy in to breakfast. He said he would be glad to come to breakfast, because he had been picking raspberries since the early dawn and had not taken time to eat a bite.

"I am in a hurry to get home," he explained.

"Well, I am so glad that you are safe and sound this morning that I can't tell you how thankful I am," Grandma White said when she helped the boy to more pancakes, "because a bear came to call on us last night."

"He called on me too," the boy remarked. "By hard work I had picked one of my two pails full of raspberries before dark. Then I wrapped up in a blanket and made myself comfortable for the night on a bed of pine boughs. I had put my pail of berries on a big stump before I made camp. I had scarcely closed my eyes when I heard an animal walking through the underbrush. Next thing I knew I saw a big bear walk up and lift down my pail of berries. The rascal ate every berry pawful after pawful. Then he put the empty pail back on the stump and walked away.

"Of course I was glad the bear didn't offer to touch me, but I was mad enough about the berries. That is why I filled my pails early this morning and started for home."

The big boy said he was glad the bear called on Grandma White the way he did, because he had feared that his story wouldn't be believed. Then how they laughed before the big boy went on his way cheerfully!—Frances Margaret Fox, in The Continent.

THE BOY WHO CHANGED.

There was no doubt about it, wee Bobbie was possessed of a very impatient disposition. He was only a tiny chap when he expressed his characteristics by lusty screams every moment of the time that his pretty young mother was preparing his bottle, even though she delivered it to him on the moment due, by the clock and by his schedule. When he awoke in the morning he was ready for the day's activities and would brook no delay.

As he grew older, the habit increased rather than lessened, and many times his impatience was so great that in the interest of peace his gifts were given to him the day or evening before his birthday or Christmas.

He was impatient to put on long trousers, and succeeded in having his way before either parent quite approved. And when as a young man his fancy was caught by a pretty face, he married in haste, to repent at leisure. Without doubt his girl-wife was entitled to considerable sympathy, for she was inexperienced, and his impatience with her frightened and worried her, and caused her to shed many tears.

He Wanted His Wants When He Wanted Them.

He never cared to tie himself to a definite meal hour yet he expected that when he did arrive, it would be ready for him to sit down to as soon as he hung up his hat. He was not satisfied to work hard and achieve his desires slowly. He wanted a nice home, luxurious fittings, an automobile and an opportunity to travel at once, for he was fond of saying: "If a fellow does not enjoy himself when he is young, when is he going to do it?"

In the course of a couple of years the small property which he had inherited was spent, and he was financially distressed. Some way or other, he had always seemed to get out of things all his life when he had got himself into a predicament, and this time was no exception to the rule; for at this juncture he contracted typhoid fever and, knowing that his young wife would not be able to take adequate care of him, he had himself taken to a most expensive, private hospital, where he enjoyed every attention until the end came.

He had lived fast and hard, and probably this was the reason he had so little to fall back on. Every available asset of the family was drawn upon, but even these were insufficient to meet the debts. The frightened little wife was obliged to go to a cheap maternity hospital until after the birth of her child.

She was rather terrified when the little bundle of red babyhood was placed in her arms, for she had small idea of what the future might hold for either of them. Besides, this man-child was so lusty and demanding, it made her think of her husband who was gone for he would tolerate no delays whatever without the wildest sort of protest.

Wild-eyed and white-faced, the little mother stared into the darkness night after night. What was to be done? She would have her own living to earn, and she was about as equal to that as a butterfly or a rabbit—but with a baby!

Then suddenly a wonderful thing happened. A fine, prosperous-looking young couple came through the ward one day and peeped at this baby and that baby with hopeful eagerness. When they reached the little new baby in the curve of his young mother's arm they gave a cry of delight, for he was an adorable child to look at. They came again and again, and though the little new mother was a bit bewildered by it all, she was as relieved as reluctant to agree to the adoption of her baby by the childless couple.

Like Father, Like Son.

When they came to take him away he was screaming lustily for his bottle, and the hospital nurse was quite red in the face. "I never saw such a child!" she declared. "He will not wait a single minute for anything or anybody. If he were my child, I would soon straighten him out or, first you know, he will rule the whole house."

The little mother looked distressed, and the baby's foster mother puzzled. "I didn't suppose" she said slowly, "that a morsel of a bay like that would kick up such a rumpus and be unwilling to wait a single minute."

It was as though a stinging blow had fallen upon the bare shoulders of the little mother.

"Oh! It isn't he is to blame!" she said

with quivering voice, her eyes filling with tears. "His father was just like that. He never would wait for anything or anybody or time or tide. He was the most demanding individual I ever knew!"

"Tell me all about it," the baby's foster father said quietly. "Please don't think you are disloyal, but we want to know, so that it will help us in training this little one just right."

So the little mother told, with pathetic eloquence, of the inconvenience, heartaches and failures which the baby's father had both caused and experienced because he had never learned to wait. Then she closed her tired eyes and went fast asleep like a weary child. "It is well, for you can go before she wakens. It will be easier for her that way."

A Matter for Serious Thought.

That night the baby's foster parents held a grave conference. As they looked at the rosy, sleeping cherub in his crib, it seemed quite impossible that he could make them trouble by an inherited disposition, but—but there was the story they could not forget.

They decided to be very firm and kind and wise, that there might be no bending of the human twig in the wrong direction. To begin with, they determined that his bottle should never be prepared in his presence, as the sight of it before it was ready and while he was hungry was sure to prove tantalizing. If it suddenly appeared before him, ready for his out-stretched hands, there would be no chance for the formation of that fussing habit several times a day. In the same way every cause of arousing feelings of impatience would be removed, and his life made as normal, wholesome and serene as possible.

Once upon a time when he became quite a "lump of a boy" and was able to sit up in his carriage, he took a notion that his perambulator must be wheeled to and fro on such streets only as would permit him to view the clanging and hurrying street cars. Any attempt to turn into a shaded, quiet street was met by vigorous protests in the form of a stiffening body and ear-piercing shrieks.

His foster mother studied the situation and tested him several times until she was convinced that he knew what he wanted and was determined to have his own way. That day the ride was very short. The next day she provided herself with a gay, little red balloon and a comical rubber toy that squeaked.

She wheeled him directly up the street on which the trolley line ran, and just before she was ready to turn into the side street which led to the quiet park, she handed him the rubber toy. He cooed with delight and did not notice when they left the dusty, hot street behind. A few moments later he looked around in intense indignation. How did this awful thing happen, that he had left the thoroughfare on which he liked to ride? But at that moment the red balloon appeared tied to the front of the carriage, and in the joy of watching it float and bob he forgot to scream. Once or twice later, when his foster mother turned firmly and without any diverting toy into side streets, he cried lustily, but as she wheeled right on, he found it did no good, and so he stopped.

The Boy Met Many a Test.

As he grew older he was given definite lessons in learning to wait. Once he wanted a certain toy very much, and his foster father bought it and brought it home, placing it upon the top of some book shelves where he could see but could not reach it.

"Mother tells me," said his foster father gravely, "that you do not hang up your pajama suit every morning, even though I have put a hook down low, just high enough for you to reach. You learned to count to ten the other day: when you have hung up your suit ten mornings without skipping once, the toy will be yours. If you forget, we will begin all over again."

The little fellow's lip and chin quivered and both foster parents were mightily inclined to press him to their hearts and tell him never to mind, but the memory of the little white-faced mother in the open hospital ward rose before them and the foster mother said gaily:

"Ten mornings, Sonny-Boy, and then the toy will be yours. You and I will count by putting a mark on a paper each morning."

As time went on it would have been easy to see the change that was taking place in the nature of the small boy under the wise training that he was receiving from his foster parents. In such small matters as taking his turn when swinging, or riding on the merry-go-round, or in many other ways where the old nature would display itself.

By the time he was six years of age, his foster parents rarely said, "Do this," or "Do that," for they were of the opinion that a child properly guided up to this time should have very fair ideas of his own as to what was right to do and not to do. So instead of receiving definite commands he was nearly always helped to make a wise choice of his own, thus developing rare judgment in so small a lad. At ten years he was a joy to every one who knew him, because of his thoughtful courtesy and his willingness to do the thing that seemed best.

When as a young man he brought a young girl and introduced her to his parents as the one he had chosen for his wife (although he explained frankly that they both expected to wait several years yet), his foster parents took her to their hearts and made her very happy when they said:

"To be sure, he is our adopted son; but if we could have one full grown exactly to our order today, he would be in no wise different from John, and we see no reason why you should not be very happy together when the time comes."

John and his bride began life in a modest cottage. They did not expect all the good things at once, but somehow these kept coming to the young man whose training had taught him to be self-controlled, far-sighted and considerate of others.

People who had known his own father said: "He is so different. You can never tell, can you, how babies will turn out?"—Emm Gary Wallace, in The Continent.

—Brother Bethea sees encouraging prospects in Lexington. The Sunday school attendance is increasing and a Christian Endeavor society has been organized. We believe there are substantial reasons for his hopes. Lexington is good territory for Methodist Protestantism.

SUNDAY SCHOOL LESSON—MARCH 1.

Christ Before Pilate.

Lesson Text: Matt. 27:11-26.

Golden Text: Isa. 53:5.

The Central Truth: Jesus Christ was and is "the blessed and only Potentate, the King of kings, and Lord of lords."

Scriptural Points.

1. Jesus had already appeared before Annas, Caiaphas, the Jewish Sanhedrin, and Herod, tetrarch of Galilee. Herod treated Jesus with contempt. The Jewish court found no testimony by which to condemn Him. But upon Jesus' asserting that He was the Son of God they judged Him guilty of blasphemy and worthy of death. They now bring Him to Pontius Pilate, the Roman governor of Judea and ask him to pass and execute the sentence of death.

2. Jesus, without the least apology or egotism, acknowledged that He was the King of the Jews. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

3. "He answered nothing." Conscious of His own innocence, He made no reply to false and malicious accusations. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

4. Upon careful investigation Pilate found Jesus innocent. He saw that the accusations against Him were untrue, and were prompted by envy and malice. His decision was, "I find no fault in this man."

5. But he lacked the courage to set free a man whom he had pronounced innocent. He now resorted to a shrewd plan to set Him free. To placate the Jews it was the custom to release a Jewish prisoner at each feast of the Passover. He had in custody a notorious prisoner, an insurrectionist and a murderer, named Barabbas. He allowed the Jews to select the prisoner whom they desired to be liberated. "Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?" Image the surprise and even horror of Pilate when the people replied, "Barabbas."

6. In the midst of this dishonorable procedure Pilate received a strange message from his wife. In a terrifying dream she saw that Jesus was innocent. This was doubtless a message from God.

7. Pilate, disregarding every sense of justice, the voice of his own conscience and that of his wife, now weakly, cowardly, shamefully yields to the clamor of the multitude. "What shall I do then with Jesus, which is call Christ? They all say unto him, Let him be crucified. "With unanimous voice Pilate's jury have rendered their verdict, the most terrible ever rendered against an innocent man.

8. Pilate's washing his hands in declaration of his innocence was downright hypocrisy. He might fool the people, but he couldn't deceive himself.

9. "His blood be on us, and on our children." A most terrific prophecy, that has been fulfilled to the letter. The sufferings of the Jews for nineteen centuries have filled many a black page of history.

10. "And when he had scourged Jesus, he delivered him to be crucified." Pilate, not Jesus, has been on trial; and he has been

found guilty of crucifying the Son of God.

Practical Points.

1. Jesus takes His stand before the tribunal of the conscience of every man, woman, and child. What will you do with Jesus? Will you enthrone Him in your heart and life, or will you crucify Him? Nail Him to the cross of your own rejection and unbelief? There is no other alternative.

2. Silence is the best answer to base slander.

"It doesn't pay to do much talking,
When you are mad enough to choke;
For the word that hurts the deepest
Is the word that is never spoke.
Let the other fellow wrangle,
Till the clouds have passed away,
And then he will do a lot of thinking
About the words you didn't say."

3. "Choose ye this day whom ye will serve." Shall it be the Barabbas of transgression, the Barabbas of unholy greed, the Barabbas of pleasure, the Barabas of worldliness, the Barabbas of conscienceless ambition? or shall it be Jesus, the Friend of sinners, the Model of saints, the Savior of men, the Son of God?

4. Ceremonial water cannot wash away sin. Nor can any profession or protestation of innocence add the least whiteness to the soul. "The blood of Jesus Christ his Son cleanseth us from all sin."

"What can wash away my sin?
Nothing but the blood of Jesus."

—From The Word of Life.

FROM PASTORS AND PEOPLE.

Albemarle.—Some one has said that "Albemarle is in the heart of Stanly county, Stanley in the heart of North Carolina, and North Carolina in the heart of the United States." Well, if any one who does not live here happens to pass through, they better not deny his, for these are some folks I know who would resent their denial.

The church work here is progressing nicely. The Sunday school is growing by leaps and bounds. Last Sunday 171 persons were at Sunday school, and the collection was $7.58. This is the largest attendance at Sunday school at this church for more than three years.

The class taught by Mrs. J. P. Green has on a contest for attendance and new members. Every new member brought counts five points, and all old ones present count ten points. If a new member came last week and comes next week, on his second trip he counts ten points like any of the old members. This contest is causing quite a bit of enthusiasm among the teen-age. I believe this is the age Dr. Dixon and Dr. Forlines call "going over fool's hill, and through giggle hollow." This class is made up of some of the finest young people in Albemarle. Mrs. Green is doing some good work with them.

While I am talking about this class, I would not have the reader think it is the only one in the school. There are five others, and every one of them is second to none in the entire state. For teachers and pupils, organization and everything else considered, I will just stake this school against any one in the entire conference. We have a master plumber for superintendent, a grocer for secretary, an undertaker for treasurer and leader of the choir, a register of deeds for secretary of quarterly conference, a first-class musician for pianist and some of the very best folks in the county as members.

Brother Bethea was with us last week, and delivered four addresses on Stewardship. These were the fruits of much study, and were well received by the congregation. The attendance was not as good as we had hoped, but considering the cold rainy weather I think the average attendance of 51 was exceedingly good.

Some of our folks have been sick for some time, Uncle John and Aunt Cam Snotherly are rather feeble, and haven't been to church for some time. Mrs. J. E. Gantt is very ill at this time, and Miss Mary Lowder is in Tally-Brunson Hospital for appendicitis. An epidemic of mumps and colds has been on here for some time, and this has necessarily cut our attendance. If all our folks were well, I do not know whether we could take care of the Sunday school or not. I doubt it very much. The church attendance is good, we have no complaint to make, after all I guess the attendance is far better than that which the audience hears in the form of a sermon. Folks are loyal in spite of some things, aren't they, brethren. I have found it true, anyway.

The Ladies' Aid is right on the job. We see the ladies whispering and going to see each other, and methinks they are up to something, if they do not believe I'll tell on them, just let them try to pull something. I would not be surprised if they are up to something. I may be able to tell on them next time I write. I hope every one who reads will enjoy the stunt they pull, whatever it is.

J. L. Trolinger, Pastor.

Asheville.—Perhaps, as pastor, I should have written a letter to the Herald some time ago. But our reporter has been so faithful, and has covered the news so thoroughly that it seemed superfluous for me to say much if anything. However, there are a few impressions of the work that might be interesting. (The news items I shall leave to the reporter).

It isn't given to many men to repeat a pastorate. (It is quite by accident that I am repeating, so I am not as puffed-up about it as that statement makes it appear.) So I came back to this charge after seven years with mixed emotions. I have tried so far as I could to take up where I left off, and I have urged my folks to do likewise. I tell them I have been away on a vacation, a rather long one, to be sure, but just a vacation. And I have found the folks willing to take hold in that spirit. It is gratifying to see how they are taking hold.

A great many of the folks who were in the church when I left are gone, for one reason or another. This is a problem we have to face here at Asheville, this constant coming in and going out, to a degree that perhaps few of our churches are called on to meet. It is one of the reasons the membership does not grow any faster; one of the reasons why it is likely to continue to be relatively small.

But there is an encouraging side to the membership and attendance now which did not obtain when I was here before. A very large percent of the membership and of the attendance comes from a radius of half a mile around the church. A goodly number of the members live, some of them owning their own homes, within this territory. This is a hopeful sign and gives promise of still greater things.

Taking them generally, it would be hard to find a more loyal or more sacrificing people than the membership of the Asheville church. Last year, counting quite a number who joined the latter part of the year, and who therefore did not make much of a financial contribution, the percapita was something over $18. That is a remarkable showing when you consider that we have no wealthy, very few even moderately well-to-do people in the membership.

We have our problems, the greatest of which is lack of Sunday school room. I think I can speak for the other members of the board of trustees who purchased the lots and adopted the church plans, when I say that we had barely got the foundation done when we realized that we had made a mistake. We should have bought more land when we had the opportunity. The church has been suffering from the mistake all these years. And the problem is more acute now than it was then. We cannot grow until we get room to grow in. Just how we are going to get it, I do not know. But it must be got. When the folks are through making some absolutely necessary improvements on the property,—improvements that had to be delayed because of the pressing debt —we shall begin some program of enlargement.

It is encouraging to see the attendance at all the services increasing, to have a number of visitors worship with us from Sunday to Sunday, to find the societies increasingly active. If only we can line up in active service the large number of Methodist Protestants in the city, we shall feel that our work is really counting for something. Prayer is asked for us, and needed. C. W. Bates, Pastor.

Mrs. W. B. Anthony.—On Friday night, February 13, as the twilight shadows were gathering around us death once more softly and silently stole into our midst and carried away the soul of another one of Bethel's church members and our near neighbor, Mrs. W. B. Anthony. She had eaten her supper and retired as usual, apparently in as good health as she had been for some time, and in a little while she called her daughter to her bedside saying she was almost gone. Just a word or two more, a short struggle, and she was gone, leaving in the home only one son, Gordie, and one daughter, Lillie, her husband having preceded her to the great beyond nearly two years ago. Mrs. Anthony had been in failing health for some time, though she was not one to give up and so far as we know she was ready and willing to go when the messenger came. She knew she would not be here much longer, having told some of the neighbors a few days before her death. We certainly sympathize with the children left behind and especially the brother and sister left in the old home alone. Oh, how sad to go back home and mother not there, when these three were nearly always together. We hope and pray that they may all find peace and comfort from their mother's savior, for He alone can comfort us in such trying hours as these and remember, it is through sorrow alone that we are made good. Funeral services were conducted by her pastor, Rev. J. B. Trogdon, and she was laid to rest by the side of her husband at Bethel

church to await the resurrection morn. Despite the downpour of rain, there was a large crowd present.

We loved her, yes, we loved her,
But angels loved her more,
And they have sweetly called her
To yonder shining shore.

One That Knew Her.

Asheboro.—The first quarterly conference was held Wednesday evening, February 11. The regular business of the quarterly conference was transacted.

Mrs. M. H. Moffett, the mother of Mrs. Elmer Rich, died in her home at Troy Wednesday, February 4. Mrs. Moffett was buried the following Sunday. Short services were held in Troy by Dr. J. W. McCracken, the pastor of the M. E. church of Troy, and continued in Asheboro at the M. P. church by Rev. H. F. Fogleman. Another sad death was that of the little four-year-old boy of Mr. and Mrs. Edgar Cole.

Mrs. A. G. Dixon was present Sunday, February 15. Mrs. Dixon gave a splendid talk on foreign missions Sunday morning. In the afternoon a district meeting was held for Asheboro and the other Methodist Protestant churches near by. We are always pleased to have Mrs. Dixon with us. Her splendid talks put enthusiasm and new life into the ladies' activities.

The attendance at church and Sunday school has been very good for the last few weeks.

Mr. and Mrs. R. R. Ross and daughter, Miss Esther, spend Saturday and Sunday in Jackson Springs with Mr. George Ross.

English Street Church.—On February 22 we celebrated the dedication day. It was started off by a sunrise prayer meeting. All that attended felt the Spirit of God.

There was a large attendance at the Sunday school.

At the 11 o'clock preaching service the Greensboro quartet sang for us and the pastor delivered a fine sermon.

At 1:30 in the afternoon we had a singing. Singers from different churches were there and everybody enjoyed it, feeling that the Spirit of God was there.

It was one of the greatest days that our church has ever had.

At the 7:00 o'clock service we had a large attendance. The pastor delivered a fine sermon.

Virgil Boswell, Reporter.

First Church, Charlotte.—A missionary pageant, "The Striking of America's Hour," was given by the Woman's Foreign Missionary Society last Sunday evening. It was well rendered and has been most highly complimented. Several requests have been made for it to be presented again. An offering was taken which amounted to $23.96.

Mrs. George E. Young delightfully entertained the Ladies' Aid society at the regular monthly meeting. All previous attendance records were broken, there being 25 present. One new member was enrolled. The devotional service conducted by the president, Mrs. Virgil Presnell, was very impressive. The business session was very interesting and many useful and helpful plans were discussed and adopted. For the social hour, Mrs. Young served delicious refreshments. The society adjourned, hoping that she would invite them again at an early date.

A Men's Brotherhood was organized at a banquet given at the church last Thursday evening. The men of the church were guests of Brother Surratt, who outlined the work of a men's club and presented the need for such an organization. Several men of the church spoke in favor of it and motion prevailed to organize a brotherhood. The following officers were elected: President, J. M. McCall; vice president, W. D. Hooper; secretary and treasurer, J. E. Hankins; program committee, C. H. Daughtry and J. M. Muse; constitution committee, L. M. Harward, E. E. Rutledge, A. F. Love, J. A. Pressley and C. P. Wooten. Meetings will be held monthly.

Mr. R. S. Garmon, our Sunday school superintendent, is very sick with influenza. We miss him in the Sunday school and other services and we pray for his speedy recovery.

Mrs. A. F. Love, Reporter.

Bessemer City.—We have had a great deal of sickness at this place and our congregations have been rather small. Our pastor preached for us Sunday morning and was also present at the mid-week prayer service. May God bless Brother Bingham in his earnest efforts to preach the gospel in all its sincerity. The average attendance at Sunday school is very good but we are hoping for a better school when the weather becomes more favorable. What we need most is a gracious revival in the hearts of our people, one that will stir them to a sense of their duty toward God. Let us not give up the battle until the victory is won, for we have the blessed assurance that God will never leave us nor forsake us if we trust and obey. We have our Christian Endeavor meetings on Sunday evening with very good attendance but we hope to make these meetings more interesting and better in the future. The society presented a very nice Bible to the church which was much appreciated. Best wishes to the Herald and its readers.

Lucy Blanton.

Shelby.—The Shelby church experienced the best day last Sunday that we have had this year. The weather was ideal and the people came out in increased numbers. The Sunday school attendance was the largest of any Sunday since Christmas. The offering was $5. Brother S. C. Tate, the superintendent, was absent, and Brother Joe Kennedy, the assistant, presided. The boys' class, which was re-organized last month, is now taught by Brother M. G. Willis. The class closed the membership contest last Sunday, the Blues defeating the Reds. A wiener roast will be given by the losing side to the entire class next Saturday afternoon.

The morning church service was fairly well attended, there being some people present who had not attended during the present pastorate. We were delighted to have Rev. J. B. Bivins, of Vale, worship with us and assist the pastor in the service. Brother Bivins is a local preacher and member of the Fallston quarterly conference.

The climax of the day was reached at the night service when the church was filled with people who gathered to hear a sermon by Rev. J. M. Morgan, of Fallston. Brother Morgan came to preach for us by invitation of the pastor in compliance with the plan of the annual conference in observing February as Stewardship Month. His sermon was largely on the theme, stewardship, and was an earnest appeal to the people to right living and making this life a real success from a spiritual stand point. Brother Morgan brought with him some of his able singers, designated as the Wright quartet. The singers rendered four very beautiful and inspiring selections which seemed to delight the congregation. Rev. J. D. Morris, pastor of Cleveland charge, was present and assisted in the service.

After the close of the preaching service last Sunday night, the young people of the church were called together by Brother J. D. Morris and two of the members of Oak Grove Christian Endeavor society for the purpose of considering the organization of a society for the Shelby church. The young people very readily responded to the proposition and a society was organized with about 15 members. Miss Elizabeth Tate was elected president and Mr. Orlo McFarland was chosen as recording secretary and treasurer. Brother Peeler and Grant, members of the Oak Grove society, and Brother Morris gave the young people some very helpful information concerning the organization in its work for the church and community. Their advice was greatly appreciated by the newly organized society.

Brother W. C. Wright, who remains a patient at the Shelby Public Hospital receiving treatment for a very serious injury which occurred two weeks ago, is reported improving slowly. He and Mrs. Wright have been valuable members of the Shelby church and Sunday school for some time and we hope that Brother Wright will soon be able to leave the hospital.

The Lord's supper will be observed at the morning service next Sunday and the regular preaching service at night. The Christian Endeavor society will meet at about 6:30 next Sunday evening. This will be the first meeting of the society since its organization.

The prospects for the future of the Shelby church are more encouraging than heretofore and we are hopeful of accomplishing much more in the future than we have during the first four months of the conference year.

C. B. Way, Pastor.

Henderson.—A number of our people have been confined at home with sickness. We are glad that they are well or on the improving list now.

A very successful Thank-Offering Service was given on Sunday night, February 15, by the Young Ladies' League, assisted by the Missionary Society. The following readings were given and enjoyed by all present: "Thanksgiving Anne," by Mrs. C. L. Finch; "The Thank-Offering Box Opened at the Master's Feet," by Miss Eleanor Young; "The Mansion," by Mrs. L. R. Gooch, accompanied by Mrs. Joe Martin at the organ and Mrs. F. R. Harris at the piano.

The Ladies' Aid is planning to have their annual Birthday Social March 5, in the basement of the new annex.

A part of the upper floor of our new annex was used yesterday for the first time. We hope to be able to use the whole building by next Sunday

Reporter.

Pleasant Grove, Thomasville Circuit.—The Sunday school is progressing nicely, considering the bad weather we have had. We are going to have an Easter exercise. Brother Reynolds last Sunday gave us a splendid sermon After services the membership decided to make some improvements on church grounds and the cemetery. Brother J. E. Cecil said he would give the concrete blocks to make a 30-foot wall around the church, filling in and fixing the yard. The Ladies' Aid is going to beautify it by planting flowers and shrubbery. We are going to build a concrete walk to the cemetery.

We have a strong Ladies' Aid society, consisting of nineteen members. Mrs. A. C. Cecil is president, Mrs. B. E. Payne treasurer, and Mrs. Ralph Kennedy secretary. They have got up a beautiful quilt which they are intending to quilt and place names upon and afterwards sell to raise money to beautify the church.

Brother N. G. Bethea was up to the church and gave a good address on the High Point College. The church voted to carry life insurance on one young person to go to the endowment fund for the College. We are always glad to have Brother Bethea with us.

The next Ladies' Aid will meet March 4, at the home of Mrs. W. T. Kennedy at High Point.

The Christian Endeavor is still holding its meeting as usual, but not having very good attendance owing to the bad weather. Hope it will be better when weather improves.

Walter Burton, Reporter.

Dulins, Mocksville Circuit.—For the past few Sundays our congregations have been decreasing in both Sunday school and preaching, owing to the rain and muddy roads. We hope when spring opens the people will take more interest in the church work.

Pastor Sisk delivered an excellent sermon yesterday on "Stewardship." I feel like when he had finished the sermon that the subject had been handled well.

We are glad to say that they think his son Hughie will be able to come home today from the Statesville hospital, where he underwent an operation for appendicitis.

Best wishes to the Herald and its many readers. Reporter.

State Street, Lexington.—A few Sundays ago Mrs. Bethea gave the church here a pleasant surprise—25 new Church Hymnals. The congregation were asked to guess what they were before the box was opened. Quite an interesting guessing contest followed.

Sunday we had another guessing contest. Brother Bethea held up a box and said it contained a present for the church from a member of the denomination who was not a member of State Street church. So there was two guesses—what is in the box? and who gave it? Soon some one said, "Collection plates,"' Perhaps the thought presented itself so readily because collection plates were so much needed, for one reason, because the men were mashing their soft hats out of shape trying to collect money in them. I was then disclosed that Miss Mabel Hutton had given two nice collection plates. We are all quite grateful to Miss Hutton for this and many other acts of thoughtfulness.

Brother Bethea was called away from home Sunday in the interest of the College endowment fund and Brother Lindley of the faculty of the High Point College gave us a beautiful and helpful talk at the 11 o'clock hour. His subject was, "Why We Go to Church." Mrs. Lindley was with us too. We were so glad to have them both. Hope they will come again. Wonder why Dr. and Mrs. Whitaker do not come to see us some time. We would love to have them.

The newest organization of the church is the Christian Endeavor society. Miss Helen Hayes, Mr. Harrison and a few other leaders from the society at the High Point College came over Sunday night and helped us get organized.

We had visitors Sunday night from Pennsylvania (have forgotten the town). They were passing through on their way to Florida and inquired for the Methodist Protestant church. They were not daunted at finding that the "church" was a parsonage but came on anyway and enjoyed the service and became acquainted with the folks and had a general good time with us. I do not remember their name, but they were an elderly gentleman and his wife, members of the M. P. church in their home town in Pennsylvania.

Visitors always receive a hearty welcome at our church; Mr. and Mrs. Bethea are never strangers to any one and all the rest of us are social too. All who do not believe it, come and see. Reporter.

Union Grove, Forsyth Circuit.—Our church has Sunday school every Sunday, preaching twice a month, first and third Sundays, Sunday school at ten o'clock except preaching Sundays, then Sunday school at two, preaching at three. We elected new officers at the beginning of the new year with S. L. Tesh as superintendent. Our Sunday school attendance is keeping up very well in spite of the epidemic of mumps. We are hoping the weather will be better soon and that everybody will be over the mumps. Then we are looking for a still better Sunday school attendance. We are planning to hold our protracted meeting in July, beginning on Monday night after the second Sunday, and on through the week over the third Sunday. Pray for our meeting.

Reporter.

Pine Bluff, Midland Charge.—Our Sunday school and church are both doing some good work. There were present last Sunday at Sunday school 130. This is a very good average for the pretty weather. During some of the rough weather, however, the attendance has been considerably less than this. But there has not been a Sunday yet this winter that we have not had Sunday school with a fairly good attendance.

Our church, as well as the Sunday school, continues to grow. Just recently we have had the following to come to Pine Bluff by letter: Brother J. F. Whitley, from Providence M. E. church in Stanly county; Mrs. W. L. Mabry from Love's Grove M. P. church; and Mr. and Mrs J. T. Voncannon, Mr. Voncannon's father, and five children, from Why Not charge. We are glad to have all these good people with us.

On last Sunday night the Christian Endeavor society gave a pageant, Youth Dares, at the church. In spite of the rainy night there was a goodly number present. The pageant was gotten up under the leadership of the president of the Christian Endeavor society, L. E. Mabry. Brother Mabry has been doing some splendid work with the boys and girls in the community and the Christian Endeavor society is looking forward to even better things in the future. Reporter.

February 17.

West Forsyth Charge.—We have not written in quite a while, but have been quite busy on our work. Everything is going at a right good rate at the present time. We are grateful for the many good things given us by the faithful members of the different churches. We received a nice box of meat and butter from Stony Knoll church, Mrs. Speas sending it; also Mrs. Sanford Doub, of Baltimore, gave us butter. The wife received a nice fruit basket and pillow cases for Christmas, which we did not report, Mrs. C. G. Hunter giving the basket and Mrs. Jean Long, pillow cases. We have been made very sad for the past couple of months as we have lost several members by death. Much sickness still is among us.

Deaths.

Audrey Speas Kirby, daughter of Mr. and Mrs. E. J. Kirby, born January 24, 1924, died November 14, 1924.

Mamie Peoples, born September 2, 1912, died February 14, 1925. She was laid to rest in the cemetery at Pleasant Hill church, funeral conducted by the pastor.

Just on the other side we shall see that dear face. Jesus passed through the grave and blest the bed and said, Rest here, blest saint, till the morning breaks.

D. A. Morgan, Pastor.

Love Joy, Why Not Circuit.—We are having a good Sunday school when the weather is favorable, average attendance about 60. The young people are taking a leading part in the activities of the church, which speaks well for themselves and for the community.

We were disappointed last preaching Sunday, our pastor, Rev. J. W. Hulin, being called away to conduct a burial service at Flag Springs. However, he came Sunday night and preached for us one of the best sermons that he has ever delivered at this place. May we all as church members strive to work with our pastors more this year than ever before for the upbuilding of the church and advancement of the cause of Christ.

Brother H. A. Garrett of High Point was with us the first Sunday in this month and gave us an interesting and instructive talk about our College at High Point. I am not informed exactly how much this church has contributed to the College but I think the people are greatly interested; at least they should be, for a Christian education is the most powerful thing that a young man or young woman can have to carry them through this life.

We are contemplating having a rally day the fifth Sunday in March. Our pastor promised to be with us on this occasion. We are looking forward for a good day, hoping the whole community may come prepared to spend the day in service to God.

Some of our members are sick and I hope

that they will soon be restored to their usual health again so that they may be with us again in the services.

Sunday school next Sunday as usual. Prayer service first and third Sundays in every month. Preaching second Sunday in each month.

Best wishes to the Herald readers.

Hobart Reynolds.

IN HONOR OF THE DEAD.

In Loving Memory.

The death angel has once more invaded our ranks and removed from our midst our dear sister, Mrs. G. W. Coble.

She, who for so many years has been one of the leading, guiding spirits of our societies and other branches of the church, will live on, being remembered by what she has done. Mrs. Coble has been a member of our societies for many years and was a life member of the missionary society. Very quiet and unassuming, her beautiful Christian character exemplified the spirit of her Lord. Her faithful life will long be a beacon light to our members.

In her death we have lost a true friend and co-worker in Christ; one who was interested in all Christian activities, and she will be greatly missed in all departments of her church, especially in these societies and the Bible class of the Sunday school, and we will seek to honor her memory by a life of service.

Dear sister, we loved thee, but God in infinite love knew best and took thee to dwell with his angels above.

Resolved, That we extend our sympathy to the bereaved family and commend them to our Heavenly Father's care.

Resolved, That a copy of these resolutions be given to the family, a copy forwarded to the Missionary Record, to the Methodist Protestant Herald, and to the Burlington Daily Times, and that they be placed on the minutes of our societies.

Mrs. J. E. Moore,
Mrs. J. M. Crawford,
Mrs. L. E. Anthony, Committee.

Goley.—Bethany Methodist Protestant church lost one of its best members on January 31, 1925, when the spirit of Sister Martha E. Moffitt Goley went home to be with God. Brother W. F. Ashburn and the writer conducted the funeral at Bethany. May God comfort the bereaved ones. A. O. Lindley.

Anthony.—Louise N. Anthony, daughter of Jesse and Elizabeth Pegram, born November 30, 1860, died February 13, 1925. She was married December, 1883 to William B. Anthony, who died March 1, 1923. She leaves behind four sisters and one brother, also the following children: Gordie L. Albert, C. W. and Jesse Anthony, Mrs. Mattie Browning and Miss Lillie Anthony, eight grandchildren, besides a host of friends, to mourn their loss.

She united with Bethel Methodist Protestant church when but a girl and has lived a consistent Christian life.. For several years she never missed Sunday school or preaching service at her church unless it was impossible for her to get there.

Mrs. Anthony retired in her usual health Friday night so far as any one knew. About two hours later she called her daughter and told her to bring a light. She called her brother who brought a light, but in spite of all that could be done she died about half an hour later.

The funeral service was conducted Sunday, February 15, at Bethel M. P. church by her pastor, Rev. J. B. Trogdon. In spite of the rainy weather and bad roads there was a large crowd present to pay the last tribute of respect to their neighbor and friend.

Reporter.

Burrow.—Sister Martha Elizabeth Burrow lived to the ripe age of some eighty-odd years. She was the widow of the late Henderson Burrow, who preceded her to the home beyond 25 years ago. At an early age she professed faith in Christ, and joined with the Methodist Protestant church at Brower's and all these years she was faithful to her church, until her health would not permit her to go any more. But she still held on to Christ, with that loving disposition until the end. She fell asleep on January 23, 1925, was laid to rest on the 24th, in Brower's cemetery to await the resurrection morning. Her funeral was conducted by the writer.

I never had the pleasure of knowing her personally, but can say her life is still living in her children and grandchildren and on down to the great grandchildren. She leaves to mourn her loss three sons, J. M. Burrow, W. M. Burrow, Asheboro, R. 1; A. J. Burrow of Troy; a number of grandchildren and great grandchildren, one sister and two brothers, a host of other relatives and friends. May the Lord comfort them and help them to realize that their loss is her gain. The many beautiful flowers spoke of the love they all had for her. I know it is sad to part with mother, but the comforting thought comes, if we take her God for our comforter and guide we shall meet some day never to part again. Dearest mother, we loved you, but God loved you best. He said, Come up higher and be at rest.

C. H. Hill, Pastor.

Devitte Newton Helsabeck, born February 12, 1847, died February 1, 1925. He joined Tabernacle church a number of years ago. He was married to Sarah Salina Reid December 19, 1868. To this union were born five children. His wife departed this life May 23, 1919. He also has three children gone before to welcome him home. He has two children living, these being Mrs. J. L. Marshall and Mr. Ernest D. Helsabeck; one granddaughter, Mrs. E. J. Kirby, and one great-grandchild, E. J. Kirby, Jr. He also has one sister living, Mrs. R. W. Boyles. He was taken Friday morning very seriously, suffering much. He was taken to the hospital Saturday and died Sunday at 10:30 o'clock. The bereaved family wish to thank their many friends and neighbors for their kindness during the illness and death of their father. He was laid to rest in the cemetery at Mt. Pleasant, funeral conducted by his pastor,

D. A. Morgan.

John Wesley Whitman, born December 1, 1857, departed this life February 16, 1925. He was married to Florence Lenora Conrad November 26, 1882. Their union was blessed with eight children: Mrs. Fannie L. Holder, Willie Wesley, Henry Thomas, Elmer Luther, Rober James, Mrs. Alice L. Beroth, and Lillie Mattie—six living, two dead: viz., Henry Thomas, and one in infancy. He had 14 grandchildren living, two dead.

He professed Christ when about 25 years of age, but never joined any church, yet he tried to live the Christian life. He was a good neighbor, honest and industrious, and always cheerful. About three weeks ago he expressed a desire to attend church regularly if his health would permit. He said he was ready for death. Our loss is heaven's gain.

He was laid to rest in the cemetery at Pleasant Hill church, funeral conducted by the pastor, D. A. Morgan, assisted by the Rev. Mr. Grabs.

Hunter.—Thaddeus Raymon, son of Aquilla and Rebecca Hunter, born January 23, 1869, died January 26, 1925. He professed faith in Christ early in life and joined Pleasant Hill M. P. church. He was married to Mary Belle Scott January 1, 1893. To this union were born five children, Warren, Leota, Beatrice, Worth, and Clifford. He is survived by his wife, five children, eight grandchildren, three brothers and one sister. He was an obedient son, a loyal husband, a loving and faithful father. He possessed a cheerful disposition, always kind and affectionate toward his fellowman—a man quiet, unassuming, in whom the truth was buried deep in his bosom, a man in whom all who knew him put confidence, a man who proved the great axiom, if you want friends, prove yourself a friend.

His family, relatives and neighbors mourn the loss of one who was dear to all, but the great King of kings and Lord of lords had need of him, and hath called him home to glory. We miss him, but our loss is heaven's gain.

He was laid to rest in the cemetery at Pleasant Hill, funeral conducted by the pastor, D. A. Morgan, assisted by Rev. Mr. Hauser.

Mrs. D. B. Dwiggins.—On Saturday, February 7, our hearts were made sad, when death came and took from our midst one of our well known and best loved church members, Mrs. D. B. Dwiggins, or, as she was lovingly called, "Grandma" Dwiggins. She was sick only about a week, and her Master said, "It is enough; come up higher! Thy work on earth is finished," and her weary soul, free from all pain and trials of earth, took its flight to be forever with her Savior and her companion, who preceded her a little over a year ago. We can only imagine the joy and happiness of these souls as they were reunited where there is no pain, sorrow or death.

Mrs. Dwigins was Miss Mary Jane Ballard before her marriage to Daniel B. Dwiggins November 5, 1868, and was nearing her 80th year. To this union were born six children, all of whom survive; they are as follows: Mrs. W. M. Barrow, Mrs. N. J. Dillon, Mrs. A. D. Dillon, Mr. W. S. Dwigins, all of Kernersville, R. 3; and Mrs. W. S. Jones of Greensboro, N. C., and Mr. J. A. Dwiggins of Newberry, S. C. All of the children were with her during sickness except Mr. J. A. Dwiggins, of South Carolina, who could not come on account of sickness in his family.

Mrs. Dwiggins had a host of friends and relatives, was a good neighbor, good to the sick, a loving mother and loved her church. We

shall miss her kindly face and handshake at old Bethel. Oh! how we miss so many of the good old faces that are so rapidly passing out and I wonder if we younger ones will be as able to fill their places as they were. We extend our sympathy to the ones that are left behind. While we feel that she is happier by far than we poor mortals of earth, yet we hate to give up our loved ones.

Funeral services were conducted by their pastor, Rev. J. B. Trogdon, assisted by Dr. Spahr of Grace church, Greensboro. She was tenderly laid to rest beneath a mound of beautiful flowers at Bethel church. The weather was ideal and a large crowd gathered there to pay our last ribute of respect to "Grandma" Dwiggins.

Peaceful be thy silent slumber,
Peaceful in thy grave so low;
She no more will join our number,
She no more our songs will know.

Yet again we hope to meet her
When the day of life is fled,
And in heaven with joy tog reet her
Where no farewell tears are shed.

A Friend.

(Continued from page nine.)

to reach that good. And how tremendously it was multiplied in service for Him. This is the task He has left us—reaching the good in people and bringing them into the kingdom.

Not For Ourselves.

"Jesus always made folks feel that He needed them for what they could do. He did not ask people to follow Him just that He might have followers. He could get along without them for Himself. But He came to inaugurate a kingdom, to set up a new order and He led prospective followers to understand that they were to be of great service in extending that kingdom. How well they measured up to His expectations Bible history tells us. Are we measuring up?

We win souls not for our glory, but for their own sake and the extension of a kingdom.

Face to Face.

No, I have never seen Him face to face;
But I have spoken in His listening ear,
Have tasted freely of His saving grace,
Have proved His promises and have felt Him near.

I have not seen Him face to face; what need,
When day by day His tender love and care
Wrap me round; when I can with Him plead
My heart's desires, and know He answers prayer?

Not face to face; not yet! but hand in hand!
As He has willed it, I would have it so.
But some sweet day I shall in His own land
Behold Him, and His glorious beauty see.

—Pauline Frances Camp.

In Memory of Landis Martin of Canaan.

On Thursday, February 4, death came into the home of Mr. and Mrs. Sam Martin and took their beloved one. His loving spirit sweetly and peacefully left its abode and went to its eternal home. He hold his mother that he was going home to live with Jesus. Landis was a sweet little child. He was loved by every one he came in contact with. May his gentle spirit hover over and about the parents, may they have their lamps trimmed and burning like dear little Landis when the summons shall come for them. Landis leaves father, mother, five brothers and two sisters to mourn their loss. Everything was done that loving hands could do, but God saw best to take him to Himself in glory. It seemed so hard for his parents to give him up but just think of his beautiful home in heaven and the joy that fills his soul; compare with toil and danger through which he will not have to pass, then may you be able to say, The Lord gave and the Lord hath taken away. Blessed be the name of the Lord. He can not come to you, but you can go to him. Landis was sick only about four days, but he suffered a great deal. Landis will be missed in the home, by his parents. We will also miss him in our little band on Sunday, but we believe that one more soul out of Canaan Sunday school is rejoicing in heaven, where he will be safe forever in the arms of Jesus.

Little Landis was laid in the cemetery at Canaan church to wait the resurrection morning.

Oh how sweet it will be in that beautiful land
So free from all sorrow and pain,
With songs on our lips and harps in our hands
To meet sweet Landis again.

Funeral service was conducted by Rev. C. E. Ridge. Grace Ward.

NOTICE TO PASTORS.

The Young People's Summer Conference will be held June 16-26 at High Point College. I am requesting the pastors to please make this announcement from the pulpit of each church and urge the young people to attend the conference. I hope you will repeatedly urge this matter upon your young people.

Through the columns of the Herald I will keep you informed from week to week as to the progress being made in the plans for the conference. I am also respectfully requesting you to plan nothing in your local church for this date which will prevent the young people's attending the conference. In my estimation the conference this year will be more far-reaching in its effect in advancing the cause of the Methodist Protestant Church and the Kingdom of God than any conference we have yet had. We are building a stronger program than the program of any previous conference. This program, therefore, will call for a stronger and larger list of faculty. It will be more far-reaching in its effect, because more people are praying for the success of the conference this year than have ever prayed for it before. It has been realized, at least to some extent, what these conferences mean to our young people, and it is the earnest desire of every consecrated member of our church that these conferences grow in power for Christ from year to year.

The good which will come to the College as a result of the conference here cannot be estimated. These future leaders of our denomination will be more interested in the College when they have come and seen and lived for a few days in its atmosphere. They will go back home more loyal to it, and will no doubt go back to shoulder their portion of the responsibility in making it the success we desire for it. The prospective college students who attend the conference will likewise be impressed and wil naturally turn their eyes to this institution when the times comes for choosing a college.

Realizing that the conference will be just what we make it, and realizing that the key man in the situation is the pastor, as in every situation wherein the entire conference is involved, I am calling upon you, brethren, to contribute your prayers, your moral support, and everything else that you can to its success. It is for the good of the churches at home that these conferences are held each year, therefore every local church should be concerned about the conference and urge the young people to take advantage of the great opportunities offered them in the conference.

N. M. Harrison, Jr.

Halifax.—The past three Sundays the weather has been fine, and the roads getting better, and our congregation have increased. Yesterday was a good day at Hollister. We had a good crowd and a very impressive service, after which we administered the Lord's Supper. We had a good congregation at Ringwood yesterday in the afternoon, and a very good crowd at Bethesda last night.

We are busy raising funds to repair the parsonage, and we are also putting on an every-member canvass at Hollister church to raise funds to relieve the debt on the church.

We want to thank W. W. Knight for canned pickles and fresh sausage, Mr. Harrison for some nice cabbage, Mrs. Edwards, pickles, Mrs. F. M. Taylor for fruit and fresh sausage, Mr. Vinson for two nice ties, and some fish, Mrs. W. R. Neville for a nice shoulder of fresh meat and a nice lot of sausage, and Mr. Y. A. Spivey for a nice present which was very acceptable. We want to thank every one for this kind remembrance.

C. L. Spencer, Pastor.

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Pres Eldridge Sheets

LUME XXXI. GREENSBORO, N. C., MARCH 5, 1925. NUMBER 17.

ETHODIST PROTESTANT HERALD.
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n Interdenominational Conference of the men's Church League will meet at Colum- Ohio, May 8 to 11, 1925. It is expected one thousand laymen, representing all de- inations in the United States and Canada gather to hear the reports prepared by t commissions and to discuss the recom- dations made by these commissions.

epresentatives to this conference from all ominations will be selected through and angements for their registration will ordi- ly be made by the organized denomina al agencies of men's work. This represen- on of one thousand laymen will be appor- ed to the denominations of evangelical h operating in North America.

uring the first three days the conference meet jointly with the delegates to a dis- t convention, and together hear the re- s of these commissions. Representation his convention will be arranged through a l committee.

Many of the most prominent laymen in erica are in the list of commission mem- s already engaged in the preparation of the orts. In connection with the presentation these commission reports more than sixty standing laymen will give first hand testi- y touching their experience in these mat- .

pon application, all interested ministers laymen will be registered as members of convention by following the conditions ch will be given general publicity at a lat- date.

—Mrs. Walker, of Asheboro, daughter of and Mrs. W. C. Hammer, was brought to ensboro for an operation for gall stones.

—"Charlemagne's Oak," five hundred rs old, was blown down by a storm that pt over France last week.

—Our Albemarle church was a recent loser the death of Mrs. John Snotherly. Broth- Snotherly, advanced in years, still lingers the shores of time, but prays that he may taken too. These have been faithful mem- s of our church for a long time.

—An earthquake last Saturday night alarmed the people of New York. They fear that it is the forerunner of a more destructive one. It has been predicted that the earth will some day give way under the weight of skyscrapers, letting these buildings topple to the earth. An earthquake that should destroy New York would be the most terrible on record.

—Messrs. Ed York and Carl Brittain of Grace church have recently taken unto themselves wives. Mr. Brittain went to Graham for his companion while Mr. York married a lady from Alabama employed in Greensboro as a stenographer. Dr. Spaugh officiated in both marriages. We recommended him highly when he came, and last week he had three weddings. If the business increases to great proportions we may send in a bill for our commission as advertising agent.

THE NATURAL AND THE SUPERNATURAL.

The natural is God's ordinary method of doing things; the supernatural is His extraordinary method. That the Almighty is still working along natural lines is a most delightful fact and a most precious truth. The Holy Scriptures abound with assurances to this fact. God still orders the days and the seasons. Says the Psalmist: "This is the day that the Lord hath made; we will rejoice and be glad in it." "Thou hast made summer and winter." "He giveth snow like wool; he scatteth the hoar frost like ashes. He casteth forth his ice like morsels; who can stand before his cold?"

And Jesus asserted that the Father of mercies is directing the natural forces to provide for the human race: "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The Creator does not exist apart from the world that He has created. He personally directs this earth along with all its forces.

The natural order is the product of supernatural wisdom, love, and energy. All came into existence miraculously. The first ray of light was a miracle. The first tree, the first flower, the first rainfall, the first fruit, were miracles.

The effort of some of the modernists to place the Almighty in the straight-jacket of operating along natural lines only is puny and ridiculous to the last degree. To deny, or explain away, His supernatural performances recorded in the Scriptures and in history, is crude and wicked unbelief. The fact is, our God stands above nature and frequently works above and outside of nature. Personal salvation from sin is a miracle of grace. Miracles of healing are much rarer than they ought to be. Miracles of providence have saved human lives and shaped the destinies of nations.

Shameful unbelief has limited the holy One of Israel. It is recorded of the Miracle-worker: "And he did not many mighty works there because of their unbelief." Omnipotence stands ready to respond to the exercise of faith. "According to your faith, so be it unto you." "All things are possible to him that believeth."—The Word of Life.

THE COST OF NEGLECT.

Another compelling reason for carrying the gospel to the unreached world is that we may avert the perils ever incident to a failure to possess these fields. Passing by many minor examples, there is one supreme example which history furnishes of the danger of leaving any area of the world unpossessed by Christian missionary agencies. The churches of the seventh century in Egypt and Syria grew negligent of the spiritual needs of a neighboring peninsula, and out of that peninsula, bleak, bleak, sparsely populated, most unpromising, out of the untouched world of Arabia and the unoccupied fields of Medina and Mecca, came that fiery propaganda and that impetuous religious movement which more nearly succeeded than any other force or movement in overwhelming the church of Christ. The price which the church has paid for the missionary negligence of those early centuries is to be reckoned in millions of martyrs and murders, in the loss of whole nations and almost whole continents, in the all but total extinction of Christianity in Africa and Asia, in the bloody price of unsuccessful crusades, in the shaming of the armies of the living Christ, in the presence of a monotheism which denies the Son of God and in the present-day necessity of an immeasurable outlay of life and effort for the winning back of the ground lost through the missionary negligence of those early centuries. Whether missionary effort pays or not, history has forever proved that missionary apathy does not pay. A compelling reason today for carrying the gospel to the whole unreached world is to avert the peril that is always latent in every area which is unentered by missionary forces.—Rev. Charles R. Watson, D.D., in leaflet of the Layman's Missionary Movement.

MODERNISM.

The Modernists are fond of telling us that modernism is the result of intellectual progress, "The ripe fruit of present-day thinking." The Unitarians, however, say it is just what they "have been teaching all along." The Jewish writers say that it is their "ancient philosophy rehashed." The Jewish Chronicle says that its teachings are "a reaction to Judaism," and that "the place for its exponents is in the synagogue."—United Presbyterian.

Prayer purifies: it is a self-preached sermon. —Richter.

A ROLLING STONE.

By Russell Allen Hoke.

The day old Jacob Tolliday was found in the woods with the hole of a Burton bullet in his temple, there arose in the breast of every Tolliday a burning hate both for the man who had fired the gun and for his people.

While the Burtons came from the west slope of Fire Mountain, where the sun, setting red and fiery, gave them natures seething hot, the Tollidays dwelt on the eastern slope, where the lack of blazing colors reflected in their dispositions. They were as cold and as hard as the land they owned. They were keen, calculating men, who drove sharp bargains, worked hard, and spoke little. But they reverenced all things good.

To a man they gathered at the news of old Jacob's death, and, putting aside their womenfolk, they took up their guns and crossed the divide of Fire Mountain. Down the west slope they went, silent and grim.

So the feud began and continued. Year after year went by and genrations passed their feelings on to the new. Young Tollidays grew to manhood proud in their hate and passed an either to death or to old age with their passion unabated.

When young Picard Tolliday, great-great-grandson of old Jacob, felling timber on his father's tract one day, heard the crackling of twigs near him, he promptly reached for his gun and shouted the precautionary, "Who's there?"

The crackling stopped and Picard waited expectantly, rifle poised. Then came the answer, "Friend," and the sound of footsteps advancing through the underbrush.

As a woodsman appeared in the clearing, Picard lowered his gun. The man looked at him, then grinned. "Gittin' scary, Pick?" he asked quietly.

"Nope," answered the other, "but I don't take no chances, Lem. There's Burtons 'round, I've heerd." He picked up his ax and resumed his chopping.

Lem sat down on a log and watched for a moment without speaking. Then he picked up a chip that flew near him and said casually: "The old man wants to see you, Pick. He's got some news from your ma, I think."

Picard glanced quickly at his cousin and put down his ax. Then he nodded and took up his gun. Turning, he strode to the trail. Lem watched him a moment, then swung into the trail back of his cousin.

"You wanted me?" Picard asked, as he entered his father's cabin. Peter Tolliday looked up from a letter he was reading by the fire. He nodded absently and resumed reading while he motioned to a chair. "Set down, Pick."

Picard seated himself, nervously handling his rifle. His eyes roamed about the familiar room, then sought his father's face.

"Your ma's sick," the old man suddenly said. He stopped, then handed the letter to his son.

"She wants to see me," Picard observed as he finished. His father nodded and looking into the fire said: "Yep, she wants you. You'd best go." He was silent a moment, then added: " 'Tis my fault. I should ha' knowed she would be more content with us than in the city. But I feared for her, son. 'Twere too many Burtons round here. Now she's sick"

That was the nearest to an outspoken expression of his feelings that old Peter ever permitted. He lapsed into silence, and only his pose by the fire told his son the worry he was feeling.

"Them Burtons!" he burst out passionately. "I wish every one of 'em was dead!"

Picard chuckled a s he put up his rifle and started filling a pack. "Wait awhile," he advised. "They'll git all that's comin' to 'em."

His father shook his head and pointed to the letter. "Not if we do as ma wants," he declared heatedly. "I believe in treatin' a man square when he's square. But look at them Burtons!" He spread out his hands.

Picard nodded in agreement. "They need to larn a lesson," he said, over his shoulder. "An' it's got to come from the open end of a gun."

"O' course," Peter Tolliday agreed. "Your ma was always for turnin' a second cheek to be hit on. That's one o' the reasons I didn't fetch her along. She'd prob-ly have walked right into the Burtons empty-handed."

He turned suddenly and, tapping one palm with a long finger, said: "An' don't fergit, Pick, while ye're on yer way t' keep one eye open. The more Burtons ye can drop, the better yer trip'll be."

Picard listened until the old man had finished, then, swinging his pack to his back, he picked up his gun, and left the cabin.

He chose a trail leading up the mountain. The leaves were beginning to turn, their brilliant colors made the trail a path of beauty, but Pick's eyes saw it not. He lived the Tolliday rule—"Git yer man before he gits ye." Years of practice had accustomed his eyes to scan the woods for signs of foes. So not once did Pick realize the beauty of his surroundings, but as his long, even stride carried him up the mountain, his eyes were always shifting from side to side.

On he went until, reaching the high ridge of Fire Mountain, he turned and bore off to his right to where the little city of Matamoras lay hidden in the distance. He was on the border line of the Burton land, but though he maintained his vigilance, he saw nothing disturbing.

Eventually he came to the trail leading down to the city. Something besides the slope of the path hastened his pace. His mother's illness meant more to Pick than he would have owned. He was a Tolliday—you could tell that by the swing of his shoulders so like old Peter's—and he was proud of it, but he cherished a tenderness for his mother that he often felt was a quality unworthy in one of his race.

Now as he strode through the familiar streets of the little city his heart was beating fast. He feared what he might find when he reached his home. But when he came to the door he knocked, then strode in.

Pick found his mother in her own room. She was sitting up in bed, with pillows propped behind her. Pick went to her and, as was characteristic of him, all signs of awkwardness were gone as he gently caressed her. His mother loved her big son, and showed it by the way she clung to him. Then quickly she released him, hid all traces of emotion, and told him the things she wished him to know.

"There's nothin' wrong with me, Pick," she declared quietly. "The doctor says s It's jest my worry. I worry night and d while you an' pa are away." She would n have confessed to crying, but Pick understoo "It gets me all wrought up, Pick, wonderi an' wonderin' whether you're safe. I want be with you—but pa won't let me."

She was silent a moment, while Pick rolle and unrolled his cap. "The doctor says might get pretty badly took, Pick," she we on presently, "might even somethin' happe to me 'less I quit my worryin'!" Pick's ey jumped to her face, startled, and a lump can into his throat. "But you can't come out w us, ma," he contended quickly; "there's Bu tons all over the place. Pap would half ki me if I brought you out." He stopped an his eyes pleaded for her to understand.

She read them correctly and sighed. "A right, Pick," she submitted to his wish, "the there's jest one thing I want ye to do." Sh motioned to him and he went over and sat o her bed. She put her hand on one of his an comparing the difference in size, said: "Prom ise me, then, Pick, that ye'll try to stop thi fightin'. I don't mean ye to be a coward—ne er that, Pick," she hurried on as she felt hi stiffen, "but some time ye may have a chan to shoot or to hold yer fire. An' it's the when ye may do no harm to yer honor or t yerself, that I want ye to try to stop all thi Ye may be the one to bring the peace, son." She stopped and her hand tightened. He sa the light in her eyes as she added, "An' I' be prouder then than if ye brought me new of a dozen dead Burtons."

He looked at her and did not dare let him self speak. In those minutes he fought wit himself. He fought his own desires, his ow convictions as to dealing with the Burton But he loved his mother with a greatness tha knew nothing of selfishness. If she wanted i that way, that was the way it should be. He' try it, though it might break him in tw "Yer askin' somethin' harder than ye know ma," he declared, his hand crushing her "but I'll try."

He won his reward in her eyes, and afte firm assurances that her health was in no di rect danger, he set out on his return trip.

Pick half chuckled to himself as he climbe the trail leading up from the vilage. "I' say she weren't sick a-tall. That was jest he way of gettin' 'round me. Pretty good, shu'd say," He threw back his shoulder with pride. "She's a Tolliday, too, I tell ye!"

He reached the rest of Fire Mountain and turning his face towards his father's distan cabin, strode along, his brows knitting an smoothing. His face would cloud and his eye would hold that look of the Tolidays whe they thought of the Burtons, then it woul clear. "I dunno," he muttered to himself a he went along, "them Burtons is as treacher ous as dawgs, an' the only way they can b showed anythin' is with a good healthy bunc o' lead. But I'll try ma's way. I promise her an' I'll see it through." Then he chuck led. "It'll be the first time Pick Tolliday eve let a Burton smite his other cheek—an' ma be the last, too," he added grimly.

He was striding along, paying more attention to his thoughts than to his surroundings when he heard a faint crackling of underbrush over to the left of the trail. Instantl the trained mountain fighter in him wa

wakened and he glanced around, quick as a wild cat, for shelter. He was at the center of a small clearing, and he wanted something in the way of a shield until he could learn what that crackling meant. Behind him, but somewhat far to the right of the path, lay the nearest clump of trees. He sprang for it as the crackling sounded again. In great leaps he made for the protection. As he made his last spring, a rifle cracked and the breath of a passing bullet fanned his cheek. Instinctively Pick threw up his arms, gave a high-pitched yell, and fell behind the trees. There he lay motionless, his head twisted to one side, his eyes peering through the underbrush, intent on the spot from which the bullet had come. It was there the crackling had sounded. He felt contempt for one who would shoot a man in the back. He lay quiet in the hope of seeing the number of his enemies.

For fifteen or twenty long minutes Pick forced himself to lie motionless. Aware that keen eyes were on him from their place of concealment across the clearing, he knew the slightest activity would spoil his game.

His muscles ached, his skin itched, he could have cried aloud. Then the underbrush parted, over on the other side of the open space, and a man stepped through, halted, peered uncertainly in his direction, then beckoned quickly to some one behind him. The first man strode forward and was soon joined by a second. Across the small glade they walked, slowly, but with arrogance, conceit, and assurance dulling their sense of caution.

Pick saw them, watched them come. Without moving his body he gathered his muscles for a spring. Nearer they came. Then the first man stopped, and, pointing, said to his companion: "There he is! See him? I told you I got him. That's what we do to Tollidays!"

The other man guffawed and sprang forward. "Come on," he cried. "We'll get his gun. It'll be another souvenir." He came on, his friend close behind him. Sure of their ground, they held their guns loosely, in no position to fire. Pick noticed this and bided his time. Then he sprang. His muscles hurled him upright, his gunflashed up and covered them. "Up!" Pick shouted. "Stick 'em up!" Slowly, with faces scowling, the two Burtons raised their hands.

Pick stepped forward and kicked their guns to one side. "Now, then," he ordered, "git!" They turned, but as they walked away one of them whined, "Ye ain't goin, to shoot us from behind, air ye?"

"Nope," Pick answered contemptuously. "We Tollidays leave them tactics to the Burtons."

The two reached the trail and paused uncertainly. "To the left!" Pick ordered. "An' don't ye stop goin' till ye come to Matamoras. I'm goin' to watch ye a right smart distance, so don't try none of yer tricks."

They turned, and, taking the trail over which Pick had just come, fell into single file and started away for the city. Pick watched them, gun alert, until they passed from sight. "There, now," he chuckled, picking up the two rifles, "I guess that'll hold 'em for a while. Pap'll like these shootin' irons, I guess, too." Throwing them over his shoulder, Pick made his way to the trail, and headed for his father's camp.

It was growing dark as he neared the shack. A little wind had sprung up and Pick had just turned down from the crest of Fire Mountain on to the eastern slope, when a succession of sounds floated to his ears. He stopped quickly and listened. "Wolves!" he muttered.

Then he shrugged his shoulders, patted his gun, and started on. When his course brought him to the dried-up bed of the Neversink river, his ears caught again the cries of the wolves. "Sounds as if they're after somethin'," Pick said to himself, puzzled. But as they were not near and did not seem to be approaching, he went on. Slowly the dry bed of the river fell between cliffs that gradually converged. The trail followed the left bank, and as Pick trudged on, he rose higher and higher above the river bed. Once when the cries rose shrill and clear, Pick stopped, and, going to the brink, peered down into the narrow, shadowy canyon. He heard a strange thudding and looked back up the river bed. There in the semi-darkness he saw two men running for their lives. Behind them, though still some distance off, he saw a pack of fleeting forms even darker than the gray shadows of the canyon walls.

In a flash Pick understood. "Burtons!" he snapped out. "So they swung off the trail thinkin' to come back an' git me, eh? Well, they're a-gittin' somethin' else, I reckon."

But instinctively came the mountaineer's inborn urge to help a fellow being, whether friend or foe. On a little distance the canyon drew together until but a few men could pass there side by side. Ahead of Pick on the trail a gigantic rock poised itself on the very brink of the cliff. It had been there ever since man could remember. Pick's eyes sought it automatically.

He threw one glance down into the river bed, where the two Burtons, defenseless, were running desperately. Then he started for the balanced rock. Arriving, he made a hasty survey of its point of contact with the ground. Assured that he could move it, he looked down into the little canyon once more. The pack was gaining, coming perilously near. It would take quick work to plant that huge stone between the men and the wolves. A slight mistake and either the men would be caught beneath the enormous rock or it would fall, too late, behind the wolves. It was a splendid chance to eliminate two Burtons, temptation reminded him, but Pick remembered his mother's words and he thrust the thought aside.

Seizing one of the captured rifles, he put it under the rock. Using it for a lever, he gave a testing heave, and could feel the giant stone sway. "Won't need much," he told himself, then took one quick glance downward. The Burtons were directly beneath, the wolves racing fast. Quickly Pick threw his weight against the gun. The lever transferred his effort, mutiplied, to the rock, and, its slight inertia overcome, the mighty stone swung off the cliff, down into the narrowed canyon beneath.

Hardly comprehending what he had done, Pick watched the missile, hurl itself downward. He had gauged it to a second. The Burtons were well away and the wolf pack not yet come, when the stone barricade settled itself to rest between the converged cliffs with the roar of thunder, filling the canyon from wall to wall.

The Burtons looked around stunned. The wolves circled around, their tongues lolling out, some sitting on their haunches, others with heads thrown back, howling their disappointment to the skies.

When the thunder of the mighty stone's descent had died away and silence once more settled into the canyon of the Neversink, Pick called down to the two men in the river bad. "Hey, you!" he shouted. "That's what we do to Burtons!"

That the race of men on the west slope of Fire Mountain had never before known coals of fire, was only conjectured. But that they knew gratitude was demonstrated. When the two Burtons Pick had saved spread the news among their own men, there was some growling, much talking, and eventually some action. After a wait of weeks, a party of Burtons and Tollidays got together without their guns.

Peter Tolliday, Pick's father, was there, and when he came back to his camp he told of the meeting to all his kin. He was talking to Lem one night about the change in the Burtons. " 'Tis a great thing, boy," he declared proudly, "an' I'm glad 'twas Pick as did it. "Twill make his mother glad."

He paused a moment, then went on with a chuckle, "Ye know, Lem, what they say 'bout rollin' stones gatherin' no moss, but did ye ever hear any one say aught else bad of a rollin' stone?"—Selected.

A FAMILY PRAYER.

Before Going on a Sunday Automobile Trip.

"We thank Thee, O Lord, for taking care attendance at divine worship in Thy church may be greatly decreased and Thou wilt be disappointed not to see Thy people and talk with them; but pleasure comes before religion.

"While we are giving and taking the dust of the road with wicked people who are not Christians and do not care what becomes of the Lord's Day, especially in summer-time, we, and our children, will recite the words of a Psalm and have our worship out of doors, unless we have a blow-out and have to work.

"For us to go on any other day than Sunday is out of the question, as that would interfere with our business affairs. Thou dost know, O Lord, that we could not make a full day of it, or cover nearly so many miles of road if we waited for our outing until after the morning church service, and got back before the evening service.

"We ask Thee to keep us from all harm and danger, sickness and accidents, while we are honoring this day. Preserve us and our children from sin and wickedness and evil. May 'Thy Kingdom come; Thy will be done on earth as it is in Heaven.' Amen."—Copied from Kenmore Presbyterian Church Bulletin, Kenmore, N. Y.

He who neglects the present moment throws away all he has.—Schiller.

In general, pride is at the bottom of all great mistakes.—Ruskin.

THE WORK AND THE WORKERS.

Sunday, February 22, was spent with Rev. A. O. Lindley on Randolph charge. We were at both Gray's Chapel and Shiloh, and spoke in the interest of the College Endowment and endeavored to get the folks to take their share of the endowment insurance. They listened kindly to our discussion and we are hoping that with the help of the pastor and the leaders at each church they will plan to raise the very small amount we are asking them for.

Tuesday, February 24, we were in a very enthusiastic meeting in the High Point College. The brethren gathered there to discuss ways and means of carrying on the campaign for endowment expressed a spirit of confidence and hope that will mean much for the High Point College. Then on February 26 Dr. Andrews, Rev. N. G. Bethea and I attended another splendid meeting in Charlotte. All but four pastors in that entire conference were present, and several laymen were also present. One pastor had a funeral at that hour, two others had sickness in the home, and the other one we did not hear from. This was a very fine meeting and confidence in the outcome of the campaign was expressed. At each of these meetings a committee on findings was appointed and in each case resolutions were passed which, I take it, will be published in the Herald this week.

Week of Prayer.

One of these resolutions calls for a week of prayer for the College beginning with Sunday, March 8, and closing with Sunday, March 15. The High Point College is certainly worthy of and deserves our prayers. Every Methodist Protestant in the conference, and every other Christian who will, is asked to join us in a week of special prayer for the College and for the abundant success of the campaign which is now on for the endowment. Let every Christian pray. Pastors will please call attention to this. Where there are no preaching services next Sunday the Sunday school superintendents will please call attention to it, and let us all give heed to this request. The mid-week prayer service might well be devoted to this, and where there are no regular prayer services special prayer services for the College might well be called. Whether you are able to give largely to this worthy cause or not, if you are a Christian you can certainly pray for the college and the success of this campaign.

Haw River Charge.

Sunday, March 1, was spent with Rev. W. D. Reed at three of his churches on Haw River, Mizpah, Friendship, and Brown Summit. At Mizpah they were worshiping for the first time in their splendid new church building. They were so quiet about this enterprise that we were hardly expecting them to be holding services in it so soon. They are a happy people. Feeling the burden of the new church they hardly knew what to do about the College quota; but we know they are very greatly interested, and we believe they are going to take on this extra and carry their share with the rest of us. At Friendship they have subscribed $80 of the $150 they are asked to raise, and we feel confident that this splendid church will soon raise the balance of their quota. At Brown Summit the membership is small, but they are about as far along with their local church finances as any church I know of, and they set in motion plans last night which I feel sure will raise their share.

Easter Sunday and Easter Services.

When you read this you will be within just about a month of Easter, and by all means every Sunday school in the entire conference should hold an Easter service and take a special offering for home missions. The best way to do this is to write to Dr. C. H. Beck, 613 West Diamond Street, N. S., Pittsburgh, Pa., and get him to send you the Easter day program prepared for all Methodist Protestant Sunday schools, and train your children and young people and hold a service which will be of help to your people, and in connection with it take your offering for home missions. But whether you get this special program or not, be sure to hold an Easter service and take the offering. The Board of Home Missions is entitled to 23 per cent of the General Conference budget, and it will be fine if every church can raise the 23 per cent at Easter. The Board of Home Missions needs your help, and this is the time to make a special offering to that board. Let us get busy on this job before it is too late.

Decision Day.

We know of some who are planning to hold revival services about the Easter time. That is fine, and of course you will plan during those revival services to hold a decision service for your children and young people; but if no other special evangelistic services are being planned for that time let us be sure to plan wisely and well for a decision service in each of our Sunday schools.

Saturday and Sunday, March 28 and 29.

Saturday and Sunday, March 28 and 29, are the dates suggested for District Rallies in most of the conference districts. I am asking all pastors insofar as possible to reserve these dates for these district meetings. And yet I know, in some instances, the chairman of one or more districts is planning to hold meetings at other dates. Will those chairmen who will hold the District Rallies on the above dates please notify pastors in your district of your plan, and also give them the place for holding the meeting just as early as possible? I am asking this that they may plan accordingly

Themes like "The Prayer and Devotional Life of the Church," "Church Music," "Winning the Unsaved," "The Sunday School," "The Christian Endeavor Society," "The Ladies' Aid Society," "Church Extension," "Home Missions," "Foreign Missions," "Stewardship," "Our High Point College," "Pastors' Summer Conference," and "Young People's Summer Conference" will be discussed in these district meetings.

Thanking all of you for your prayers and co-operation, I am

Yours in the Master's service,

A. G. Dixon.

The Budgets.

Because of pressure of other duties I have been unable to get the figures footed up and arranged properly, giving the standing of the charges, fr this week's Herald. There have been some substantial payments shifting the standing of the charges quite a bit. Get your payments into Brother Taylor's hands as early as possible and watch next week's Herald for your standing.

A few charges have not paid anything on budgets yet. Please let us hear from you soon. We want a full list during this second quarter. Yours in the Master's service,

A. G. Dixon.

NOTICE, DISTRICT MEETING OF MISSIONARY SOCIETIES.

There will be a district meeting of the Woman's Home and Foreign Missionary societies at Belmont Methodist Protestant church, Sunday, March 8.

The program follows:

Morning Session, Mrs. C. C. Durham Presiding, Foreign Work.

10:45 Devotionaal service, conducted by Miss Ila Stafford.

11:00 Address by Miss Annie Forrest, Field Agent W. F. M. S.

12:00 Dinner.

Afternoon Session, Mrs. J. J. Crawford Presiding, Home Work.

1:30 Devotional service conducted by Mrs. D. I. Offman.

1:45 Address by Mrs. J. M. Stone, Greensboro.

2:15 Address by Dr. Joy Glascock, Greensboro.

2:45 Round Table discussion of home and foreign work, conducted by Mrs. J. M. Stone.

Record of attendance. Adjournment.

Mrs. C. C. Durham,

Mrs. J. J. Crawford, District Chrairmen.

March 2.

Mt. Pleasant Christian Endeavor.

Rev. and Mrs. G. F. Millaway delightfully entertained the Young People's Christian Endeavor society of Mt. Pleasant at the parsonage Saturday night, February 21.

After the guests had arrived, papers, on which were written a part of a Bible verse, were passed to them, and partners were chosen by completing the verse of another member. A very interesting contest—the "advertisement" contest—followed, the winners being William Stafford and Miss Grace Coley.

In the handkerchief contest which followed, each girl supervised the work of her partner, who had been given either a white or black handkerchief to be hemmed with black and white thread respectively. A prize was awarded to Curtis Shoffner for completing his work before the other contestants had finished, and one was also awarded to Coley Shoffner for the best-hemmed handkerchief.

Following the contests several other amusing games were played, after which the party was invited into the dining-room, where fruit salad, cake, hot chocolate and lemonade were served.

Those present were: Rev. and Mrs. G. F. Millaway, Mrs. Floyd Amick, Misses Sallie Amick, Grace Coley, Edna Coley, Lillian Shoffner, Maude Clapp, Fern Amick, Josie Amick, Mary Fogleman, Joyce Smith, Mae Smith, Edith Causey, Pearle Staley, Jeanette Bowman, and Messrs. Floyd Amick, Raymond Coley, William Stafford, Coley Shoffner, Colon Smith, Colon Staley, Boone Ferguson, Curtis Shoffner, Enos Causey, Gordon Causey, Guy Alexander, and John Amick.

—Brother S. R. Harris made a chapel talk to the students of High Point College last Monday morning which was enjoyed by them.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS.

"NOT INTERESTED"?

Recently in a conference with some of the workers in the endowment campaign this statement was made, "Our people are not very much interested in the endowment for our college." Accepting this as true, we asked, "Who is not interested?" Can it be there is a pastor of a church in our entire conference who is not interested in the moral, spiritual, and intellectual development of his people? Just think what sort of a pastor he would be; opposed to good morals. Can he be a leader in a church and even be indifferent to the morals of his people? Morality is the basis for both spiritual and intellectual life. Without morality there is no spirituality. Can a pastor be a pastor and not be interested in the morals of his flock? We say, "No." What say you? Then is it possible that we have officers such as stewards, Sunday school superintendents, and class leaders, who are not interested in the morals of the membership of the church in which he is an officer? Is he worthy of being an officer in the church? Now, really, can a person be a member of a Christian church and not be interested in the morality of the church? We say, "No." What say you?

Now, High Point College stands for good morals. It insists upon good morals as the foundation for life. And yet there are those in the church who are not interested in High Point College. Is it really true?

Further, is it possible that we have a pastor who is not interested in the spiritual development of his people? All would say, Impossible. Don't hurry, don't be too fast. Be quite sure of this. High Point College stands for the spiritual uplift of its students. We teach the Bible, we require attendance upon religious services, we train the students in Christian Endeavor activity, and we are endeavoring, by both precept and example, to keep an atmosphere here that fosters spiritual growth. And yet it was said that our people are not interested in High Point College! If there is no pastor in this class, all are guiltless, and all officers are alike guiltless. We are not accusing. The statement was made and we are asking the question.

Further, is it possible that we have a pastor who is not interested in the intellectual development of his people? If we have such a one, he stands for ignorance, he believes in superstition, he prefers church membership of illiterates. He fears the truth, will not come to the truth, nor does he want his people to come to the light.

Again we repeat, High Point College stands for the moral, the spiritual, and the intellectual development of life. We run for this just like a mill runs to make flour. It is our only ambition, our only purpose, and we must have the hearty co-operation of our people. You must believe in us, or in the College, as you believe in the youth of our church, and we must somehow in the providence of God get our young people in our College if they are to make the most of life. We cannot do this without an endowment. We cannot have an endowment without your co-operation. Therefore, let us arise and do this thing and do it so well that it will ever remain a joy to us all.

"AN ALUMNI ASSOCIATION."

We have asked Prof. P. E. Lindley to get the names of all the Methodist Protestants in the North Carolina Conference who have attended college, that we may organize them into a church college alumni association, or by whatever name it may be called. There are many matters such a company of interested church folks can solve, and we are eager to get them together and to have them attack some of these problems. Won't you kindly help us? First, we are asking all college people, whether graduates or not, who are members of the Methodist Protestant Church and who shall read this, to at once send Prof. P. E. Lindley their names and post office addresses. And now, since all of these may not see this request, we are asking those of you who read this and who know members of the Methodist Protestant Church who have been to college, to send us their names and post office addresses. Be sure to give the correct address, as well as the correct names.

A GOOD MEETING.

We had quite a number of pastors and some laymen at a meeting at the College Tuesday, in the interest of the endowment campaign. It was a splendid meeting and a committee on findings brought in a report endorsing the present campaign and pledging the hearty support of the ministers and laymen present. It was decided to make the week, beginning with the second and ending with the third Sunday in March, a week of prayer for the college and the endowment. We are calling upon all friends of the institution to join us in prayer, not only then but now, for the success of this campaign. Fraternally yours,

R. M. Andrews.

RECEIPTS FOR COLLEGE.

Amount previously reported, $129,387.29.

$100, W. R. Goley.

$50, A Friend.

$40, Miss Myrtle Perry.

$35, J. E. Stafford.

$21, Carl M. Brittain.

$20 each: S. R. Stafford, R. F. Fulk, D. M. Davidson, Mrs. R. A. Moore.

$15, Miss Myrtle Pritchett.

$10 each: C. N. Lindley, D. E. Smith, J. H. Sanders, Chaig A. Foster, Mrs. L. L. Coletrane, L. C. Jones, Miss Mattie Cheek.

$6, Miss Violet Moore.

$5 each: Calvin Brown, Theodore Brown. D. J. Hendrix, Wm. O. Hendrix, D. J. Hendrix, Jr., Mrs. H. P. Ireland, Albert W. Sykes, Carl E. Wilson.

$3 each: Mrs. C. N. Lindley, Ernest C. Long, Esther Hurley.

$2, Mrs. Mary Wilson.

$1,12, Spring Street Sunday School.

$1 each: Mrs. Nannie Kearns, Mrs. Ruby Barber Kirk, C. A. Wilson.

Total, $129,859.41.

Endowment Insurance Fund.

Amount previously reported, $175.20.

$50 each: A Friend, Rev. and Mrs. C. L Whitaker (together).

$28.83, J. D. Hardy.

$25 each: Miss Daisy Cox, Miss Bettie Cox.

$10, Miss Lula Cox.

$5 each: C. E. Keck, S. R. Stafford.

Total, $374.03.

J. Norman Wills, Treasurer.

TRIP AROUND THE WORLD AT HIGH POINT COLLEGE.

The High Point College Christian Endeavor society will give a Trip Around the World Friday evening, March 6, beginning at eight o'clock. The following countries will be visited on the trip: Ireland, Iceland, Japan, Brazil, and America. These countries will be represented by the students in proper costume, and some proper place in the college buildings will be decorated to represent each of these countries. The mode of living of these people will be revealed there.

The union station will be in the main entrance of Roberts Hall. After her purchasing a round trip ticket the tourist will be conducted first to Brazil, which will be represented in the large music room in the left wing of Roberts Hall. From there they will be conducted to the library, where they will visit Ireland. Japan will be represented on the first floor of the club room in Woman's Hall, and in the club room on the second floor of Woman's Hall will be the cold region of Iceland. The last country is America, which will be held in the club room of the boys' dormitory. Favors from each country will be sold at the respective places.

This will not only be entertaining but educational as well. It is hoped that the Methodist Protestants who can will take this trip with the young people. The proceeds will go to the cause of missions. We are trying to have here a model Christian Endeavor society, in order that the young people may go back to their respective churches and know how to organize and carry on the work of the Christian Endeavor society. These young people are doing fine work in the society.

N. M. Harrison, Jr.

LIFT YOUR AIM.

We shot our arrows toward the sun
  Beside the castle wall.
His arrow was the highest one,
  The highest one of all.
Another archer said, "you win."
He answered, "No, I but begin.
No archer wins, or ever will;
He goes on aiming higher still."

We never win, we only make
  A mark more near the skies,
Keep shooting for the shooting's sake,
  Not just to win the prize.
The thing today we call the best
Tomorrow is tomorrow's test:
We never win, we merely find
Another mark, to leave behind.

This makes us archers, makes us men,
  And this is all that will:
To shoot, and then to aim again
  A little higher still.
However high your arrow went,
Be not with one success content:
Still higher look! Look not below.
But lift your aim, and bend the bow!

FOR SALE.

New modern five-room bungalow in High Point, between the College and the Children's Home. See Dr. Joy Harris Glascock.

THE GREATEST ANNIVERSARY OF THE CHURCH.

Easter is rapidly approaching. On April 12 we will again celebrate the resurrection of our Lord. No other "Feast Day" of the modern church means so much to us as Easter—not even the anniversary of the angels' glory song at the manger cradle in Bethlehem. Christmas would be without meaning and force to us, and the life and teaching of Jesus would have been engulfed in the darkness which covered the earth when the sun hid his face at mid-day, without the resurrection. Gethsemane would have been just the beginning of the death agonies, and Calvary the termination of the ill-advised efforts of an enthusiast, who though a martyr, would have been only a helpless dreamer, without the glorious consummation of the opened tomb.

The hopes of the disciples were as dead as the body of Jesus when they laid it in the new tomb in the garden of Joseph of Arimathea. The Emmaus pilgrims correctly represented the attitude of all the rest when they said, "We hoped it was He who should redeem Israel." But the woman "ran to bring His disciples word," and the Emmaus disciples forgot that the day was far spent when they knew Him, and hastened back to Jerusalem to tell the glad story.

This is our Easter message—"The Lord is risen indeed." They must tell this story in Jerusalem, where they then were; in Judea, the rest of the province; in Samaria, the adjoining province; and in the uttermost parts of the earth. We must tell it to America, and to the world.

On Easter Sunday, our progressive churches and Sunday schools arrange for special anniversary services, and with song and story celebrate the glad fact of the resurrection of Jesus from the dead. On this day above all others we should allow our hearts to speak, whose we are, and whom we delight to serve. In America today there are not less than 11,000,000 people. Of this number more than 80,000,000 have no connection with the Protestant churches, and nearly 65,000,000 make no pretension to Christian faith. What a wonderful opportunity! What a tremendous responsibility! What a challenge to the church!

By action of the General Conference, Easter has been set apart as the Home Missionary Anniversary. Each year your Board of Home Missions prepares a service for the use of our churches and Sunday schools, which we distribute without charge, with the understanding that an offering shall be taken for the support of our work. The music for the new program was written for this service by our own Methodist Protestant song writer, Rev. W. B. Judefind, of Baltimore, and represents some of his best work. This music will not be available in any other program this year. The literary selections have also been carefully chosen, and are in sufficient variety to enable a school of any grade to arrange a very pleasing program.

Let us send you this service. You cannot buy a better program of its grade, and your offering will "help save America." Mail your order today. We await your pleasure.

Faithfully yours, Charles H. Beck.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

To every auxiliary not having the young people and children organized there comes an appeal from our secretary of the young people for the Home Missionary Society. Who will be the first to report to Mrs. Speas that there has been a new society organized in your church? Our children will be just as interested in missions as we choose for them to be. The recently published article by Mrs. S. W. Taylor, telling us about the young people's work in the Burlington church should be an incentive for those of us who are neglecting the children along missionary lines. Read again what she said.

Why not have a great report for the branch meeting?

Organize the children and let Mrs. Speas hear from you. Her letter is as follows:

The North Carolina Branch of the Woman's Home and Foreign Missionary Societies will meet in Winston-Salem April 7-8-9. We want all the Young People's Home Missionary Societies to do their best this year. Will every president see just what she can do between now and the branch meeting? I hope we will not have to report any dead or sick societies.

If you do not have the young people organized in your church, will the president or secretary of young people's work of every auxiliary get busy and organize them before the branch meeting? We must not forget our young people and children, there is a great work for them to do and they are willing to do it if the older people will help them get started.

The board meets in High Point in May. I am sure every one wants North Carolina to have a good report. We would like to win one of the banners so will the young people do all they can to help?

If the district chairmen will remember to try to organize the young people when they are organizing an auxiliary it will be a great help. Please report to me when you organize a new society. I have the Bud of Hope certificates. Will be glad to send to any auxiliary that needs them.

Mrs. T. L. Speas, Secretary,
Young People's Work, W. H. M. S.

Woman's Home Missionary Society.

At a meeting of the Executive committee of the Home Society in February, Dr. Harris Glascock was elected secretary of tithing. Will those desiring these cards drop me a card, telling about how many to send? Please send at once, as we have only one month before Branch meeting. These cards are to be filled out and returned.

Dr. Harris Glascock,
Secretary of Tithing, W. H. M. S.

Notice, Home and Foreign Missionary Societies.

Please elect your delegates for the branch meeting and send the names and what time they will arrive to Mrs. B. K. Milloway,
910 Carolina Ave., Winston-Salem, N. C.

TIDINGS FROM INDIA.

Rev. Paul M. Cassen, the Union Board's new missionary at Dhulia, wrote under date of January 30, 1925, that their things had finally arrived, and "the place has taken on more the appearance of home to us.

"We had some very definite impressions when we first arrived, and am glad to say that they were almost all good ones. I was more than surprised with the bungalow and mission compound, they were so much better than I had dreamed of, and I was overjoyed with the prospect.

"The boys in the school are very interesting, and I have great fun in trying my little bit of Marathi (native language) on them. They are very quick to correct a mistake that I may make, so I get a bit of practice from them as well as the teacher.

"The school methods here are so different from those at home that I find it hard to understand. The boys sing as they study and recite some of their lessons, and sometimes the noise becomes very annoying to me. I suppose I will get used to that part in a short while. The crows nearly made my life miserable for me at first, but now I do not notice them at all.

It is quite interesting to see the boys sitting at the feet of their master (teacher) learning their lessons. It makes me think of the Bible stories of how the people sat at the feet of Jesus. The masters seem to be very good teachers, but they have their faults just as the rest of the human family.

"Now that I have gitten a look-in on the work of the mission it has become so very much more attractive to me. Mr. Minnis has been very kind in telling me details of the mission work and the problems that are facing us, and I find myself just wanting to put my shoulder to the wheel.

"During the Christmas Holidays there were many attractive things brought to our attention. The plays at the Girls' School and the Boys' School, the Christmas Day church service and the giving of the presents, but the most attractive part of the whole celebration was our trip to Ner. It is about 17 miles west of Dhulia. The trip through the country in the cart was delightful, and we had our first view of India as it is away from the big cities and towns.

"As we entered the village the band came to meet us, and played a lively tune as we rode through the street. That was the first time that I was honored by having a band announce my coming, and I felt very much out of place.

"The people of the village seemed to all turn out to see the cause of the disturbance, and followed us like so many sheep. We rode almost all the way through the village, which is quite long, to the house of one of the prominent citizens, and we had tea.

"The people gathered around the outside of the house in a great crowd, and they were very curious to see us.

"As I looked out over the crowd I could not help but think of the ignorance and superstition that held them so fast, and I wanted to do something to help them.

"The great problem is to convince them that they need a change of life, and that there is power in Jesus to break their bonds and set them free. Mr. Minnis gave an illustrated lec-

ture, he worked the machine, the native preachers talked ,and the people seemed to appreciate it so much.

The district work is the kind of work to do, and it appeals to me very much. I believe there is a great opportunity in our district, and I want to do my best to cover the district with Christians.

"Mr. Minnis is doing splendid work, and I know that we will be able to work together in harmony, because we are working, not for our own glory, but for the glory of the Kingdom. We are trying to put first things first, especially in regard to our part of the work. I am on the side lines now, watching the old team play the game, but after I learn the signals I want to get in the middle of the fight and work hard toward the goal.

"We started to study the language shortly after the New Year came in, and have been hard at it ever since. We know the alphabet, with its 36 consonants and 16 vowels, and a number of the compound letters, and have learned quite a number of words, are able to read the lessons in the book and talk in simple sentence constructions."

Fred C. Klein.

TO ALL METHODIST PROTOSTANTS WHO HAVE BEEN TO COLLEGE.

We want to organize a Methodist Protestant Alumni Association in North Carolina. Hence it is all important that the name and address of every Methodist Protestant who has been to college be secured for the roll. It does not matter whether the student has finished the college course and graduated or not. We want the name of every one of our college people. This includes those who are older and those who are still in college anywhere. So if you are one of the persons just described please send your name and address together with the name of institution attended. But whether you have been to college or not you can help push this movement. Certainly you can give us the name of some one or sevral Methodist Protestants who ought to be in this list. Please do this.

Perhaps, since this is the first "call" for such a list, it should be stated that the present effort in the direction of some enrollment of our college people is intended to be the first step towards a permanent organization. Dr. Andrews, president of our College, has asked me to serve as temporary leader. Of course when the list is practically completed the organization can go ahead functioning as a real force for education in our denomination.

Of course you can see many advantages of such an organization. It will create a solidarity of educational interest on the part of the young. This large group, when centered on any objective in our educational enterprise, will be able to do great good. Then the very fact that we are all listed in the same undertaking will give strong support and encouragement. These college people are really anxious no doubt to become recognized and "lined up" in this sort of movement. There are many, many things we may be able to accomplish from time to time.

Please give this idea your thought and be sure to send the names of all Methodist Protestants who have been to college anywhere. Just send the names to me for the present. Won't it be fine to have an Alumni Association of our own! Then after a few years greater numbers will be added from High Point College.

I shall thank you sincerely for this help. Perhaps by inquiring a little you will be able to send quite a list. Again I thank you—please.

Percy E. Lindley.

High Point College, High Point, N. C.

CHILDREN'S HOME

W. L. Layton, Burlington	$ 2.00
James Braswell, Kannapolis	2.50
Katherine Disney, Baltimore, Md.	20.00
Marshall Hatley and family, Albemarle	6.50
Ai church, Kernersville charge	1.61
Miss Kate Poole, Liberty Hill, S. C.	1.50
Pleasant Hill, Cleveland	3.15
Union Grove, Forsyth	6.75
Mrs. George T. Penny, High Point	9.50
Fairfield, Guilford	1.50
Midway, Guilford	3.50
Mt. Pleasant, North Davidson	3.65
Sunday Schools—	
Asheboro	10.00
Hebron, Orange	5.70
Pilot, Pinnacle	1.90
Oak Grove, Cleveland	1.85
Shiloh, North Davidson	4.80
Laurel Hill, Fallston	1.17
Pleasant Union, Mt. Pleasant	1.47
Midway, Haw River	5.00
Moriah, Tabernacle	2.62
Vaughn, Littleton	2.00
Welch Memorial	3.34
Welch Memorial, class number six	3.78
Welch Memorial Bible class	1.50

Thank you for these continued offerings. They help us to meet continued expenses.

We have been and are still passing through a siege of "flu," but no one has been seriously sick and we are hoping all will soon be well. One little girl while she had "flu" was asked why she kept the window so high; she replied, to keep her temperature down, so she could get up.

Miss Millie Bowman is away at Rev. J. H. Bowman's taking a rest. We trust that it will prove to be very helpful. She will be much missed in the Home, since she has been here almost from the beginning.

E. G. Lowdermilk, Superintendent.

P. S.—Next week we purpose publishing the names of all the children in the Home.

SOME STRIKING FACTS ABOUT THE SOUTH.

In the providence of God the Southern states of our country have made unusual economical and financial progress during the past few years, and they have before them unprecedented opportunities for still greater development along these lines. Some facts set forth in the "Blue Book of Southern Progress," 1924 edition, issued by the "Manufacturers' Record" of Baltimore, Md., are of especial interest. From these we select a few that will indicate the South's strategic importance and the possibilities that it possesses for the future:

Some Facts of Striking Interest.

In 1922 the South, with a population of 37,500,000, expended on public school education $323,067,000, which was $107,000,000 more than the United States expended for similar purposes in 1900.

The expenditure of the South for public school work in 1922 was only about 15 per cent less than the total spent for the same purpose by the entire country as late as 1908.

The deposits in all national, state and private banks in the South jumped from $680,000,000 in 1900 to $6,500,000,000 in 1923, or nearly as much as the total deposits in all financial institutions in the United States in 1900.

The value of manufactured products of the South in 1921, the latest available Census figures, was $6,877,000,000, which was more than four times the value of 1900 and twice as great as 1910.

The cotton mill capital of the South exceeds $1,000,000,000, as compared with $361,000,000 in 1910, and is greater than the total capital thus invested in the United States in 1910.

The value of the mineral products of the South rose from $369,000,000 in 1910 to $1,489,000,000 in 1922.

In 1922 the South mined 188,900,000 tons of coal, which is more than three times its coal output in 1900.

The South produced in 1923 362,000,000 barrels of petroleum, which is 150,000,000 barrels more than the United States produced as late as 1910.

The value of the farm crops of the South in 1923 amounted to $6,127,400,000, or $1,400,000,000 more than the total value of farm products in the United States in 1900.

The lowest proportion of foreign stock in any section of the country is in the East South-Central States of Kentucky, Tennessee, Alabama and Mississippi, with only three per cent foreign stock and only eight tenths per cent of this foreign born. The South Atlantic States have six per cent foreign stock and 2.1 per cent foreign born, while the West South-Central States of Arkansas, Louisiana, Oklahoma, Texas and Missouri have 13.5 per cent of foreign stock and only 4.7 per cent foreign born.

In New England, on the contrary, over 60 per cent of the population is of foreign stock and 25.3 per cent is foreign born. In the Middle Atlantic States over 53 per cent is of foreign stock and over one-fifth is foreign born. In the East North-Central States over 42 per cent is foreign stock, and in the West Central States and on the Pacific Coast about 44 per cent is foreign stock.

Only about one-fifth of the population of New York City and Chicago is of native white ancestry; that is, descendants of native white American father and mother. Rhode Island leads in foreign stock with 69 per cent, followed by Massachusetts with 66 per cent, while North Carolina has only seven-tenths of one per cent, or the lowest in the Union of foreign stock to total population. South Carolina has one per cent; Georgia, 1.6 per cent; Mississipi, 1.5 per cent; Alabama, 2.2 per cent; and Virginia, three per cent.

Surely, God will demand from the people of these Southern states, to whom He has given such enormous material blessings, a faithful and devoted loyalty to Him and to His Kingdom. An increased recognition of the fundamental principles of stewardship is evident on every hand throughout the Protestant churches of the South. Will we meet our responsibilities, not only in the sphere of stewardship, but in the field of evangelism? Will the churches rally to the call of God for a

deepened sense of personal responsibility for the salvation of those about us? Such a quickened sense of the duty of personal evangelism will bring to the churches a great and much needed revival.—Selected.

SUNDAY SCHOOL LESSON—MARCH 8.

Lesson Text: Luke 23:33-b6.

Golden Text: Rom. 8:32.

The Central Truth: Jesus bore the cross that we might wear the crown: "in whom we have redemption through his blood, even the forgiveness of sins."

Scriptural Points.

1. Jesus bore the cross a part of the way to Golgotha. It may be that He became physically exhausted and couldn't carry it any further. At any rate the four soldiers to whom Jesus was given over to be crucified compelled Simon of Cyrene to bear the cross the rest of the way.

2. The nails with which Jesus was nailed to the cross were as large as men's fingers. See John 20:25.

3. Jesus was placed between the two thieves to indicate that He was the chief malefactor.

4. Jesus prayed for the four soldiers who drove the nails, because they did it in ignorance. It is significant that He didn't pray for Judas, Pilate, or the Jewish rulers. They sinned against light and knowledge. Their sin was unpardonable. The crucifixion of Jesus is still the unpardonable sin,—"seeing they crucify to themselves the Son of God afresh, and put him to an open shame." See Heb. 6:4-6.

5. "He saved others" from sickness, from the grave, from sin, and from hell. "And thou shalt call his name Jesus; for he shall save his people from their sins."

6. "Let him save himself." He could, but He would not. He could have had twelve legions of angels to protect Him, if necessary. The exercise of His own omnipotence could have saved Him. But He chose to die that we might live. He said: "I lay down my life for the sheep. . . . No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

7. **This is the King of the Jews.** He is also the King of the Gentiles, the King of the angels, the Sovereign of all the worlds. For He declared, "All power, or authority, is given unto me, in heaven and in earth."

8. There is an amazing contrast between the prayers of the two thieves that were crucified with Jesus. "The one prayed: "If thou be the Christ, save thyself and us." It was a prayer of ridicule, denunciation, contempt and unbelief. The other prayed: "Lord, remember me when thou comest into thy kingdom." This was a prayer of humility,—he asked just to be remembered,—he received the glories of heaven. It was a prayer of penitence and trust,—it won the heart of Jesus.

9. "Today shalt thou be with me in paradise." Paradise is not merely the intermediate place where redeemed souls wait for the resurrection. It is just another name for heaven. Paul in 2 Cor. 12:1-4 says that he was caught up to the third heaven. In the same connection he said that he was caught up into paradise. So he understood heaven and paradise to be the same place.

10. The three hours of darkness were not the effect of an eclipse, for it was full moon. It was a miraculous drawing of the curtain of nature over the supreme tragedy of the ages. There was light at midnight when Jesus was born. There was darkness at noonday when Jesus was dying on the cross.

11. These are the sayings of Jesus on the cross:

"Father, forgive them: for they know not what they do."

"Today shalt thou be with me in paradise."

"Woman, behold thy son."

"Behold thy mother."

"My God, my God, why hast thou forsaken me."

"I thirst."

"It is finished."

"Father, into thy hands I commend my spirit."

Practical Points.

1. Christ' cross of shame has become our cross of glory. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

2. The blood of the atonement is the fountain of cleansing opened in the house of David for sin and uncleanness. "Without the shedding of blood, there is no remission."

3. The pledged forgiveness of Jesus puts mankind under obligation also to forgive injuries. And the experience of forgiveness is conditioned upon our forgiving others. "Forgive, and ye shall be forgiven."

4. There is a cross that each follower of Jesus must bear. It is the cross of duty against inclination, the cross of the Spirit against the flesh, the cross of the Dr. Jekel against the Mr. Hyde, that are in every one of us. 'If any man will come after me, let him deny himself, and take up his cross, and follow me."—The Word of Life.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, MARCH 15.

Preparation for Winning Others to Christ.

Daily Readings.

Mon. Learning of Christ. Eph. 4:20-25.
Tues. Study and experience. Gal. 1:11-24.
Wed. Preparation by testifying. Acts 8:4-8.
Thurs. Personal evangelism. Acts 16:25-34.
Fri. Preparation in prayer. 1 John 5:14-21.
Sat. The Spirit's endowment. 1 Cor. 2:1-5.
Sunday. Topic. Matt. 4:18-20; Acts 1:14; 2:1-4.

Suggestions for the Leader.

Getting ready to do anything, if we intend to do it right, is at least half its accomplishment. This is especially true with reference to soul-winning, the most important business in the world. When Christians learn the real value of human souls, in the sight of their Master, they will be more earnest in their preparation for winning them.

Multitudes of personal workers fail to reach the hearts of men, women and children simply because they are not prepared for their task in their own minds and hearts and lives. The hymn writer said, "Take time to be holy," and nowhere is this more essential than in preparation for winning others to Jesus.

When Christians are young is the proper time to begin to prepare for winning otners for the Master. Christian Endeavor has always been a training-school for personal workers. If our society is not doing this for members, it is not the fault of the Manor of Christian Endeavor, but of ourse alone. Let us get close to the heart of Master in this meeting, and we will disco how to prepare ourselves for successful s winning.

Soul-winning can be learned, if we have right spirit; and the best teacher is Je The best preparation for winning others Christ is to have a personal knowledge Christ, to fellowship with Him, and to fol Him. The Master said, "Follow me, an will make you to catch men."

Let us first seek to be filled with the H Spirit before we seek to win others. T calls for personal surrender and obedien The work of preparation is ours. No one do it for us. We have been saved to serve, a we should get ready for efficient service.

We must prepare ourselves by getting knowledge of the Bible. Read it, study memorize it, and learn how to use it in spe ing about Christ. Without the Bible we powerless in winning others.

Prepare by making your own life a tes mony. To become the light of the world t word had to become flesh. The truth in to become light to men, must be lived. P by practice, humble and prayerful. Pr much over the one to whom you wish to spe about Jesus; then speak and trust God f results.

Scripture Taught in the Scripture References.

The examples of the Master and His ear disciples are invaluable in helping us to fi the proper method of preparing ourselves f personal evangelism. If they needed to pr are themselves for this all-important wor how much more do we need to get ourselv ready to follow in their steps.

Matt. 4:8-20 shows the Master calmly g ing about His business, which was winni men, who in turn were to go out and win ot ers to follow Him.

"Come thou after me," He said to the men, and they left their work and follow Him. Jesus called busy men to be His disc ples: He called men in terms of their own e perience; and He called them to apprentic ship with Him which would develop them int real soul-winners. You must follow Jesu yourself if you would induce others to d likewise.

In Acts 1:14 we read, "These all continue with one accord in prayer." This is the ke to preparation for a revival by a congrega tion, or by any group of people, where all th members of a church, the Christian Endeavo society, the Bible school, the Ladies' Aid so ciety, and the missionary societies are all i prayer with one accord, something is bound t happen. It never has failed and never wil United prayer is perhaps the greatest singl element in all our soul-preparation for soul winning. And, if you pray very earnestly fo souls, you will work just as earnestly to reac them.

Acts 2:1-4 gives us the startling picture o the birthday of the church of our Christ brought into existence in accordance with th Master's promise and in connection with a special demonstration of the Holy Spirit Here, again, is God's power manifested in a peculiar way. Wherever God's Holy Spirit i present in generous measure, the hearts of Hi

children will be found stirring them to the activity which wins men and women to follow Him.

The Holy Spirit will lead us to win others for Christ, if we are willing to be led. It often seems that we are afraid to let the Spirit lead us. But we need not be; for He has never yet led any one in the wrong direction. And if we follow His leading we will be successful soul-winners.

Things to Pray About.

1. Thank God for Jesus' example in preparing to win followers.
2. Thank God for the early disciples who prepared their souls for winning other disciples for their Master.
3. Thank God for earnest Christians today, who set a good example in soul-winning before the young people in the church.
4. Ask God for His Spirit's help in this meeting.
5. Ask God for courage to prepare in your own hearts for soul-winning.
6. Ask God to lead more of the Christians of this day out into the field of soul-winning.

Missionary Districts With District Chairmen.

The following is the list with some changes that have been made since the list was printed some time ago:

First District: Creswell, Enfield, Whitakers, Halifax, Littleton, Spring Church, Greensville charges—Mrs. J. M. Cutchin, Jr., and Miss Fannie Barnes.

Second District: Henderson, Vance, Granville charges—Mrs. R. W. Harris, Miss Mary White.

Third District: Orange, Graham, Glen Raven, Mebane, Burlington, Mt. Hermon, Saxapahaw, Alamance, Fairview and Gibsonville charges—Mrs. C. C. Durham, Mrs. J. J. Crawford. Fourth District: Grace, Calvary, West End, St. Paul, Raw River, Flat Rock, Reidsville, Draper and Kernersville charges—Mrs. C. H. Garrison, Mrs. L. M. Foust.

Fifth District: Siler City, Randolph, Chatham, Mt. Pleasant, Tabernacle charges—Mrs. W. T. Hanner.

Sixth District: Asheboro, Richland, Why Not, Randleman, Davidson, Denton, Uwharrie charges—Miss Esther Ross.

Seventh District: High Point, Guilford, Lebanon, Welch Memorial, Thomasville, Thomasville Community Church, West Thom-South Davidson, Lexington charges—Mrs. C. L. Whitaker, Mrs. J. W. Boyles.

Eighth District: Winston-Salem, Forsyth, West Forsyth, Pinnacle charges—Mrs. T. L. Speas, Miss Daisy Cox.

Ninth District: Fallston, Cleveland, Bessemer City, Bess Chapel, Shelby, Caroleen and Cornelius charge—Mrs. J. D. Morris, Mrs. P. P. Richards.

Tenth District: Concord, Charlotte, Midland, Allison's Grove, Roberta, Mecklenburg charges—Mrs. H. F. Surratt.

Eleventh District: Weaverville, Asheville and Democrat charges—Mrs. J. S. Williams.

Twelfth District: Yarborough and Anderson charges—Mrs. J. Lee Poole.

Thirteenth District: Rockingham, Pageland, Albemarle, Stanly charges—Mrs. J. L. Trollinger.

Fourteenth District: Mocksville, Union Grove, Connelly Springs charges—Mrs. Huie Templeton, Miss Notie Martin.

The conference rallies will be held March 28 and 29.

There is a place on the program for the work of the Woman's Home and Foreign Missionary societies. Please see that some one is at the rally in your district to take this part on the program.

Pearl McCulloch,
District Chairman.

YOUR EASTER SERVICE.

What about your plans for Easter? It is not too early to formulate them, and to begin your preparation. The samples of the program prepared by the Board of Home Missions for use in our Methodist Protestant Sunday schools on Easter were sent out beginning February 2, and the entire mailing list was completed by February 4, except in the case of a very few which were delayed.

Up to this date, ten o'clock, Friday, February 27, 258 Sunday schools have ordered our programs, and the orders have been shipped from our printer. This is just about one-third of the number ordering last year, and we presume there will be at least twice as many orders as have already been received. We are calling the attention of our friends to this matter in this column today because we want to serve all in the best possible manner. Every order is forwarded to the printer on the same day it is received here, and shipped by him the same day the order reaches him. We are prepared to give you immediate service.

Based upon the experience of former years, five hundred or more schools will order this program between this date and Easter. If you will send your orders at once we will be able to give you better service than will be possible later in the season. While we think we have enough material to meet all demands, there is always a possibility of exhausting the stock in hand, and some one may be disappointed at the last moment. It will help us, and enable us to give you better service, if the orders are sent at once.

We present this program with a great deal of assurance, based upon favorable criticism from many persons who are quite competent to judge a service of this character. Many have used this expression, "The program is fine, send us, etc." One minister writes, "All of your Easter literature looks mighty good. My church and I are with you. We stress the offering, and it all goes to you." We planned to place a sample in the hands of each active pastor, and of each Sunday school superintendent. We want each retired minister who is interested to have a copy of the program, and of the other literature which we sent out this year. If your copy did not reach you please send a postal reporting that fact, and we will duplicate the package. Our list ran to more than thirty-two hundred this year, and some might have been missed, or his package miscarried in the mails. We want your judgment of the service prepared, your criticism, favorable or unfavorable as the case may be, and your suggestions for the next issue to be sent out in 1926.

Please send your order in the next mail. There is abundance of time of course, but why wait until the last day before you send your order? DO IT NOW. Let us help you in your planning.

Charles H. Beck.

COLLEGE STUDENTS AT STUDENT VOLUNTEER CONFERENCE.

We were glad to have had the privilege of representing High Point College at the Student Volunteer Union of North Carolina, which met at Chapel Hill February 20-24, with about 200 delegates representing nearly all the colleges of the state.

The purposes of this Student Volunteer Movement in brief are as follows:

1. To challenge students to consider foreign missions as a possible life work.
2. To unite those students who have declared their purpose to become foreign missionaries.
3. To relate a sufficient number of properly qualified students to the foreign missionary agencies of the church to carry on an adequate Christian program through the world.
4. To lay the burden of responsibility on all Christian students, intelligently to promote and support the missionary enterprise.

The principle speakers during the conference were returned missionaries, Chinese and Japanese students and the travelling secretary of the National Volunteer Union. The theme of the conference was duly emphasized by each speaker.

One of the most beneficial features of the conference were the discussion groups, directed by competent leaders, discussing the different problems of the campus.

At the closing session the officers for the next year were installed: President, Miss Elizabeth Cowan of N. C. C. W.; vice president, Miss Minnie Herring of Meredith; secretary, Miss Cordia Thompson of Guilford; treasurer, Miss Maude Hunter of Duke University.

This is the first student conference of any kind that High Point College has been represented in and we did all in our power to put H. P. C. on the map. When songs and yells were called for we responded readily. One of the leaders said to us, "High Point College is the baby college and we want to see her grow and be a success. From what you are already doing we expect you to quickly rise to the top and furthermore we know you will do it."

Eugenia Williams,
Annie Livengood,
Vista Dixon.

GENERAL NOTICE.

There will be a corner-stone laying at Mizpah church, Haw River circuit, Easter Monday. All day service, dinner on the ground.

Every body is cordially invited to attend this service; especially do we urge all the ex-pastors to attend and take part in the service.

Come on, brethren, and let us have a glorious time once more at old Mizpah that will have become new.

Pastors please write me if you will come.

W. D. Reed.

—Rev. F. W. Paschall lost his mother recently. She was Mrs. Hugh Paschall. She was buried at New Hope, the funeral being conducted by Rev. J. E. Pritchard.

WINSTON-SALEM LEAPS INTO THE LIMELIGHT! ASHEBORO LEADS WHITAKERS! CHARLOTTE HOLDS SECOND PLACE!

Rev. R. A. Hunter, of Winston, does the spectacular this week in the Registration Campaign for our Summer Conference and moves his church **from nineteenth place to a mile ahead of everybody!** Fifty-five registrations in one batch. That is the finest thing we have seen and we may say, "Hats off to Winston and Hunter!" That places Winston first; Charlotte holds second place; Concord is third; while **Asheboro,** under the fine leadership of Miss Lollie Jones, moves up to fourth place, taking the lead over Whitakers by the close margin of five registrations. Siler City, Hickory Ridge, Bethel Home of Weaverville, Liberty Hill of Anderson, all send in fine lists.

The list received since last notice is as follows:

96. J. D. Ross, Asheboro.
97. Mrs. J. D. Ross, Asheboro.
98. Joseph Ross, Asheboro.
99. Miss Esther Ross, Asheboro.
100. Mrs. J. S. Lewis, Asheboro.
101. Miss Nan Lewis, Asheboro.
102. Lacy Lewis, Asheboro.
103. Mrs. Lacy Lewis, Asheboro.
104. Lacy Lewis, Jr., Asheboro.
105. Mrs. W. F. Redding, Asheboro.
106. Thomas Redding, Asheboro.
107. John Fulton Redding, Asheboro.
108. Miss Lollie Jones, Asheboro.
y09. Miss Sarah Jones, Asheboro.
110. Miss Edna Holder, Asheboro.
111. Miss Cleon Holder, Asheboro.
112. Miss Sallie Smith, Siler City.
113. Miss Clata Andrew, Siler City.
114. Miss Minda Ball, Siler City.
115. Miss Lebus Stone, Siler City.
116. Miss Margaret Siler, Siler City.
118. Miss Minnie Cooper, Siler City.
119. R. M. Cox, Rural Hall.
121. Miss Bettie Cox, Rural Hall.
122. Miss Daisy Cox, Rural Hall.
123. **Rev. Homer Casto, Weaverville.**
124. B. D. Altman, Weaverville.
125. T. F. Newton, Concord.
126. Jernie Sides, Concord.
127. Archie Moore, Concord.
128. J. M. Blackwelder, Concord.
129. **Rev. R. G. Koons, Lyman, S. C.**
130. Miss Romaine Poole, Lyman, S. C.
131. Miss Kate Poole, Lyman, S. C.

And here's that fine list from Winston-Salem:

132. S. E. Hauser.
133. G. O. Kiger.
134. A. J. Welch.
135. O. M. Ayers.
136. Ira Hauser.
137. C. F. Hauser.
138. Carl Martin.
139. Mrs. Carl Martin.
140. A. W. Davis.
141. A. A. Moser.
142. B. K. Milloway.
143. N. B. Braswell.
143. N. B. Braswell.
144. W. O. Reynolds.
145. Walter Hopper.
146. Mrs. Walter Hopper.
147. A. L. Powell.
148. Roy Hauser.
149. Mrs. Roy Hauser.
150. H. E. Spainhour
151. T. C. Hauser.
152. G. W. East.
153. G. A. King.
154. F. D. Voss.
155. S. E. Kelly.
156. W. D. Coble.
157. K. S. Fulk.
158. R. N. Hauser.
159. L. P. Burns.
160. C. W. Williams.
161. Mrs. C. W. Williams.
162. J. W. Hester.
163. Miss Ruby Sapp.
164. Miss Margaret Hauner.
165. W. N. Pegram.
166. Mrs. W. N. Pegram.
167. R. L. Hopper.
168. C. H. Smith.
169. Mrs. R. A. Wagner.
170. Miss Minnie Dean.
171. Mrs. R. A. Hunter.
172. Odell Reynolds.
173. Hyacinth Hunter.
174. Francis Voss.
175. Helen Voss.
176. Miss Nannie Watson.
177. Mrs. J. A. Gwyn.
178. Miss Alice Mastin.
179. Miss Leota Loggins.
180. Mrs. W. N. Evans.
181. Miss Maggie Snipes.
182. Mrs. T. L. Speas.
183. Mrs. P. L. Teague.
184. W. W. Weatherman.
185. S. D. Howard.
186. Mrs. W. D. Coble.

Let's everybody send in a few this time! Remember your half-dollar helps to pay the expenses of our Young People's Summer Conference to be held at High Point, June 16-26. Thank you!

Lawrence Little,
Registration Campaign Manager.
117 Ann St., Concord, N. C.

DICK'S CELEBRATION.

"Washington must have had a lot of headquarters and inns where he stopped," remarked Dick Dean, with a bored look. "Why, last summer when we were touring around, it seemed, every place we went to there was a headquarters or old inn where George Washington had stopped. Gee! Pretty soon it got so I could pick out the places—any old tumble-down shack with mud plastered between the boards would do!"

"But this really and truly was an inn and Washington did stop here," Rachel Bennet protested. "There are records—papers, you know, telling about it. Father's seen them."

"Aw!" Dick exclaimed. "I know all about that! I bet this house wasn't built until after the Civil War. It isn't ramshackle enough."

"Of course, it's been repaired," said Rachel. "We did a lot to it ourselves when we bought it."

"Well, I won't argue with you," Dick replied hastily, as he saw Rachel's brother, Cam, stamping on the front porch. "Anyhow we can celebrate the old fellow's day. We might hoist a flag or something."

"Hello," greeted Cam, droping snow on the rug as he threw off his coat. "Glad you came over. I've been out on an errand. How do you like our house, eh? George Washington stopped here once!"

"All right," said Dick, with a little smile. "What else do you know?"

"He doesn't believe it," said Rachel, indignantly.

"Well, it doesn't make any difference whether he does or not," said Cam. "What shall we do?"

"Let's go outside," said Dick. "Let's hoist a flag. It's Washington's birthday."

"I know," Cam replied. "We have a flag and were going to put it out, but we haven't any flag-staff. It didn't come."

"Mother ordered it a week ago," put in Rachel.

"Well, let's make one," suggested Dick.

The three ran out in the snow. It was fine out, not cold at all and the snow packed beautifully. They began a snow-ball at one corner of the yard and began rolling it. The snow was so sticky that before they were half-way across, the ball became so large it took two them to roll it.

"Let's make a snow man!" cried Cam.

"Let's make George Washington!" Rachel suggested.

It was fun. They rolled another ball for the head; then they made the legs and arms, and then—well, George Washington's own mother would not have known him as he stood in the yard with a flag in his hand.

It began to snow again, so Dick thought he had better run home. The Bennets waved him good-by and he shouted: "Well, I'm going to take a short cut this way."

He ran over the snow through a little apple orchard and headed in the direction of his home. Mr. Bennet had been doing some exploring since he had bought the old place and he had made an interesting discovery not many days before. Dick was to make one too, but he did not know that as he ran gayly over the snow. Suddenly, as he plunged happily along, he put his foot on a hump of snow and when he took another step he plunged headlong down, down, down.

If there had not been soft snow to fall on, he might have injured himself badly; as it was, he was jarred and wrenched his ankle. He sat up and looked around him. Well, it was the queerest place you ever saw.

He was in a kind of a pit lined with rough stones. All the sides went straight up and there was no door.

"What fun!" was his first thought. "What a find!"

But he soon changed his mind about the fun part when he tried to get out of the place. He found that the walls were not exactly straight up and down, they sloped in, ever so slightly, toward the top, so even if he could have got a toe-hold on the stones, he could not possibly climb out. 'Round and 'round, he went, like a fly caught in a trap. No, he could not get out.

Then he began to call and shout, but he knew that unless he were lucky enough to have somebody passing nearby, his shouts would not be heard. He kept moving around, so as not to get cold.

"Wonder how long I'll be here before they find me," he said to himself. "Wonder what this place is anyhow."

It took all the spunk he had to keep from crying. The minutes became hours and still he called and walked around. He had to fight off a feeling of terror that crept through his bones chilling him like the breath of death. Did he feel the ghostly presence of the forms that had once walked over the same ground on which he walked new? He felt haunted.

"Gee," he told himself, staring all around, fearfully. "I feel as if this place was alive. I'm scared, but I got to be brave. Wonder when they will begin to miss me. The trouble is the Bennets think I'm home and Mother thinks I'm at the Bennet's."

He was in a fix all right. It was lucky for him that it wasn't very cold that day. But the horrors were the worst things he had to fight. A sort of nameless fear. Ugh! He shivered all over. He must take his mind off all this. He felt in his pockets and pulled out a

handful of stuff. He might whittle, or draw something, or read—he found a couple of pages torn from his history book. He had meant to paste them back in. They had become torn during a scrimmage with one of his school friends. He sat down in a sheltered corner of his prison and spread out the pages. Well, well! This was interesting. The pages were about George Washington at Valley Forge.

Dick will never forget that part of his American history. He read and re-read. He learned it by heart and said it out loud, word for word. He had to do something to keep from breaking down. Then suddenly he heard a voice calling his name.

My! That was a wonderful sound! He answered loudly, and soon he saw a number of heads looking down at him from the top of his prison. There was Mr. Bennet, Rachel, Cam and his own father.

"There he is!" they all cried in chorus.

"Yep," replied Dick. "Here I am. Get busy and help me out."

They soon lowered a ladder and Dick lost no time getting out.

"Are you hurt? Were you scared? Did you get very cold?" he was asked by his rescuers.

"Tell me first what that hole is for," demanded Dick, holding very tight to his father's hand and looking white in spite of his show of bravery.

"It's an old Slave Pit," explained Mr. Bennet. "It had been boarded over, but I discovered it and dug it out. Probably George Washington himself put his slaves in it when he stayed here. At any rate, it was meant to keep slaves from running away when their masters were at the inn. I imagine it was used for runaway slaves too."

"Now do you believe George Washington stopped here?" demanded Rachel.

"Yep," said Dick, soberly. "But I don't believe he would put any slave in such a hole as that. Dad, let's go home. I'm awful hungry and I've finished celebrating Washington's birthday. I bet no kid ever celebrated like this before!"—Selected.

WHEN MOTHER HAD HER DAY.

Beth sat in the hammock studying her "piece" for Mothers' Day, now only two days off. The sweet May air was laden with the perfume of apple blossoms, the sky was all tints of mauve and rose and flame color and sky blue, the birds were crooning bedtime notes in the nearby trees, which were leaved out just enough to begin to rustle in the evening breeze. Beth thought what a wonderful thing it was just to be alive on such a night.

From the back parlor she could hear mother's tired voice crooning a lullaby to the sleepy baby. Mingled with this was the sound of wee Bobby's voice raised in fretful wails now and then because he did not know what to do with himself, and there was no one to play with him. Beth felt a trifle guilty after a while as the baby's frail wail grew louder and her mother's patient voice more tired and Bobby's interruptions of the lullaby more frequent.

"Mother doesn't get much time to enjoy these lovely nights," she mused. "Really, I don't know when she had had time to enjoy anything much but just having us children about. I don't see how she stands it."

Beth turned again to her verses about mother, but someway she could not get her mind to settle to the business of learning them. It kept turning to the little scene in the room at the back of he house, where her mother was struggling with two fretful babies at once. Finally she could stand it no longer.

"Come here, Bobby," she called. He came eagerly, and for a quarter of an hour she told him bedtime stories, while the fretful little voice inside grew fainter and fainter and at last died away as the baby drifted off into an undisturbed sleep. Two minutes later Bobby, too, was fast asleep against her knee and soon the whole house was quiet for that talk Beth always had with mother at twilight.

After Beth went to bed she kept thinking of mother and how little they all did to help her and how much work they all made for her. She thought how tired mother seemed tonight and wondered what she could do to help more. Before she went to sleep, Beth had a plan well formed in her mind. Tomorrow should be Mother's Day at their house. She slipped out of bed and went to meet father when she heard his key in the front door and whispered her plan in his sympathetic ear.

The next morning mother sprang hurriedly from her bed at the first note from her alarm clock and began a hasty toilet before descending to her kitchen. She was puzzled not to be able to hear baby's voice from his crib in the next room, for he and Bobby were usually awake before she was and demanding attention. Before she had much more than touched the floor her door opened softly and Beth slipped in fully dressed.

"You are to stay in bed this morning and rest if you feel at all like it," Beth said. "Father and I have breakfast about ready. If you prefer to come down, we shall not command you to stay, however," she smiled.

"But Bobby and baby, I shall have to get them dressed. And why—how?" she glanced from her clock to the window where the bright sunshine was streaming in under the drawn blind.

"Oh, father pulled the blinds down last night after you were asleep and he also set the clock back an hour and set the alarm an hour later. You have overslept, madam, and your young children are already dressed and downstairs ready for breakfast. This is Mother's Day in this house and your day of rest."

When Mr. Brady descended to the dining room a few minutes later, he found a nice breakfast steaming on the table, with Beth doing the honors while her mother enjoyed the unwonted luxury of being waited on. When the pleasant meal was at an end Beth and mother lingered alone for a moment and this gave Beth the opportunity to say, as she rested her rounded chin on her clasped hands and looked across the table:

"Now, mother dear, you are to go right out on the sunny porch and sit and read while you drink your fill of the apple blossom scented air. It's lovely out there. I'm going to do the dishes and tidy the rooms."

"Just as you say," laughed her mother, seeing that Beth was in earnest.

A little later, Beth set off with the children for the park, having first given her mother strict injunctions to walk in the garden, or read in the hammock, or visit with the neighbors, only she must not set foot in the kitchen or do a stroke of work.

At 11 o'clock Beth returned with the children and promptly after her came Mr. Brady with the car and a well-filled picnic basket, all ready for a dinner in the woods.

They stopped only long enough to get the necessary wraps and a few things from the kitchen and they were off without giving mother a chance to do anything which she could call work. Halfway down town they stopped at a cottage where mother used to go often, but had scarcely seen for a year. At the gate stood Mrs. Wheathly, mother's girlhool chum, waiting with her small son and daughter and a lunch basket. They all piled into the big car and away they went, looking for the best spot in the woods for a picnic dinner.

After a fine dinner which father and Beth prepared by themselves, father gathered all the children in to the car again and drove off, saying that the two mothers could just rest and talk and enjoy themselves till the car returned. It was almost five o'clock when the car came into view and the two women who had been having one of their dear old-time talks, were beginning to get a bit anxious. They needn't have been, however, for every chick and child apeared happy and in the best of spirits.

Back home again they went to find that good Mrs. Gregory, who sometimes worked for mother, had been busy all afternon getting the family dinner and making everything in the house ready for Sunday. She stayed, too, to do up the evening dishes, and mother sat out on the sweet-scented porch with father and Beth and the boys, and had her chance to enjoy the glorious evening for once at least, for Beth held the tired and sleeping baby while father himself had wee Bobby in his own strong arms. Mother had had her day. Beth's arms ached under the weight of the sleeping baby and she thought she had never been more tired in her life, but never had she felt so happy nor so good inside, for every time she looked at mother's happy face from which so many of the tired lines had vanished, she felt amply repaid for the hard work she had done that day, Mother's Day.—Exchange.

OUR GIFTS.

"The wise may bring their learning,
The rich may bring their wealth,
And some may bring their greatness,
And some bring strength and health.
We, too, would bring our treasures
To offer to the King;
We have no wealth nor learning;
What shall we children bring?

"We'll bring Him hearts that love Him,
We'll bring Him thankful praise,
And young souls meekly striving
To walk in holy ways;
And these shall be the treasures
We offer to the King;
And these are gifts that even
The poorest child may bring."

—Selected.

A wise man will make more opportunities than he finds.—Bacon.

FROM PASTORS AND PEOPLE.

Graham.—Although you have not heard from us in several weeks we are still living and growing. The attendance at all the church services has been fine and the congregation is increasing. God knew the kind of man we needed when he send our pastor, Rev. D. R. Williams, to us. He is giving us forceful sermons and is making his influence felt in the community, as well as his own church. He and his good wife have endeared themselves to us since they have been here.

Our Sunday school is making splendid progress under the leadership of Mr. Phil S. Dixon. His real business is Sunday school work—he just runs his clothing business to make a living.

All the churches in our community have decided to have union prayer services for a while, on each Wednesday evening. The services are held at the various churches in turn. The real purpose of these union meetings is to promote co-operation among the churches in town and, incidentally, to prepare for the Ham-Ramsay revival in Burlington in April.

The Ladies' Aid society gave an "Apron Party" February 14, which was largely attended. The proceeds, which amounted to about $70, were used to pay for the parsonage furniture.

We are glad to report that Miss Winona Noah, who underwent an operation for appendicitis recently, is improving rapidly.

We are planning a good year's work at Graham and want the prayers of all God's people.

E. C. R., Oeporter.

February 23.

Friendship, Haw River Circuit.—The third Sunday found us again at this little church among the hills to listen to the truths explained by our pastor. Mr. Reed used as his subject, "Doing the Right Things at the Wrong Time," in which the "wise and foolish virgins" were the predominant illustrations.

We had a large crowd at Sunday school last Sunday. Along with the beautiful sunshiny weather every one present seemed to possess a soul full of sunshine. We had a wonderful little meeting.

We are looking forward with great hopes to soon begin work with a Junior choir. We have a quite large crowd of children and we feel the responsibility of our individual work with them.

Instead of having preaching services only once a month, as has been during the winter months, we will have two a month. We begin the next first Sunday—Sunday school at two and preaching service at three.

I am glad to report that the sick of our community are able to be out with us again.

Reporter.

February 23.

High Point.—Last Sunday was observed as Foreign Missions Day at the First Church. At the 11 o'clock service Dr. Brown delivered a splendid sermon on missions, and at the evening service the Woman's Foreign Missionary society held its annual Thank-Offering service. The president, Mrs. Geo. R. Brown, presided. Miss Annie Robbins gave a pleasing recitation, and Mrs. R. M. Andrews sang a beautiful solo, which was much enjoyed. We are always pleased to hear Mrs. Andrews. A number of the members of the society then rendered a clever playlet, "The Clinic of a Missionary Specialist," in which Mrs. S. S. Coe played the role of the doctor, Mrs. John Walker, the nurse, and the following were patients: Mrs. J. A. Gray, Mrs. J. H. Pritchard, Mrs. E. L. Douglas, Mrs. D. A. Neese, Mrs. C. C. Robins, Mrs. J. W. Hinkle, and Mrs. A. M. Rankin. This little play was rendered exceedingly well, and it was greatly enjoyed by the congregation. We are glad to see the matrons taking part in a performance of this kind instead of delegating the task to the girls and younger women all the time. Miss Annie Forrest, whom we honor and revere as one of our consecrated missionaries, then gave an eloquent and touching talk on the work in foreign fields. We were delighted to hear her again, and we feel sure that she has aroused new enthusiasm and zeal in the missionary cause among our members. Rev. C. L. Whitaker led in prayer, and a group of young irls, Misses Margaret Opal Neese, Annie Robbins, Dorothy Rankin, Elizabeth Reitzel and Annette Pickens, took up the offering, which amounted to $60.

On Wednesday evening after prayer meeting a committee appointed for the purpose will hold a meeting and formulate plans for the opening service in the main auditorium of the new church, which will be held in a few weeks. The pews are already here, the carpet has been shipped, and the pulpit furniture has been ordered. The pipe organ was installed last summer. So we are hoping that in a short time we will be able to invite the editor and all other Greensboro friends to worship with us in the new church.

Mrs. A. M. Adams had the misfortune to fall and break her right arm three weeks ago, and has been confined to the house since that time, but her many friends will be pleased to know that she is improving. They hope to see her in her accustomed place at church services at an early date.

Mr. A. M. Rankin, Sr., left Monday morning for Hot Springs, Ark., where he will spend a month for his health.

Misses Vista Dixon, Annie Livengood, Lena Martin, and Eugenia Williams represented High Point College at the Student Volunteer Conference at Chapel Hill, N. C., on February 20, 1922.

Rev. and Mrs. C. L. Whitaker went to Lexington last Saturday to visit friends and relatives.

Mr. and Mrs. George T. Penny left Sunday night for Washington, D. C. Reporter.

February 24.

Chapel Hill, Davidson Circuit.—Brother Ridge preached for us the third Sunday; a good sermon. He made his text plain. We should pray more—should pray for each other, pray for the sinner and every one try to live better. We also had Brother Ridge with us today; he preached another good sermon. We will have preaching every third and fourth Sunday now for three months.

Our Sunday school is not attended as well as it was before Christmas, but I hope when the weather gets better that people will come better.

We have prayer meeting every two weeks. Tonight several of the old and young took part in the meeting. We are having the be prayer meeting that we have had in year The young men have been opening the mee ing and older ones too. Mr. Wade Smith to lead the next meeting. I feel that the pra er meeting was doing good. We ask all He ald readers to pray for us.

Lizzie Cranford.

Mt. Zion.—Sunday was a beautiful day, a we had more than one hundred scholars in o Sunday school. We have averaged more th a hundred members present and on time f the last month. Now I know our city peop who are members of the five hundred- or o thousand-member Sunday schools think a o hundred-member school isn't large, but b lieve me it looks mighty good to us peop who are scattered over this muddy-road cou try of ours to see 25 or 30 automobiles (wi chains on) and one hundred people gather a country church yard on time for Sund school. Think of it, they come every Sunda too. We are planning to start a drive for ne members the first Sunday in March to la through three months or more; if it wor like we hope we shall take pleasure in repo ing it to all of our churches through the He ald. Let us ask our neighbors to come out a join our Sunday school so we may all worsh God together.

Our pastor filled his appointment last th Sunday at 11 o'clock. He preached on Ste ardship. We all enjoyed the sermon ve much, the more we have our pastor with u the more we learn to love him.

Last Saturday afternoon Brother and Mr Hunter met with the lady members of Mt. Z on church and organized a Home Missiona Society. The society had 12 active membe to start and already have a number of ho orary members, and I am sure their membe ship will increase very rapidly.

We are truly glad of the interest the ladi are taking in our Sunday school and chur work.

School voted to have an Easter servic The program committee was apointed as f lows: Mr. T. G. Barber, Mrs. Ed Jones a Mrs. C. W. Allen. The program will be p out next Sunday and then a training commi tee will take charge and practice. This East program will be held at Mt. Zion on East Sunday night at eight o'clock. One featu of this program will be a pantomime by s girls, "Abide With Me."

Wonder if our pastor has kept his regul appointments with the other churches on th charge? Say something, reporters.

With all sincerity I hope and pray that e ery Sunday school throughout our conferen may have a wonderful success this year.

C. W. Allen, Reporter.

Ai, Kernersville Charge.—Since it has bee so long since Ai has been heard from I a afraid our pastor, Brother Edward Suits, w think he has not any reporter. Yesterday w a beautiful Sunday and we had a right goo number out at church to hear our pastor d liver his message. But he was unable preach for us. The talk he made was inspi ing. Every one that heard was more th pleased. We have enjoyed every sermon Brot er Suits has delivered and all must help h the very best we can. If we help Brot

its and our superintendent and do the very st we can there will be no room to grum-. And we truly hope that our dear pastor's alth will be given back to him and he will able to preach for the next appointment, ich will be the second Sunday in March.

Our dear and devoted superintendent, Mr. M. Whitt, who was sick so long and we ught would not be able to be with us any re, was out at church again and it surely seem good for him to be there, for our rch is lost without Mr. Whitt, the main y in our Sunday school. In rough places re it seems difficult to get over, it is Mr. itt who speaks comforting words and good er. We could not ask for a better pastor superintendent than we have, so why not e for a most prosperous year in our rch? I am sure Brother Suits will do all is part. Let us make the work at Ai en-aging for him and show him that we ap-iate his being our pastor.

e had the largest Sunday school attend- yesterday we have had in a long time. n spring comes and we can start up our er meeting, then I am sure every one be more interested in the church.

e were very glad indeed to have Mr. and Bert Warren worship with us yesterday, Mr. and Mrs. Pegram and several more. W. S. Beeson, who has been sick part his winter, was also able to be with us urch again. Reporter.

bbruary 23.

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elch Memorial.—Just a short item to let know that we are not asleep. Welch is ng ahead, Sunday school atendance in-ing; every Sunday there are several new There are more young people attend-ow than in some time. The congregations reaching service have been increasing, extra good during the month of Febru-We hope the interest will continue to and the church will continue to go. All es to make a church go is an active in-on the part of the people, as well as ulness on the part of pastor.

Ladies' Aid held a Washington's Birth-upper in the basement of the church last y night. They had a very good attend-and rendered an interesting program, which sandwiches, cake and hot coffee served. The money received amounted r sixteen dollars.

[redacted]

to express my appreciation for this kind act. I am asking the readers of the Herald to pray for me that I may be worthy, and that I may do the work which is to be done in this field. I find a great field for service, and realize my insufficiency for the task, but am asking the Lord to make me efficient. May the Lord bless the Herald and its many readers.

T. E. Pierce, Pastor.

Another Pounding.—The Shelby pastor and his family have been subjected to another pounding (the second one for this conference year). Last Thursday night, just after we arrived home from the meeting of pastors and laymen held at Charlotte, and while resting from the day's journey, a knock on the front door was answered. When the door was opened, we beheld the large number of "pounders" which filled the porch and yard. They were invited in and they unloaded the many things they brought, placing them on the dining table. The jolly crowd tarried a while with us in pleasant conversation. When they had left, wife and I took an inventory of the gifts and found about $15 worth of groceries as follows: two sacks of flour, about 30 pounds of sugar, quantities of coffee, meat, sausage, potatoes, cereals, canned cherries, peaches, corn, tomatoes, hominy, peach preserves, jelly, pineapple, pickles, beans, ham, pepper, cakes and crackers. We did not make note of the names of all the donors, but we remember the following families represented and taking part in the occasion: M. G. Willis, S. B. Short, A. R. Chapman, A. O. Baker, S. C. Tate, J. T. Ramsey, Aster Ramsey, C. W. Hamilton and Mrs. Epley. We think we have not omitted any family participating in the delightful affair.

The pastor and family desire to thank most heartily these good people for the tokens of appreciation and manifestation of esteem, and we pray God's blessings upon all of them.

C. B. Way and Family.

Grace Church, Greensboro.—The friends of Grace church will be interested in our activities since conference. Some worth-while things have been done and the ordinary work of the church has gone on smoothly. Mr. Carl Jones, the new superintendent of the Sunday scohol, has taken up the work vigorously and the teachers and officers are co-operating with him. Mr. J. M. Stone, who has e faithful teacher of the Baraca class s, has given place to Dr. C. L. Whit-hose inspiring interpretation of the s greatly appreciated.

arious societies of the church, foreign ne missionary, Ladies' Aid, and the hristian Endeavor organizations, are along faithfully and with success.

after conference a men's banquet was the ladies of the church and under ership of J. M. Millikan, chairman of rd of stewards, was made to yield wo thousand dollars additional sub-fort he suport of the church. At the of the quarterly conference held early ary the quota assessed of $600 for the as accepted.

fteenth of February the missionary eld their Thank-Offering Service, and me as usual subscriptions were taken for the support of our missionary, Dr. Fleagle. There was some fear of the outcome of this effort in view of the financial burdens already assumed and in memory of the effort required one year ago when the members who have gone into Calvary were still with us. All fear, however, was soon set at rest after a moving appeal was made by J. Norman Wills. In a few minutes the full amount was subscribed with some to spare.

At Christmas time the pastor and his wife were remembered generously by the church and individual members, the crowning gift being a purse to the pastor from the men of the church of over fifty dollars. Many times since coming to Grace church we have been constrained to say, "Our lines have fallen in pleasant places and we have a goodly heritage."

S. K. Spahr, Pastor.

Brewers Chapel, Richland Circuit.—Rev. C. H. Hill filled his appointment here the fourth Sunday at 11 o'clock. There were more out than usual. He preached an excellent sermon. Our Sunday school is doing fine with M. C. Henley as superintendent. We have a good choir most of the time. J. M. Trogdon is choir director. We are planning to do more in the future than we have in the past.

Mrs. G. B. Ferree, Reporter.

Community Church, Thomasville.—Last Sunday morning our Sunday school held a short program in memory of General George Washington's birthday. Several scout boys took part in an exercise, Mr. Frank Gardner read a few important events in the life of "the father of our country," and a most splendid talk followed by our good Baptist friend, Mr. Archibald Johnson. The orchestra rendered patriotic music.

The Sunday school is very active and well attended, also the church services increasing in attendance and interest. Sunday eleven o'clock sermon subject was, "God Is With Us." Sunday evening service was largely attended, quite a number going up in the balcony to get seats. The order was of the best and Brother Williams ably discussed "The Fact of Life," which was followed by the picture, "The Stream of Life." Both the sermon and picture plainly showed us that true happiness comes only from obedience to the word of God and faith in Jesus Christ, and a service rendered to others. It was indeed a grand and true picture, we hope to have it over again. The music played by Miss Susan Green added to the impressiveness of these great truths. Many of us in the congregation had gone through similar experiences, but many of us had not learned to say with understanding hearts, "Thy will be done," though we have one man who we believe has learned that happiness does not come from possession of wealth but by faith in Christ and a service to others—hence we have our beautiful Community Church. And if we do not use it for the advancement of His cause on earth and use our talents for same, we are neglecting our responsibility and duty. And when we see the numbers of young men who come in groups and sit attentive to the message and get the moral the pictures portray, we feel that the Community Church is rendering a real service for Him.

We missed from the choir Misses Myrtle and Pearl Perry, they having gone to spend the week-end with their sister, Mrs. Potts of Charlotte. Reporter.

February 23.

Albemarle.—Yes, I knew it was coming. Those ladies of the Ladies' Aid society kept talking, until the secret leaked out. Well, on Friday night, February 20, the thing happened. And such a thing it was. It beat anything they have ever done.

Promptly at six o'clock they started to serve supper. The first item on the menu was that particular fowl that means more to a preacher's heart than any other kind—chicken. All the good things one could wish to eat with a chicken supper were served. Noodles, potato salad, pickles both sour and sweet, dressing, celery, five kinds of pie and six kinds of cake. Coffee flowed so freely and so pleasant to the taste that one bald-headed man present drank three cupfuls, and when the price was mentioned the diners were perfectly amazed—50c was all that was charged for that big feed.

Several of the people from the up-town churches came to eat supper, and told us that we could have gotten 75c just as easily as we got 50c. After all we did not want to make too much money, neither did we have the desire to overcharge. It is thought by some that there were more overcharged stomachs than pocketbooks. One of the characteristics of the ladies' society of this church is to give more than value received when they feed the crowds.

After the money was counted and all bills paid, it was found that they had realized a net gain of more than $30 in the evening.

This supper was one of those appetite-sharpeners, and for the first time in many weeks, chicken was served on the parsonage table yesterday. Not that we could not get them, but we decided to join with Brother Burgess in letting the chickens live to a ripe old age in the barnyard, but the temptation was so strong, we just had to break over. And if any one is to be saddled with the responsibility of this breaking over, it must be those good ladies who cooked for the chicken supper.

I am refraining from mentioning any names of those who prepared this meal, for I can not think of all them, but suffice it to say everything was just as good as I ever ate. And I know that I have a good cook at my house, because for more than eight years I have been increasing in weight. All the ladies did their best to get this supper ready, and those who came did their best to eat all that was brought. And only the fragments were gathered after supper.

It might be well to say that the evening was spent in the home of ex-Sheriff and Mrs. S. R. Greene, and they proved that their reputation of hospitality was well sustained.

We are loking forward to the time when this supper will be repeated. Ladies, please do not wait too long.

I promised to let the readers of this good paper know what was in the air, but I had to wait until I got over the effects of that chicken supper.

No, no, I am not sick at all, I feel fine now, thank you. J. L.T.

Orange.—We are still trying to keep things going. Have been greatly handicapped by rough weather, bad roads and sickness. A number of our people have been sick. Think most of them are improving now.

Was kept in nearly all last week by "flu." I can testify from personal experience it is not pleasant company.

The people continue to give us good things to eat. For all of these things we express our thanks.

The parsonage trustees met last week and decided to begin building the new parsonage at once.

Efland and Hebron Sunday schools are planning to hold Easter services. Hope the other churches can do likewise.

We were glad to have Dr. Johnson of Mebane with us first Sunday night in February at Efland. Dr. Johnson presented the college endowment proposition to our people.

Dr. Dixon came to us second Sunday in February and presented the college proposition at Chestnut Ridge 11 A. M. and at Hebron three P. M.

All these speeches were of a high order and we think made a favorable impression for the college.

We are not through with our college campaign yet. Rain kept us in one week and sickness another. Hope to finish up this work soon.

We want to have our second communion services for the conference year as follows: Chestnut Ridge, second Sunday in March, 11 A. M.; Efland, third Sunday in March, 11 A. M.; Hebron, fourth Sunday in March, 11 A. M.; Union Grove, first Sunday in April, 11 A. M. B. M. Williams.

Saxapahaw charge.—Some of our faithful members are very sick at the present time. Brother A. N. Roberson, who previous to last Sunday had not missed a single service from Concord during the present pastorate, has been confined to his bed for about two weeks. We hope and pray that this good man will soon be better. Mrs. T. H. Moore has recovered sufficiently to return home from the Wesley Long hospital, Grensboro. Brother T. E. Williams and other members of his family have had influenza, but are improving.

Three of the Sunday schools on this work are planning Easter entertainments. The tor is arranging for a service at each of four charges on Easter Sunday.

The good people of this charge continu remember their pastor with gifts. The y people of Concord Christian Endeavor soc seeing that their pastor did not have a w chain, presented him a solid gold chain time ago. Others who have helped him substantial way are: Mr. Jim Crawford, and Mrs. H. L. Paris, Mr. and Mrs. I Durham, and Mr. and Mrs. Onslow Th on. All these have the sincere thank their pastor. H. L. Isl

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South Davidson.—The meeting at Lexington came to a close the 22d of F ry after fifteen evening services. We 4 conversions and four have joined church. The pastor did all the preachin at the closing- out of the services they took up a free-will offering that amounted to $37.56 for the pastor. There was collected from $12 to $15 for Brother Rud Newsome, one of the best and sweetest singers I have heard sing and play the organ since I have been in the ministry. Talk of the sweet singer of Israel—you should hear the sweet singer of Lexington, N. C. You may hear him when the Willow Moore Springs tent meeting gets in full blast. We are expecting to cross the Red Sea dry shod.

Sunday at West Lexington church there was collected $20 for Brother Cross, whose wife has been sick for some time. Pray for Sister Cross.

The business at Mt. Carmel church is on the go for God and his cause. I am wonderfully pleased with the way she is coming on with the Sunday school and the spiritual atmosphere of the church, and they greet the pastor with a smile and a good old-time handshake.

Yadkin College church is preparing to paint the church and to make some improvements. It has been stated by good authority that Yadkin is the best paying church in the North Carolina Conference according to her membership. The pastor believes that he has some of the warmest friends at Yadkin that there are in the denomination. Your truly,

W. L. Carson, Pastor.

Randleman.—On Saturday, four P. M., th parsonage was visited by a half-dozen ladie and gentlemen and a Ford truck. All at onc proceeded to pound. The items ranged all th way from a cake of soap to three 24-poun ags of flour. We have not the names of al be donors, but evidently the church was pret y generally represented. The pounding mad our pantry fuller and our hearts lighter. W are grateful.

For nearly a week we have had "flu," ac cording to the doctor's diagnosis. All are im proving now. Brother Dosier preached for m twice last Sunday. Wm. H. Neese.

March 3.

AN INSPIRATION.

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing na
And echoing roll of drums,
Still truth proclaims this motto,

HOW TO PROCEED AGAINST BOOT-LEGGERS.

February 23, 1925.

Dear Sir:

A letter just received at this office says, "I believe that in a very few days, he (meaning he detective) could get twenty or thirty tills, for I have never seen the time that there vas so much whiskey in this community as at he present. If you will send the detective I vill give him any information I can."

This communication reveals the fact that itizens want to get rid of blockaders but on't know how to go about it. The proper ray is to use the evidence. Any citizen has ccess to the grand jury and to the police ofcer. The grand jury is the proper place to ıvestigate. It is the purpose of the grand jy to investigate all cases of crime and preent indictments of all such as need trial to ıe courts. Therefore, we advise citizens to isit the grand jury and lay any case or cases efore that body that need investigating.

It is the duty of all citizens, men and womı, to tell the facts to the grand jury in inestigating and later to go on the witness and and testify. Nothing less than this will d our State of the blind tiger.

Don't wait for the grand jury or some ofer to subpoena you. Remember it is the ıty of every citizen to defend his country gainst all criminals, so take the initiative ıd approach the grand jury or the sheriffs.

Yours truly, R. L. Davis.

IN HONOR OF THE DEAD.

Crutchfield. — On January 29, 1925, Mrs. lizabeth Gill Crutchfield was called to her ward. Mrs. Crutchfield, if she had lived un- March 28, would have been 83 years old. ıe was one of the oldest of our members at ebron. She will be sorely missed by both ung and old.

In her early life she was a member of Hawlds Presbyterian church, but after her marıge to James Crutchfield, she became a ember of Hebron church, of which she was member until death.

She was the mother of five children, two ving died several years ago, and three sons ll living—Messrs. George, Tom and Whit, of Efland. She leaves six grandchildren, a mber of other relatives and friends to urn their loss.

We all are [illegible] death as she [illegible] Johnson of Mebane. The floral designs were beautiful.

May the blessings of God rest with the bereaved family. May they all meet mother and grandmother in heaven.

Thou art gone to the grave, and thy mansion forsaking,
Perhaps thy tried spirit in doubt lingered long;
But the sunshine of heaven beamed bright on thy waking,
And the song that thou heard'st was the seraphim's song.

Thou art gone to the grave, but 'twere wrong to deplore thee,
When God was thy ransom, thy guardian and guide;
He gave thee, He took thee, and He will restore thee,
And death has no sting, for the Savior has died.

Reporter.

Mrs. U. A. Orrell.

"Sunset, and evening star, and one clear call," and the sweet spirit of Mrs. U. A. Orrell responded, going home to God.

It was on January 15, 1925, after an illness of two weeks with pneumonia. The end came peacefully—and the eye of faith revealed to us the new life beginning gloriously!

Funeral was conducted from Elbaville church, Davie county, Saturday morning at 11:30 o'clock, by Rev. Mr. Cashwell, of Statesville, pastor of the deceased, and Rev. R. A. Hunter, of Winston-Salem. Mr. and Mrs. Charles Taylor, Miss Girla Byerly and Rev. Mr. Sisk, pastor of Elbaville church, sang some of her favorite hymns, among which were, "How Firm a Foundation," "I Would Not Live Alway", and "I am So Glad That Jesus Loves Me." Mrs. C. D. Peebles, a close friend of the family, presided at the organ. The body was tenderly laid to rest beneath a covering of beautiful flowers.

Mrs. Orrell is survived by her husband, Mr. U. A. Orrell, three daughters, Mrs. D. C. Kurfees, Mocksville, Mrs. W. A. Ellis, Cornatzer, N. C., Miss Eleanor Orrell, Winston-Salem, one son, A. M. Orrell, Winston-Salem, two sisters, Mrs. B. C. Orrell and Mrs. William Beck, of Davie county, and two brothers, W. M. Williams, Davie county, and James Williams, Wytheville, Va., and eight grandchildren.

Before her marriage Mrs. Orrell was Mary ıe Williams, of Davidson county. When ı fifteen years old she lost both father and her. She then went to Sampson county to with her uncle, Mr. Hugh McAlpin. Of life in this home she loved to talk. Her le was a Baptist minister. In early youth was converted and joined the Baptist rch at Boykins Chapel, in Sampson coun- her own uncle baptizing her. When, how-, after a few years she married and went Davie county to love, loving the Baptist rch all the while, she yet co-operated hear- with her husband in sending the children the Methodist Protestant Sunday school church, because it was nearer home and e convenient, and at this time she herself ed the Methodist Protestant Church with husband, and all the children were brought ı the Methodist Protestant church. Later, Mrs. Orrell re-joined the church of her choice, the Baptist church at Advance, of which she was a loyal and faithful member until the end. For sometime her physical strength would not admit of her attending church regularly, but she loved to go when she felt like it.

Mrs. Orrell lived her Christianity—it was a living, practical thing in her everyday life. The friends who knew her best appreciated her most—the retiring, unassuming manner, the quiet life that spoke by actions rather than by many words. And she maintained that quiet and calmness throughout her illness. She had builded character well, so toward the end there was not the least alarm, though she fully realized that she was letting go of material things. As she lingered and suffered, at times she would pray, just a sentence now and then, and at times she would sing a line or two of some favorite hymn. The abiding Presence proved very real to her and the gates of Heaven seemed opened wide, ready for her entrance.

In her home life Mrs. Orrell shone most brightly; there, day by day, she lived a beautiful, consistent, Christian life. She glorified every little detail connected with home-life. She was in the zenith of her happiness when serving the members of the family. Through her gentle presence Love became the ruling spirit in this home creating an atmosphere leading to such devotion and consideration of each other's needs as must closely resemble that "place prepared" for His followers by the Great Master Himself.

Mrs. Orrel truly lived for others and even during the last hours thoughtfully inquired after the welfare of the loved ones who were trying so hard to make her comfortable.

How she loved her earthly home was proven by a lifetime of devoted service. But during all these years she was ever busy laying up treasure for "that house not made with hands, eternal in the heavens" and we know that the riches of this permant abiding home she will never cease to enjoy.

Mrs. Orrell's husband and four children were with her in the closing days and each in his and her own way gave to her the human strength and solace needed, her only son, Arthur, proving a wonderful source of comfort in his gentle ministrations. She seemed to realize fully, though, that her loved ones could go only so far with her, and that Jesus, the Lord, would accompany her and be her support down through the Valley. She loved the 23rd Psalm especially and quoted it along with other precious promises, and when the members of the family spoke softly with her of faith and trust and of how implicitly we might rely on God, she exclaimed: "Oh, it is glorious!"

"It singeth low in every heart,
We hear it each and all—
A song of those who answer not
However we may call;
They throng the silence of the breast,
We see them as of yore—
The kind, the brave, the true, the sweet,
Who walk with us no more.

"'Tis hard to take the burden up
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But, oh, 'tis good to think of them

When we are troubled sore!
Thanks be to God that such have been,
Although they are no more.

"More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God, for evermore."

Written by a Friend.

High Point.—Mrs. Sallie Wilborn, widow of Rev. John W. Wilborn, and sister of the late Mrs. J. R. Reitzel, with whom she lived for many years, died this (Tuesday) morning of pneumonia at 3:40 o'clock. Her death had been momentarily expected for the past 24 hours. She had been practically an invalid for several years, but was able to attend church occasionally, and was present at services two weeks ago. She was a consecrated Christian, a most devoted and loyal member of the First Church, and was held in loving esteem and regard by its members, to whom she was affectionately known as "Aunt Sallie." Funeral arrangements have not been announced at this hour. A more extended notice in detail will be given later.

Reporter.

March 3.

Bingham.—Catherine Wright Bingham, wife of Rufus Bingham, was born June 10, 1884, died February 18, 1925.

She professed faith in Christ thirty years ago and joined Friendship church and remained a faithful member until death. Although her suffering was great she bore it patiently.

She will be greatly missed in her home. She leaves a husband, a little adopted son about two years old, a little daughter only two weeks old, father and mother, one brother and two sisters, and a number of friends.

Her body was laid to rest at Friendship cemetery.

May God bless and comfort the husband and the little ones.

Reporter.

Fallston, February 23.

Paschall.—Lucy Elizabeth Paschall, daughter of Robert and Lucy Paschall, was born near Drewry in Warren county, N. C., September 12, 1878, and fell asleep in Christ February 21, 1925. In 1895 she was united in marriage to Hugh W. Paschall. This happy union was belssed with eleven children, three of whom died in infancy, eight are still living. At the age of 11 years Mrs. Paschall united with New Hope church, Vance circuit, and remained a faithful member until called to the higher life. She was of a retiring disposition and never put herself forward. But while she was not a leader in the church yet she was willing to follow. Those who knew her best say of her that she was truly a good woman and lived her religion all the time.

While she was a faithful member of the church, she was also and even more so, useful in the home. Some one said, "She simply lived for her family." In this she found great joy, and was amply rewarded by seeing her children grow in usefulness, one son, Rev. Fred W. Paschall, being one of our most promising young ministers.

The funeral service was held from the home on Monday afternoon, February 23, and in the absence of her pastor, Brother Chambliss, was conducted by the writer, assisted by Rev. Mr. Boone, pastor of the M. E. church (South) at Whitakers. Burial was at New Hope church cemetery. Mrs. Paschall is survived by her husband and the following children: Rev. F. W. Paschall of Whitakers, Miss Lois and Clyde of Richmand, Va., Lottie, Robert, Richard, Eugene and Hunter, the last five being at home.

"Servant of God, well done,
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

J. E. Pritchard.

Resolutions of Respect.

Whereas, our Heavenly Father in his divine wisdom saw fit to call our beloved school mate, Lloyd Stokes, to his heavenly home, we, the members of Hollister school, feeling the deep loss that we have sustained by his death, therefore resolve:—

First, That we will ever cherish the memory of his daily walk among us, and his godly life which seemingly ended so untimely.

Second, Although our hearts are sad because of our loss, we bow in humble submission to the will of Him who doeth all things for the best. We rejoice in the fact that in his last hours he expressed an abiding faith.

Third, That we extend to the family our deepest sympathy in this time of great bereavement, assuring them that we are partakers with them in their sorrow.

Fourth, That a copy of these resolutions be sent to the familyy, a copy to the local paper, a copy to the Methodist Protestant Herald for publication, and a copy spread upon the school record.

Aleah Wood,
Sallie Bert Ross,
Rosa Mae Shearin, Committee.

Now oft beyond the sunlit skies, by ardent faith I gaze,
I see that lovely city fair, one bright unending day:
The pearly gates so wondrous fair, the shining streets of gold,
Unending joys and pleasures new, that never can be told.

But who is this? I see him smile, with nail-prints in his hand.
Is he the one that loved me so in yonder earthly land?
Yes, see that face, so kind, so true, 'tis Jesus—there's no other.
He is the fairest of the fair, he is my friend and brother.

'Tis he who suffered grief and care: he shed his precious blood;
In him the healing stream abounds; in him the crimson flood.
He offers you this love, my friend; will you reject or own?
How will you answer in that day, around the great white throne?

Will heaven's gate swing open wide? Are you prepared to stand?
Will you those friends and loved ones see, and take no parting hand?
Have you your treasures kept above where dross does not consume?
Have you the right to pastures green, where sweetest flowers bloom?

Take heed, my friend, don't spurn his love until it is too late.
He'll guide you with unfailing hand, straight up to heaven's gate.
He'll give you wisdom, grace and power, to foil the tempter's snare.
Will you resist his love today to go down in despair?

Some day you'll need this Savior true, so turn now while you may.
He wants your service now, my friend, get in the shining way.
Don't wait until it is too late and hear him say, Depart.
He's waiting with his outstretched hand to cleanse your sinful heart.

Composed by Lucy Blanton.

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Press Bindery Sdeeds

SPEAKERS FOR STATE SUNDAY SCHOOL CONVENTION.

Five Sunday School specialists of continent-wide repatation have been secured to speak at the annual State Sunday School Convention which is to be held in Greensboro on April 28, 29 and 30, according to information received from D. W. Sims, general superintendent of the North Carolina Sunday School Association.

Dr. Charles W. Brewbaker, Dayton, Ohio, general secretary of Sunday school work for the United Brethren Church, who is said to be an authority on Sunday school administration, will deliver several addresses in the convention, and conduct two special conferences for Sunday school superintendents and other executive officers. Dr. Brewbaker is author of several books on Sunday school administration, which are considered among the best that have been written.

The adult division superintendent for the Christian Disciples Church, Mr. Charles Darsie, St. Louis, Mo., has been secured to do special work in the convention along the line of the organized adult Bible class. Mr. Darsie is widely known as a specialist in the [illegible] will address [illegible] will conduct two conferences for adult Bible class workers.

In charge of the special conferences for workers with young people from 12 to 23 years of age, will be Dr. Percy R. Hayward, Chicago, Ill., young people's division superintendent for the Internatonal Council of Religious Education. Dr. Hayward comes to the State highly recommended for the work he is to do, having had years of training and experience in the work with and for young people in the Sunday school.

Miss Meme Brockway, Philadelphia, Pa., Director of Children's work for the Northern Baptist Church will be the specialist in charge of several special conferences for workers in the Cradle Roll, Beginners, Primary and Junior Departments of the Sunday school. Miss Brockway is widely and favorably known by Sunday school workers of all denominations throughout the country.

To give special emphasis to the work of the Daily Vacation Bible School, Mr. Thos. S. Evans, New York, N. Y., secretary of the International Daily Vacation Bible School Association, has been secured. Mr. Evans has traveled extensively in interest of daily vacation Bible school work, and is considered one of the best informed men in America on this subject.

Besides the out-of-state speakers, the program committee for the convention has announced that a large number of the best informed and most experienced Sunday school workers in the state will also take part on the program. The committee hopes to announce a full roster of in-state speakers at an early date.

The local committee on [illegible] in Greensboro are already busy with plans for entertaining the convention. Delegates will be entertained on the Harvard plan. The convention is for Sunday school workers of all denominations, and it is expected that it will be the most largely attended Sunday school meeting ever held in the State.

—In 1908 the first Sunday school was started at Kwangju Korea, with less than a dozen baptized Christians in the city and only a few children gathered inside the North Gate. Now there are thirty-one Sunday schools which have developed from this one school organized about sixteen years ago. There are 2,991 pupils collected from every nook and corner of the city and from the numerous accessible villages in that vicinity. During this period there have come from five of these Sunday schools as many organized churches and more will be organized later. Every missionary in the station, together with the cooks and other servants, take part with the teachers in prosecuting this work, while the bulk of the teaching is done by the students of the [illegible] the workers in the city churches.

—Rally Day has come to be a fixed annual institution in Brazil just as in many other lands. In Brazil, however, the attempt is made to have all schools observe the day simultaneously so that a joint effort may be made in places where a number of schools exist, to make a special activity campaign, let everybody know about the Sunday school and secure the attendance on that one day of the largest possible number of both pupils and visitors.

—Dr. W. C. Pearce, D.D., president of the [illegible] Association of America, of New York, on the S. S. [illegible] April 7th. He is coming especially [illegible] the World's Association which will be held in the Hotel Pennsylvania, New York, on Friday, April 7th. He will be one of the speakers at the third annual banquet of the convention which will be held that night at the same hotel. During his stay in America Dr. Pearce will address large gatherings of Sunday school workers in Detroit, Canton, Akron, St. Louis, Indianapolis, Chicago, Pittsburgh, Philadelphia, Baltimore, and New York.

NOTICE, FIRST DISTRICT.

[illegible] the First District Rally at Hawkins [illegible] the 23rd and 24th of this month [illegible] will please [illegible] either Miss Maggie Hawkins or Miss [illegible] Trinity, N. C., Route 1, entertainment committee. J. B. O'Briant.

NOTICE, FIRST DISTRICT.

The First District Rally will be held at [illegible] Grove, Littleton charge, the fifth Sunday in March. H. L. Powell, H. S. B. Thompson, R. L. Hethcox, J. B. [illegible]nt, C. L. Spencer, Fred Paschall, take [illegible] a large delegation. Provision[illegible] Hope all [illegible] them.

R. C. Stubbins, Chairman.

NOTICE, TENTH DISTRICT.

The Rally for the Tenth District will be [illegible] Roberta M. P. church March 28 to 29. [illegible] program will appear later. Will the following charges take notice and let pastors and [illegible] attend: Concord, Allison Grove, Midland, Mecklenburg, Roberta and Charlotte. H. Fred Suratt, Chairman.

—North Carolina has a State debt of more than $300,000,000, of which about $90,000,000 has been incurred for permanent improvements within the last three and a half years. [illegible] and other local subdivisions have [illegible] indebtedness of more than [illegible] has been [illegible] nine-tenths of [illegible] Governor McLean tells us, [illegible] invested in "providing school[illegible] streets, electric lights, sewerage, and other public improvements."

—In [illegible] our evangelistic service [illegible] Calvary church Pastor Gerringer is [illegible] tells on personal work [illegible] both illuminating and inspiring. [illegible] meeting is to begin March 29, [illegible] the evangelist.

—Mrs. J. [illegible] has done Calvary church [illegible] soliciting money to purchase a bell. The bell has arrived and her action in [illegible] it will be much appreciated [illegible] the church. We are sorry to [illegible] that Mrs. Cox is now quite [illegible] the probability of a hospital term [illegible] operation.

THE INDIVISIBILITY OF THE CHURCH'S LIFE.

By Robert E. Speer.

There is nothing in Christ that any one communion can monopolize. This is the most outstanding single impression that comes to me as a result of close association with all the churches in the Federal Council during the last four years. It is a sheer impossibility to segregate any fresh discovery of Christ that any one of our great Christian groups has made. If any group has had a true insight into Christ and what He means for human life, all have shared in that insight. If anyone writes a hymn that exalts Christ or writes a new devotional book centering around Him no one stops to inquire to what denomination the author belongs.

We are coming to a common recognition of the elemental unity of life and experience among the churches. There is no Presbyterian type of sin, with which only the Presbyterian church can deal. You cannot denominationalize sin. There is just one kind of sin. And there, accordingly, just one task, elemental in its unity, before all the churches, whatever their names may be—the task of overcoming sin through the power of their one Savior and Lord. We have come to a realization of this inner unity as our churches have been brought face to face with concrete tasks. There is an indivisibility of our Christian reactions to any great moral issue. Among the many recent evidences of this none has been more striking than the response in all communions to the Jepanese exclusion act. The reactions among the various churches against such a racial discrimination were identical. The public statements made by the Federal Council were simply a gathering-up of the judgment of all thoughtful Christian groups.

Or take the resolutions on war adopted by almost all the Christian bodies. If you erased the denominational names no one could possibly tell which declaration came from which body. The common convictions on the issue of war and peace are a revelation of the community of mind among the churches. Other illustrations, equally convincing, of the indivisibility of our Christian experience could be drawn from the attitude of the churches toward prohibition, their efforts to relieve the suffering in the Near East, Russia and Central Europe, their new experience in grappling with the problems of race, and in many other fields of co-operative activity.

That there are difficult and delicate questions before the churches as they undertake to deal with great social and international questions cannot be denied. None is more difficult and complex than the true function of the church in its relation to issues which are also the concern of the State. But the difficulties themselves are a unifying force, drawing the churches together in an effort to find together the right way, as they cannot find it alone. Certainly the churches must not be intimidated from doing what they ought to do because of fear of making mistakes or of doing what some think they ought not to do.

There are voices that would like to keep the voice of the church from being heard. We ourselves may at times have misgivings as to what the church should do. But all our questions as churches finally reduce themselves to two. The first concerns our relation to our common Head. How great a Lord is Jesus Christ to be. Are there areas of life of which he is not meant to be Lord. If so, then he is not the Lord of all, as we had supposed. The whole of human life belongs to him and must be brought under his mastery. That is the first issue on which we must be clear.

The second question has to do with the relation of our churches to one another. The problems which are faced in the Federal Council are church problems. They are issues with which the churches as churches must deal. They are questions on which the churches must find a common mind and in relation to which they must be able to fulfill their corporate and indefeasible responsibilities. We have passed beyond the day when the churches can delegate their responsibilities to other agencies. We must grapple ourselves with these momentous tasks and in order to do so with power we must develop a will to unity that will relegate to a secondary place all details of polity and organization and draw the churches together in a growing oneness of spirit and purpose.

UNIVERSAL CHRISTIAN CONFERENCE MEETING AT STOCKHOLM, SWEDEN.

The success of the conference at Stockholm is assured. Practically all the Protestant churches of the world, with the Eastern Orthodox Church, will be represented in Stockholm from August 19 to 30, and these representatives will discuss the problems with which the church has to do. The international committee on arrangements will be in Stockholm from August 9 to 18 in preparation for the larger meeting. Practically all the Protestant communions of America have appointed their delegates and it looks as if a splendid delegation of 150 men would go from America. The Swedish people the rejoicing that we are to be their guests and are planning to entertain all the delegates. The importance that Sweden attaches to this conference can be seen by the fact that the King has issued a proclamation to the people in which he plainly indicates that this conference is to be the greatest event Sweden has known for many years. The message is practically devoted to the Universal Christian Conference and is so significant of the eagerness with which all Europe is looking forward to this meeting of the churches that I am moved to quote two parapraphs of it below. Meantime, I am glad to say that the full reports prepared by the American Committees on the six subjects which are to come before the conference have been written and are in printed form ready to be sent to the committee in Europe. During the two weeks preceding the conference, the international committee will go over these reports with great care and put them in final shape to be presented to the conference. I am empowered to say that visitors will be freely welcomed to the conference and arrangements will be made to issue tickets of admission to all who come and make proper application.

The King's proclamation to the Swedish people follws in part:

"With the object that the Spirit of Christ should reign more fully in the hearts of men and in the lives of peoples, chosen representatives from the greater part of Christendom will gather in Stockholm, after profound preparations during several years, for the Universal Christian Conference on Life and Work, in August, 1925, if so be God's will. The Lord make His face shine upon the meeting so that the way may be discerned and the will strengthened with one accord to walk in the way of love. May the church and congregation of Christ in our land help in the undertaking with faithful prayer."

"The thoughts and efforts of men are powerless. But God's strength is made perfect in weakness."

"So let us all then, young and old, men and women, who are settled, live and dwell in the realm of Sweden, free ourselves from daily cares and, whatever else may divide us, humbly unite considering how we fill our duties as citizens, men and Christians. Let us all, on the appointed general days of Thanksgiving, Fasting, Penitence and Prayer, go up into the house of the Lord, that together we may contemplate His Holy Word in the texts appointed thereto, with prayers and thanksgiving."

While the conference will devote itself to practically all the tasks that face the church, it is understood by all the churches that great emphasis will be placed upon what the church can do toward the outlawing of war and the promotion of international goodwill.

GOSSIP OF OLD INAUGURATTIONS.

Washington was elected President of a republic of eleven states by the unanimous vote of ten of them. The eleventh, New York, lost its chance to vote by a dispute between the two houses of its legislature. Rhode Island and North Carolina had not yet accepted the Federal Constitution. The curse of slackness which hung over the declining days of the Continental Congress and brought its closing sessions into contempt seemed to threaten its successor. Members were busy at home, the roads of late winter were terribly deep with mud. It was a full month after the fourth of March before the Federal Senate secured a quorum and the electoral vote could be counted.

In the meantime Washington and Adams were decorously waiting at their homes for the official summons. Adams was sworn in on the twenty-first of April and the following day Washington reached New York after a triumphal progress from Mount Vernon. Even then the city was not ready for him, and he was kept waiting a whole week while the carpenters and decorators were finishing their work in Congress Hall. The second inauguration of Washington took place quietly in Philadelphia, where Congress had settled itself while waiting for the slow process of building a new city in the rough or marshy wilderness on the Potomac.

Of the inauguration of the second President we have abundant details from John Adams himself and others. It took place in Congress Hall, Philadelphia, with all the state and circumstance dear to the heart of the President-elect. Adams himself wore "a full suit of pearl-colored broadcloth, with powdered hair." Fine as he was, however, he must have been outshone by the taller figure of Washington, who wore "a full suit of black velvet, his hair powdered and in a bag diamond knee-buckles and a light sword wit

gray scabbard." In stateliness of ceremonial his was the greatest of the early inaugurations. Even Jefferson, the despiser of stately fashions, on this occasion wore a crimson vest.

It was a trial to the sensitive pride of Adams that it was, after all, the retiring rather than the incoming President who was the chief figure in popular interest. It could not be otherwise, but it hurt. We feel it in the letter Adams wrote to his wife, who was detained at home in Quincy: "A solemn scene it was, and it was made more affecting to me by the presence of the General, whose countenance was as serene and unclouded as the day. . . . When the ceremony was over he came and congratulated me and wished that my administration might be happy, successful, and honorable. . . . In the chamber of the House was a multitude as great as the space could contain and I believe scarcely a dry eye but Washington's. The sight of the sun setting full-orbed and another rising, though less splendid, was a novelty. . . . All agree that, taken altogether, it was the sublimest thing ever exhibited in America."

With John Adam's own account may be compared the report of Elias Boudinot: "Mr. Adams has been solemnly, peacefully, and joyously enstalled into the Presidential office. The day was solemn. Everything was conducted in the most quiet, decent, and interesting manner."

At the end of the administration so solemnly and "decently" inaugurated, Adams did not wait to congratulate his successor and political enemy, Thomas Jefferson, but drove out of Washington in the early hours of Inauguration Day. It would have been too much to ask, perhaps, that he should take the second place in public notice at both ends of his single term as President. Nor did Jefferson apply his democratic beliefs to the solemnities of his first inauguration, many popular traditions to the contrary notwithstanding. He did not, as the familiar story runs, ride alone to his inauguration, hitching his horse to a fence and walking quite unattended to the ceremony. The fence was there, no doubt, for Jefferson was the first President inaugurated in Washington, which was still a good deal of a wilderness.

Washington and Adams had been accustomed to ride to the meeting-place of Congress in great occasions in a coach and six, with outriders. They read their messages in person, as the British kings did in Parliament. But Jefferson sent his communications by any chance messenger. The chief justice of Pennsylvania suggested that the President should be called "His Serene Highness," and Washington favored the title "High Mightiness," in imitation of the stadholder of Holland. Imagine Calvin Coolidge as "High Mightiness"! But Jefferson was satisfied to be plain "Mr. President," and fixed the title so. He abolished the Presidential levees, which under Washington and Adams had been formal receptions at which the President merely bowed to his guests, and introduced the terrible ordeal of handshaking.

It was a time of powder and pomatum, of velvet clothes for men, of silk stockings and knee-breeches, of snuff boxes and cocked hats, and the Democrats who came in with Jefferson, with their short queues and simpler fashions, were the despair of the hair-dressers. It was easier, perhaps, to be simple and careless of fashion when Congress met in the woods, with all the conveniences of living three miles away at Georgetown. As for the ladies, they merely substituted French fashions for English and were more splendid than ever. And if the election of "Long Tom" Jefferson was a bitter trial to the Federalists, it was the cause of sometimes riotous joy to the Democrats, who celebrated their triumph with parades, bell-ringings, orations, and ostentatious public readings of the Declaration of Independence. And the Federalist despair only added zest to the Democratic mirth.

Madison, Monroe, and John Quincy Adams were inaugurated in plain suits of black broadcloth. The fashion of male butterflies was going out. Monroe was the last President who wore the cocked hat of the Revolution. With Madison we first hear of the Inaugural Ball as a social usage. It was attended by "upwards of four hundred persons," and, if some of the splendor had departed from the sterner sex, Mrs. Dolly Madison appeared, "attired in a robe of yellow velvet, her bare neck and arms hung with pearls, and her head nodding beneath a Parisian turban with a bird-of-paradise plume." It was Monroe who carried the inauguration ceremony out of doors into the presence of the crowd, and the order of the day has ever since remained about as Monroe designed it. When John Quincy Adams was inaugurated, Mrs. Monroe lay ill in the White House, and Adams and his wife went back to their own house until she had recovered.

There were no railroads when Andrew Jackson was inaugurated, but his admirers came by steamboat, stage, and on horseback to share his triumph, especially from the West and South. "I never saw such a crowd here before," said Daniel Webbster. "Persons have come five hundred miles to see General Jackson, and they really seem to think that the country is rescued from some dreadful danger." Another writes: "The West and South seemed to have precipitated themselves upon the North and overwhelmed it. On that memorable occasion you might tell a Jackson man almost as far as you could see him. Their every motion seemed to cry out: 'Victory!' " A ship's cable was stretched across the steps of the Capitol to hold back the crowd, and when Jackson appeared "the color of the whole mass changed as if by miracle: all hats were off at once."

General Harrison had a like enthusiastic crowd at his inauguration in 1841. He rode to the Capitol on a white charger escorted by officers and soldiers who had fought under him in the Indian campaigns. He holds the record for length of inaugural addresses, and his speech was rather wooden and terribly pedantic. Daniel Webster, who was to be his secretary of state, had begged the privilege of revising this inaugural and is said to have remarked wearily as he finished, that he "had killed seventeen proconsuls since breakfast."

The most interesting of later inaugurations was that of Abraham Lincoln in 1861. Seven states had already adopted ordinances of secession and the public anxiety was at fever heat. To a good many Eastern men the new President seemed like an untried man brought face to face with unexampled difficulties. There had been threats of assassination, and he was guarded by detectives and troops, as it had never before been thought necessary to guard an elected President, on his way to be inaugurated. Senator Sherman in describing the scene says: "I sat near him and heard every word. Douglas stood conspicuous behind him and suggesting many thoughts. I have witnessed many inaugurations, but never one so impressive as this."

That first inauguration of Abraham Lincoln now stands almost half-way back to our first inauguration of a President in 1789. Down to Lincoln there were fifteen individuals in the President's chair and, including Lincoln, there have been fourteen individuals since. President Coolidge has chosen to have a simple and inexpensive inauguration ceremony, vastly different certainly in dress and manners from that of the first Massachusetts President. But the real dignity of the office and of the man remains.—Isaac Ogden Rankin, in Zion's Herald.

FAITH.

Faith in God is a vital principle that will produce patience in the soul, even in circumstances of trial and testing. Those who live by faith in God in the midst of great trials and sorrows do not grow callous, nor are they hardened. They are conscious of the storm that sweeps about them, but they live on in quietness and patience, knowing that God will protect them. Yet many of us are conscious that there is something lacking in our faith. We fail to measure up to God's standard, which is a life of faith—unwavering faith, unfaltering faith in God.—Selected.

SWEET LIBERTY.

"I want to be free to do as I please," is a remark that falls on our ears every day, and yet the fact remains that no one is, or ever can be free to do as he pleases unless he pleases to do right.

Sin is always bondage, and wrong-doing of any sort always brings its fetters with it. We cannot escape law whatever path we choose, and attempting to evade it by following one's own inclinations outside its pale cannot bring freedom. Every broken commandment of nature entails its own penalty. Every bad habit enslaves, every wrong path leads to captivity. All God's laws, whether written in nature, in His word, or in individual lives, are for the welfare of His creatures. It is only when we come into the light of this knowledge that we become really free. When it is our pleasure to do God's will, we have reached the joy of liberty.—Selected.

"I AM WITH YOU ALWAYS."

Christ's presence with every believer is not a figure of speech. It is literal fact: blessedly literal. A missionary from South Africa, speaking recently in Toronto, has told, with simple faith, how real the presence of his Lord has been to him in his missionary work; sometimes, he says, when walking through the African woods, so conscious was he of the presence of the Lord that he stepped to one side to make way for him to walk alongside, an involuntary act disclosing what a reality in this man's life is the fact declared in God's Word. Have we realized that this inviolably

guaranteed presence of Christ with us is the death-knell of sin and defeat of every sort—the common and constant sin, for example, of worry? How can we worry while Christ is here, meeting all our needs?—Editorial in Sunday School Times.

THE WORK AND THE WORKERS.

Sunday, March 8, was spent on Vance charge in the interest of the College, while Dr. Andrews spent the day on Granville and in Henderson. I visited Harris Chapel, Flat Rock and Spring Valley. These three churches will do what we asked them to do and more. It was a real pleasure to present the College to these people. They heard so cheerfully and they seemed so glad to know that things are going so well at the College. I do hear that some folks stay away when we go to present the College. How foolish! We have no way of making anybody give to the College, and we would not make them give if we could; but we do have the privilege of telling our people who will hear what a wonderful thing we have accomplished as a church in the building and equipping of this splendid institution. And we do have the privilege of offering the folks the joyful prvilege of giving for the benefit of the youth of the Methodist Protestant Church in the years that are to come. It is a great work and we are glad to help push. Every Methodist Protestant who loves his church should be glad to share in this great undertaking.

Easter Services.

In just one month we will reach the Easter time. I am concerned about the Easter services, and I am glad to note that many of our Sunday schools are preparing for the Easter services. If you are going to get ready for this service there is no time to lose. Twenty-three per cent of the G. C. B. goes to Home Missions, and this will be a good time to collect that much on the General Conference budget. Last Sunday I heard a young layman, whose church always pays both budgets in full, say, "If the people will take the collections regularly and hold the special days recognized by the church they will not have any trouble raising the G. C. B.

"Making Ready for Our Passover."

Recently the General Conference Budget Council mailed to each pastor in the denomination a leaflet with the above heading. It is full of good suggestions. If your pastor does not speak of it, ask him about it.

I quote just a part of it here to urge that we undertake to do what it says do insofar as we can. And we can certainly make sacrificial offerings at Easter.

"Our Response to Christ's Passion.

"There were those who looking on the Crucified Christ mocked him; others who stood afar off beholding, and still others who sitting down watched him there. But not we. O, never we! His passion of suffering shall beget in us a passion of gratitude.

"'My Savior, how shall I proclaim,
How pay the mighty debt I owe?
Let all I have, and all I am,
Ceaseless, to all, thy glory show.'

"Are we listening to the call of our church, our Lord's living representatives, to us at least? It is telling us of the need of all our boards and institutions, our own agents for carrying on the great work he has given our church to do, a need crying to us just now with peculiar insistence, for the money required, and not yet received.

"Then let us keep a

"Sacrificial Week.

"Let us mark out one week, at least, wherein we make a sacrificial offering. Let us deprive ourselves that we may put into the Lord's treasury enough to carry on his work. On each of these seven days let each one of us lay aside, as God has prospered us, something for him.

"Suppose each one of us should bring to his pastor, to be placed to the credit of the General Conference budget, one-tenth of his earnings for that week.

"Or, suppose each one should go without one meal a day, or some luxury, and pay the price of that into the treasury.

"Or, suppose each one knowing that he is living constantly on the bounty of God, should pay the price of one week's board into the treasury.

"Or, suppose each pastor should recommend his own sacrificial plan to his church.

"Any one of these plans faithfully and universally practiced for this one week in the Methodist Protestant Church would produce one hundred and fifty thousand dollars.

"'What shall I render unto the Lord
For all his benefits toward me?
I will take the cup of salvation
And call upon the name of the Lord.
I will pay my vows unto the Lord,
Now in the presence of all his people.'"

Yours in the Master's service,

A. G. Dixon.

OUR TASK AND OUR PRIVILEGE.

Cornelius and Lincolnton enter the ranks of those paying on the A. C. B. with a promise of more to follow soon. Calvary and Halifax also enter the list of those paying on the G. C. B., and they make very substantial payments.. Welcome to these new ones to the list of those paying on the budgets. This leaves only 20 charges not heard from on either budget. Surely every charge will make a good substantial payment before the end of the second quarter. Also note that there are some mighty good charges whose payments on either budget range below $100 here more than four months removed from conference. It is perhaps due to the fact that some church treasurers have not sent in the funds which have been raised. See that your treasurer has something to send in and that he sends it in at once to Rev. S. W. Taylor.

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.
5. Charlotte.

A. C. B.

1. Burlington	$330.00
2. Forsyth	133.35
3. Glen Raven	126.00
4. Fallston	125.00
5. Charlotte	124.84
6. Concord	121.00
7. Mt. Pleasant	106.70
8. Orange	106.00
9. Flat Rock	103.00
10. Enfield	97.00
11. Alamance	78.65
12. Spring Church	73.05
13. Cleveland	67.85
14. Henderson	60.00
15. Reidsville	60.00
16. Welch Memorial	58.00
17. Stanly	56.75
18. Mebane	50.00
19. Halifax	46.00
20. Bess Chapel	45.75
21. St. Paul	45.00
22. Randleman	44.00
23. Littleton	43.50
24. Granville	42.50
25. Kernersville	42.45
26. Gibsonville and Fountain Place	38.00
27. Davidson	32.12
28. Asheville	31.38
29. Haw River	27.00
30. Lincolnton	25.00
31. Richland	25.00
32. Vance	24.10
33. Calvary	23.00
34. Grace	23.00
35. North Davidson	20.00
36. Saxapahaw	18.84
37. Mt. Hermon	17.00
38. Winston-Salem	16.50
39. Randolph	16.07
40. South Davidson	14.00
41. Thomasville Circuit	13.91
42. Tabernacle	13.75
43. Pinnacle and Mt. Zion	13.70
44. Yarborough	13.45
45. Cornelius	12.00
46. Thomasville Community	12.00
47. Lebanon	11.05
48. Siler City	10.50
49. Asheboro	9.00
50. Fairview	4.85
51. West Forsyth	4.72
52. Anderson	4.00
53. Roberta	3.50
54. Midland	2.65
55. Graham	2.00
56. Union Grove	1.25

G. C. B.

1. Concord	$235.00
2. Forsyth	122.72
3. Why Not	106.42
4. Henderson	100.00
5. Whitakers	84.00
6. Calvary	55.00
7. Burlington	50.00
8. Haw River	50.00
9. Alamance	35.00
10. Enfield	35.00
11. Stanly	35.00
12. Randolph	31.00
13. Asheville	30.00
14. Littleton	30.00
15. Fallston	25.00
16. Gibsonville and Fountain Place	25.00
17. Yarborough	16.50
18. Spring Church	14.30
19. Saxapahaw	14.00
20. Roberta	12.90
21. Randleman	12.10
22. Winston-Salem	11.00
23. Weaverville	10.00
24. Lebanon	9.00
25. State Street	8.0

26. Kernersville 7.50

See where Why Not goes to on G. C. B., moving up to three. There are some splendid gains this time. Charlotte jumps from 10 to five and pays in full on A. C. B. Flat Rock makes a good gain, but loses eight to Orange because of Charlotte's greater gain. Spring Church moves up one place and takes 12, forcing Cleveland down to 13. Gibsonville and Fountain Place moves up two notches and takes 26 from Davidson. Saxapahaw made a payment but holds her place at 36.

These lists are growing substantially and thus making a better showing than in other years, but the year is slipping by, and the first thing we know we will be within about a month of conference with more to do than we can do in a short time. We now have nearly eight months in which to work. Let us redeem the time. This is our privilege of service for others. Come on with your very best.

Yours in service for the King,

A. G. Dixon.

RALLIES FOR THE FOURTH DISTRICT.

There will be two rallies held in the fourth district instead of one on March 28-29. One will be held at Midway church on Haw River charge for Haw River, Reidsville, Draper, and Flat Rock charges. The other one will be held at West End church, Greensboro, for Calvary, Grace, St. Paul's, West End, and Kernersville. The Flat Rock people and Kernersville people can take their choice of places. We are having the two instead of the one with an attempt to make it as convenient as possible for all concerned.

The program will begin Saturday morning at ten and close Sunday afternoon. Topics that are of vital interest to all church people will be discussed. I trust that pastors, Sunday school superintendents, Christian Endeavor presidents, presidents of Ladies' Aids, missionary societies, etc., will see to it that their organizations have a large representation at these meetings. I think it would be well for each of these organizations to elect delegates, and not to elect the same one to represent two or more organizations. The good accomplished will be in proportion to the number in attendance.

L. W. Gerringer,
Chairman.

State Street, Lexington.—Every branch of the work is moving on in a very encouraging way.

Sunday at 11 o'clock the Woman's Foreign Missionary Society held their Thank-Offering Service. The service was under the able direction of Mrs. F. J. Cox, president of the society, and was very interesting and helpful. Our pastor gave us an impressive talk on the duty and privilege of helping to send the gospel to those who do not have it.

The Christian Endeavor society is growing in interest with each meeting. The time of meeting has been changed from Sunday night, 6:30, to Tuesday night, 7:30.

We are praying for and expecting a great revival to begin at our church the night of the second Sunday in April. There will be an Easter service at the 11 o'clock hour. All who read the Herald please pray for the success of this revival.

Reporter.

COLLEGE PAGE

EDITED BY REV. R. M. ANDREWS

THE COLLEGE CAMPAIGNS.

Two college campaigns of interest to many folks in Davidson county, and of more or less importance to the county itself, are now being conducted. One of these is for increasing the endowment of High Point College, the fine new Methodist Protestant college opened last fall at High Point. The other is for Catawba College, the new edition of an old and respected place of learning, that is to open next fall at Salisbury. Davidson county stands just midway between these two colleges, one a few miles beyond her border on the northeast and the other about the same distance from her southwest boundary. Neither the Reformed nor the Methodist Protestants are among the more numerous denominations of the State, their membership being more or less centralized in certain sections. But it so happens that both are important churches in this county and many of the best citizens of Davidson are found in one or the other denomination. The county has contributed some of the ablest leaders of both churches and has been a worthy factor in their educational programs. It is quite important to Davidson county folks that both of these campaigns succeed and that these colleges go forward as standard high grade institutions of learning spreading their benefits most generously throughout this territory in particular and to the world in general.

This part of the State has grown more rapidly in an industrial way than it has in respect to higher education. But the neglected field is being cultivated more intensively now and such institutions as High Point College, Catawba College and Lenoir-Rhyne College will grow into importance alongside their older fine companion, Davidson College, whose name is derived from the same heroic and historic source as that of this county, that finds itself aiding in building up strong colleges on either side.—Lexington paper.

WHAT THE YOUNG PEOPLE'S CONFERENCE SHOULD MEAN TO HIGH POINT COLLEGE.

By Rev. R. M. Andrews.

Attendance upon the Young People's Summer Conference at High Point College will give those who come a knowledge of the plant. An important part of the college is the physical plant. While the old saying that Mark Hopkins on one end of a log and a student on the other end constituted a university is in a sense true, and also very highly complimentary to both teacher and student, yet the modern college teacher, the modern college curriculum, and we might say the modern college student, call for certain equipment which the log does not furnish and which must be present before the student can do his best work. We call this the physical equipment which consists of the grounds, buildings, library, and laboratory equipment. You will find here beautiful grounds, modern buildings comfortably arranged, and up-to-date equipment. So we will expect those who come to the Young People's Summer Conference to become boosters of the High Point College.

While you will not see the college functioning as a college, we believe you will have your desire for an education quickened and stirred so that you will become a student at High Point College in the near future. High Point College not only wants students, it wants the choice young people and we are proud enough of our own people to want all of them at High Point College who may attend college in North Carolina next year. This conference will be of the select young people and while there will by no means be all of that class, they will be among the best young people in the Methodist Protestant Church, and we want that type of students at High Point College.

Again, we state that we believe the attendance upon the Young People's Summer Conference will send out over the entire State college boosters, and we believe that it will be a good thing for the college if it did not mean anything at all to the other activities of the church. But since we know something of the program that is proposed, we are rejoicing with you in the thought of attending this conference. Your presence here will help us and we hope you will be greatly benefited by your stay.

RECEIPTS FOR COLLEGE.

Amount previously reported, $129,849.41.

$50, Estate of L. C. Hine.

$30, James A. Knight.

$25 each: W. F. Redding, Jr., Mrs. W. C. Whitaker.

$20 each: Mrs. W. F. Redding, Mrs. H. E. Vassar.

$17, Mrs. L. C. Hine.

$15, Mrs. John W. Reece.

$12.50, John A. Nicholson.

$10 each: Thomas Redding, G. S. Brown, A. P. Brower, Otis P. Brower, Earl Frazier, Mrs. W. L. Edwards, Mrs. J. Bibb Mills, N. Baltimore C. E. society, Baltimore, Md.

$6 each: Miss Lucy Leigh Loovett, I. E. Self.

$5 each: Floyd Woody, J. J. Stone, M. I. Self, W. A. Lindley, Astor A. Coble, L. H. Smith, Jr., Mrs. Geo. M. Isley, R. P. Stanfield, Miss Kate Hopkins, Mr. and Mrs. L. A. Braxton (together), Virginia Braxton.

$4 each: Miss Ethel Fields, J. Berlie Cole.

$3 each: Mrs. J. L. Self, H. K. Webster, Larkin Hughes, Miss Hattie Carcilliotte.

$2, Miss Treva Beck.

$1, Mrs. D. A. Webster.

Total, $130,253.91.

Endowment Insurance Fund.

Amount previously reported, $371.03.

$15 each: Miss Fannie Gordon, Miss Sudie [illegible].

$10 each: Mr. and Mrs. D. L. Johnson (together), W. H. Feust, Miss Katherine Gill, J. [illegible].

$5 each: J. L. Self, Miss Esther Tucker, J. [illegible].

$2 each: P. H. Mitchell, W. E. Wood, Jim [illegible].

$1, Titus Whitehead.

Total, $466.03.

J. Norman Wills, Treasurer.

—Of all the forty-eight States, only New York and Massachusetts have now larger State debts than North Carolina.

OMISSIONS IN THE JOURNAL.

Brother Dixon calls my attention to the omission of the names of a number of the Sunday school superintendents. I hasten to make the correction. If you wish to make the list in the Journal complete, cut this list out and paste it in your Journal.

C. W. Bates, Secretary.

Creswell—
Creswell, William Wiley, Creswell, N. C.
Mt. Elma, Frank Ainsley, Columbia, N. C.
Mt. Hermon, Jurdan Hassell, Creswell, N. C.
Rehoboth, Joe White, Mackeys, N. C.
Woodley's Chapel, H. R. Bateman, Creswell, N. C.
Davidson—
Alleghany, Carl Cook, Handy, N. C.
Chapel Hill, James Smith, Handy, N. C.
Liberty, P. L. Walker, New Hope, N. C.
Lineberry, Millard Smith, Handy, N. C.
Pine Hill, A. L. Lomax, Complex, N. C.
Pleasant Grove, J. H. Loflin, Handy, N. C.
Democrat—
Democrat, W. A. Wallen, Democrat, N. C.
Mountain Valley, Mrs. Lou Williams, Barnardsville, N. C.
Pensacola, R. L. Dolen, Pensacola, N. C.
Pleasant Gap, D. R. Carter, Democrat, N. C.
Denton—
Canaan, Jessie Galamore, Denton, N. C.
Denton, N. W. Lanier, Denton, N. C.
Draper, W. D. Oliver, Draper, N. C.
Enfield—
Enfield, Ralph Rives, Enfield, N. C.
Whitakers Chapel, Mrs. Sarah Harris, Enfield, N. C.
Fallston—
Friendship, N. J. Wright, Fallston, N. C.
Hebron, F. O. Bayles, Lawndale, N. C.
Knob Creek, Quincy Hartman, Lawndale, N. C.
Laurel Hill, D. C. Willis, Vale, N. C.
Macedonia, W. D. Hoyle, Vale, N. C.
Flat Rock—
Bethany, Samuel Walker, Summerfield, N. C.
Bethel, Francis Pegram, Kernersville, N. C.
Flat Rock, Wright Pegram, Stokesdale, N. C.
Gideon's Grove, G. A. Middleton, Stokesdale, N. C.
Palestine, J. E. Tucker, Madison, N. C.
Forsyth—
Hickory Ridge, B. A. Styers, Rural Hall, N. C.
Maple Springs, C. A. Long, Winston-Salem, N. C.
Mt. Carmel, J. Frank Evans, Winston-Salem, N. C.
Oak Grove, L. M. Brower, Rural Hall, N. C.
Union Grove, V. A. Berrier, Welcome, N. C.
Union Ridge, P. W. Mock, Winston-Salem, N. C.
Gibsonville and Fountain Place—
Fountain Place, C. B. Amick, Jr., Burlington, N. C.
Gibsonville, D. M. Davidson, Gibsonville, N. C.

HONOR TO WHOM HONOR IS DUE.

By Rev. L. Layman, D.D.

Rev. S. Wada, of our Japan Conference, was recently honored by the Emperor of Japan in a unique way.

The following is a translation of the document which Brother Wada received from the Imperial Household Department.

"Their Majesties, The Emperor and the Empress, are pleased to know that Mr. Shuho Wada has been rendering distinguished service in social service for a long time and They have rewarded him with a silver cup engraved with the Imperial Crest in its center, and two hundred Yen, according to their Majesties' special wishes.

"The Imperial Household Department.

"January 26, 1924."

Brother Wada was born in the Presbyterian Church. But he has spent most of his Christian life and work in the Methodist Protestant Church.

Before he came to us, he became one of the directors of the Lepers' Home, situated at Meguro, on the outskirts of Tokio. He has remained as one of the directors ever since. Not only is he one of the directors but he is one of the most active among them. Probably no other man connected with the Leper Home has been more active in its management and in shaping the policies that have put the Home on its present nation-wide status.

When Rev. M. Ohgimi, the founder of our Tokio School for the Blind, had to give up his post as principal of the school, owing to age, the directors of the school called Rev. S. Wada to this important position.

No doubt the motive in calling Brother Wada was because of the intense interest he has manifested in the unfortunates of Japan for so many years.

The building in which the school was being conducted, a rented building, was destroyed by the fire which followed the earthquake of 1923. All the equipment of the school was destroyed.

In a subsbequent article will be told the story of securing of the funds and the erection of a new school building, all the labors of this noble man.

The securing of a site for the school building, after the earthquake and the fire, was a very difficult matter. The site finally found was so far out that a dormitory was essential to the growth of the school.

The mission could not see its way to provide the funds for the erection of a dormitory. But nothing daunted, he proposed to secure the funds for the dormitory on his own initiative. The dormitory is now completed and students can occupy it from the first of the year.

Nothing but his love for the unfortunates of his country could prompt him to such works. And it is for this that his Emperor and his Empress have honored him.

SOME SIGNIFICANT SUGGESTIONS.

By Rev. Luther K. Long.

Agricultural conditions—one of the things which made the political situation so problematical last summer and autumn—have greatly improved. Better prices for produce and a more hopeful outlook toward the future have put new courage into the hearts of farmers.

Religiously, the rural situation is about as bad as ever—that is to say, about as bad as it can be. Here or there is a community not yet greatly affected by conditions generally prevailing elsewhere; and once in a great while a community may be found that has gained deliverance from conditions long felt to be intolerable. But as a rule rural churches throughout all sections of the country are in a backward state, both spiritually and as regards real leadership in their several communities; this is true notwithstanding the fact that in many cases they are raising much more money than in former times.

The American Country Life Association, a national society having in mind the improvement of rural life and conditions, is a live organization doing effective work along many lines. Its meeting—held recently in Columbus, Ohio, and presided over by Dr. Kenyon Butterfield, president of Michigan Agricultural College—was a notable gathering.

While this association is not a religious organization, neither religion nor the church could be kept out of its convention, because many church people were among the delegates—and they were persuaded that at the foundation of any rational hope for an improved country life must be placed an improved country church.

Here is a paragraph from an address of Professor Walter Burr of the department of sociology of the Kansas State Agricultural College:

"The rural church is a failure. There is no need to recount the results of the many surveys that have been made from every angle of approach. They all tell the same story 'The rural church is a failure!' We subsidize certain demonstrational fields and then go out and tell the world! But the world knows that is not the rural church. The world knows that is just a thing dressed up for show purposes. We have read from a recent report that more than thirty thousand churches in America are pastorless. We have read of the inroads made upon whole rural sections of states, by the Holy Rollers, the Holy Jerkers the Holy Jumpers, and the like. We have read of the thousands of rural ministers who serve the churches that still remain, and who are getting much less than living salaries. We find these ministers unable to buy books to keep them up-to-date; or to send their children to high school, to say nothing of college. We find many of them hopelessly in debt to the storekeepers of the towns where they serve as pastors."

With reference to the activities of the country church, concerning which there is much discussion just now, Professor Burr has his to say:

"'What sort of community activities do you have here through the winter?' I asked a farmer in a Kansas town. 'Oh, there's plenty doing,' he replied. Then he went on to tell me how the Baptists began their revival meetings in the fall as soon as corn was out of the way, another church started immediately after the Baptists were through, and the two others finished the season up to March when spring work began. 'And the Holy Rollers,' he added, 'keep theirs going all the time.' What a continuous spree for country folks! No wonder that the educated self-respecting ones are big enough to stay out and above it all. But if the rural church is dominated by that sort of thing in the interest of denominational competition, then the self-respecting folks must leave it alone. I suggested to a denominationally crazed farmer that a preacher that peddled a sermon to them occasional

might give them better service if he were educated for his work. 'Law me!' he exclaimed. 'He don't need no education. Why, last Sunday he preached down to the church and they wa'n't nary a dry eye in the house. He don't need no education.' On the other hand, I asked a farmer who is a college graduate, 'Did you attend the service at the church last Sunday?' He replied, 'I should say not. Why should I go and hear a man who doesn't know as much as I do of the things he talks about?' "

A feature of this convention was the group conferences. One of these was a gathering of the Methodist delegates to consider matters that specially concerned their denomination. Out of this group of Methodists came the Significant Suggestions referred to in the title of this article. They were telegraphed to their bishops. Here they are:

Methodist Pronouncement.

To the Bishops, District Superintendents and other administrative officers of the Methodist Episcopal Church.

"We, the undersigned members of the Methodist Episcopal Church, in attendance at the Amedican Country Life Association at Columbus, Ohio, have had impressed upon us some facts among which the following is typical:

Communities throughout our country feeling that competing denominations are hindering the co-operation necessary for their largest religious development, are eagerly seeking some solution of their problems.

In the light of this fact and in view of the contribution toward what we believe to be a constructive solution of this problem we appeal to you to give prayerful consideration to the following suggestions:

1. That the bishops, district superintendents, and other administrative officers of our denomination cordially co-operate with the leaders of other denominations in an effort to so organize rural church geographical units that not more than one Protestant church to every one thousand population shall prevail as a standard.

2. That service to the community rather than to the denomination be the basis on which ministers shall be trained, appointed, and promoted.

3. That the Methodist Episcopal Church take the lead in the give and take method with other denominations, even to the extent of encouraging the discontinuance of small, struggling, competing Methodist churches in the interest of real Christian service to the communities involved.

4. That zeal for service to the entire commuity and a sympathetic consideration for those whose background and training are non-Methodist shall characterize the efforts of the Methodist Episcopal Church wherever it alone occupies a rural field.

5. That the conference membership of a Methodist Episcopaal minister shall not be jeopardized by appointment as pastor of a federated, or undenominational church where such a church is required for the largest service of the community."

I am persuaded that out of these suggestions and others that may be added from time to time, great good will come. For while the Methodist Church always has much to say of its own mission and great growth, yet, at heart, it stands for the kingdom of Christ and its growth everywhere—and, like Wesley, this church desires a league with all men of good-will.

If like-minded Christians in all the denominations gve their sympathy and aid in this matter, the time is not far distant when the country church will be in a greatly improved condition. This will be a most important factor in improving country life, and the entire religious outlook as well.

CHRISTIAN EDUCATION IN JAPAN.

From "The Christian Movement in Japan," which has come to hand, the following is taken.

"It is no longer a question of the attitude of the government toward Christian education for men. Practically all restrictions have been removed. Whatever remains we may gladly accept for purposes of greater incentive. Christian education enjoys unlimited freedom in Japan today. Recognition awaits such schools as care to have it if they attain to the high standards set by the authorities.

"The closing months of 1923 and the beginning of 1924 showed a strong desire on the part of the government for mutual co-operation with Christian schools in the education of the youth of Japan.

(The government made a grant again last year to Nagoya College).

"Public opinion also has befriended Christian schools. Never before have they enjoyed a more wholesome public confidence.

"The Christian kindergarten furnishes the most conspicuous example. The cradle roll is no longer the monopoly of the Sunday school. The Christian kindergarten has its waiting list of babies enrolled soon after birth. In the case of the kindergarten it is not the teacher but the mother who sees to it that the new baby's name is entered early. This is not a fad. Fad days are over so far as the Christian kindergarten is concerned.

"It is needless to say that Christian schools of all grades enjoy a similar confidence. It is not a new thing that our schools were crowded in 1923. They were only a little less crowded in 1922. And unless we become more wise than we have been they will be still more crowded.

"At present the Christian kindergarten is doing by far the most effective piece of Christian education in Japan. The reasons are not far to seek. They are mainly two. The kindergarten gets the children very early in life, and therefore has a unique opportunity to start them on the "Great Highway of Life" which leads God-ward. In the second place the kindergarten is in a class by itself as an educational institution. If you want to know what education really is, frequent a well regulated kindergarten when pupils and teachers are engaged in sharing the experiences of living.

"You will find a social group characterized by warmth, and enthusiasm, purpose and co-operation. You will find here child problems arising out of the actual situations which are vital to children. These must be solved to allow their activities to go on unhindered. You will find many eager little hands ready to give a lift at all times. Here is education of the most vital kind.

"Of these splendid institutions there are about 250 under Christian guidance. Would there were ten times as many doing their work equally well.

"At present about twenty per cent of all the kindergartens of Japan are Christian.

"Ten times as many would go far toward bringing in the Kingdom within a generation or two."

"The aim of every school which bears the name Christian must be definitely and thoroughly Christian, or the whole cause suffers as a consequence."

"The end of learning is to know God, and out of that knowledge to love him and to imitate him." Fred C. Klein.

OKLAHOMA NEEDS YOU.

The following article was written by Rev. G. O. McMillan, president and missionary superintendent of the Ft. Smith-Oklahoma conference. It was written in harmony with the request made of him that he justify the interest of the Board of Home Missions in Oklahoma. There were many things which we might say but we will let Brother McMillan tell his own story.

"Yes, Oklahoma needs you. I mean some Thomas Woodfords, who will walk out of their splendid churches of the North and East, where they are well organized, where they pay good salaries, and make some sacrifices to establish the work in this great commonwealth. That is the crying need of the Methodist Protestant Church in Oklahoma.

"There are over two million people living in Oklahoma. But, the tragedy of it is, only eighteen per cent of this group of people belong to any church, either Protestant or Catholic. There are a lot of churches in Oklahoma, but not too many, no, not enough. The Methodist Protestant Church has about forty congregations in Oklahoma but they are mostly rural. We need to get into some of the strongholds of the State if we are to live as a denomination. We are allowing our best church members to move to the cities from our rural churches and go into other denominations. Then, they are lost to our church. One of the ways of testing whether a man is insane or not is to place a barrel before him with a hole in the bottom of it. He is now given a bucket and told to fill the barrel with water. If he fails to stop the hole in he barrel when the water begins to run out, he is judged insane. I could not say that the Methodist Protestant Church is insane, but it seems we show some signs of insanity, for we are constantly getting members for other churches, simply because we are not taking care of them when they move to the city.

"Pastors from Maryland, Ohio, Texas and other States write me that they have members who have moved to Tulsa, Durant, Ardmore, Fort Smith, Oklahoma City, and other places, but we can not offer them a church home, because we have no home. We must get there or lose our church. What we need to get the men is money. I hope that some good man or woman that reads this will send me a thousand dollars by return mail to pay for a lot in Ardmore or Tulsa.

"At Ardmore, I found that we had at least ten families living there without church homes. I organized a Sunday school there the first Sunday in January, with 45 present. The next Sunday there were 59 present. They were meeting in a little dilapidated store building,

but that store building has been sold so we are out of a home again. This is the greatest field I have ever seen. There are six thousand people living in that part of the city, isolated from the churches of the town by the railroad and business section, and only one little non-progressive church of Christ in the entire section. The people live in good homes, have money, paved streets, and all modern conveniences, but they are anywhere from twelve to twenty blocks from church, therefore not many of them attend.

"I am trying to take care of the Ardmore church at my own expense, preaching there occasionally. $1,000 would get a lot and small residence building that would hold the Sunday school for a short time. The average salary of Oklahoma Methodist Protestant pastors is about $235.

"Already we have lost heavily in these fields. We need to go there at once. What are you willing to do about it, dear reader? If you cannot come to our assistance, why not send some money? At least, will you not pay the Home Mission Board their askings so that they can help us in this field?"

Charles H. Beck.

CHICKENS!!

"Nina! Come quick! The chickens are gone!"

Nina gave a cry of dismay as she rushed to the basement kitchen where her sister Betty stood gazing at the spot where the chickens, roasted to a turn, had stood waiting.

"Jim and Denny did this!" exclaimed Nina, in an awful voice.

"What shall we do?" cried Betty.

Nina turned and ran, pale and panting, upstairs to the third floor and flung herself against her brother's door. It was locked as usual. The boys were always locking themselves in their room and acting mysterious. The family was led to suppose that they were writing a book.

"Did you take the chickens?" shouted Nina, and Denny opened the door a crack.

Denny turned to Jim and asked solemnly: "Did we take the chickens?"

"You boys have had your heads together ever since we girls were given permission to get up Grandma and Grandpa's Golden Wedding dinner," said Nina. "I don't believe you are writing a book at all. You are plotting mischief. Now you've spoiled our dinner which we worked so hard over, and I think you are horrid!" Nina's face vanished behind her handkerchief.

"Say!" Jim exclaimed, coming to the door. "Don't cry. It was just a joke, and your chickens aren't spoiled. We hid them in the summer kitchen. We'll go and get them for you."

"They'll be stone cold!" cried Nina.

"Oh, you can warm them up," said Jim.

The boys ran downstairs feeling rather mean. They hurried out of the back door, and were just in time to see a slouchy person in a faded red and black checked coat dart out of the gate which opened into an alley back of the house. Jim remembered that he had not locked the summer kitchen. He rushed in and looked at the place where he and his brother had hidden the chickens. They were gone!

"Gee, the tramp swiped them!" he cried.

Denny ran swiftly to the alley and Jim hastened after him. They saw the tramp ahead of them running. He had a parcel under his arm. It was a cold day and the boys had no coats or hats, but they did not stop for that. They rushed after the tramp who led them a merry chase, up one alley and down another and into vacant lots. Finally he jumped on to a trolley and it looked as though he had given his pursuers the slip, but just then Steve Henderson, a friend of the boys, happened along on his motor-cycle. Jim hailed him and he let the boys jump into his side car. It only took a moment to explain the situation to Steve. He was game for a race. He soon caught up with the trolley and when it stopped, the boys got on board.

There sat the tramp, holding a large paper bundle. The boys sat beside him, but they did not know what to do. The man looked like an ugly customer. The boys paid their fare and were glad it was warm in the car.

On and on they rode beside their unpleasant companion. Suddenly Jim nudged Denny. The man had dropped asleep. Pretty soon snores began to issue from his half-open mouth. Jim slid the paper parcel carefully off the man's knee and slipped it to Denny. At the next corner the boys got off the car with their prize.

They shivered a good deal before they got another car home, and Jim, who was subject to colds, began to sneeze.

When they reached home, they found nobody in the kitchen. They tiptoed into the dining room and found the company all there, Grandma, Grandpa, Mother, Dad, the girls, aunts and uncles and cousins feasting and rejoicing.

"Well, well!" cried Grandpa in his hearty tones. "Here are the truants. Come, boys, you'll be too late for any chicken in a minute."

Chicken! Sure enough! It was there on the table. The boys exchanged startled glances.

"Hurry up now!" said their father, rather sharply. "I'd like to know what you mean by being late anyhow."

"We'll tell you all about it later," said Denny humbly.

"Do hurry!" put in Betty.

The boys backed into the kitchen.

"They have chicken," said Jim.

"Maybe they went out and got it somewhere," said Denny.

They were both looking at the paper parcel they had taken from the tramp.

"Let's open it," said Jim.

Denny agreed, and they got the knife and cut the strings. Before they had finished unwrapping, Jim knew and so did his brother, that there was no chicken inside. Instead when they had opened it up they found a pair of old overalls and a pair of old shoes.

"Poor fellow!" exclaimed Jim. "We've robbed him!"

"What'll we do?" said Denny, looking scared. "We really weren't to blame. He sneaked out of our summer kitchen."

"Besides the chickens were gone," said Jim.

Just then the door opened and their father came in looking far from pleased.

"Will you come in and have dinner with us or not?" he demanded.

"We're coming," said Jim.

"You're not very polite to your grandparents," said Dad. "I ought to make you eat out here."

The boys came hastily to the table, and they both noticed that their sisters were unusually gay during the meal. The chicken tasted rather flat, besides it was cold and the others were ready for their dessert and kept telling the late ones to hurry up, which isn't the way to enjoy a good chicken dinner. Jim and Denny felt that the meal had been a failure.

"We could put an ad in the paper about those things," said Jim in a low voice to his brother.

But Betty was talking and Denny heard her telling Grandpa: "So I saw them in the summer kitchen and put two and two together and I rescued the chickens."

"It was really Mr. Foreman who rescued them," said Nina, with a smile.

"Who's Mr. Foreman?" asked Denny.

"He's the plumber," said Nina, "Didn't you know the plumber had to come and fix that leaky faucet in the summer kitchen?"

The boys were quiet, each of them thinking.

"Say," whispered Jim to his brother, "if that was Mr. Foreman, why did he run away from us?"

"Maybe he was just running to catch a car or something," said Denny.

"Maybe he knew we suspected him and was stringing us along," was Jim's guess.

"If that's the case, let's burn up his overalls," said Denny.

But they did not burn them up. Mr. Foreman came around later and they were returned. The boys never heard the last of that joke, and their sisters could always get a rise out of them at any time by saying "Tramp," or "Chickens."—Selected.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Through our secretary of education, Mrs. C. L. Whitaker, we are asked to use the "Question Box" which is found in each issue of "The Missionary Record." It is one of the essential things to do to keep informed about our work. As to the Student Loan Fund, that will mean so much to assist in educating some worthy woman for the foreign fields; still, it is such a little bit for us to give that ten cents per member, so let us have the entire North Carolina membership pay into this fund.

Read Mrs. Whitaker's article. Use it on your next program.

To the Auxiliaries.

Your secretary of education wishes even this late in the year to make her debut.

I was appointed last fall by the executive committee, which met in High Point when I was very busy trying to get lined up with my strenuous duties at High Point College.

There are two things that I wish to stress in the auxiliaries, first, the Question Box; second, the Student Loan Fund.

The only way to keep posted on our foreign missionary work is to read The Missionary Record. The Question Box will help to get this Record read.

If you have not a Question Box secretary

or superintendent, appoint one whose duty it will be to get ten women to answer the questions for the next month.

It is far better to get ten women to answer the questions than for one woman to answer them all. This gets ten women to reading the Record thoroughly. It takes careful reading to get up the answers, so be sure to assign the questions one month ahead.

Then the Student Loan Fund—what shall I say of that? I am afraid that since so much stress is laid on the budget, the Student Loan Fund is lost sight of and some of our women do not even know about it. Every auxiliary is asked to contribute ten cents per member for this fund. Have some one at some time during the year speak on the subject. This money is put in trust and the interest used to help educate young women for the foreign field.

It is bad policy to work poor girls so hard trying to get an education that often the health is impaired and much time lost before they can be fitted for an efficient position. Miss Hodges says health means so much in the foreign fields, she even went so far as to say a sick missionary was in the way. So don't forget the Student Loan Fund. Make it as large as you can. If some one pleads for the need of this fund perhaps you can get more than ten cents per member. Give out the information and the inspiration is sure to come.

Hoping to be more help to you in the coming year,

Sincerely, Mrs. C. L. Whitaker,
Secretary of Education.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, MARCH 22.

What Can We Do to Win Others to Christ?

Daily Readings.

Mon. Invite friends to Christ. John 1:40-42.
Tues. Pray for friends. Matt. 15:22-28.
Wed. Live Christ-like lives. 2 Cor. 4:1-6.
Thurs. Manifest friendly interest. 1 Cor. 9:19-23.
Fri. Write letters. Luke 1:1-4.
Sat. Support preachers. Gal. 6:6.

Sunday. Topic. 1 Peter 3:8-16; 1 Thess. 1:8.

Suggestions for the Leader.

In this topic the emphasis is placed upon the word "do." "What can we do to win others to Christ?" At the very beginning it may be said, we must be in dead earnest before we will do much of anything. There is no such thing as lukewarm soul-winning. Either a person will be red-hot in witnessing for the Master, or he will be a dead failure as a soul-winner. It is not worth while to argue about religion; for no argument compares with a beautiful life. Christian love shown in practice will attract souls to Christ (v. 8).

The world watches how a Christian acts in adversity, when he is wronged, or when he is blamed unjustly, or when he is ridiculed, or criticized. If he fights back, or sputters, resents, people are ready to say that religion is not what is claimed for it (v. 9).

Zeal to do good, to be kind and thoughtful and helpful and generous are sure methods of commending our Lord to others. Try these if you would win others for the Master (v.13).

The trouble, too often, with us is that there is not enough difference between the professed Christian and the one who makes no professions of Christianity. If the difference be marked, and the Christian life be joyful reports of such a life will spread (1 Thess. 1:8).

A person may be well qualified as a soul-winner in some ways and yet not succeed. He may know all he needs to know to enable him to speak to others, but if he does nothing to back up his knowledge he will not get anywhere. A person cannot pray earnestly unless he is willing to back up his prayers by his deeds. So, doing is the outworking of our being, and of our inmost desire. Our doing to win others to Jesus should be unstinted and generous. There ought not to be anything that is right and that is within reason which we will not do in order to reach the hearts of those whom we hope to win for Christ. We must give ourselves unreservedly to the task of winning others if we would succeed. This should be a very practical meeting, and in order to be the most practical and helpful it should be deeply spiritual.

Truths Taught in the Scripture Texts.

1 Peter 3:8-16. Here we are taught that we must first love our fellow men, if we would reach them. We must have compassion upon them. We must be tender-hearted toward them. And we must bring them the blessing which we ourselves enjoy. We will never win others to the Master unless we love them for the sake of the Master; because we could not otherwise be sincere in our efforts.

If we love the people we will really want to help the people, and then the rest will be easy.

Another lesson here is that, if we have Christ in our hearts, we will be able to show Him to others. And we will always be ready to give a reason for the hope that is in us. We must have clear consciences because we are living godly lives. No matter what we say, and no matter what we know, if our lives do not square with our faith, our efforts will not bear much fruit in reaching others.

1 Thess. 1:8. Here Paul praises the Thessalonians for their witnessing for the Master. They had not neglected the most important thing in making them real Christians,—witnessing for the Master. That is our business today, if we are Christians. It is the one thing that Jesus especially wants us to do—to be His witnesses. And it is the only thing which will get definite results for Christ and His church. The geratest thing, in the way of service, the church members and Christian Endeavorers can do is to witness for Jesus.

The Christian Religion Wrought Out in Life.

Winning others, as an active pursuit, is Jesus' method of attracting men and women to be His disciples. That was His way of leading people to an interest in His Kingdom. His early followers followed the same method, and the church was born and put into active service. And the conditions have not changed since so far as the progress of Christianity is concerned.

One of the important things for one to do in winning others is to exercise tact. This is necessary in all phases of Christian service. If we love people we will treat them right.

It is also necessary to pray much. Prayer will see through almost any occasion that arises, it will help one to be tactful, it will connect one with the source of spiritual power in such a way that he cannot easily go wrong.

Seek the leading of the Holy Spirit. One cannot be a successful Christian worker without His leading. "Seek and ye shall find," holds true of the Master's Spirit. When you find Him allow Him to lead you. Just as He told Philip to go to the man in the chariot, so He will direct you in the right way, if you will permit Him to do so.

Personal work is the best way to bring others to Jesus. Public services and other means may help; but what clinches their decision is personal witnessing on the part of His disciples. Any soul is worth saving, and if Jesus and His early followers could spend their time to save them one by one, we certainly ought to do likewise.

Things to Pray About.

1. Thank God for the active followers of Jesus who have shown us what to do to win others to Jesus.

2. Thank God for the compelling power of the Spirit which sends us out with an honest purpose to win our friends for Christ.

3. Thank God for the friends who have done something which helped us to make the decision to follow Jesus.

4. Ask God to strengthen those of our Endeavorers who are too timid to do personal work.

5. Ask God to bless this meeting that all the Endeavorers present may be stirred to go out after others to bring them into active service for the Master.

6. Ask God to help the young people of your community to make your church a soul-winning church.

He Is Counting on You.

He is counting on you!
On a love that will share
In His burden of prayer,
For the souls He has bought
With His life-blood; and sought
Through His sorrow and pain
To win home yet again.
He is counting on you.
If you fail Him—
What then?

He is counting on you!
Oh! the wonder and grace
To look Christ in the face
And not be ashamed.
For you gave what He claimed,
And you laid down your all
For His sake—at His call.
He had counted on you.
And you failed not.
What then?

—Missionary Review of the World.

MARRIED.

Hill-Brinkley.

On Wednesday afternoon, March 4, 1925, Mr. C. C. Hill and Miss Elizabeth Brinkley were united in marriage. They were married in the new West End Methodist Protestant Church, of Thomasville. The writer officiated.

Mrs. Hill is the youngest daughter of Mr. and Mrs. J. L. Brinkley. Mr. Hill is a son of Mr. R. L. Hill, who is engaged in the automobile business in Thomasville.

These are splendid young people and we wish them a long and prosperous journey.

They will make their home in Thomasville where Mr. Hill is located. W. M. Loy.

A DOUBLE VALENTINE.

"Mother," called Larry, whistling in from school with the February wind, "what do you think? Every single boy at school had a sled but Dan Liggitt and me!"

"Well, now, what's to be done about it?" replied his mother playfully. "A boy who spent Christmas in Florida running about barefooted couldn't be expected to need a sled, could he?"

"N-no," replied Larry with a twinkle; "but when he comes home in February and lands in snowdrifts, he's sorry he forgot to ask Santa for a sled. Maybe I can save up and buy one," he sighed, "though I s'pose it would be fourth of July before I could earn it. If I had a sled," he confided, "I'd share it with Dan Liggitt. I don't care how ragged his clothes are or if his mother does have to wash and iron all the time," he said from the depths of his loyal little heart. "Dan's the smartest boy in school, and he can jump the highest and run the fastest. Besides, he always stands up for me."

"I'm glad you feel that way," smiled his mother proudly, "and Dan is lucky to have such a friend."

Just then a neighbor shouted for Larry to come out and help build a snow fort, so he said no more about a sled that day. Next day he and the other children were very busy making valentines, which was just as well, as there was a rousing snowstorm outside. Besides, Larry wrote a long letter to his grandpa in the next town. He told them all the news and asked him to visit them soon.

"I'd like you to go past Mrs. Liggitt's in the morning and leave an extra bundle of washing," Larry's mother said at bedtime that night, before Valentine Day. A very sleepy boy stacked up about a dozen gay valentines he had made. But when his mother turned her back, quick as a cat he flew to put her valentine on top of the bread box, where she would find it the first thing in the morning. He had cut roses out of a seed catalogue and painted them brightly. Then he printed his best:

"Some roses are red, some roses are pink,
But you are lots sweeter than any, I think.
If you can guess who wrote this line,
I'll always be your valentine."

"It will be fine coasting today," sighed Larry next morning as he dressed by the kitchen fire. "And no school, either."

His mother's valentine stood up against the sugar bowl in the middle of the little table. She was so proud of it, and from the big squeeze she gave Larry he gressed that she know who made it.

Every year his mother made a game of her valentine to him. Last year he had hunted all over the house before finding in his toy cupboard a box of heart cookies iced in red. This morning his mother didn't say a word, and Larry wondered where on earth he would find his valentine.

"I want you to make a path to the front dear," Larry's mother said after he had eaten more pancakes than anyone would expect one small boy to hold.

Larry startted out with his heart in the neighborhood of his heels. It was hard to shovel paths when all the other boys were to meet at the schoolhouse hill for a coasting bee. But of course when he didn't have a sled—

Ten minutes later hard-working Larry, tossing the soft snow right and left, spied something bright red before the big white mound made by the lilac bushes near the front gate. "Hurray! If it isn't a brand-new sled!" he shouted, reaching his treasure in one record jump. There was a big white heart pasted on the sled, and this is what Larry read with a happy grin:

"I'm waiting here, and that's a sign
I came to be your valentine."

Larry yelled so loud his mother clearly understood that he and his valentine had gotten together. But just before he was ready to go on his errand he had another surprise. The parcel post wagon stopped before the house, and what should be left at the front door but another red sled! It was a valentine from grandpa. Larry laughed so hard that his face was as red as the sleds or the hearts on his valentines. Then he turned a double flip, and after that he exclaimed: "I know what! Grandpa didn't know you would give me a sled, and he won't care if I pass it on to Dan for a valentine."

"Of course he won't," agreed his mother heartily. So that is how it happened that on the following Monday every single boy had a sled of his own. But the gayest of all sliders were Larry and Dan, toiling up or flying down on their queer, welcome valentines.—Daisy D. Stephenson, in Pearls for the Little Ones.

THE FAIRY IN THE BELL.

Donald Lucas and Martha Kent lived side by side, and it happened that they usually started to the schoolhouse together, for they were good friends, and in the same first grade at the Emerson Building a few blocks away. Sometimes Donald could not find his cap, or Martha had mislaid her books, so that they had to hurry as fast as anything to get to school before the bell stopped ringing.

"I believe there is a fairy in that bell and she's cross this morning," panted Martha as they struggled along through the high autumn wind. "She says, 'Come on! Come on!' just as if she meant to punish all who are late:"

"I think so, too," said Donald, as his cap went sailing in the wind. "I know we'll be late and then our grade won't win the prize. Oh, dear!" He set the muddy cap firmly on his head and tried to catch up with Martha, but the wind was strong and his coat was not snugly buttoned, so he had a fall and that made things worse.

But next day the sun was shining and there was plenty of time to get to school. Donald and Martha were eating big ripe grapes that Mrs. Teck had given them, and it was only when the bell began to sound that they quickened their pace a little.

"The fairy is in a good humor today," said Donald. "She says: 'Come, dear, come dear,' as if she liked children."

"Yes, it doesn't sound as it did yesterday," said Martha.

But the next day the fairy was in another mood, for it was as plain as anything to the children that she was saying: "I'm sorry! I'm sorry! I'm sorry!" Donald and Martha walked soberly along, but that very afternoon on the way home from school they stopped in at Mrs. Teck's and told her that they had not intended to break her big pink geranium. It had caught in Donald's kite string and been broken, and they had been so frightened that they had hurried on to school without saying anything.

And so it went from day to day for more than a week, and then one day something happened that set them both to thinking. "How happy the fairy is today!" said Martha, who was wearing a brand new coat because the minute she reached home she was to take a long drive with Uncle Mark and have a picnic supper. "I just love to hear her."

"Martha Kent! It's no such thing. She's as hateful as can be," said Donald. "She's saying: 'Bad child. Bad child. Bad child!' right now. I guess you must have something in your ears."

The first thing any one knew Martha was angry and said she never intended to go to school with Donald as long as she lived, and that very moment she heard: "Bad child! Bad child! Bad child!" clear and strong.

It was such a strange thing that they had to tell their mothers when they reached home, and what do you think they found out? Why, the bell had been saying the same thing each time in the same sweet tone, and it was the way the children were feeling that determined what they heard. Maybe this sounds strange to you, but you try it with your own school-bell some day and see what it says.

"Then if we're always pleasant and happy the bell will not scold?" said Martha.

"Try it and see," said the mothers.

And from that day to this the fairy in the bell has been sweet and kind, and she hasn't said anything but: "Come, dear!" no matter how rainy or dark or gloomy the day, for Donald and Martha are very careful not to give her a chance to be anything but pleasant.—Hilda Richmond, in Sunday School Times.

A BOY GETS A GLIMPSE OF SIN.

Such a wild, ignorant fellow he was. One wondered, as so often, what had brought him in, for unlike many of the visitors he had no thirst for the truth. But as we were waiting he explained to another reader how the worker had found him, some weeks ago, lying in the sun slowly burning a beetle's legs off with his cigarette.

To his surprise she had objected to his occupation, and objected in such forcible and energetic Arabic that, as he put it, "By the time she had finished, the beetle and I were about the same!"

God uses many means to draw his prodigal within sound, and this special one decided that if this champion of beetles had a reading-room open he might as well hear what she had to say.

The simple Gospel talk with a new student was just over, and also a Bible reading with a recent convert, so when the ne'er-do-well lounged in there was time for him, and a special prayer was telegraphed up for wisdom to deal with him.

He sat there jauntily sure he was a very good fellow, in fact he said as much, free from sin of every kind, therefore not needing a Savior, naturally.

But the ever-faithful God sent just the message he needed. A word on the day of judgment stirred him to a frank, "Yes, I am afraid of God, I am afraid of man." Then

a short talk on sin the word lying stung him again to attention, and he poured forth his own views on the subject, while we sat listening getting fresh insight into the sophistry with which the devil beguiles his victims. The boy almost laughed as he said lightly, "How can I help lying? It is not my fault that I lie. If I work for any one and I oversleep or idle in the market-place and arrive late I must lie. If I don't he will be angry and beat me."

A few more grave words from the Book and then comes another plausible excuse. "I don't lie from my heart, my heart is true, it comes from my mouth only. That sort of lie does not matter. God is merciful, if I pray and fast and give alms and witness to the one God and his prophet I shall enter heaven all right."

"No liar shall enter therein," stops him for a moment, but once more he tries to shake off the words that are so pricking. "It is only wicked to lie about the things of God, not about the things of the world."

gain with prayer the "sword of the Spirit" is wielded, and stern, straight warnings are given that pierce through all his poor self-deception, till, quieted and awed, he gets a glimpse, for the first time in his eighteen years, of what is sin and how a holy God regards it. Then he says, "rest in peace," and slips away quietly, we hope to think and pray.

And we look at each other and recognize that this poor ignorant boy has voiced the moral code of Islam, the canker at its heart —M. M. Watling, in Sunday School Times.

HOW JESUS HELPS SINNERS.

The very purpose for which Jesus came into the world was to save sinners. Paul proclaimed this truth as one worthy of universal acceptance—that Christ Jesus came into the world to save sinners—and he added, "of whom I am chief." To study how Jesus helped sinners is really to study His whole life. It we would follow in the footsteps of Jesus we, also, must try to help those who are sinners.

Luke tells us that "all the publicans and sinners were drawing near unto him to hear him." The Pharisees and Scribes murmured at Him because of this, saying, "This man receiveth sinners and eateth with them." It was something beyond their conception of religious life and service that a good man should associate with and eat with publicans and sinners, but Jesus sought to change their conception of the religious life by telling them the parable of the man who had a hundred sheep. When one of them was lost he left the ninety and nine safe in the wilderness and went after the one that was lost until he had found it. He pictures the joy of the shepherd, returning with the lost sheep on his shoulders, as he called together his friends and his neighbors and said to them: "Rejoice with me, for I have found my sheep which was lost." But that joy of the shepherd was as nothing compared with the joy of God over one sinner that repenteth.

In this parable Jesus impressed upon His followers the duty of seeking the lost, the duty of personal work to win men into the Kingdom of God. This is the chief duty of Christians today, and the church everywhere needs a great revival along the line of personal evangelism. Jesus emphasized this duty of seeking the lost through two other parables—the parable of the woman who lost one of her ten pieces of silver and the parable of the lost son. These rich passages of Scripture will repay earnest study on the part of those who are willing to do personal work.

The other passage of Scripture assigned for study at this meeting tells the story of Zaccheus, who was chief among the publicans and very rich. When he could not see Jesus because of the crowd that througed him, "for he was little of stature," he ran before and climbed up into a sycamore tree to see Him. Jesus recognized the earnestness in the heart of the man and called to him to come down, for He would abide in his house that day. Zaccheus came down and received Him joyfully.

Again they, the Scribes and Pharisees,murmured, saying, "that he was gone to be guest with a man who is a sinner." Zaccheus confessed that he had been a sinner, but he immediately determined to make complete restitution and to follow Jesus. Jesus said to him, "This day is salvation come to this house." He then gave to the crowd that attended Him this great truth: "For the Son of man is come to seek and to save that which was lost." In these words Jesus made it plain that His chief mission is to save men.

There are certain facts about Jesus' life that indicate His attitude toward sinners. He was friendly with them; He recognized the value of their immortal souls; He encouraged them and He appealed to the best that is in them. But most of all he challenged them to repent and return to God.

Thing to Think About.

How has Jesus helped me?
How can I help Jesus to help others?
Why do sinners need help?

In our fluctuation of feeling, it is well to remember that Jesus admits no change in His affections; your heart is not the compass Jesus sails by.—Rutherford.

SUNDAY SCHOOL LESSON—MARCH 15.

Our Lord's Ressurection.

Lesson Text: John 20:1-16.
Golden Text: Luke 24:34.
The Central Truth: Jesus Christ rose from the death of the body that we might rise from the death of sin unto the life of righteousness.

Scriptural Points.

1. "The first day of the week," upon which Jesus rose from the dead corresponded to our Sunday. The body of Jesus rested in the sepulcher from late Friday afternoon to early Sunday morning.

2. Matthew states that "there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment as white as snow: and for fear of him the keepers did shake and became as dead men." As soon as they recovered from their deadly swoon they went to the chief priests and reported these strange events and that the body of Jesus was no longer in the tomb. These priests bribed these soldiers with large sums of money to say that Jesus' disciples came and stole away the body while they slept.

3. It was a sad, forlorn message that Mary Magdalene brought to Peter and John. The tomb was empty, and she supposed that some parties had removed the body. Neither she nor any of the twelve had the least hope that Jesus would rise from the dead; though Jesus had foretold His resurrection a number of times.

4. Both Peter and John carefully investigated the empty tomb. They saw the linen shroud carefully folded, and the head-napkin, also carefully folded, in a place by itself. This indicates that Jesus was deliberate in leaving the sepulcher. Thieves would not have been so careful.

5. This, however, did not convince them that Jesus had risen. They returned home with sadder hearts, no doubt, than ever.

6. But Mary Magdalene, whose passionate love for Jesus knew no bounds, could not leave the place. She wept unrestrainedly. Looking into the sepulcher she saw two angels, who rebuked her for her unbelieving tears. Footsteps behind her caused her to turn quickly, and there stood the living Christ. Her blinding tears prevented her from recognizing Him. Supposing Him to be the gardener who might have removed the body for some reason, she asked that it might be given her for removal.

7. Jesus also rebuked her for weeping when she ought to be repoicing. She was seeking the living among the dead.

8. But she recognized Jesus when He called her name so tenderly. With an overflowing heart of love and joy she breathed, "Rabboni,"—My Master. It is likely Mary wanted to embrace Jesus; but He forbad her this longing of her heart. But the other women were permitted to hold Jesus by the feet in humble, adoring worship. See Matt. 28:9.

Practical Points.

1. The resurrection of Jesus is the keystone in the arch of Christian doctrine. Salvation is impossible without it. "And if Christ be not risen, then is our preaching vain, and your faith is also vain; . . . ye are yet in your sins."

2. The resurrection of Jesus completed the plan of the atonement: "Who was delivered for our offenses, and was raised again for our justification." Rom. 4:25.

3. In the resurrection of Jesus we have a strong and sufficient hope of our own resurrection and immortality. "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19. Jesus is therefore "the firstfruits of them that slept."

4. Most troubles are borrowed troubles. The imagination paints a thousand catastrophes that never come to pass, that weight the soul with inexpresible sorrow. Worry is the prolific offspring of unbelief. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

5. The resurrection of Jesus creates a most binding and unceasing obligation. It binds us to rely upon omnipotence to endure every trial, to meet every responsibility, and to perform every task. It binds us to walk always worthy of our risen and ascended Lord. And it makes it our daily duty to "press tow-

ard the mark for the prize of the high calling of God in Christ." "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God." Col. 3:1.

6. In the resurrection of Jesus there is the guarantee of the power of Christianity. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." Phil. 3:10, 11.

7. Jesus is always so near when we think He is very far away. "Lo, I am with you always, even unto the end of the world." "And they shall call his name Emmanuel, which being interpreted is, God with us."

8. The risen life is the only safe, happy, and victorious life. Have you risen with Christ?

FROM PASTORS AND PEOPLE.

Canaan, Denton Charge—I have seen no letters from Canaan this year. The future of our church looked dark to us at the first of the year. Brother Trogdon, who had been our pastor for nine years, and whom we had learned to love as a father, was called away to another circuit. While we miss Brother Trogdon from among us, we still have the good influence that he left with us, and will have for years to come.

Then Brother C. E. Ridge, our class leader, was called to preach on the Davidson work. We miss him and his family so much. Our next loss was sister Nannie Welborn, who had done so much to build up our Sunday school; she moved to another locality. About the same time Brother Fred Nance, who had been our faithful superintendent, moved away, and then Brother Jeff Harris, whom we had elected as class leader, was taken sick and had to be carried to the hospital.

So you see taking so many of our leaders away at once was quite discouraging. But we have the good example that they left with us, and we have the greatest of all leaders, Jesus Christ, if we will only follow Him. We are thankful that we have a few faithful ones to carry on the Lord's work.

We are having a good Sunday school with Brother J. M. Gallimore as superintendent. We have prayer meeting twice a month. We are all pleased with our new pastor, Brother Loy. His sermons are always good and he seems to have the Spirit of Christ. Dear brethren, pray for us that we may be faithful in the Master's work. Jeff Ward.

March 2.

Pine Grove, Kernersville Charge.—Pastor Suits filled his regular appointment yesterday at 11 o'clock with a forceful sermon which should prove very helpful to all present. He has not been feeling the best physically for some weeks; we hope and pray that he may soon be restored to his usual health.

At the next appointment efforts are to be made to raise the money to finish paying the church debt. Mr. H. L. Barrow, treasurer of the building fund, suggests that we push a bit and he feels sure we will get over all right. May we all be present next time feeling spiritually and financially like doing our part.

Paul Barrow and Allen Warren were kept away from church Sunday on account of mumps.

Mr. R. L. Dwiggins has been on the sick list for some time. We hope that ere long he will be restored to his health, Reporter.

March 2.

Reidsville Woman's Home Missionary Society met with Mrs. Mary Hopkins on Monday, March 6, the president, Mrs. J. D. Williams, presiding. Scripture lesson and prayer by Rev. J. D. Williams. Ten members answered roll call. Dues and pledges, $3.80. Our secretary assures us that our delegate to branch meeting will be able to report, paid in full, which is very encouraging. Mrs. C. H. Garrison was elected delegate to branch meeting.

Officers for the coming year were elected as follows. President, J. D. Williams; vice president, Mrs. A. O. Royals; secretary, Mrs. C. H. Garrison; treasurer, Mrs. D. L. Carrol; corresponding secretary, Mrs. J. H. Allen.

Owing to sickness no meeting was held in February. The April meeting will meet with Mrs. S. J. Kernodle. Mrs. J. H. Allen,
Corresponding Secretaryy.

A Surprise Dinner.—On Sunday, March 1, Mrs. John Sharpe, Jr., gave her parents, Mr. and Mrs. C. C. Lineberry, a surprise dinner, it being their 25th wedding anniversary.

A long white cake bearing in silver figures "1925" formed the center of the table. A four-course dinner was served the invited guests by the hostess.

Every one seemed to greatly enjoy the occasion and to enjoy the pleasure of having so completely surprised Mr. and Mrs. Lineberry.

Those present were: Mr. and Mrs. O. A. Anderson, Mr. Willie Anderson, Miss Nova Anderson, Mr. and Mrs. John Sharpe, Sr., Miss Maye Sharpe, Mr. and Mrs. Arthur C. Bowman, Master Arthur Norman Bowman and Mr. and Mrs. John Sharpe, Jr.

The guests departed wishing Mr. and Mrs. Lineberry many more years of happy married life. All unanimously voted Mrs. Sharpe good at serving surprise dinners.
Mrs. Frances L. Bowman.

March 8.

Some Things the Monticello-Friendship C. E. Society Has Done During the Last Three Months.

The society had the opportunity of making the Christmas holidays brighter for a mother and six children who were in sore need of both food and clothing. To this cause the members responded most generously. When these were presented a number of the members visited the home and held a short service with the family. At this time a number of Christmas carols were sung, followed by a Scripture lesson, prayer and talk.

We as members feel sure all who were present had a deeper realization of what the real spirit of Christmas meant after such an experience as this.

In addition to this many hours were made brighter for the sick by flowers, books and magazines—as well as visits by the society members.

At the last business and social meeting ways and means of raising more money for charitable work were discussed. Following the business meeting the members were entertained with a debate, music and contests.

It is the hope of the society to increase its membership, also the efficiency of its present members during the next three months, and by this means do much toward developing the spirit of service for mankind and a stronger desire to do the work of Him whom we serve daily.

Russel McKinney and Lelia Wagoner,
Reporters.

March 8.

Whitakers, Whitakers Charge.—Today has been a good day for us. We had a splendid Sunday school this morning and this always makes us feel good. Then our pastor gave us a splendid sermon on "The Power to See It Through." We do need this power so much, because so many times the way looks hard and dark; and it takes some external power to be able to see it through.

Our people gave a splendid play a short time ago, "The Old-Fashioned Mother." It was well rendered by every one who took part. Mrs. Dr. Cutchin coached it. The house amounted to $78. They are expecting to take it to other places this week.

It was the sad privilege of a number of us to attend the burial of our pastor's mother two weeks ago. We never had the pleasure of knowing this good woman but we say, all honor to her memory for having given to the world and to the Methodist Protestant church a son who is one of our most promising young ministers, Rev. F. W. Paschall.

We were very much pleased to have Spencer Cutchin back home for the week-end; we wish she could come oftener.

We are planning for our District Rally to be held March 28 and 29.

Last Thursday night our town experienced another shock when Mrs. Tom Ruffin died suddenly. She had been in bad health for some time, yet she was up most of the time and the night she died had just gotten in from a neighbor's house. Truly "in the midst of life we are in death."

One of our boys (Robert Jones) is now at St. Louis, Mo., taking treatment to enable him to walk. Several years ago he had infantile paralysis and has never been able to walk since without crutches. We are hoping he may be benefited.

Mrs. J. M. Cutchin, Sr., and her companion, Miss Annie Carlisle, have both been on the sick list, but are better now.

We were glad to have some of our members who live away with us today, Mr. and Mrs. W. H. Killebrew and little daughter, Lena Scott, also Mr. and Mrs. George Neal. We are always glad when they come back to worship with us. Best wishes to all.
Mamie Johnston, Reporter.

March 8.

State Street, Lexington.—Our Thank-Offering Service yesterday under the direction of the Woman's' Foreign Missionary Society was a success. The children had their service of this nature a week previous and they found over two dollars in their boxes. So the two totaled $20.55. We think that does well for our women and children when you consider the size of our church here.

We had Miss Forrest with us on Thursday of last week and her visit was quite an inspiration to our little band. Her visits are always helpful.

While the pastor was away in the interest of the College Endowment Fund the first Sunday, Dean Harrison filled the appointment and there have been many favorable comments on his sermon. Our people are always glad to see and hear Brother Harrison.

Our Sunday school is now taking the lead in Lexington on the percentage basis, as we have the largest enrollment according to church membership of any school in the city. One of the leading members of another church said some time ago, "Every member is on his job at State Street Methodist Protestant Church." Well, that is very nearly true, wish it was altogether true, but there are a few slackers, but I suppose about as few as you will find anywhere according to membership. We are planning now for our revival meeting which begins Easter Sunday. Brother L. W. Gerringer is our engaged help. Will you please pray for us? We have so much to do and we would like for all who are near enough to come in and help us. Dr. Owen, pastor First Baptist Church here, said to me the other day: "Brother, I would love to see you succeed in your work, and if there is anything I can do to help put your project across, call on me." These are not mere words, for this same man gave hearty co-operation to Dr. Whitaker in his meeting here last year. Now if the nearby Methodist Protestants will only give us their sympathy and help in the way to show that they are really glad of this organization too we can accomplish wonders here for Christ and the Kingdom.

We are very much encouraged with the spirit that is manifested by our own members in more ways than can be expressed. We thank Mrs. F. J. Cox for three and one-half dozen eggs; Mrs. A. H. Evans, seven pounds butter, two gallons sweet and buttermilk and two dozen eggs; Brother F. J. Cox, two wild ducks; Mrs. J. W. Roberson, souse meat and cheese; Mrs. J. B. Leonard, butter; Brother J. W. Lindsay, fifty-pound sack of flour. Such things as these you will see come in good to the fellow who has everything to buy. Thank you, good people.

Our young people are taking hold of the Christian Endeavor society recently organized with a great deal of interest and they are making it interesting for all who come. I am sure that they are going to grow if the same interest is continued which I believe will obtain for they are not the kind to back down on a hard job.

We will begin our evangelistic compaign with the Easter service prepared by Dr. Beck.

To those who read these lines, please pray for us here that we may do the thing that will mean the advancement of the Kingdom.

Sincerely, N. G. Bethea.

Henderson.—We enjoyed hearing Dr. A. G. Dixon talk to us at our Sunday school hour yesterday. Dr. Dixon told how each one of us could help and give to the college by giving our prayers.

At the 11 o'clock service Mr. Northcote from New York took a few minutes to plead the cause of the Y. M. C. A. in this city.

Rev. R. M. Andrews preached for us at the evening service. He presented the plan of the Endowment Fund for the High Point College. Miss Helen Hayes told just what the college was doing for our young people, and how this fund would help. Our church decided to place our proportionate part, $500 per year for ten years, on the regular church budget.

Miss Alice Falkner and Miss Helen Hayes, students at High Point College, were home for the week-end.

The Ladies' Aid had a fine business meeting last Monday. The Traveling Baskets had collected $15 during the month. The program committee also had been busy; result, a splendid program. The annual birthday social had to be postponed until March 19.

The good attendance keeps up at all of our regular services. Reporter.

March 9.

West Thomasville Circuit.—Little has been reported from us recently, but that is no indication that we are dormant. While we have nothing to boast about, yet we are slowly moving forward, at least at some points of the battle-front. If we were numerically and financially as strong as some we would do great things.

We are probably making the most progress at West End, in Thomasville. The auditorium of our new church will be complete when seated. This we are expecting to do at an early date. There is considerable work to be done on the Sunday school department before it is ready for use; however, we expect to have the entire church complete within the next few weeks. When finished, we will have one of the most attractive little churches in Thomasville. I am sure it will be creditable to our denomination. This church has been made possible, largely, through the generosity of Messrs. C. F. Finch and J. L. Brinkley. Others have contributed but not near so largely as they.

Our third quarterly conference was held Saturday, March 7, 1925, at Canaan. This was by far the best conference held since I have been on the circuit. Services were held both morning and afternoon. The morning service was a period of worship, while the regular business session was held in the afternoon.

The most attractive, but not important, feature of the day was the sumptuous dinner which was served in picnic style. It is needless to say that all enjoyed this to the fullest extent.

Much interest was expressed by all present, which included representatives from each church. We are endeavoring, in our conferences, to create a greater spirit of fellowship among the churches. Messrs. E. E. Weavil, of Canaan, and J. L. Brinkley of West End were elected nominees for delegate to the annual conference.

I feel that it would be doing justice to these people to mention their loyalty to the church. They nobly stand by the church and pastor. I have not been able to give the attention due them, yet they do not complain. They, beside their moral support, have given us many things in the way of food, clothing, etc., for which we are very thankful. As much as the gifts, I value the spirit that prompts the giving. The spirit helps when we are blue, and the gifts help to keep our house in running order. W. M. Loy.

Hawkins Chapel, Littleton Charge.—On last Sunday at the usual hour the preaching service was held. The congregation was quite small; I am sure there would have been a larger congregation if it had not been for the sickness throughout the community. After the service Brother O'Briant made his announcements which the people agreed upon. The second quarterly meeting will be held at Littleton Saturday before the second Sunday in April at two o'clock P. M.

The First District Rally will be held at Hawkins Chapel on March 28-29. We are glad that our church can be honored with the rally. We are looking forward for a large attendance both days, Saturday and Sunday.

May the Lord bless all the Herald readers.

Maggie Hawkins, Reporter.

Knob Creek, Fallston Circuit.—Our church is still alive and a-going. We have been having a very good Sunday school under the able management of the assistant superintendent, Mr. T. P. Deal. The attendance is growing larger each Sunday. As the spring opens up we are hoping for a still larger attendance and a better Sunday school.

Our faithful superintendent, Mr. Q. A. Hartman, has been confined at home for several months on account of the illness and death of his father, Mr. Johnnie Hartman, who departed this life March 3, 1925. He was 78 years, 10 months and 10 days old. Brother Hartman lived a good and consecrated Christian life until his death. He was confined to his home for about three years, in which time he went blind. He will be missed by his family and the community. But we realize our loss is heaven's gain. His body was tenderly laid to rest in the Knob Creek cemetery in the presence of a large crowd of relatives and friends who came to pay their last respect. May God's richest blessings rest upon all the relatives.

Rev. J. M. Morgan delivered his sermon as usual in a very forceful way. Brother Morgan always has something in store for us each Sunday that he is with us that does us so much good, if we will only take heed. We hope that the next fourth Sunday we will have a larger congregation.

We are hoping soon to receive two services a month.

We still have our prayer meeting the first and third Sundays. Our young people as well as old are taking a great interest in this work. It is very often conducted by young girls and boys.

With best wishes to the Herald and all its readers, Fannie Belle Norman, Reporter.

Content not thyself with a bare forbearance of sin, so long as thy heart is not changed, nor thy will changed, nor thy affections changed; but strive to become a new man, to be transformed by the renewing of thy mind, to hate sin, to love God, to wrestle against thy secret corruptions, to take delight in holy duties, to subdue thine understanding, and will, and affections, to the obedience of faith and godliness.—Bishop Sanderson.

Saxapahaw Charge.—Brother A. N. Roberson passed to his reward this (Wednesday) afternoon. In his death Concord church has lost one of her pillars and Alamance county one of her best citizens. A fuller account of his life will appear later. H. L. Isley.

March 4, 1925.

Glen Raven.—We are having a splendid Sunday school now, under the superintendency of Brother J. O. Glenn. Brother Glenn is taking a great interest, and is trying to get the people more interested.

Professor Hamilton has been teaching a singing class in our church for some several weeks, and last Sunday we had him with us for the morning service and in the afternoon he held a song service. We also had some visitors who favored us with several beautiful selections.

Professor Amick of Elon College preached for us Sunday morning as our pastor has had la grippe and was not able to conduct the service.

We have been quiet for some time, but hope to report more often in the future.

Reporter.

Melton's Grove.—Our pastor filled his regular appointment last Sunday and preached a sermon on Stewardship. I am sure he gave us all something to think about. It was a beautiful day and the congregation was larger than usual.

We are expecting Mrs. A. G. Dixon the third Sunday in this month. We are looking forward to the time. We have such good reports of her. I am sure we will all love her. Will report later of her success.

Glena Lane.

Clark's Chapel, Weaverville Charge.—Although it looked as if we were going to have disagreeable weather, our people came out to Sunday school and preaching services last Sunday. We had a good crowd Sunday morning and a full house Sunday night. We are so thankful to God that things have happened that are bringing our people out to church, closer together as Christians, and closer to Him.

There were six new members added to our church lost Sunday, among them our good pastor, Rev. Fred R. Love. The other five were Mrs. John Hampton, Fletcher Hampton, Mrs. Walter Cheek, Miss Alma Black and Mrs. Lester Watts. So you see we are increasing in number and thanks be to God we are growing in grace. We are very glad to welcome these new members into our rhurch and pray that the work of our splendid pastor and people will continue to bear fruit.

A good lady said a few days ago that she had always prayed for the time when the people of Clark's Chapel could shout and praise God without a revival meeting. God answered her prayer one week ago last Sunday night when we had such a down-pouring of the Holy Spirit that folks had to shout and praise God

Our Christian Endeavor societies are doing splendid work. The Junior Endeavorers are working on an Easter program which we are looking forward to as a great event.

The public is invited to come and attend our services. Sunday school at 10 A. M. preaching at 11:15 A. M., Christian Endeavor at 6:30 P. M., preaching, 7:30 P. M. Come and worship with us at your first opportunity.

Reporter.

March 2.

North Davidson Charge, Mt. Pleasant Church.—On last fourth Sunday we held our regular service. We were glad to have Dr. Andrews with us, and of coursce when he comes he always preaches, for we will not accept any excuse, and we are always glad to have him.

After preaching service Brother Stone announced that the committee on plans had decided what kind of church they wanted to build, and would be ready to cut the framing on Tuesday, the 24th, and it will not be long before you will see a modern church at Mt. Pleasant, for they have a mind to work.

Listen, tone up your nerves, for something else happened after service, another surprise. As I went out to my car I found it loaded with good things to eat. Annie Payne, five pounds sugar; Evelyn Payne, baking powder; Harrell Payne, tooth picks; Mrs. W. D. Payne, five pounds sugar; Joseph Payne, matches; Ruth Payne, soda; Mary Payne, dried fruit; Mr. and Mrs. C. A. Green, one can of preserves, and one bucket of lard; Joe Ball, meat; Mrs. H. F. Murphy, apples; Mrs. and Mr. W. T. Murphy, oatmeal and five pounds sugar; Mr. W. G. Hayworth, five pounds sugar; S. C. Hayworth, five pounds sugar; C. A. Livengood, one-half gallon molasses; Raymond Ball, peanuts; Elmo Murphy, two cans of kraut; Della Ball, Beans; Mrs. Joe Ball, dried fruit; Vandie Murphy, one can of corn; Ray Ball, one peck of Irish potatoes; Mr. and Mrs. E. L. Murphy, one ham; Mr. and Mrs. C. F. Green, 10 pounds sugar; Lois Murphy, can salmon; Mr. J. R. Stone, $2 cash; Mr. and Mrs. John Leonard of Lexington, canned peaches, apples, and one peck of Irish potatoes; five pounds sugar, one half-bushel Irish potatoes, two cans peaches, baking powder and matches, the giver unknown. For these and all other tokens of appreciation we thank these good people very much, and pray God's richest blessings upon them. R. S. Troxler, Pastor.

Bethesda, North Davidson Circuit. — We have been busy at work. Our pastor has not failed to be there on the job, regardless of rain and bad roads. He has been giving us good gospel sermons, which we all enjoy.

Rev. R. M. Andrews came over last second Sunday from High Point to talk on the College Endowment Fund and also preached for us. We are glad for these brethren to drop in.

We are having a good Sunday school this winter; in fact, our Sunday school has been on the boom ever since we went to work building new Sunday school rooms. We built seven Sunday school rooms, which we are very proud of. We do not see how we did so long without them, for it puts new life into a school.

Our Christian Endeavor is doing good work. We also have a Ladies' Aid society with 25 or 30 members, which we do not feel that we could do without. We also have a Woman's Foreign Missionary Society, with 29 members, one perpetual member. We are going to hold our Thank-Offering Service Sunday night, March the 8th. The service consists of songs, recitations, readings, and a pageant, "Converting Aunt Jane." Songs, male choruses. Everybody invited.

We are having much sickness around. Old Uncle Billie Grubb has been in a serious condition for some time and does not seem to improve any. Mrs. C. M. Yokley, Reporter.

The Postal Card, W. F. Kennett, Editor.

The Quarterly Conference.

The second quarterly conference, Granville cidcuit, is to meet at the parsonage on Saturday before the fourth Sunday in this month (March 21) at 11 o'clock.

This conference is of special importance—one reason is that at the second quarterly conference we select nominees for delegate to the next annual conference.

There is a story in regard to Stonewall Jackson to the effect that Mr. Jackson was a deacon in the Presbyterian Church and that on one occasion the deacons had met and one member, Judge ——, who lived near the meeting place, was absent. When the hour had fully arrived Mr. Jackson asked to be excused for a few moments. He walked hurriedly to the home of the judge and rang the door-bell. The judge answered the call and Mr. Jackson asked, "Judge, why are you not at the deacons' meeting?" The judge replied, "Why, Mr. Jackson, I was so busy tonight that I could not get away." Stonewall Jackson said, "Well, Judge, we only meet once a month—we only spend about an hour in the meeting, and it is the **Lord's work** and when that time comes I would not think you would have time for anything else." Jackson returned to the place of meeting and in a few minutes the judge was there.

Is not the work of our quarterly conference the Lord's work? We request a full attendance. Date, March 21, at the parsonage.

Burke Chapel, Connelly Springs Charge.—Our pastor last Sunday preached a splendid sermon, and received another new member into the church. We pray that he will be a true and faithful member to God and his church.

Our Sunday school is not doing anything at present, but we have not lost hope and are expecting to have a bigger and better Sunday school in the future. Best wishes to the Herald and its many readers. Reporter.

Littleton.—Since our last report there has been so much sickness and bad weather that we could not attend services as we would have liked. Our pastor is very faithful and zealous in his work and is much beloved.

We have lost several of our church members. They went to the M. E. C hurch. I trust they will be loyal and helpful to the church of their choice. Last week we lost, by death, another member, Mr. E. G. Glenn. His wife has moved to Brinkleyville so we will greatly miss them. There are a faithful few left who are striving to do their best to uphold the church and I pray God will bless us.

Reporter.

Difficulty adds to result, as the ramming of powder sends the bullet the further.—George MacDonald.

IN HONOR OF THE DEAD.

Lynch.—January 27, 1925, Mr. J. C. Lynch, etter known as "Buck Lynch," died in his ome near Eaton's Ferry. Mr. Lynch was nong the first members of Weaver's Chapel. e was about 52 years of age. He had kept aton's Ferry for several years. He did not ear well and lived some distance from his urch and did not attend church as often as would have had conditions been different. Funeral service was held in Weavers Chap- church on January 28, conducted by his astor, after which his body was carried to old family burying ground at Mr. Henry enkins,' and laid to rest. He leaves one own son and some small children. These ave the sympathy of the church and friends.

J. B. O'Briant.

Wilson.—Mrs. Sarah Wilson died February , 1925, aged about 17 years. She joined eavers Chapel church in 1922. She was nown as a good girl. She and her husband, r. Matthew Wilson, had been married some ore than a year. She leaves besides her husand and friends a little baby, which, if it n be raised, will never know anything of s real mother, only as it is told by others.

Funeral was held at the family cemetery Mr. Henry Jenkins' February 20, by the riter, after which her body was lowered in e grave and covered with a mound of earth ith stones at the head and foot to mark her sting place. The sympathy of the church d community goes out to this young man so rly bereft of his companion and to the mothless baby.

J. B. O'Briant.

Glenn.—On February 23, about three o'clock M., Mr. E. G. Glenn passed away in his ome in Littleton, N. C. He was nearing his th mile-post. It was our happy lot to reive Brother Glenn into our church at Litton in 1923. He was a man of faith and rong resolutions. We believe he lived close his Lord after giving his heart and life to od. He was afflicted for more than a year. e was very patient and for a good while entained hopes of getting well, but in his last onths and days we believe that he had given his hopes of living in this world, and ben to live in the better world. He expressed imself as wanting to see Jesus, and was excting Jesus to come for him any time, and d his ticket for the gospel train which ould carry him home.

Funeral was held in Littleton M. P. church, February 24, three P. M. The casket hich held his body was rolled down to the tar in the church where he made his vow to od and the church, and remained there while short service was conducted by his pastor, sisted by the following ministers of Littlen: Rev. Francis Joyner, Rev. C. B. Smith, D., and Rev. Mr. Miller.

Brother Glenn was a man held in high esem by all who knew him and will be greatmissed. He is survived by his good wife, o sons and one daughter. One son lives in ayetteville, N. C. The other son and the ughter live in Hanover, Pa. He has living so three brothers and three sisters and two andchildren.

His body was laid to rest in Littleton cemery. The wife and children and other relatives and friends have the sympathy of the church and town.

J. B. O'Brant.

Elizabeth Gill Crutchfield.—God in His infinite wisdom on January 29, 1925, in the still hours of the night beckoned, and Elizabeth Gill Crutchfield went to join her husband, James H. Crutchfield, and their three loved children, who had long preceded her to that home celestial.

Although we realized fully that she had fought a winning battle, run a good race, and the victory was hers, it wrung our hearts to feel that never again would we see her cheerful face, never again hear her ever-wise counsel. We loved her so it was hard to submit, but knowing and trusting in Him who doeth all things well, we bow submissively, saying in our hearts: "Not our wills but thine, O Lord, be done."

Although we grieve to part with her, we rejoice to know there'll be one more hand outstretched in welcome, when we, too, shall go to join God's innumerable band, where sorrow is unknown, and where Jesus reigns eternally, our Sovereign and our Friend.

Dear Grandma, for having known, loved and lost you, we'll ever strive to be worthy monuments of thine, that by so doing we may honor your memory and render service unto the Father.

Bertie D. Crutchfield.

—Mrs. D. A. Fishel, wife of Brother D. A. Fishel at Vaughn, N. C., died Friday, February 20, and was buried at Littleton on Saturday, February 21.

J. B. O'Briant.

Page.—On January 23, 1925, the death angel visited the home of Mr. J. A. Page and claimed the soul of the husband and father.

Mr. Page had been a member of the church only a short while. He was converted last summer at the union meeting held at Hardrawee school house and united with the church at Eden, where he remained faithful unto the end.

Mr. Page was sick only about one week. He soon contracted pneumonia and soon passed into the world of spirits to await those who remain.

His body was laid to rest in the cemetery at Eden church.

Mrs. Page and the children have our sympathy in this sad hour and we would commend them to God, who doeth all things well.

C. L. Spencer, Pastor.

Stokes.—On February 17, 1925, death visited the church at Hollister and claimed one of its members, Mr. Lloyd Stokes.

Lloyd was converted and united with the church at Hollister in August, 1918, where he remained faithful until death.

Lloyd was a very quiet, obedient young man, and was loved by all who knew him. He just lacked a few months of being 19 years old. He contracted pneumonia and the doctor and loved ones did all they could but the Lord (no doubt) saw best to take him home to rest.

The church and community, as well as the family, will miss Lloyd, but let us all be faithful unto the end, and meet him over yonder. The funeral services were conducted by the writer, in the home of his grandfather, Mr. Andrew Hardy, after which his body was laid to rest in the family cemetery in the presence of a large congregation.

C. L. Spencer, Pastor.

Snotherly.—After having been a patient sufferer for many months and quietly breathing her last, Mrs. John Snotherly, more familiarly known throughout Albemarle and Stanly county as "Aunt Cam," died at her home on Pee Dee avenue, Wednesday afternoon, February 25, shortly after four o'clock.

"Aunt Cam" had never fully recovered from an attack of pneumonia of last winter, at which time two of Albemarle's best physicians gave up all hopes for her recovery.

Before her marriage in 1871 Mrs. Snotherly was Miss Joyce Camaline Miller. Converted at an early age, she united with Old Bethel M. E. church, and remained in constant service in that church until she married. After marrying she decided to unite with the church of which her husband was a member, and thereupon she united with the Methodist Protestant church at Milledgeville, which is now called Tuckertown.

In those days, few persons were able to play an organ—it was before pianos went to church—she served in the capacity of organist at Milledgeville until that church was destroyed by a cyclone. After that church was gone and no hope of restoration she with her husband moved their church connection to the Methodist Protestant church in New London. There is was destined to stay only a few years for that church was finally sold. The members had moved to other towns, and not enough remained there to keep it going, and she, with her husband, came to Albemarle and immediately started the work of building a Methodist Protestant church, and the church in this city today stands as a memorial of her, and others who like her, sacrificed to make it possible.

She had a great love for children. It was not her happy lot to become a mother of her own child, but that great loving heart of hers reached out many years ago and drew into her life the life of little Pattie Parker Harris. Pattie is now Mrs. R. W. Hall, of Tuckertown, and for several weeks she was by the bedside of her foster mother, and did all that her love prompted her to do and was with her to the last.

"Aunt Cam" was one of the sweetest characters in the community in which she lived. She and "Uncle John," her husband lived alone, save for the visits of their hundreds of friends who were to them a host of "nephews and nieces." Last year when Mrs. Snotherly was so very ill with pneumonia, "Uncle John" was heard to pray that she would get well. His prayers were answered to a certain extent, but never fully answered.

Faith in a loving Father was to her the hope that has at last anchored her barque safe within the vale. Through all those years of struggle and suffering attendant upon those of her advanced age, she and Uncle John were just as much sweethearts as they were 60 years ago. One of the most touching scenes, and that one scene which had the populace been privileged to witness would have strengthened lost faith, was enacted Tuesday night about 10:30. It was thought that then she would pass out into that world for which she

so fondly longed. As she was slowly sinking, and it was evident that the end was not far away, Uncle John came to her bedside, and from those eyes the lovelight beamed as in days of yore. As he looked into her face which seemed to be encircled with a halo of light he was heard to say, "Go on to heaven, I'll be there in a few days." Then it was the memory of those 54 years of happiness together which prompted him to ask the God they both loved and served to take him along with "Cam."

When seen by this writer in the privacy of his room Wednesday afternoon he looked up and said, "God is always just, I have nothing to say against Him, for He never makes a mistake." And then it seemed that all the sweetness of those 54 years fairly burst his great heart, and he exclaimed, "Bless the Lord, O my soul." And he today is lingering at the door through which "Aunt Cam" passed.

The funeral service, short and simple, just the kind "Aunt Cam" told her pastor some months ago she wanted, was conducted from the late home Thursday, February 26. Uncle John was not able to go to the church for the service, and hundreds of their friends gathered ahound the house, whose memory held scenes of many years of happiness and joys shared together by these two good people. The pastor of her church conducted the service of the Methodist Protestant church, after which the throng of friends followed the remains to Fairview cemetery, where they were tenderly laid to rest.

"Aunt Cam" is survived by one brother, Mr. R. A. Miller, of New London, and one sister, Mrs. M. S. Russell, of Granite Quarry.

Living to the age of 77 years, six months and 28 days, the greater part in Christian service, and 53 years, nine months and 29 days of this walking arm and arm with "Uncle John," she leaves a legacy far greater than stocks and bonds. Many are they who give her credit for leading them into the "paths of eternal truth."

"Precious in the sight of the Lord is the deah of his saints." J. L. Trollinger.

March 7.

In Memory of Dear Father.

Alfred Newton Roberson, aged 77 years, four months, eighteen days, breathed his last on Wednesday, March 4, 1925, at 4:15 P. M., at his home in Newlin township on Saxapahaw circuit. He gave testimony that all was well with him. Early in life he joined the Methodist Protestant church at Concord, Saxapahaw circuit. He was always present at church services when his health would permit, was not only true to his church, but was true to his country.

He leaves to mourn his loss his wife, Mrs. A. N. Roberson, six daughters, Mrs. W. T. Garrison, Mrs. G. M. Newlin, Ola, Neva, Nona, and Lala; three sons, Lois, Roy, and Loy; four sisters, Mrs. William Newlin, Mrs. Henry Jones, Mrs. J. C. Thompson, Mrs. A. T. Riddle, and one grandchild. Funeral services conducted at Concord, by Rev. H. L. Isley, his pastor, assisted by Rev. S. W. Taylor. His body was carried to the cemetery, tenderly laid to rest amid the tears and sighs of a large concourse of relatives and friends. The beautiful floral designs that covered the mound testified to the esteem in which he was held.

It was so hard to give him up and a vacant place which cannot be filled is left in our home, our hearts. But we grieve not as one without hope, for we know that he is standing at the right hand of God, ready to welcome his loved ones as they, one by one, enter that beautiful home where cometh no sorrow, no care.

Husband, father, grandfather, we loved you, but Jesus loved you more, and you have entered into the joys of that home prepared for you. You are resting "safe in the arms of Jesus, safe on his gentle breast." We will treasure the fond memories of you, and may your wise advice and your influence shed upon our lives lead us on to higher and nobler things. May your spirit guide and direct the footsteps of every child, and grandchild of yours, may you meet and welcome us, as one by one we shall reach the shores of eternity, and together we will spend the countless ages in that land where no tears are ever shed, and we say goodby no more.

"We loved him, yes, we loved him,
But angels loved him more,
And they have surely called him
To yonder shining shore."

A Daughter.

Butler.—Brother J. H. Butler died at his home, Ante, Va., on February 5, 1925, age 74 years, four months, 17 days. Brother Butler was sick for a short time. He had grown very feeble the last 12 months. He was faithful to his church. Many times, exhausted when he got to church, he would lie down and rest.

A memorial service will be held at Hobbs Chapel on the fourth Sunday at 11 o'clock. A suitable obituary will appear later.

H. L. Powell, Pastor.

—Dr. George R. Brown, pastor of First M. P. Church, High Point, is in a hospital seriously ill with pneumonia. Pray for him.

—Mrs. W. H. Neese is in ill health, we are sorry to hear. Remember her also when you pray.

—Rev. and Mrs. J. E. Pritchard were visitors at High Point College yesterday.

Card of Thanks.

We wish to thank our friends and neighbors for their exceeding kindness and sympathy rendered us during the sickness and death of our husband and father. May God's greatest blessings abide with each one.

Mrs. A. N. Roberson and Children.

Eloquence is vehement simplicity.—Cecil.

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Stallings, Mecklenburg	1.2
Mitchell Grove, Guilford	1.3
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Vickrey, Guilford	$ 2.0
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Siler City	5.2
Bethel, Mocksville	3.9
Mt. Carmel, South Davidson	3.3
Bess Chapel	2.0
Denton	3.3
Winston-Salem	15.3
Asheville	3.2
Friendship, Mt. Hermon	2.0
Burlington	18.3
Liberty	8.0
Grace, Greensboro	8.3
Baraca Class, First Church, High Point	15.0
Worthville, Randleman	2.3
Spring Church	1.3
Grace Baraca Class, Greensboro	12.2
Tabernacle	3.0
Whitakers	5.3
Sunday Eggs—	
Bess Chapel	1.3
Miss Mamie Johnston	1.3

Other Gifts.

Nice large barrel apples from J. M. W son, Burnsville, N. C. Ladies' Aid societ New Haven, Ind., 16 dresses, four pajar suits, four aprons, and undershirts. Benne Brothers, High Point, 25 pounds nice roa beef. The above brothers furnish us roa beef free one Sunday in each month. Ma thanks to all who have been so kind in reme bering the Home.

E. G. Lowdermilk, Superintendent.

(The names of the boys and girls will printed in the next issue.)

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

LUME XXXI. GREENSBORO, N. C., MARCH 19, 1925. NUMBER 19.

Pres. Hardie Dec25

ETHODIST PROTE... HERALD.
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GETHSEMANE.

golden youth when seems the earth
summer-land of singing mirth,
hen souls are glad and hearts are light,
d not a shadow lurks in sight,
e do not know it, but there lies
mewhere veiled under evening skies
garden which we all must see—
e garden of Gethsemane.

ith joyous steps we go our ways,
ve lends a halo to our days;
ght sorrows sail like clouds afar,
e laugh, and say how strong we are,
e hurry on; and hurrying, go
ose to the borderland of woe,
at waits for you, and waits for me—
rever waits Gethsemane.

wn shadowy lanes, across strange streams,
idged over by our broken dreams;
hind the misty caps of years,
yond the great salt fount of tears,
e garden lies. Strive as you may,
u cannot miss it in your way.
l paths that have been, or shall be,
ss somewhere through Gethsemane.

l those who journey, soon or late,
ust pass within the garden's gate;
ust kneel alone in darkness there,
d battle with some fierce despair,
d pity those who cannot say,
Not mine but Thine," who only pray,
Let this cup pass," and cannot see
e purpose in Gethsemane.

—Ella Wheeler Wilcox.

"A FENCE AROUND THE BIBLE."

n a recent address a public speaker inferially accused the defenders of "the faith e delivered unto saints" of trying to ld a fence around the Bible. They are atpting no such thing. And what is more, y don't need to. A fence, or rather a wall, s thrown around the holy scriptures at ir completion nearly nineteen centuries And this was done by their Author, the nal Word. The record of this transaction is found in Rev. 22: 18, 19: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." It is high time for every lover of the truth as it is in Jesus Christ to enter a most solemn, earnest, and prayerful protest against the diabolical and damnable program of the extreme wing of the modernists to rob the Son of God of His deity, the Holy Spirit of His personality, the Godhead of its trinity, the atonement of its efficacy, Christianity of its spirituality, hell of its torment, faith of its privilege and power, the Holy Scriptures of their inspiration and supernatural content, and the believer of his only well-grounded hope of everlasting life.—The Word of Life.

THE BIBLE IN THE HOME.

The test of the nations is their loyalty to God's Word. The nations which have honored God's Word, and which are honoring God's Word, are the nations which have His blessing.

The state will never be guided into ways of constructive peace and permanent development through society's aim and desire to better mankind. Reform movements, no matter how strong and efficient they may be, can never reform the state or the nation until that reform begins at the fireside. There is no chance for men to do in their interests and desires for others, what God has said the father and the mother, the husband and the wife, the brother and the sister, must do.

The Bible is the one great power which God has given to us, to instruct us how to build our homes aright.—Exchange.

JESUS CHRIST NO MOLLYCODDLE.

The attempt of the modernists to camouflage their sinister purposes by the extravagant commendation which they ascribe to Jesus Christ is pitiable and ridiculous. They exalt His manhood at the same time that they assault His Godhood, and foolishly presume that the former will sufficiently condone the latter. Jesus is more than the Apostle of divine tenderness. His teachings were more than a revelation of the love of God. His life was more than an unfolding of infinite compassion. He was just, as well as generous, and just before He was generous. Judgment proceeds from the throne of iHs holiness as truly as redeeming grace. His crucifixion proclaimed eternal justice as clearly and forcibly as it did eternal love. The lips that breathed the invitation,—"Come unto me all ye that labor, and are heavy laden, and I will give you rest," also pronounced the fearful denunciation,—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." The same Lord of destiny who blessed little children also cursed the barren fig-tree. The same Lord Jesus Who will say in the Judgment, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world," will also say, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."—The Word of Life.

A SPIRITUAL AWAKENING.

A short time ago, writes a friend, a young man who has not gone to church or read his Bible for a long time, but who recently began to take a great interest in good literature, came to me full of enthusiasm over something that he had read in a magazine.

"Listen to this," he said, opening the periodical. He read for a few minutes, and there was a new note of reverence in his voice as he ended with: "Or ever the silver cord be loosed or the golden bowl be broken or the pitcher be broken at the fountain or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." His face glowed as he exclaimed: "Isn't that wonderful?"

"It is," I agreed. "Would you like to read more by the same author?"

He nodded, and I handed him my Bible that lay on my desk.

He stared at me. "You don't mean to say that's from the Bible?"

I nodded and opened the book at the 12th chapter of Ecclesiastes and he read: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, "I have no pleasure in them."

"I didn't know that was in the Bible," he said quietly. "Are there any more passages like that?"

I turned to the fifty-third chapter of Isaiah and then passed on to other beautiful passages both of the Old Testament and of the New. He listened to them eagerly.

A few days ago he said to me: "I'm going to church now." He had found his God again through reading the Bible.

It has been a real joy to watch the spiritual awakening of that young man who had been rejecting the spiritual food for which he really hungered because at some time in his youth it must have been served to him unattractively.—Youth's Companion.

—Rev. S. W. Taylor is at Maple Springs church assisting Brother Curry in a ten-days meeting which began Monday night.

—Miss Annie Lee Forrest is to speak at Calvary church tonight.

—Miss Ada Jones is now Mrs. Clarence B. Shelton.

CHRISTIAN EDUCATION.

The term, Christian education, looks good and sounds good, but it may mean much, little, or nothing, depending on the interpretation given it. The term may be used to "cover a multitude of sins"—errors on religion. It has been said that "religion is to a man what he conceives it to be." If this be true, then it would naturally follow that if a man's conception of religion be faulty, so would his conception of Christian education be faulty in proportion. A great many things are being lugged into so-called Christian education in some quarters, that are quite foreign to the "faith once delivered unto the saints." It is remarkable how "extremes often meet." The pope and his string of cardinals, archbishops, bishops, and priests, are alone qualified to interpret the Bible, or have a correct opinion of religion, so these religious bosses say. The **people must not think.** They are incapable. The people must let **us** think for them, so they say. This is utterly repugnant to us Protestants. But are we better than they? Are we wiser? Are we more independent? Do we assert our manhood and God-given rights more than they? Are we not supinely and obsequiously submitting to having our children taught things "contrary to Jesus of Nazareth"? Have you ever thought seriously about this matter? Did Jesus ever express doubts about the divine inspiration of the Bible? Did he ever go about criticizing—finding fault with the Bible? Hunting for, and parading, seeming contradictions? And chuckle with delight at what some superficial, unfriendly reader supposed to be a mistake in the Bible? Was Jesus ever guilty of anything like this? Did Jesus ever teach that man is an evolution from an animal ancestry? That there is no such thing as **sin**—that what we call sin is just a lack of development—of further evolution? Did Jesus ever teach anything like this? Or perhaps you do not know that these, and similar anti-Christian things are being taught in Christian schools.

This is alarming to a devout Christian who knows God—knows God hears him when he prays—has tested the Bible in his own life and experience. But the promoters of this anti-Christian teaching tell us very complacently that there is no cause for alarm. That to doubt the Bible only increases one's faith. Makes us more angelic. That to be evolved from animals is more glorious that to be created in the image of God. And when we demur, they gravely tell us that we are not capable of understanding it, and must receive it on their simple "say so," like good dupes of the pope accept his infallibility. They attempt no proof, like the pope, as he, nor they, cannot err. To attempt to prove is superfluous, and would be a reflection, by themselves, on their own infallibility. That in the due and continued process of evolution, when our "eyes are opened and we become as gods" we will see as they see, and that the Bible, its inspiration, the supernatural, the origin of man, etc., etc., will give us no further concern. We will have so evolved into such superbeings that no absurdity will ever trouble us more. We will have reached a state in which gravitation will pull upward, light and darkness be the same, truth and falsehood cease to contradict. These are some of the mental gymnastics that some of these modern professors and pedagogues perform to our simple and innocent delectation.

Perhaps you did not know all this. It is high time that we Protestant Rip VanWinkles were awakened from our long and easy sleep. We need another Luther to lead another Reformation, not against an Italian pope, but against an intolerance, a tyranny no less pronounced than that of the pope, but more concealed, more insidious, and more destructive if possible. If the great mass of the people knew the situation as it really is, the battle would be easily won. They must be enlightened. No camouflage, no smoke screen, no dodging the issue, no double-entendre. These persons who are subverting our children in the name of religion and Christianity must be made to face the issue like honest men, and not hide under pious platitudes and generalities.

Now to make a long matter short, the great mass of the people are honest about this question, and have a correct idea, or conception, of Christian education. That it is an education acquired in a school, or under such conditions and circumstances, that nothing is imbibed that is damaging to, or subversive of, an unquestioning faith in the full divine inspiration of the Bible, deity of Christ, blood atonement, or any other fundamental doctrine of what is generally known as true, orthodox, evangelical Christianity. It is a school or place where doubt is not engendered, but faith and true godliness are promoted. Education under these conditions is what is generally conceived to be Christian education. But an education acquired at an institution where the Bible is questioned—spoken of as myth and legend, or at best as a merely human book—its inspiration being of a kind like unto Shakespeare or Milton's; where so-called science and human philosophy are given precedence over the Bible; where human opinion, conjecture, surmising and theorizing as to the age of the world and origin of man are accepted and taught dogmatically, instead of the Bible, is not Christian education, whatever the claim may be, but rationalistic, anti-Christian, and skeptical. We Christians want none of it.

J. F. Dosier.

PROVISIONAL PROGRAM FOR RALLY IN DISTRICT NO. 1.

At Hawkins Chapel, Littleton Charge, March 28-29. R. C. Stubbins, Chairman.

Saturday.

10:00 A. M. Devotionals, led by J. B. O'Briant.
10:20 Prayer and Devotional Life of the Church—F. W. Paschall.
10:50 Church Music—Mrs. I. H. Cutchin.
11:15 Evangelism, the Great Task of the Church—R. L. Hethcox.
11:40 Open Discussion on Above Themes.

Noon Intermission.

1:30 P. M. Song Service—H. S. B. Thompson.
1:50 The Church Organized for Service:
(a) Sunday School—Miss Winnie Burt.
(b) Christian Endeavor—Mrs. T. M. Cutchin.
(c) Ladies' Aid—Mrs. Ralph Rives.
(d) Woman's Home and Foreign Missionary Societies—Miss Audrey Crews.
(e) The Stewards and Every-Member Convass—J. R. Powers.

Above speakers will be allowed 10 minutes each.

Saturday Evening.

7:00 P. M. Devotional and Song Service—H. L. Powell.
7:20 My Church's Share in Church Extension—C. L. Spencer.
My Church's Share in Home Missions—Miss Ethel Clement.
My Church's Share in Foreign Missions—Mrs. J. C. Edwards.

Sunday Morning.

9:45 Sunday School, E. B. Pair, Superintendent.
11 Sermon: "Stewardship"—Rev. Fred Paschall.

Noon Intermission.

1:30 Song Service—R. L. Hethcox.
1.50 The Country Church—R. C. Stubbins.
2:10 Training Our Own—Speaker to Be Supplied.
2:45 Our Young People's Conference—F. W. Paschall.

Sunday Night.

7:00 Song Service and Devotional—R. L. Hethcox.
7:30 Sermon: "What Jesus Means to Me"—H. L. Powell.

The regular program will be interspersed with live music, consisting of solos, duets, male and mixed quartets. We hope many good singers will be there.

All are expected to bring their own lunch except those coming on trains and those a great distance away.

Hawkins Chapel is on the Roanoke Rapids-Littleton-Aurelian Springs roads, which are fine roads and run right by the church.

You couldn't have a better time anywhere else for those two days, so hitch up "Dobbin"—crank up whatever you have and "meet me there."

R. C. Stubbins.

DISTRICT RALLY NO. 7.

We want all those who love to sing to be on hand as much as possible during our rally March 28-29. All churches that have good singers, soloists, quartets or any specials, bring them along and let us make the singing a helpful feature of our meeting. Bring your books along that you are accustomed to use.

Hope to see you there tuned up good for the whole time.

N. G. Bethea.

SEVENTH DISTRICT RALLY.

At Pleasant Grove.

Will every church, every Sunday school, every Christian Endeavor society, every organizzation in the charges named below see that delegates are elected to this Rally to be held Saturday and Sunday, March 28-29: First Church, High Point, Welch Memorial, Lebanon, English Street, West Thomasville, Thomasville, Community Church, Guilford, North Davidson, South Davidson, State Street, Lexington.

The chairman, Dr. Geo. R. Brown, is sick and this work of getting up the program has fallen to me and the speakers have nearly all been assigned. If all the pastors had been as prompt as seven have been we could publish the program this week. But enough have responded heartily to make the rally a success anyway. So we want you to come. Pleasant Grove is a good place and they will give you dinner Saturday and Sunday and if yo

wish to stay in the community after services Saturday night, write Rev. G. L. Reynolds, High Point, and he will see that a home is provided.

We have several speakers promised besides the pastors in the district. Some prominent laymen will address us. You cannot afford to miss this for there will be discussions that will be helpful to every department of church work. If your church does not elect you as delegate, come on anyway as there is no limit to the number that wish to come. Send yourself and you will be glad that you did. All are welcome. Let us have a rally worth-while. COME! N. G. Bethea, Chairman pro tem.

P. S.—If you wish any information about the meeting communicate with me at once.

N. G. B.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, MARCH 29.

Friendliness as Expressed through Evangelistic Missions.

Daily Readings.

Mon. Friendly visits. Matt. 10:11-15.
Tues. The friendly message. Luke 4:16-21.
Wed. Friendly help. Acts 14:8-10.
Thurs. Good will to men. Acts 3:11-26.
Fri. Breaking down prejudice. Acts 10:24-48.
Sat. Establishing a brotherhood. Acts 2:41-47.

Sunday. Topic. Matt. 9:35-38; Acts 8:35-37.

The evangelist traveling from place to place has much to do with keeping the church awake, and frequently prevents God's people from falling into a rut, and forces them to think of God. (Matt. 9:35.) During the next few weeks two great evangelists will hold meetings right here in the very midst of us—Mr. Ham in Burlington and Billy Sunday in Winston—and you will hear their work variously estimated. When thinking of their meetings remember that these men have done great things elsewhere and that they will do great things in these two cities, and that as long as they live they will be doing great good.

Study these striking statements:

"If the church felt the passion of Jesus for souls, the world would soon be evangelized. Our compassion is dulled. We are too self-centered." (Matt. 9:36.)

"The harvest is always plenteous. There are more people ready to listen than we can possibly reach. Pray for workers." (Matt. 9:37.)

"The mission of the evangelist is to preach Jesus. Others may have a social message; his message is Christ. The soul first needs salvation." (Acts 8:35).

"If Christ is more important to the world than 'working conditions,' and 'social conditions,' and 'international co-operation,' why don't Christians preach Christ more?" The religion of the Lord Jesus Christ is the only thing that can change these conditions, and bring about what the world needs.

Missionary Interest.

Arouse missionary interest by stating something of how many people there are in the world who are not even professing Christians. It is said that there are 565,000,000 Christians in the world, and 1,082,000,000 non-Christians. This gives the Endeavorers at once a glimpse of the tremendous task of evangelizing the world in this generation. But, remember, this is the only generation that we can reach.

For Beginning the Meeting.

Evangelism is the center of all missionary work. No matter what is done in connection with missionary effort, whether the work is educational, industrial or medical, it is all done with the one purpose of reaching the souls of men and women for the Master. The teacher teaches to prepare the heart for the one great truth; the missionary farmer and craftsman set an example of honest work to inspire the natives to follow the Carpenter of Galiee; and the medical missionary heals in the name of the great Physician. In this sense all missionary work is evangelistic.

Everything done on the mission field is done to help those who are benighted to see the Light of life. It is done to inspire them to better living and doing. Thus it proves our friendliness for them as messengers of Jesus. When folks are helped to know more, to do better work, and to live healthier lives, they are just that much more ready to receive the Gospel message.

Missionary work is done for the sake of making Christians, in the first place; and, after that, to make these better Christians. The missionary speaks to the head, and to the heart and to the soul of the native, that he may be constrained to yield himself to the great Master Missionary. Success on the mission leld is measured in terms of souls born into the kingdom; and we are responsible for our part in the enterprise.

Lesons Taught in Our Scripture References.

Matt. 9:35-3 should have our careful study if we would determine how best to become friends through evangelism. This lesson indicates how Jesus worked, and how souls were reached as a consequence. Jesus went anywhere and everywhere. No place was more important to him than another. He realized that the important thing was souls, and to him one soul was just as valuable as another. This is an important truth for us all, and it is one that not a great many Christian workers realizze. Then, too, Jesus did anything and everything that was needed. He taught, He preached the Gospel, and He helped the needy. And "the common people heard him gladly."

Jesus had compassion on the multitudes when He was upon the earth; and He still has that great ache in His heart because multitudes are still unreached by the Gospel message. The world which has not accepted Jesus is distressed, there can be no question about that; and it is scattered because its citizens are not following the same great Leader.

Our Savior was interested, and is still passionately interested, in reaching men. He knows, and we know, that men will not be reached except by laborers in His vineyard. So He asked His disciples to pray for laborers, because there was such a great need. And He asks us today to pray for laborers. And, if we pray sincerely for laborers, we will do all in our power to back our prayers with our efforts and with our money.

Lessons in Life to Think About.

Missions constitute the greatest world task today. Knowing one's responsibility is one thing; measuring up to it is another. Many Christians fail simply because they wlll not do their duty as they know it.

We prove our friendliness to those who are not Christians by doing our best to bring them to Christ, who has proved Himself our greatest Friend. All classes of people about us expect us as Christians to be their friends. And we are Christians just as we measure up to their expectations. Christian Endeavorers have won and must continue to win countless souls for the Master. Many Endeavorers are on mission fields, at home and abroad, because the society has always fostered the missionary spirit. We will never be able to measure the good Christian Endeavor has done in this respect, until we shall be able to count the souls safely sheltered in the Master's presence.

Things to Pray For.

1. Thank God for Jesus, the inspiration of all missionary evangelism.
2. Thank God for the great commission which sends us all out to win individuals for Christ.
3. Thank God for the men and women who have given their lives in missionary evangelism.
4. Ask God to bless this meeting to the good of all, and especially that He may stir up many Endeavorers to volunteer for the mission field.
5. Ask God to give your society more interest in evangelistic missions.
6. Ask God to help your church to be more and more a missionary church.

NOTICE! NOTICE!! FOURTH DISTRICT RALLIES.

This is to call attention again to the two Rallies to be held in the Fourth District Saturday and Sunday, March 28-29.

The Rallies are to be at Midway church, Haw River charge, and West End, Greensboro. The programs will begin at ten o'clock on Saturdday morning and close Sunday afternoon. There will be no night service.

We are attempting to arrange a helpful program. However, it will be worth very little unless the people attend. It is up to you, Brother Pastor, Brother Sunday School Superintendent, Christian Endeavor presidents, and other leaders. to see to it that the people come. Draper, Reidsville, Flat Rock, and Haw River are urged to attend at Midway. Kernersville, Calvary, St. Paul's Grace, and West End at West End. Come to these rallies prepared to spend the day. Bring along your lunch.

Subjects vital to the life of the church will be discussed by interesting speakers. Please do not disappoint the speakers with your absence. And I trust the speakers will not disappoint the people by their absence or by being late.

L. W. Gerringer,
District Chairman.

—The pheasant is the best earthquake predictor known, the bird crowing before or during every slight shock, according to a Japanese writer.

—Forty of the forty-eight states constituting the Union have prohibited prison whippings.

—An uncollected balance of $15,000,000 on centenary pledges due the Methodist church of the South proves that it is more difficut to pay than to promise.

ıy of the charges have not paid any amount e will just have to publish that fact. About x weeks remain before the first of May. uch can be done in that period of time. ɔme on, men, and let us all do our best. One ıstor is planning to pay A. C. B. in full and ost of the G. C. B. by Easter.

That Easter Service With Its Sacrificial Giving.

Remember the Easter service with its offer- g for Home Missions. Twenty-three per cent the G. C. B. goes to the Board of Home issions, and if properly managed that much the G. C. B. might be raised at Easter. One ıstor at least is planning to do just that. ınday school superintendents and stewards n very greatly help pastors in this if you ll plan for great things at Easter.

Decision Day.

Decision Day should also be observed. The e need not interfere with the other. One t of workers may plan for Decision Day ıile another set of workers plan for the crificial giving. Let us plan in every way ssible to honor our Lord who did so much r us, and who honors us by permitting us be His co-laborers.

Doing Well.

All of us have great reason to rejoice at ıat is being done; but all true Christians ve a deep seated desire to go one to great- and better things in their service for the ıster.

Paid on Budgets Last Week.

C. B.—

1. Henderson $40.00
2. Stanly 2.29

C. B.—

1. Forsyth $44.08
2. Halifax 28.25

The amount from Halifax on G. C. B. should ve been reported last week. We beg par- n for the omission. We called attention to ɜ payment in the notes, and then by over- ht omitted it in the figures.

Yours in the Master's service,

A. G. Dixon.

THE WORK AND THE WORKERS.

Some one has said, "The workers drop out, t the work goes on." We note with sadness ıt the workers all about us are dropping t this winter and spring. That means one two things for us, and perhaps both. It ans that we must do more, and it means ıt we must be training other and younger rkers to take their places and our places en we drop out; for the Master's work st go on. The most important thing in con- ɜtion with human life today is that the Mas- 's work must go on, in developing hu- n beings into greater efficiency in King- n service. The only reason we can have living is that we may serve. The great- privilege God has vouchsafed to man is privilege of being His co-laborer in serv- mankind. This thing of Kingdom service ɔuld be magnified in our minds. Every day live we should praise God for the privilege service. It is not a rare thing to hear men l women complaining about the hardships service; but rarely do any of us find our- ves praising God for the privilege of ser- e.

.t is great these days to be able to go about among the people and try to show them where- in God has graciously and gloriously led us Methodist Protestants along to that point in the affairs of the North Carolina Conference where we have privileges of service such as we have never had before. Men and women have the great privilege now of helping to raise the College Endowment with the assur- ance that what money they put into the en- dowment fund will go on working for the de- velopment of Christian workers after they themselves have gone home to glory.

Stop and Think!

Rev. Lawrence Little figures it like this:— The person who puts $100 into the endow- ment fund will throughout the years be pay- ing at least $5 per year for the uplift and the training of young men and young women, and the person who puts $1,000 into the en- dowment fund will throughout the years to come be paying at least $50 per year for the uplift and the training of young men and young women.

Truly, we Methodist Protestants have nev- er before had offered to us such a privilege of doing service for our King and His little ones both for the present and for the future. It seems to me that every thoughtful Methodist Protestant would quickly grasp this opportu- nity of beginning at once to pay whatever amount he can each year, just as long as he can, for the benefit of his church today, and for the benefit of his church through the years that are to come. We are not asking any of our people to shoulder a burden, but we are asking all of our people to join with us in making some sacrifice for the joyful privilege of helping in a great cause. Out of hearts full of praises and thanksgivings to Him who has led us on to such glorious suc- cess during the last three years, come on and let us help each other to help the Lord to lead us on to greater things in the develop- ment of our College at High Point.

Last Sunday.

On last Saturday Dr. R. M. Andrews, Rev. N. G. Bethea, Rev. Lawrence Little and I all drove to Fallston ready for services on Sun- day morning. Misses Hull and Richards, teachers in the Children's Home, accompanied us to the pleasure of all of us. Sunday mor- ning dawned bright and clear and cool, and the four of us scattered out and spoke in eleven churches last Sunday; and we are glad to report that as a result of this visit we can fully believe that Fallston, Cleveland, Caro- leen, Shelby, Bess Chapel, and Bessemer City charges will all raise their quotas for the En- dowment. We turned homeward feeling that we had been permitted to do a great day's work for our church and our Lord. The work of raising these quotas is not all done on these charges, but we believe it will be done, and we would urge the workers to do it with all pos- sible speed. God bless the work and the wor- kers. The most glorious privilege men and women have on earth is the privilege of being His workers. How lightly many of God's chil- dren esteem this privilege.

Please Continue to Pray.

Our special week of prayer which was set apart for special prayer for the College and for the success of the endowment campaign has just come to a close; but we are hoping that you have become so accustomed to pray- ing for the College that you will continue to pray the blessings of heaven upon the under- taking. With God's help we can go on to greater and greater success, but without Him we can but fail. He will help us if we con- tinue to ask Him for His help.

The Plan Again.

We started out some weeks ago to find 300 people among our 26,000 people, who would pay $50 per year for ten years and thus help us to raise an endowment of $150,000, which with its accumulations will amount to about $190,000 within the ten years. We are still looking for that 300 or its equal. Fifty dol- lars per year constitutes a share, and 300 shares take care of the proposition. But we concluded that it was not quite right to give 300 the privilege of doing what all of us ought to do. We felt that many, many people who would not feel able to pay $50 per year would want a part in this great work. Feeling thus we changed the plans a bit, and now we are asking all who will to pay the $50 per year and thus take a share. Others we are asking to pay $25 and thus carry a half share. Oth- eers to pay $10 per year and thus carry one- fifth of a share. Others to pay $5 per year and thus carry one-tenth of a share. And others still smaller amounts if they will. This plan permits all to have a part in this splendid work, as God may direct.

There Is Need For Haste.

Please help us to do this as speedily as pos- sible that we may turn to other service that needs to be done. We wish to publish a list of shares taken at an early date. Let us hear from you **soon** that yours may be published in the first list. All information concerning this should go to Dr. R. M. Andrews, High Point College, High Point, N. C.

Yours for a speedy completion of this cam- paign,

A. G. Dixon.

WHY USE OUR PROGRAM.

First, because it is a good program. If this sounds egotistical to you, please come into the office and allow us to show you what others have written about this service. The music in- cludes ten splendid Easter carols, covering ten full pages of the program, with all the music for each number available without turn- ing a page. It is printed from new plates, and every page is practically perfect.

Every song is new, having been written by our Methodist Protestant poet and composer, Rev. W. B. Judefind, a minister of our Mary- land Conference, and pastor of one of the Methodist Protestant churches in the city of Baltimore. Brother Judefind is at the head of a successful music publishing business, and many thousands of people await his publica- tions with pleasure. Our Easter songs repre- sent some of his very best work, and will not be available in any other publication this year. The literary features of the program too offer a challenge to the services usually published. The programs on the market for sale com- prise from twelve to sixteen pages, and sell for five cents per copy. Our program has 20 pages in all, eight of which contain sugges- tions for a successful service, with respons- ive Scripture, readings, recitations, class ex- ercises, and other special features. We do not expect any school to use the entire program, it would require too much time to render it

all, but we do believe that any school can arrange a very pleasing and profitable service, selecting that which best suits its local needs from this program. We offer to place it in your hands without charge to you.

Second, Because the General Conference of the Methodist Protestant Church has designated Passion Week, and Easter, as the special season for the presentation of the home mission work of the denomination, and directed that the board shall be "authorized to raise money by assessment apportioned by the General Conference to the annual conferences, and by them to the several charges; by Easter services in the Sunday schools, at which freewill offerings shall be made for the support of the work of the board; and by making such other appeals to the church as the work of the board shall require, and the judgment of the board shall deem to be wise." It is the judgment of the Board of Home Missions that we should not ask for the freewill offering this year, but rather that we should ask for the assessment for home missions in full from each charge. For the year beginning at the annual conference next succeeding the General Conference of 1924, this proportion will be 23 per cent of the total assessment to each charge for the General Conference budget. The proper use of this program, with a well defined effort from the leaders of the Sunday schools throughout the church, will make it possible for every church within the denomination to pay its apportionment for home missions in full on Easter Sunday. This is our slogan and our goal for Easter is $115,000. Why not? This is our appropriation made by the General Conference. Let us pay it in full in one day. Charles H. Beck.

NINTH DISTRICT MEETING.

At Lincolnton, March 28, 29.

Saturday Morning.

10:00 Song Service and Devotions—Rev. C. E. Phillips.
10:30 Prayer and Devotional Life of the Church—Rev. J. M. Morgan.
10:50 Church Music and Congregational Singing—Rev. C. B. Way.
11:15 Evangelism, Winning the Unsaved—Rev. J. D. Morris.
11:40 Open Discussion on Above Topics.
Noon Hour—Lunch.

Saturday Afternoon.

1:30 Song Service and Devotions—Rev. C. B. Way.
1:50 The Sunday School—Rev. E. A. Bingham.
2:15 The Christian Endeavor Society—Rev. C. E. Phillips.
2:30 Ladies' Aid Society—Rev. T. G. McAllister.
2:45 Woman's Home and Foreign Missionary Society—Rev. J. M. Morgan.
3:00 Steward's Duties and Every-Member Canvass—Rev. J. D. Morris.
Open Discusion on Above Themes.

Saturday Evening.

7:15 Song Service and Devotions — Robert Wood.
7:30 Extending the Kingdom Beyond Our Borders—Rev. E. A. Bingham.

Sunday Morning.

9:30 Sunday School.
11:00 Sermon: Stewardship of Life, Service and Substance—Rev. J. M. Morgan.
Noon Hour.

Sunday Afternoon.

1:30 Song Service—Rev. T. G. McAllister.
2:00 Our High Point College and Its Future—R. M. Andrews, D.D.
3:00 Our Young People's Summer Conference—Rev. C. E. Phillips.

Sunday Evening.

6:00 C. E. Society, led by Rev. E. A. Bingham.
7:15 Song Service—Robert Wood.
7:30 Sermon—Rev. J. M. Morgan.
8:30 Fellowship Meeting and Communion, led by Rev. T. G. McAllister.

C. B. Way, Reporter.
J. D. Morris, Chairman.

Fairfield, Guilford Circuit.—With God permitting the sun to shine on another Sabbath day, last Sunday afternoon our attendance was 63, which exceeded the number present for some little time. At the three o'clock service we had the pleasure of having Brother T. E. Pierce of Welch Memorial church, High Point, with us. He spoke on the importance of paying your vows unto the Lord. I want to say personally, and for the church, that we were glad to have him and appreciated his message. We extend to Brother Pierce and the visitors a hearty invitation back.

On the first Sunday in April at 11 o'clock Brother C. H. Whitaker will fill his regular appointment. In the afternoon of the first Sunday in April we are glad to announce that Brother J. W. Johnson, a lover of song service and other good works, will have a singing. Everybody has a hearty invitation.

On the second Sunday in April we are preparing to have an Easter service. Let us join hand in hand and have a wonderful program.

Ethel Modlin, Reporter.

Zoar, Mecklenburg Circuit.—We are pleased so much with our pastor, Brother Short. He delivers us some mighty splendid and helpful sermons. I am sure every one present enjoys them to the very highest. We hope the weather will soon be so Brother Short can bring his wife and family over to be with us.

Let us all pray that this may be the best year ever on the work. Best wishes to all.

Mrs. T. J. Atkins.

Pleasant Grove, Thomasville Circuit.—Brother Reynolds has been very ill with the "flu" but is improving and hopes to fill his appointments the fourth Sunday. His wife is quite sick with the "flu". Hope her recovery will be speedy.

Brother Hall, a student at High Point College, has filled two of Brother Reynolds' appointments. Brother Carroll, another student of High Point College, filled his appointment Sunday. We appreciate their filling his appointments and hope they will visit us soon again.

The Sunday school is improving nicely and had the largest attendance Sunday that we have had this conference year; seems to improve as the weather gets milder.

We are planning on having an Easter exercise.

The Seventh District Rally will meet with Pleasant Grove church on March 28 and 29.

Dr. Brown is very ill with pneumonia and could not act as chairman, but Brother I thea is going to get up the program in l place. We are expecting all to enjoy the selves and Pleasant Grove is expecting to gi the brethren dinner.

The Ladies' Aid will meet with Mrs. Kath leen Lambeth of High Point April 8; expe ing a good attendance, as the Aid is expecti to have a very important meeting.

Walter Burton, Reporter.

Bethel, Flat Rock Circuit.—Our pastor, R J. B. Trogdon, is on the sick list, I am so to say; hope he will soon be well. He w not able to attend the Sunday school ra Saturday or to preach on Sunday. Broth Paul Southard, a young preacher of the Chr tian church, preached for us Sunday aft noon. He preached a good sermon.

There were four speakers at the rally; th were: Rev. T. E. Pierce, subject, "Evang ism;" Rev. E. L. Ballard, "Sunday Sch and Church Music;" Rev. Edward Sui "College at Present and Future;" Rev. W. Gerringer, "Making the Church a S cess." These speeches were all good and spiring. Rev. George Brown was to have be there but he is sick in the hospital; hope will soon be restored to health again.

The rally was in the forenoon and quart ly conference after dinner. The dinner w served on the grounds. Brother R. W. Jo of Bethel and Brother Johnson of Flat Ro were elected as nominees for delegate to annual conference. One Who Was Present

March 15, 1924.

Laurel Hill, Fallston Circuit.—On Saturd March 7, at 11 o'clock, Rev. E. A. Bingh of Bess Chapel preached for us a good serm His leading thought was that God blessed that we might be a blessing to others. were very glad to have Brother Bingham w us; will be glad to have him come again a time that he can.

In the afternoon the second quarterly c ference was held and the regular business the quarterly conference was transacted.

Sunday, March 8, our pastor, Brother J. Morgan, filled his regular appointment, taki for his subject our Savior's prayer on cross, "Father forgive them, for they kn not what they do." How many of us e pray this prayer when our enemies do wrong. May the Lord help us to be f thoughtful of our duty. We always look ward to the days when we can expect our p tor to preach for us, for it seems that he g better every time that we hear him. We proud indeed to have such a man with us

Sunday night, March 15, Dr. Andrews w with us and read a lesson from the Holy W and explained it in a very interesting w After the lesson Dr. Andrews talked on ways and means of starting an endowm fund for our College at High Point. I h that this meeting will prove much succ for the College. Dovie Sain, Reporter

March 16.

—A storm which swept over Indiana, I nois and Missouri yesterday is reported have killed over 3,600 people. Two hund school children were killed at one place.

—Greensboro is to have a silkmill.

THE OCCUPANCY OF PEKING.

Our missionary at Kalgan, China, Rev. C. G. Soderbom, sent the following in explanation of the occupancy of Peking by the Christian General, Marshal Feng Yu-hsiang, last October, as set forth by the Kalgan Tutung, and throws light upon that notable event.

"Ever since Marshal Feng Yu-hsiang, the Christian General, returned suddenly and occupied Peking on October 23, 1924, he has been bitterly criticized. It has been termed a disloyal, traitorous act, and Marshal Feng has been accused of degrading the name of Christianity before the Chinese.

"Nearly all newspapers have thus censured the Marshal, so that it has been extremely difficult for Christians to retain their confidence in him. We feel, therefore, that a word of explanation from one of the Marshal's five generals would serve to justify the Marshal in his actions, and give Christians another example of the way God guides those who look to him.

"On the occasion of the visit of Mr. G. T. B. Davis, of the Pocket Testament League, General Chang Shih-chiang, now Tutung of Chahar, invited the missionaries of Kalgan to a tiffin, and afterwards at Mr. Davis' request kindly gave an account of the circumstances leading up to the occupancy of Peking by Marshal Feng.

"General Chang prefaced his remarks by saying that though they, that is, Marshal Feng, his officers and men, have always striven to walk in righteousness and before God, and have prayed much for help, yet in this time of national and personal danger they strove yet harder, and prayed more earnestly for guidance.

"How could they conquer without God as their help, their sword and buckler? However well they were armed, the enemy were still better armed and were stronger. But they remembered that David cried to Goliath, 'Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts the God of the armies of Israel, whom thou hast defied.' Just so the army advanced in God's strength, not their own.

"The route which Marshal Wu ordered Marshal Feng Yu-hsiang to take was an exceedingly difficult one. The road was bad, and lay over mountainous region, and was the worst of the three taken by the main armies. It was in so bad a condition that he had to remake the road when marching up to battle. This front, which Marshal Feng was to guard, was also considered stategically unimportant.

"The plan of campaign which Marshal Wu Pei-fu had worked out was considered imperfect by some of the generals, but when they wished to discuss the matter with him, Wu would not listen.

"Thereupon Feng wrote out a suggested plan which he asked Wu to consider, but it was returned unopened with a message to 'speak less.'

"Thus there was no alternative but to obey.

"For had Feng refused, Marshal Wu would have turned on him and easily defeated him, as his army and strength was much greater, and then proceeded with the fight against Chang-tso-lin.

"Marshal Feng was, of course, promised sufficient equipment and ammunition, but it was not all delivered at first. He had to pay President Tsao Kun $100,000 in order to get the rest of the equipment. This is an example showing the avaricious, grasping character of the President.

"General Chang told what his opinion was of the characters of these two men, Tsao Kun and Wu Pei-fu. The former sought wealth, the latter personal power.

"Tsao was so avaricious for money, that he demanded a certain sum before others could meet him. Marshal Wu did not care for money, his sole object was personal aggrandizement. He regarded himself as the only one capable of directing and commanding the armies, the only one whose plans were worth considering.

"The object of these two men in the war was to defeat Chang-tso-lin—not for the country's welfare, but because of the money and power they could personally get out of it.

"They were not patriotic, they were self-centered and ambitious. General Chang could not say what Marshal Chang-tso-lin's character was, as he did not personally know him, but he was sure he was better than these other two.

"On the way up to Jehol, the difficulties of their position pressed on the minds of the officers and soldiers.

"Wherever they were at any time, whether one, a hundred, or a thousand together, they prayed for God's guidance.

"On the 15th of October, Marshal Feng called a meeting of his generals. They had to choose between two courses. They could go on, and expect to throw away a great part of the army, killed or frozen to death, in an effort to support two tyrants against a man they believed to be better.

"Another course was to return and strike a blow against Tsao and Wu, and to try to stop the war. This second was not without danger. Marshal Wu was still lord over the greater part of China, and had a much larger number of troops than Feng.

"At this meeting, after much discussion and prayer, it was unanimously agreed that they should return and take Peking.

"When the decision was made Marshal Feng burst into tears at the thought of the terrible condition of China when such drastic action was necessary. His generals sought to comfort him, saying it was not his plan—it was God's.

"Under ordinary circumstances it is an eight-day march from Jehol to Peking, but they decided the road must be covered in four days.

"They prayed earnestly that God would give them the needed strength to hold out on the march, and further that he would grant them fair weather.

"Just before they started for Peking there was heavy rain, but it passed over quickly, and enroute the weather was perfect.

"The army marched practically night and day, taking only four or five hours rest a day. They were very tired, but were happy, and not one was unable to make the forced march.

"Thus they came entirely unexpected, and had no difficulty in occupying the city."

SUPREME COURT JUSTICE OF NEW YORK FOR PROHIBITION LAW

Justice John Ford, of the Supreme Court of New York, sends to the Board of Temperance and Public Morals the following letter to Rev. George Zurcher, a priest of the Roman Catholic Church, who is beloved by both Protestants and Catholics because of his Christian character and services to the cause of total abstinence and prohibition. In this letter Justice Ford states his position in regard to prohibition:

December 30, 1924.

Rev. George Zurcher,
North Evans, N. Y.

Dear Father Zurcher:

I am glad to see that you are keeping up your noble fight for temperance, and the only real temperance is total abstinence. Many have I known who claimed to be moderate drinkers. Every one of them drank to excess on occasions.

For some years, while in politics, I tried their system, and found it did not work. It never did, and never will. An old friend of mine in the State Legislature summed it up when he remarked to me one day: "John, it's either drunk or sober with me. I'm going to cut it out." And he did.

Some years before prohibition came, I "cut it out," too. I have not touched a drop in many years. For most of my mature life I have been a total abstainer. My experience on the other side of the fence seems like a nightmare to me. Some of my foolishness will haunt me as long as I live.

My life has been a varied one, from the little country farm of my birth in Orleans county, N. Y., to a seat on the Supreme Court bench in New York City. I have worked on the farm as a hired man, in the stone quarries, in a factory, in newspaper work from reporter to editor. Five times I have run for public office, and have been elected four times. I have been intimate with men of all sorts and conditions, from the humblest laborer to the highest in the land. Always I have seen the devil of drink ruining the lives and souls of my associates.

Saddest of all, perhaps, in my experience has been to see the brilliant minds and stalwart bodies of several of my classmates at the university fall to decay and degradation from the use of intoxicants. One of them, the most brilliant of the lot, still comes to me at times begging for money.

I am for prohibition and full enforcement of the Volstead act. There can be no compromise with this curse of the ages. As I write, there come to me the words of a poem from my old school reader:

Tell me I hate the bowl?
Hate is a feeble word.
I loathe, abhor—my very soul
With strong disgust is stirred
Whene'er I see or hear or tell
Of the dark beverages of hell!

Sincerely yours, John Ford.

—Representative Nicholas Longworth of Ohio, Republican floor leader for the past two years, is to be speaker of the House of the Sixty-ninth Congress.

—President Friedrich Ebert of Germany, the first President of the German Republic, died February 28, following an operation for appendicitis.

CHINESE CHURCH LIFE.

From the "China Mission Yearbook" the following is taken as showing conditions in North China, the region where our China mission is located.

Freedom from the disturbances which hindered the work of preaching the gospel for the last few years is noted, and that relief work following famine and flood had been beneficial in many ways, especially in the fact that "the reputation of the church has been greatly enhanced among all classes, and the thinking public has come to realize more nearly what the purpose of the church is.

It is not the old despised foreign institution. It is not the servant of the foreign governments that compelled obedience to its wishes with a threat of foreign intervention as was the idea after 1900.

There has come in all of the churches a realization of the fact that the great need of the church in North China is a spiritual uplift.

The fearful competition in business, the obsolute loss of all ideals in politics, and the craving for amusement that has spread all over the country has threatened to engulf the spiritual life of the new church in China, and there is a realization on all sides that these tides must be stemmed.

The only hope of China is in the living, vital, Christ-filled church. The organization of a few foreigners or Chinese when not led by the Master himself will not aid in any way in stemming the present downward tendency.

How is the spiritual life to be deepened? The answer is not far to seek. The missionaries and pastors must be willing to pay the price. It will not be brought about through committees nor campaigns, but only through agonizing prayer on the part of individuals and groups of individuals who will carry their newly acquired strength out into the larger life of the church.

The living Christ is as willing to give His Spirit to the church now as at any time in the past, and His power is sufficient for all even in the most trying circumstances of modern life, if we as a church are only willing to seek that power, and to live the life He would have us live. There is need not so much for great campaigns as for intensive work among the present membership of the churches that they may understand their relation to God, and their responsibilities as Christians to their familes and their neighbors and go out to fulfill their responsibilities.

In the days gone by when there was so much objection to Christianity the question of bringing people into the church for false motives was one not to be thought of among the better classes.

But now there is a certain prestige about being a Christian in many quarters, and men will join the church who can pass any examination on the Bible that is set up for them, and still lack entirely the essence of Christianity. They can read and sing and pray, but do not know Christ, and after all that is the great demand for the church at the present time.

The supply of preachers in Norh China is far from adequate. There are countless opportunities everywhere, but the responsibility has shifted from the missionary to the young Chinese leaders. Will these young men hear the call of the Lord Jesus to help their countrymen and be willing to pay the price of serving churches, or, when the situation becomes tense will they resign and satisfy their consciences with the fact that they have been driven from the hard work of the church to the more remunerative employment outside?

Fred. C. Klein.

To Prospective Correspondence Auxiliary Members.

I had just been wondering of late if the Correspondence Auxiliary was working, when a letter from our treasurer informed me that there was nothing whatever doing.

I feel sure you would do something if you knew how badly your mission board was needing money.

Our North Carolina Branch is far behind in its apportionment. And perhaps you do not all know that our work is growing and that we have sent out several new missionaries this year, and that calls for more money.

And remember, the books close the last day of March and if you do anything before branch meeting you will have to do it at once.

I know there are lots of good Methodist Protestant women scattered over North Carolina who are not in reach of or members of any society.

Won't you send your name and just as big an offering as you possibly can to Mrs. S. W. Taylor, Burlington, N. C., and tell her the Correspondence Auxiliary will live just as long as we have missionaries in India, China and Japan.

Miss Forrest told us in our district meeting last Sunday that missionaries did not run any accounts, but when the money failed on pay day they had to do without—guess she knows, as she was on the field for mony years.

They are depending on you and on me. Let us not fail them.

Mrs. J. J. Crawford.

NAMES OF CHILDREN IN METHODIST PROTESTANT CHILDREN'S HOME.

Girls.	Boys.
Dorothy Haltom.	Howard Byrd.
Lillian Braswell	Archie Bevill.
Annie Grace Voncanon.	Charles Bevill.
Beulah Doby.	Mylard Bondurant.
Moline Bulla.	Robert Bondurant
Virgie Parks.	R. G. Bondurant.
Ora Kearns.	Paul Bondurant.
Dora Kearns.	Conway Bailliff.
Lucy Bevill.	Benn Bulla.
Lucille Byrd.	Cecil Bulla.
Eloise Beam.	Wade Bulla.
Annie Mae Dawkins.	Robert Brown.
Florence Disney.	Hobert Brown.
Mary Louise Crickmore.	Charlie Crickmore.
	George Crickmore.
Ruth Curry.	William Carter.
Laura Braswell.	Rogers Dixon.
Dorothy Bailliff.	Vergne Gibson.
Lola Mae Byrd.	Homer Finch.
Marguerite Lamb.	Carson Dawkins.
Mildred Markland.	Clyde Markland.
Margaret Curry.	Edward Kennedy.
Virginia Beam.	Palmer Phillips.
Lillie Doby.	Odelle Sykes.
Margaret Routh.	Roy Guest.
Martha Routh.	Loyd Upton.
Annie Bevill.	Clyde Upton.
Ruth Beam.	Willie Upton,
Addie Lee Guest.	Ned R. Welch.
Ruby Lamb.	Theodore Welch.
Christman Fogelman.	J. W. Wright.
Ruth Elsie Markland.	Paul Voncanon.
Edna Doby.	Milton Voncanon.
Alice Koontz.	
Rachel Fogelman.	
Louise Wright.	
Nancy Wright.	
Edith Byrd.	
Dorothy Koontz.	
Eleanor Carter.	

The above boys and girls live two miles from church and Sunday school, and desire very much a bus to carry them to the above-named place, but have not money to buy one. Will some one be so kind as to suggest a way to get it.

J. A. Dixon, Farm Manager,
E. G. Lowdermilk, Superintendent.

NOTICE, PASTORS AND PEOPLE, THIRD DISTRICT.

We are planning for our District Rally Saturday and Sunday, May 30 and 31, to be held at Mt. Hermon church, Mt. Hermon charge.

We intend to ask each one to bring their lunch so as not to overtax the local church. This is such a large district and we got started to working on program late is the reason we thought best to postpone this rally from March to May.

We are hoping to have a good attendance of pastors and people. Program will be published later.

T. O. Pender,
Annual Conference Chairman,
B. M. Williams,
Chairman Young People's Work.

PREACHERS, LISTEN!

Have you forgotten that big rally day at Mizpah church, Haw River circuit, Easter Monday, that was announced in the Herald a week ago; and that all ex-pastors were invited to attend? Well, if you have not, won't you tell me quick that you are planning to come?

Better show up, you may want to be pastor of that splendid congregation again.

W. D. Reed.

OUR TASK AND OUR PRIVILEGE.

Not very much was sent in on the budgets during the last week, so we will not ask the editor to publish the entire list showing the standing of charges this week. We will just just give the amounts paid last week, and then in next week's paper these amounts will be added in with the others so that these charges along with others will have their proper places in the list showing amounts paid.

It seems that there is some mistake somewhere regarding the amount paid by Why Not charge. We will check up by next week and make proper corrections.

All Pastors and Stewards Please Note.

Conference said last fall that monthly payments should be made on the budgets. We are rapidly approaching the end of the second quarter, and all the charges save 20 have made payments up to date. We are serving notice now that at the end of this quarter, about May 1, it is our purpose to publish the names of all the charges with the amounts they have paid. And if it so happens that

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

The March meeting of Grace church auxiliary was held with Mrs. J. Norman Wills at her home on West Gaston street. There were a large number in attendance to hear the reports of the year's work, and also to elect the new officers for the incoming year. Mrs. Wills was re-elected president; Mrs. T. A. Hunter, first vice president; Mrs. W. S. Jones, second vice president; Mrs. Roy Millikan, recording secretary; Mrs. J. M. Stone, corresponding secretary; Miss Maye Bain, treasurer; Mrs. A. S. Pettit, secretary of scholarships and native workers; Mrs. A. H. Johnson, secretary of thank-offering; Mrs. R. H. Brooks, secretary of young people's work; Mrs. B. W. Terrell, secretary of education; Mrs. W. S. Jones, secretary of Memorial members; Mrs. F. R. Brittain, secretary of field work; Miss Charlie Hunter, secretary of tithers' and intercessors' league; Mrs. E. E. McIver, superintendent of Precious Jewels; Mrs. W. S. Jobe, Record agent; Mrs. R. H. Brooks, auditor.

Our society was most fortunate in having present with us Mrs. Chas. H. Ireland, who gave a vivid account of her attendance at the great missionary convention in Washington city. She said in part, there were representatives from all the mission fields of the world and the best speakers that could ever be gotten together were on the program. The meetings were in the city's new auditorium, which is rectangular in shape, stage capacity several hundred; and the six to eight thousand people present could hear all speakers distinctly. There was plenty of singing but none of solos, quartets, etc., just the old gospel hymns which every one knew and loved. The people attending these sessions were so deeply impressed with the addresses that little thought was given to who the speaker was or what his denomination. They were God's people met together with one purpose and of one accord to talk about His work. There were three sessions each day and sixty-two addresses in all.

The keynote of the convention was Christ. It was not only the missionary's idea but also from the non-Christian world that Jesus Christ and He alone is the only solution of the world's troubles. If we expect to christianize the people of the East we must be better Christians in the West, some speaker said; and it is up to the Christian people to get some plan to do away with wars. John R. Mott said there must be unity among the churches and unity muse be between the races. In regard to the missionary fields, Robert Speer said there were more people, or as many, now, who do not know Jesus as when the missionary work began; we just touch the fringes of the work, there is so much to be done, he said; for the population has increased so rapidly. He said the time was coming when Jesus Christ would be Lord of all, and everything would run as He would have it. The need of prayer was stressed in all the addresses. The message Mrs. Ireland brought the society was an inspiration. Each one could but feel that Christ is omnipotent, that He is indeed Lord of all.

During the social hour which followed Mrs. Ireland's address, we were delighted with several piano solos by Mrs. Cora Cox Lucas, of Columbia, S. C., a musician of national reputation. Also Miss Sara Alderman favored us with a violin solo, while tea and sand-wiches were served. Mrs. J. M. Stone,

Corresponding Secretaryy,

Grace W. F. M. S.

In our department of February 19, you will note that our president, Mrs. Geo. R. Brown, of the W. F. M. S., says this: "Our branch meeting will be held in Winston-Salem April 7-9. Only a few weeks more in which to raise our budget of $6,000. We have a third of it yet to raise."

Mrs. S. W. Taylor, our branch treasurer, received the following letter from Mrs. Lida K. East, our executive treasurer, which we think best to bring before each auxiliary and urge all to raise their budget.

Bellevue, Pa.

Dear Branch Treasurer:

At this time we wish to call your attention to the finances of the W. M. M. S. Remittances have not been received in amounts sufficient to meet our obligations, consequently we had to borrow, and this must be replaced before our annual meeting. We also wish to remind you that branch treasurers' books must close March 31, and all money to be sent to the executive of the W. F. M. S. as soon thereafter as possible, as my books will close April 15.

If one of your auxiliaries shall send you a check bearing date of March 31st and it does not reach you until during the first week in April, this shall be credited to this year's work, but if a check shall come to you, bearing a date of April, it shall be credited to the next year's work

Please notify your auxiliary that the treasurer shall give to her church treasurer, monthly or quarterly, a written statement of all money she sends to her branch treasurer. The branch treasurer shall, monthly or quarterly, send a written report to her conference treasurer, of all money she has sent to her branch treasurer. Each month your executive treasurer sends to the general church treasurer a written statement of all monthly branch remittances, and these must agree.

We are trusting that your branch will reach its goal. We have sent out more missionaries and we have now the largest number of workers we have ever had in the history of the W. F. M. S. We have obligated ourselves to care for them, we can do this only as each individual member does her best.

We urge that your auxiliaries pay up all their pledges as there is but a short time now for this year's work, and unless the auxiliaries raise their budget the whole budget cannot be raised. Yours in His service,

Lida K. East, Executive Treasurer.

West End, Greensboro.—In the exchange of pulpits in Greensbobro Sunday night, West End was very fortunate in getting Rev. S. B. Hall, pastor of Palm Street Christian Church. Mr. Hall used as his subject, "Personal Influence and Its Responsibility," and gave us a strong and timely sermon. He discussed the different kinds of influence, bringing out very forcibly the fact that every life is influenced by some other life, and urged the godly men and women to use the gifts God has bestowed on them in helping the weaker ones, especially the young people, to mold character.

The Woman's Foreign Missionary Socie met at the home of Dr. Joy Harris Glasco last Monday afternoon. The election of o ficers for the ensuing year and the electic of delegates to the branch meeting to be he at Winston-Salem in April, were the most in portant items of business. Mrs. J. R. Holde was elected president, and Mrs. M. H. Wa nick vice president. The other officers we re-elected. Delegates to branch meeting we Mrs. Paul A. Burns and Mrs. V. C. Stoc ard. Following the business session Mrs. E. Ratledge and Mrs. J. R. Holden each ga chapters in the study book, and Rev. E. Ballard delighted the audience with a beaut ful solo. The hostess served a delicious sala course. Rev. N. M. Harrison, Jr., and Re L. W. Gerringer were guests at the meeting.

Mrs. L. M. Foust was hostess to the W man's Home Missionary Society at its Mar meeting. The officers elected were: Mrs. K. Osborne, president; Mrs. S. E. Ratledg first vice president; Mrs. J. E. Herndon, se ond vice president; Mrs. F. S. Stockard, re cording secretary; Mrs. J. R. Holden, corre ponding secretary; and Mrs. C. A. Coope treasurer. Delegates to the branch meetin were Mrs. M. H. Waynick and Mrs. J. R Bull.

The members of the Foust Bible Class ga the teacher, Mr. L. M. Foust, quite a birthda surprise when they gathered at his home Sa urday night and, as a token of their apprecia tion of his loyalty and faithfulness, present ed him with a gold watch. Mr. Foust has bee the teacher of this class since it was organ ized when West End was first opened, and hi intense love for the cause and the persona interest he manifests toward every membe of the class has won for him the love and ad miration of the entire church and community Through his efforts this class has been, sinc its organization, the strongest in the church and Mr. Foust's teaching, both by precept an example, has been an inspiration in the live of many.

The senior Christian Endeavor society hel its regular monthly business meeting in th basement of the church Thursday night, an enjoyed a social hour after the business ses sion. Plans are being made for the Dixie En deavor Day program to be given at the hom for Sunday evening service March 22d. Thi is a very interesting and instructive program and we extend a cordial invitation to mem bers and visitors to come and hear what won derful things Christian Endeavor is doing i the Southland.

The Township Sunday School Convention for Morehead and Gilmer Townships will be held at West End next Sunday afternoon March 22. Friends of our former pastor, Rev. N. M. Harrison, Jr., will be interested to know he is to be one of the speakers on the program, his subject being, "How to Interest and Hold Young People in the Sunday School." Other interesting speakers are Mr H. B. Moore and Mrs. Van Noppen.

The play, "Aunt Peggy's Surprise," given by the missionary societies at Pomona High school recently, was quite a success and delighted the audience. It is under the direction of Mrs. W. H. Bonkemeyer, and is to be repeated at Guilford High School next Friday night at eight o'clock.

Plans for the Easter program are being

formed. Mrs. J. R. Holden is directing the children for the service to be given on Sunday morning, and in the evening, under the direction of Mr. L. M. Foust, the choir will have charge. Reporter.

PROGRAM FOR 10TH DISTRICT RALLY.

At Roberta Church, March 28-29.

Saturday Morning.

10:00 Song Service and Devotions—Rev. N. Brittain.
10:45 The Devotional Life of the Church—Rev. H. F. Surratt.
10:50 Church Music and Congregational Singing—Leader to be announced.
11:15 Winning the Unsaved the Great Task of the Church—Rev. D. .A Braswell.
11:40 Open Discussion on Above Themes.
Noon Intermission.

Saturday Afternoon.

2:00 Song Service and Devotions—Rev. Robt. Short.
2:25 The Church Organized 100 Per Cent For Kingdom Service.
(a) The Sunday School—W. J. Widenhouse.
b) The Christian Endeavor Society—Rev. L. C. Little.
(c) The Ladies' Aid Society—Leader to be anniunced.
(d) The Woman's Home and Foreign Missionary Societies—Miss Enolia Presnell.
e) The Stewards and Their Tasks; Every-Member Canvass—R. S. Garmon, D. A. McLaurin, L. E. Mabry, Calvin Garmon and C. H. Daughtry.
(f) Open Discussion on Above Themes.

Saturday Evening.

7:30 Song Service and Devotion—Rev. H. F. Surratt.
8:00 The Possibilities of Stewardship—Rev. L. C. Little.
8:30 Open Discussion.
9:45 Sunday School, Using Delegates.

Sunday Morning.

11:00 Sermon: "Into All the World"—Mrs. A. G. Dixon.
Noon Intermission—Dinner on the Grounds.

Sunday Afternoon.

2:00 Song Service and Devotions—Rev. J. M. Ridenhour.
2:30 Our Need for Religious Literature—Miss Nola Helms.
2:45 Our High Point College—Expect a spetker from the College.
3:15 Our Young People's Summer Conference—Rev. L. C. Little.
3:45 Open Discussion.
Adjournment.

PROGRAM FOR 14TH DISTRICT RALLY.

Dulins Church, Mocksville Charge, March 28 and 29.

Saturday Afternoon.

2:00 Song Service and Devotional, led by the Pastor.
2:30 The Prayer Life and Devotional Life of the Churih—Rev. A. C. Swofford.
3:00 Evangelism, or Winning the Unsaved—Rev. W. T. Totten.

Saturday Evening.

7:30 Song Service and Devotions, led by Prof. C. W. Williams.
8:00 Our Share in the Kingdom of Service Beyond the Local Church—Prof. D. T. Surratt.

Sunday Morning.

10:00 The Successful Sunday School—J. T. Sisk.
11:00 Sermon: The Stewardship of Self, Service and Substance.
Noon Intermission.

Sunday Afternoon.

1:30 Song Service, J. T. Sisk, Leader.
Devotion—Rev. J. R. Gurtner.
2:00 Training Our Own.
(a) Our High Point College and Its Future (Dr. Andrews will furnish speaker).
(b) Our Pastors' Summer Conference—J. T. Sisk.
(c) Our Young People's Summer Conference—C. W. Williams.

Sunday Evening.

7:00 Song Service, Prof. M. H. Hixson, Leader.
7:30 Devotions—Rev. Walter Anderson.
7:40 Church Music—Prof. Paul B. Collins.
The remaining part of the evening will be spent in song service.

J. T. Sisk, Chairman,
C. W. Williams,
Young People's Chairman.

RECEIPTS FOR COLLEGE.

Amount previously reported, $130,243.91.
$35, Miss Cynthia Garrett.
$25 each: Stanley C. Whitaker, T. F. Newton.
$20, B. K. Milloway.
$14, Walter Love.
$12, G. E. Wagner.
$10 each: H. M. Self, Herbert Lindley, E. M. Lindley, Mrs. L. Holland, F. R. Stout, Bertie D. Crutchfield, P. J. Blackwelder, D. P. Lemons.
$6.50 each: Manson Lewis, Mr. and Mrs. J. M. Mann (together).
$6, F. A. Boyles.
$5 each: T. G. Tucker, E. C. Hunter, Mrs. Walter Love, T. H. Braxton, J. Webb Lindley, Mrs. R. E. Zimmerman, Miss Cornelia Bedgood, L. R. Woodlief, Miss Ella L. Orrell.
$4 each: Mrs. Sarah A. Curl, Mr. and Mrs. R. W. Lindley (together).
$3 each: Irene Lindley, Edna Lindley, Mrs. Ila J. Pugh.
$2, Mrs. W. I. Braxton.
$1.46, Spring Church Sunday School.
$1.10, F. R. Stout's Class.
$1 each: Mrs. H. H. Brinkley, Mrs. E. D. W. Dickens.
Total, $130,542.47

Endowment Insurance Fund.

Amount previously reported, $466.03.
$250, S. P. Montgomery.
$50 each: Miss Aurora Braxton, Henry Hunter.
$25, W. A. Sain.
$10 each: Miss Edith Halton, Mrs. R. G. Hornaday, C. R. Ward, ——— (Welch Memorial church).
$5 each: E. J. Braxton, A. S. Lindley, H. G. Self, Mrs. H. G. Self, Mrs. E. M. Lindley, Miss Mabel Millington, L. M. Teague, J. W. Brower.
$2.50, Ernest Whitehead.
$1 each: Walter Love, Manson Lewis.
Total, $925.53.

High Point.—We are much pleased to announce that the pastor, Dr. Geor. R. Brown, who has been seriously ill of pneumonia, is improving. He was first taken with the influenza nearly two weeks ago, which developed into pneumonia in the left lung, and was removed from his home to Guilford General Hospital. Messages were sent to his children, and Mrs. Geo. Armacost of Westminster, Md., and Mr. Geo. R. Brown, Jr., of Atlanta, came to be near their father. The attending physician, Dr. S. S. Coe, thinks that the danger is past, and if no complications arise, he will soon recover, for which blessing many hearts will rejoice, and offer praise and thanksgiving to God for His goodness. During Dr. Brown's illness, the congregation has been most fortunate in stubstitutes; one Sunday the pulpit was filled by Rev. Paul S. Kennett of High Point College, who delivered a splendid message on Humility; then again last Sunday Rev. Nat Harrison, dean of men at the College, officiated at the 11 o'clock service, and gave a most timely message to the young people, and at the evening service the pulpit was occupied by Rev. E. G. Lowdermilk of the Children's Home.

We are also happy to note a decided improvement in the condition of Mr. Richard Reitzel, who has pneumonia in Watts Hospital, Durham. His sister, Mrs. Ben Moore, is with him.

The Woman's Home and Foreign Missionary societies held their monthly meeting at the handsome home of Mrs. C. C. Robbins, south of the city on March 2. There was a large attendance of members and renewed interest shown in the work. Delegates were elected from both societies to branch meeting in Winston-Salem April 7-9. We were delighted to have present as a visitor Mrs. S. R. Harris of Henderson, who was the guest of her daughter, Mrs. R. M. Andrews, and who has been the faithful president of the foreign society at Henderson for many years. At the conclusion of the exercises, Mrs. Robbins served dainty refreshments.

The Ladies' Aid society held an enjoyable meeting with Mrs. H. E. Montsinger and Mrs. J. W. Hinkle, associate hostesses at the home of the former on March 9. The members of this society have assumed repsonsibility for payment of the carpet for the new church, which amounts to $2600.

The Young People's Missionary Society met Thursday evening with the leader, Mrs. Jones Burns, on English street. The Young Ladies' Circle of the Foreign Missionary Society, which is composed of members of the Philathea class of the Sabbath school, held a meeting last week with their leader, Miss Young at High Point College.

One of the older members of our church, Mr. Jesse A. Newton, died Sunday night at 11 o'clock at his home, 217 Best street. He had been in declining health for some time, but had been out and up town until 10 days ago. Mr. Newton was a native of Davidson county, having been born there on October 27, 1859, a son of Mr. and Mrs. Jackson Newton. About 35 years ago he moved to High Point, and married Miss Lula Barton in 1890. She passed away in 1919. He is survived by one son, J. Radford Newton, and a daugh-

(Continued on page sixteen.)

FOR THE HONOR OF HIS CLASS.

George Marsh looked at the spikes in his new running-shoes and gritted his teeth to show his displeasure. These running-shoes represented both pride and disappointment to him. He had worked all summer running errands and mowing lawns so that he could have everything he needed for the playground, and now it seemed that he wasn't going to get to use his running-shoes at the very time he needed them most.

He had been using them all the fall, and he had already won a number of races for his school; but that had been all right, because the boys from the other schools had owned track-shoes much like his own; but this race seemed to be different all the way around.

George was president of his class at Oakdale Sunday school, and he was proud of the honor. His was Junior Class No. 6, "The Young Crusaders," and George had read quite enough to understand the meaning of their name. He knew that the crusaders of ancient history were men who went out in search of the sepulcher in which Christ was buried, and that they were men who had courage and who loved the Lord and wanted to show their love for him.

That much George understood thoroughly, and the name of his class meant to him that he too had pledged himself to follow in the footsteps of Christ, not hoping to find the tomb in which Christ had been buried, but hoping to live true to those teachings of Christ that will live forever in the hearts of people.

It was thinking of all this that made George grit his teeth, square his shoulders, and throw back his head until his mop of black hair waved upward like an Indian's feathers.

He was wondering what to do next. The track-meet of the Sunday School League was on, and the fifty-yard dash was about to be run. George had just discovered that none of the other runners were wearing track-shoes, and of course he knew that it would not be fair for him to do so unless the rest did.

That much was very plain to him, and it wouldn't have been at all hard for him to decide what to do next if it hadn't been for Big Ben Williams, who was standing just outside the circle watching George with eager shining eyes of approval. Ben was the latest addition to the Young Crusaders Class, and George's particular pride and responsibiblity. George knew that he had been the means of winning Ben to the class, and now he not only felt the responsibility of keeping him there, but a desire to hold him to the class for more reasons than one.

There was not a better all-round athlete in the whole Junior Department than Big Ben, and now since the organization of the Sunday School League there was not a calss in the department that would not have welcomed Big Ben with delight. But Ben was wary and hard to entice. He had cast his fortunes with the Crusaders and there he meant to stay. Or he meant to stay there until, as he expressed it, somebody could come around and show him something better than the Crusaders. That was what troubled George so now. He knew just how proud Ben was of his fame as a runner, and he couldn't bear to lose the race now with Ben watching him.

He had a feeling now that to lose that race would be to lose Ben from the class. That was why he could not bear to lose the race, and that was why he found it so hard to decide what to do.

Just then his puzzled thoughts were suddenly broken into by the booming sound of Big Ben's hearty voice.

"We can beat 'em on that, hands down, can't we, Blackie?" Blackie was Ben's special nickname for George; it must have been suggested by George's dark eyes and heavy thatch of black hair, but it meant that Ben heartily approved of him, and George was always glad to hear himself so called.

" 'Course we can," George called back in reply, but without the usual heartiness in his voice

"Nobody's got anything on us when it comes to racin'," Ben continued. "We've got the whole business skinned alive."

How George wished that Ben wouldn't do that. It only made it harder and harder for him to know what to do about the shoes. It had all seemed so simple and easy at first. He had thought it would be the easiest thing in the world just to pull off his track-shoes and borrow a pair of plain tennis-shoes; and if Mr. Gillespie said anything about it he would just say that he did not think it would be fair for him to run in track-shoes unless the other boys had them too.

That would have been the natural and easy thing for George to do, and if he had had no one but himself to consider it would hardly have taken him a second of time to decide; but then there was Ben to consider, and the honor of the class.

It was quite a responsibility for ten-year-old shoulders, and George wished that the time for deciding was not so short. If he had time he might talk it over with his mother-chum, or he might ask Mr. Gillespie, the director, about it. Mr. Gillespie was away over there across the whole field and he seemed to be very busy talking things over with the superintendent. Neither Mr. Gillespie nor any of the runners from other classes had seemed to notice the shoes or say anything about them. Maybe they thought that it didn't make any difference at all in the running, but George knew very well that it did, and it was his certain knowledge that made his big responsibility.

"Of course if they don't know that it makes a difference and they won't think anything about it, then it'll be just to please my own conscience that I take 'em off; and I don't know if I ought to do that when Ben's depending on me to win, and the class is depending on me to keep Ben with the Crusaders." George put his thoughts into unspoken words as he wrestled with the big problem in his mind.

Mr. Gillespie had turned in the direction of the track and was coming back that way. That meant that George must either do something about it very quickly, or just let it go and win the race, as he was sure he could do.

There was a general stir all over the field and the people were gathering about to see the start of the fifty-yard dash. Ben was leaning on a rope and whistling heartily, so confident was he of his class's victory.

"Crusaders've got this race boxed," he shouted to George. "Get ready, Blackie, and show 'em all you've got this time."

That was the general policy of the Crusaders anyway; when they did a thing they simply let go and did it with all their might, and Ben knew very well that his beloved Blackie could be counted on to give every ounce of his strength to win that race for the honor of the class.

"For the honor of the class;" that was one of the treasured mottoes that hung on the wall of the Crusaders' classroom, and suddenly the letters seemed to flash themselves very clearly before George's mind, his real eyes.

"Oh, I guess I'll have to go on and run for the honor of the class," he declared to himself, "and to keep Ben for the Crusaders. It isn't quite fair, and I know it isn't quite fair, and I don't really want to do it at all, but maybe I ought to for the class."

"Blackie! Blackie! Blackie!" the Crusaders were chanting to an old tune, while Big Ben stood in the very front row and added a lot more volume if not a lot more melody to the music.

George looked up and tried to smile but the smile wouldn't work. He had never in his life done anything that he knew was not quite fair in a game, and it hurt him to do this. The fact that none of the others noticed it didn't have any real weight with him. The thing that counted and counted hard was that deep down in his heart a voice told him it wasn't right.

Mr. Gillespie was by that time almost within ear-shot, and the impatient runners were gathering ready for the start.

There was Sam Bass, who was certain to stand George a close second in the race even with the advantage of the latter's track-shoes; and who might even stand a show of winning the race if George discarded his cherished shoes with the little knobby spikes that gripped the ground and made running easier and kept down the danger of falling on the turn.

There were a half dozen of the runners, and they were chatting and laughing and teasing each other about winning.

It all sounded very cheerful and friendly to George, but somehow with that deep sense of wrong-doing eating into his heart he couldn't get into the fun.

"Buck up, Blackie!" cheered Ben from the lines. "We're countin' on you. The rest of these fellows are goin' to get choked with heel-dust about the time you come in home."

Mr. Gillespie came up to the starting-post and a sudden hush of waiting fell on the crowd. The noisy yelling ceased with the tense interest, and only a few boys here and there poked and jostled each other quietly until they got into comfortable standing positions from which they could see well.

George looked up toward the place where Ben stood and thought how he loved the big generous-hearted fellow, and yet he couldn't love wrong-doing for his sake.

Mr. Gillespie was raising his hand for silence, though it was hardly necessary, since there was already the silence of a tense interest.

George suddenly bent his head reverently and sent up a little prayer-thought something like this; "O dear heavenly Father, is it ever

ht to do wrong, even if you do it for a good pose?''

Like a flash the answer came to him. He er could explain how it was that he just denly knew what was right for him to do, he did; and always as soon as George w his duty he was ready to jump right and do it.

Mr. Gillespie had raised his hand and was ut to speak when George found the an- r to his problem and knew all at once that can't possibly make right out of wrong, matter if it is for a good purpose.

''Mr. Gillespie,'' came George's clear voice aking into the interested stillness, ''I have track-shoes and none of the rest have. y make it easier for me to run, and that ldn't make the race fair. I'd like to nge them.''

''Why certainly, of course; I never thought that,'' Mr. Gillespie said a little absently, some of the other runners smiled their reciation of what he was doing; for it on- took George a few seconds to slip off the nding shoes and get into some plain ten- shoes that one of the waiting Crusaders thrown to him across the line.

But it was over in the bunch of Crusaders t the real excitement prevailed. George dly dared to look over that way, he dread- so to see the look of disappointment that felt quite sure of seeing on Big Ben's face. He had to look the next minute though, for denly there boomed out a big cheer for lackie! Blackie! rah! rah! Blackie!'' from bunch of loyal Crusaders.

t was fine of them to do that, George ught, and ''If I've got it in me to win that e for them I'm going to do it,'' was the lve that George made to himself.

t was a close race when it was run. George ped on the turn and did not make the dis- ce he had expected to, but he held to it h all his strength until he came in by ten ds the leader.

ll the other runners crowded up to con- tulate him. They were glad he had won race, because they felt that he had done best to be fair. Even Mr. Gillespie had word of appreciation to give, for he ad- ted that he would never have thought of shoes making any difference.

was from Big Ben though that George rd the words that made him happiest.

''You come pretty near losin' me, Black- Ben confided happily to his friend. ''I them shoes and I knew it wouldn't be . I didn't see 'em until 'most time for race, and then I looked away, because I n't want you to think about 'em. Then I ed hard at you and I sort of knew that 'd already thought about 'em; and I you it hurt like everything to think you ht be willing to do what wasn't fair. You w I was just banking on you like every- g, Blackie, and I pretty near yelled my l off when you come out about the shoes. be some of you think that I just come to day school for the games, 'n' I do like the es; but there's somethin' else too, way n deep in me, Blackie; there's somethin' wants to do right and be fair, an' the saders have done a lot to make me try ler to be that all the time. It was hard to what you did today; but I tell you it counted strong with me, Blackie. The kind o' boy that'll do that has got me nailed for sure, 'n' I stick to the Crusaders now 'n' forever.''

''I started to do it right at first,'' George confided to his friend; ''but when you came up an' I got to thinking that maybe if I did it and then lost the race for the class you'd blame me and maybe quit the Crusaders, an' they'd blame me for that, I hardly knew what to do next. I felt like I had to win that race to keep you.''

Ben was silent for a few seconds and then he went on quietly: ''I guess you thought it was just the games that kept me on; but it was the other most of all, Blackie. It was wantin' to do right an' feelin' like the Crusaders could be trusted to do right and help a fellow to do right. Shucks, I guess a boy can't hardly get so rough but what he's got a lot o' respect for seein' anybody do what's right.''

They separated with a cheerful ''So long,'' and George walked thoughtfully home alone, a bronze medal in his pocket, and a cheerful, all-round good feeling deep down in his heart.

''And to think,'' he said to himself, ''that I was afraid Ben wouldn't stick if I didn't win the race. I s'pose one of the biggest things you can ever do for your class is to live as straight as you know how. Just set your mark high and live right up to it.''—Selected.

I LIKE TO GO TO SCHOOL TO GOD.

I like to go to school to God!
I hear such strange, revealing things;
He talks to me where rivers run
And where a sky lark soars and sings.

He teaches me His love and care
Through every tree and blade of grass
Here on the hill where I may sit
And listen while the wide winds pass.

He writes with glaciers on the rocks
And with the stars that blaze on high;
With fossil shells and ferns that fall
And leave their imprint as they die.

His books are beds of slate and coal;
His manuscripts are Redwood trees;
Volcanoes punctuate the tale
And turn the pages of the seas!

His blackboard is a canyon wall
Whereon He writes of ages past;
In even lines the strata tell
Of things that shall forever last.

He writes with rivers and they carve
The crevices He leaves to tell
A story of His living love
In temple, tower and pinnacle.

I like to go to school to God
Because it always seems to me
He talks in every breeze that blows;
Through every bird and bud and bee!

—Wm. L. Stidger, in The Christian Century.

THE BIBLE.

This Book contains: The Mind of God, the state of man, the way of salvation, the doom of sinners, and happiness of believers.

Its doctrines are holy, its precepts are binding, its decisions are immutable.

Read it to be wise, believe it to be safe, practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here paradise is restored, heaven opened, and the gates of hell disclosed.

Christ is its grand Subject, our good its design, and the glory of God its end.

It should fill the memary, rule the heart, and guide the feet.

Read it slowly, frequently, prayerfully.

It is a mine of wealth, a paradise of glory, a river of pleasure.

It is given you in life, will be opened at the Judgment, and be remembered forever.

It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.—Anon.

Is there no reconciliation of some ancient quarrel, no payment of some long outstanding debt, no courtesy or love or honor to be rendered to those to whom it has long been due; no charitable, humble, kind, useful deed, by which you can promote the glory of God, or good will among men, or peace upon earth? If there be any such, I beseech you, in God's name, in Christ's name, go and do it.—Stanley.

CHILDREN'S HOME

Fountain Place, Burlington	$ 3.68
Fairfield, Cornelius	1.75
Pageland	2.70
Flat Rock, Vance	2.60
H. G. Ellington, Harris Chapel	5.00
Fair Grove, Haw River	2.50
Brown Summit, Haw River	1.70
Shoals, Pinnacle and Mt. Zion	4.50
Mill Grove, Midland	3.50
Union Grove, Orange	1.90
English Street, High Point	10.36
Hickory Ridge, Forsyth	6.00
J. P. Borough, Asheboro	5.00
Sunday Schools—	
Rehoboth, Creswell	1.45
Drauer	5.50
Mt. Pleasant, Mt. Pleasant	4.00
Graham	4.56
Haw River	5.88
Glen Raven	4.54
Concord	25.00
Shiloh, Randolph	1.61
Bethel, Randolph	1.50
Charlotte	4.38
Hickory Grove, Guilford	2.60
Lebanon	5.02
Reidsville	6.80
Bethany, Flat Rock	2.73
West Lexington Mission	5.61
Pleasant Grove, Thomasville	8.36
Mebane	7.00
Mrs J. B. Robinson, Mocksville, no church or Sunday school named	3.40

John E. Byrd, Sutherland, Fla., two boxes oranges.

These blessings sent from both far and near are gratefully received.

E. G. Lowdermilk, Superintendent.

The many friends of Rev. D. A. Fishel will learn, with deep regret and sympathy, of the death of his good wife, which occurred recently.

FROM PASTORS AND PEOPLE.

Fairview, Fairview Circuit.—We had our regular preaching service Sunday morning and evening. Rev. Clarice Isley preached a very interesting sermon Sunday morning to a large congregation. We were more than delighted to have Mr. Whitney with us Sunday evening and to hear the splendid talk he gave us on Christian Endeavor. After the talk we organized a Christian Endeavor society. We have a very active set of officers, and we are going to do our best to make the society live.

Elsie Lee.

Asheville.—Our church is a bee-hive of activities. There have recently been three successful socials: a George Washington Birthday party, a Christian Endeavor social for all the church, and a "Tackey Party" by the Philatheas. The Men's Bible Class, Brother Faucett teacher, meets every second Monday night. The board of stewards meets every third Monday night. The Ladies' Aid and the Woman's Missionary Society meet regularly.

Attendance at church and Sunday school is increasing each Sunday. Painters are busy on church and parsonage. Both buildings are being gone over inside and out. New guttering on both. About $500 will be expended on these improvements.

Dr. C. D. Sinkinson and Mrs. Sinkinson spent a two weeks' vacation here, renewing old friendships and making new friends. He preached for us the first Sunday in March. All were delighted to hear him.

Brother J. B. Hyatt, one of our most faithful members, has been ill three weeks. He will soon be back in his place at our services.

The finances of our church are shaping up fine. Pastor Bates preached on the stewardship of money the last Sunday in February. That sermon, like all his sermons, was quite inspiring and helpful. Beginning on the fourth Sunday in March, Rev. Edward Suits will assist in special services here. Brother Bates will conduct services through Passion Week.

David Kimberly, who lives across the street from our church, has offered to furnish and plant shrubbery on the church lawn. This kindness is the more appreciated because Brother Kimbebrly is an Episcopalian. Brother J. F. Salisbury brought his bride to church last Sunday. We welcome her into our congregation, and hope she will join our church.

We sympathize with our brother, Rupert Pickens, in the death of his wife. The two young sons also have our deep sympathy.

Brother Chris Pickens, Mrs. Bates's father, spent a week in Asheville recently, visiting his daughter. We pray for his complete recovery.

Reporter.

West Thomasville Circuit.—The fourth Sunday at 11 o'clock Brother W. M. Loy preached for us a splendid sermon. The subject was, "An Ideal Home." The attendance was very large and it was enjoyed by all who heard it. Collection was taken for the Children's Home. The amount was $3.93.

Our Sunday school is progressing nicely with Mr. E. M. Briles, superintendent, very active and well attended. Best wishes to the Herald and readers.

Ressie Kinly,
Reporter.

First Church, Thomasville.—We had a good day Sunday. Our Sunday school is gradually increasing in numbers as well as interest.

We started a new roll the first of the year and our enrollment now reaches near the 300 mark. Our goal set for the year is 500 and I am pretty sure that we can grasp up enough of the harvest (which is plentiful) that is scattered around in our section to easily reach that mark and even more.

We are very grateful to have secured Mr. T. L. Lowe as our Baraca Teacher. He is a devoted Christian leader and is giving them very interesting discourses each Sabbath morning. We can easily tell by his instructions that he studies his discourses thoroughly.

We are very proud of our Baraca class, which has an enrollment of about 60, with an attendance of possibly two-thirds.

Mrs. A. H. Ragan is the capable teacher of the Junior Baracas and we can already see visible results of her efforts. The boys did not really have a teacher last year, they really worked their way without anyone specially to lead them and in the face of that, grew in numbers throughout the year, and since Mrs. Ragan has consented to lead them we are sure that success is in store for them.

Our special revival meeting will begin the fourth Sunday in April with Brother N. G. Bethea of State Street Church, Lexington, as pulpit help. The most of us are well acquainted with Brother Bethea and congratulate ourselves in being able to secure his services during our meeting.

We are preparing to paint our church and repair such things as are generally needed to be done, such as carpeting the aisles and pulpit, finishing the benches and many other things that need to be done to protect our building and also to beautify it.

Brother Reynolds has been confined to his room for near two weeks with the grippe, but we are glad to state that he is improving and hope that he will be with us again next Sunday. Brother Hall of High Point has been filling his appointments in his absence. Brother Hall is going to make a good addition to our ministerial staff. When he completes his preparation he will make a good man for almost any charge.

Brother James Perry, Sr., was out at services Sunday. He is among our oldest standard bearers, being up in the eighties. He tells us that the proudest he ever is is when he can come out and hear the old songs of his childhood and the good old gospel preached.

Our Christian Endeavor society is getting along nicely under the leadership of Brother Clyde Watts. This is his first effort toward leading and he certainly is having good success in his undertaking.

Our Junior Christian Endeavor is doing fine under the new management, Miss Frindless Harris as president and Miss Anna Class as assistant. The children are coming to the front with their exercises, which tends to show that the leader's efforts are not in vain.

We want to invite competition in Sunday school attendance. Who will meet us with 250 again next Sunday? Just whistle.

We wish success to every church and Sunday school in our conference that is striving for better attendance and higher ideals in the church work.

D. R. Connell.

Notice, Vance Charge.

Our second quarterly conference [illegible] vene in the Methodist Protestant chur[illegible] derson, Saturday before the fifth Su[illegible] this month, 2:30 P. M. Trusting [illegible] churches will be well represented,

M. P. Chambliss, [illegible]

Orange Charge, Notice.

The second quarterly conference w[illegible] at Chestnut Ridge church Saturday [illegible] second Sunday in April, 2:30 P. M.

A full attendance of the officials is [illegible] Important business. Candidates for [illegible] to the next annual conference to be [illegible] ed. Please be on hand promptly at 2:[illegible]

Sincerely, B. M. Wi[illegible]

First Church, Lincolnton.—Five ser[illegible] Sunday and something at the churc[illegible] night in the week keeps us pretty b[illegible] we feel that we are gaining ground v[illegible] idly by being so busily engaged. The [illegible] is fast becoming the center of the co[illegible] and people are now attending that n[illegible] tended before. Our congregations are t[illegible] est we have had, especially on Sund[illegible] nings. Our pastor, Rev. C. E. Phillips, [illegible] has been for some time, preaching [illegible] church at 11 o'clock. Then Sunday e[illegible] at 7:30 o'clock he delivers special n[illegible] on the fundamental doctrines of the [illegible] Creation, Inspiration of Scriptures, [illegible] of Jesus, Atonement, etc. These messa[illegible] attracting large crowds and we feel th[illegible] are doing much good in these days w[illegible] Bible truths are being questioned. [illegible] Phillips preaches an old-time gospel [illegible] fends the truth our church was found [illegible]

Our Ladies' Aid has gotten well un[illegible] and is now doing some of the best wor[illegible] departments of our church. A new [illegible] paint is soon to be put on our churc[illegible] new communion set is to be purchas[illegible] funds raised by the Ladies' Aid. We a[illegible] our pastor worked so hard to get this [illegible] organizezd as we can now see what we [illegible]

Our church is now working on co[illegible] claims and if good times continue we [illegible] to pay out soon. We have been worki[illegible] for the last few years to get on higher [illegible] and we are glad that God has blesse[illegible] that our church is now a power for [illegible] our community. Pray for us that we m[illegible] tinue to grow.

Rep[illegible]

Palestine, Flat Rock.—We were ve[illegible] today to learn that our good pastor [illegible] able to be present today. Hope he wi[illegible] be out again. We all enjoy hearing [illegible] Trogdon's good sermons. Rev. Mr. Pres[illegible] kind enough to fill the pastor's appoi[illegible] today. All enjoyed his message.

As we have had no Sunday school, [illegible] meeting, Endeavor or anything aside fr[illegible] regular meeting day during the winter [illegible] owing to the long distance the most [illegible] people have to go, we have had very li[illegible] report. We hope as spring appears w[illegible] have Sunday school, prayer meeting o[illegible] other service at our church each Sabb[illegible] the month.

Aunt Haily Ann, the good wife of th[illegible] Uncle Jem Tucker, has been confined [illegible] bed for the past two weeks.

Best wishes to Herald readers.

ial Notice, Greensville Circuit, Va. second quarterly conference will con- Wesley's Chapel on Saturlay before Sunday in April. Preaching at 11 lunch, business of the quarterly con-

e take due notice hereof and govern ves accordingly. We are depending u. Come and make a good account of ice. H. L. Powell, Pastor.

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ngton.—The Woman's Foreign Mis- Society had charge of the service night. The occasion was their Thank- Service. A pageant, "Tired of Mis- had been prepared, and was well and ly rendered. Miss Annie Forrest was and made an earnest appeal in behalf ork of the W. F. M. S. The congre- vas large and attentive. An offering en for the women's work, amounting

rayer service last Wednesday night lusively for men. The meeting was the Hut, with nearly forty men pres- program without a dull moment" lived up to. The opening period of s was devoted to worship. Mr. Hen- wed with an earnest address on Fill- an's Place in the Church. Then came forum during which several spoke. ussion soon centered around church- improvement. The men present were mous opinion that we must do some- ther tear down and build new, or re- An architect is already working on d in the near future definite steps certainly be taken, it seems, toward church building.

en were so pleased with both the spir- urpose of the meeting that it was sly decided to hold another one ay night, April 1.

grateful to Mayor T. O. Pender and . Miles of Mebane, Mr. Summers of onville church, and to our local Mr. C. F. Moore and Mr. R. Dawkins, good help with the music. Also to en for refreshments.

vement to raise $5,000 for the Foun- e church is taking definite form. The Place congregaton will worship with Church next Sunday morning, and lry will preach. Following this ser- ty-wide campaign will be conducted. ope and pray that it may result in cess.

with these material matters we are g ourselves definitely and earnestly spiritual interests of the church. The the Ham-Ramsay meetings in April awaited with growing interest and ons. There should be at least five people added to the churches of the a result of this meeting. The Lord t it may be so. S. W. Taylor.

10.

.—After a long silence we again rise for Jesus. We are still doing a bit the heavenly kingdom on earth, for to spread the glad tidings to every

n, we should remember that Jesus His disciples: "I appoint unto you as my Father appointed unto me;" so if we be followers of Jesus we should appoint others to the kingdom of God. Our Savior's life work was appointing people to the heavenly kingdom, so our life work should also be like His or He says we cannot be His disciples.

We are looking forward to an old-time Holy Ghost revival which will be held outdoors under a large tent beginning June the 1st and closing about July the 1st.

Brethren, my heart is made to sorrow when I think of the great multitude which is out in the cold world of sin. God help us to let our light shine before men that they may see a good work and glorify our Father which is in heaven.

Glad to say our Sunday school seems to have taken on new life since spring has opened up, we are looking forward to a wonderful Sunday school this season. We have on at present a campaign for new members, which we call the testament campaign, which is working just fine.

It would not seem good to close without thanking God for the wonderful sermon by Pastor J. S. Riddle Sunday evening, March 8, greatly enjoyed by the congregation.

Sunday School Superintendent, W. D. O.

Dulins, Mocksville Circuit.—Our pastor yesterday at 11 o'clock had a splendid sermon, his subject being "Reconciliation." We are now having a series of sermons; this is the second and the third one will be on The Living Christ. We hope that more people will be able to come and hear the third one the first Sunday in April.

There seemed to be an epidemic of the "flu" in this community, and I think Brother Sisk is having his share of it in his family. We hope for them speedy recovery.

We all certainly do appreciate our pastor and the work he is doing for us.

The Fourteenth District Rally will be held the 28th and 29th of March. We are looking forward for a glorious time.

Best wishes to the Herald readers.

Reporter.

Cid, South Davidson Charge.—Rev. W. L. Carson on the 8th delivered a very impressive sermon. We were glad to have Mrs. Carson and three lovely children to worship with us.

The prayer meeting came back to the church last Saturday night; the interest was fine. It will be at the church next Sunday night. A private home called for it again so it will be at Mr. "Street" Hughes's next Saturday night.

Mr. O. D. Wright has had a very bad case of tonsilitis, but seems to be improving.

Mrs. Jane Ward, widow of the late Daniel Ward, passed over the river on the 7th inst. and was buried at Canaan on the 8th. She was a faithful member of Canaan church and lived a Christian life, a pattern for her children to work after. She expressed just a short while before she was taken sick that she was ready. The floral designs were lovely. Her funeral was conducted by Rev. Edmund Ridge and Rev. Mr. Loy, her pastor. Mrs Ward was 74 years old. I extend my deepest sympathy to the bereaved relatives. Prepare to meet mother in the home beyond where there will be no more sad partings. Mrs. Ward will be greatly missed.

There has been a lot of "flu" around here, but it is about all gone now.

Our Sunday school is moving along fairly well, but not what we would like to see it.

Rev. Avery Wooddell delivered a soul-stirring sermon at Cid on yesterday.

Mr. C. O. Leonard and two children of Thomasville were with us Sunday.

Mr. Coy Parrish has entered school at Thomasville.

A well-wisher to the Herald and its many readers, Reporter.

Stanly Circuit.—On the first Sunday in March we had the privilege of listening to two wonderful sermons presented by our pastor, Rev. A. Ridge, and Rev. D. A. Braswell of Concord. At the 11 o'clock hour, after the sermon the Lord's Supper was administered. Brother Braswell had charge of the seven o'clock service and stressed some very interesting thoughts. We are always glad when Mr. Braswell is able to stand before us and speak the words of truth to the people of Stanly. We extend to him a hearty welcome.

Our pastor presented two wonderful sermons yesterday at the morning and evening services.

The second quarterly meeting of this charge will be held at Friendship on Saturday before the first Sunday in April at one o'clock.

Assistant Reporter.

March 16.

Cornelius Circuit is still on the map and doing things. The Sunday schools at both Cornelius and Fairfield are doing good work and the attendance is above the average at both Sunday school and preaching. These good people are to be commended for their splendid attendance with so much sickness among them as has been for some time.

Poundings.

We take this opportunity to thank these good people for the many things they have given us. We have gotten a pounding every time we have been with them since conference. Sister Waley and Sister Mayhew of Cornelius keep us supplied with many good things to eat. Each time that we go they, with some of the other good sisters, load the Ford and we drive home feeling happy. Brother J. A. and Sister McConnell and Brother S. W. Prim and family of Fairfield believe in pounding the preacher every Sunday and sometimes through the week as they drive over and bring us many good things to eat and wear.

May the Lord bless them in all they do.

C. E. Phillips, Pastor.

English Street Church.—Sunday, March 1, we had Old People's Day. The service was carried out in the old-fashioned way. We sang old-time songs. And everybody that attended could not help but feel that God was leading.

Sunday, March 8, we had Young People's Day. We had some special singing by the orphan children. Everybody enjoyed it. Mr. Lowdermilk, the superintendent of the orphans' home, preached.

Sunday, March 15, the Sunday school was well attended. At 11 o'clock we had an old-time class meeting. The spirit of God was felt by all that attended. Sunday night we had a fine sermon. Virgil Boswell,

A PLACE FOR ME.

Take me, O God, in Thy great harvest field,
Which stretcheth far and wide, like a wide sea;
The gatherers are few, I fear the precious yield
Will suffer loss. Oh find a place for me!
A place where best the strength I have will tell;
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done."

—Christina Rossetti.

"NOW I LAY ME DOWN TO SLEEP."

Half a century ago nearly every child in the American Christian home was taught a little prayer of four lines. Notwithstanding the shafts of criticism more recently aimed at this little prayer, it is still enshrined as a gem in the memories of many, and still extensively taught the new generation. Two beautiful illustrations from life indicate how precious this little prayer is to many, both young and old.

A dear old gentleman, over 90 years of age, infirm of body, but mentally as alert as ever in youth, was a frequent guest in the home of his nephew. The door of the guest chamber was left ajar when he retired, that he might the more readily call some member of the family should he be in need during the night. Before he retired he made his evening prayer and always audibly. And it was the child's prayer:

"Now I lay me down to sleep;
I pray thee, Lord, my soul to keep.
If I should die before I wake,
I pray thee, Lord, my soul to take."

He was perfectly familiar with the Lord's Prayer and gifted in extemporary prayer, but in his old age no prayer was so precious to him as that first learned at his mother's knee.

In one of the great city hospitals, says the "Youth's Companion," a little girl of eight years awaited a most serious operation, the result of which would be either death, or life with restored health and happiness. The attendants expected a somewhat distressing scene when the ether was administered and were preparing themselves for the cries of fear that frequently occur at such a time. The moment came, and when the attendant approached with the ether, the child lay watching with close attention. Then, suddenly, instead of a cry from her lips, a most beautiful and winsome smile, like the opening of a flower, overspread her small white face. She closed her eyes and reverently repeated in a low sweet voice the child's prayer, "Now I lay me down to sleep," and so on through. There was silence for a moment as tear-filled eyes turned away. Then gently and confidently the serious work began, and the spirit of the little prayer fell as a benediction upon all present.—Exchange.

UNFEELING FAITH.

Faith and feeling are opposites. Feeling may be a snare; faith never is. God asks us to believe him without any feeling; he may, or he may not, give us certain feelings after we believe him, but we are to believe him anyway, just because he is, and because his Word is true. Commenting on the Scripture "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ," the Keswick Calendar quotes Dr. W. P. Mackay as saying: "I have had to do with many anxious inquirers, and I find the greatest stumbling-block of all is this: They wish to be able to feel faith. Even the telephone cannot let us see a sound; it can let us hear a sound. You might as well speak of hearing a sight as feeling faith. 'Faith is the substance of things hoped for, the evidence of things not seen.'" Let us therefore turn forever away from our feelings, and face the precious Fact of Christ and the inviolable truthfulness of God's Word.—Sunday School Times.

IGNORANCE OF THE BIBLE.

Theoretically every man will acknowledge that a knowledge of the Bible is an essential part of a thorough education, which means in plain English, that no man can claim to be educated, who does not know the facts of the English Bible.

The reason for this position is that English literature is full of references based upon Scripture, so that unless a man knows what these references mean, he will not know what the writer means.

Those who have read "The Eclipse of Faith," will recall the Skeptic's Dream, where he found blank spaces scattered over nearly every page in his library, due to the fact that every reference to Scripture had been taken out.

Never before had he realized how Scripture reference had become the warp and woof of English literature. Scripture phrases and Scripture imagery have so entered into our language that one ignorant of those references would find it difficult to follow the writer.

That the Bible has, in a measure, come into its own, we all know. Never before have greater efforts been made to teach it than at present. The churches are emphasizing its study, and it forms a part of the course of study in many schools and colleges.

While this is true, it is also true that when we test the results of this wide-spread study of the Bible, we find the most ridiculous ignorance in too many instances.

Dr. Crisman, of a Missouri normal college, has been making some investigations along the line of Bible knowledge.

Here are some of the results of the examination of 1,800 high school graduates:

"Sixteen per cent of the high school students neither knew where Christ was born, nor the name of His mother. Sixty per cent knew not that Peter, James, and John enjoyed the larger confidence of Jesus. Seventy per cent did not know what to call the Sermon on the Mount. Sixty per cent did not know what Christ said about loving one's neighbor. Twelve per cent did not know the first clause of the Lord's Prayer. Sixty-five per cent did not know the Golden Rule. Thirty-five per cent thought that the Book of John was located very close to Revelation. In the following quotation from Lowell's 'Irene,' 'No want of faith that chills with side-long eye hath she; no jealousy, no "Levite pride" that passeth by upon the other side,' eighty per cent did not know what story is here referred to in the Bible.

"The following are a few of the hundreds of humorous and pathetic examples of Biblical ignorance:

"Forty per cent thought Paul 'a bool the Bible.'

"Twelve per cent thought Pilate 'a bool the Bible.'

"Twenty-five per cent thought Pilate author of the Bible.'

"Twenty-five per cent thought James river.'

"Forty-five per cent thought Galilee river.'

"Seven per cent thought Agrippa 'an a tle.'

"Thirty per cent thought Jude 'a king

"Three per cent thought Herod 'an a tle.'

"Six per cent thought Mark 'a king.'

"Nine per cent thought Samaria 'an thor.'

"Twelve per cent thought Peter 'a king

"Nine per cent thought Peter 'a priest.

"Six per cent thought Revelation 'a p ince.'

"Six per cent thought Caiaphas 'an a tle.'

"Twelve per cent thought Ephesians province.'

"Six per cent thought Martha 'a book the Bible.'

"Twenty-four per cent thought Alleluia blessing.'

"Twelve per cent thought Alleluia 'a l noise.'

"Nine per cent thought Amen 'an plause.'

"Fifty per cent thought Amen 'a stop.

"Thirty-three per cent thought Centur a century.'

"Fifteen per cent thought Centurion 'iddle point.'

"Nine per cent thought Elders 'bushes.'

"Thirty per cent thought Gethsemane ity of Egypt.'

"Twenty per cent thought immortal 'death.'

"Nine per cent thought immortal 'breath.'

"Twenty-five per cent thought resurrect 'the building of the temple.'

"Eighteen per cent thought scribes men.'

"Nine per cent thought tithes 'things tened together.'

"Twenty-five per cent thought tithes 'm sionary money.'"—Selected.

"Heart-keeping," says Dr. Cuyler, "is much like housekeeping. There must be continual sweeping out of dirt, a daily wa ing of dishes and a perpetual battle with sorts of vermin. If heart-cleaning could done up once for all, then the Christian m have an easy time of it. And just because assaults of subtle temptations are so const and the uprisings of sinful passions are frequent, and the task of keeping the inw man what it ought to be is so difficult, m a one who begins a religious life gets disco aged and makes a wretched failure. The qu tion with every Christian is: "Shall these cursed Amalekites of temptation burn up my spiritual possessions and overrun my so Shall outward assaults or inward weakn drive me to discouragement, and disgrace before my Master and before the world? shall they drive me to Jesus, who will give the victory?"—Selected.

IN HONOR OF THE DEAD.

Ward.—Mrs. Mary Jane Fry Ward, widow of the late Daniel Ward, was born in 1851 and fell asleep in Christ March 7, 1925. She was united in marriage to Daniel Ward. This happy union was blessed with five children, one who preceded her to the great beyond, and four still living, three sons and one daughter. Mrs. Ward united with Canaan church and remained a faithful member until called to the higher life.

Those who knew her say of her that she was truly a good woman and lived her religion at home. We are all grieved over her death, as she always had a word for her friends. A good woman has left us. All her friends speak in the highest terms of her. She came to her church just as long as she was able.

Her funeral took place at Canaan church Sunday afternoon at two o'clock. Funeral service was conducted by Rev. C. E. Ridge, assisted by Rev. O. C. Loy, Jr., pastor of Canaan church, and Rev. C. H. Hill. The floral designs were beautiful. May the blessings of God rest with the bereaved families. May they all meet mother and grandmother in heaven, where partings are no more,

Emma Ridge.

Mrs. Sallie Brooks Wilborn.—Death has again invaded the ranks of the First Methodist Protestant Church of High Point, and taken one of its choicest and sweetest spirits, Mrs Sallie Brooks Wilborn, wife of the late Rev. John W. Wilborn, a well-known teacher and preacher of this section. To her large circle of friends as well as kindred, she was affectionately known as "Aunt Sallie." She had been an invalid for several years, but retained an unbounded interest in her church and was present at services three weeks ago. After an ilness of only two days of pneumonia, the end came peacefully in the early hours of the morning of Tuesday, March 3, just one short year since her loved sister, Mrs. J. R. Reitzel, passed away. These sisters were "lovely and pleasant in their lives, and in their death were not far divided."

Born in Chatham county, N. C., October 24, 1853, Sallie Brooks grew to womanhood there and at Liberty, where she was happily married to Rev. John W. Wilborn in 1886. About 15 years later they removed to High Point, and made their home with Dr. and Mrs. J. R. Reitzel. After Mr. Wilborn's death in 1908 and the tragic accident which cost the life of Dr. Reitzel in 1914, she continued to reside in the Reitzel home, and being childless, she devoted herself to her sister's children, and loved them almost as dearly as their own mother. To these nieces and nephews, Mrs. Ben T. Moore, Messrs. Richard and Brooks Reitzel, and Miss Elizabeth Reitzel, the loss of her, who was a second mother, will be very keen and sorrowful.

Throughout life Mrs. Wilborn was a consecrated Christian. Converted at a tender age, she spent her life in service to her loved ones and to her Master. Upon coming to High Point she soon connected herself with the First Church, and never did it have a more faithful and loyal member. She belonged to the different societies, and when in strong health always attended the meetings. She loved her church and pastor, whoever he was, with unusual fervor and devotion, she loved the companionship of good men and women, and above all she loved to read God's Word and to listen to His ministers. Though frail of body and often suffering from pain, she insisted on coming to church, and was always assisted across the street and up the steps by one of her nephews. The sweet picture of frail and gentle "Aunt Sallie" leaning on the arm of one of the tall, stalwart Reitzel boy or Ben Moore, will linger long in the memory of the members of this congregation.

Of a large family of brothers and sisters, only two, Messrs. Richard H. Brooks of Greensboro and J. M. Brooks of Coleridge, Randolph county, survive.

Funeral services were conducted in the home on Wednesday morning, March 4, by her pastor, Dr. Geo. R. Brown, and Dr. A. G. Dixon, president of the North Carolina Conference and a former pastor, both of whom paid high tribute to her worth and excellent character. Dr. Dixon based his remarks on the memorable passage of Jesus concerning Mary: "She hath done what she could." The church choir, with Mrs. Minnie P. Harrell at the piano, sang three of her favorite hymns, "How Firm a Foundation," "One Sweetly Solemn Thought," and "Asleep in Jesus."

The offering of flowers was remarkably handsome and profuse. The following close friends carried her body to its final rest: Messrs. H. A. Moffitt, E. L. Auman, J. A. Gray, V. W. Idol, J. E. Perryman, and C. C. Robbins.

This beautiful life had attained more than the allotted span of three score and ten years, and had accomplished its purpose: her mission on earth is fulfilled: her years of sacrifice and service, "the little, nameless, unremembered acts of kindness and of love," which constituted the life of a good woman, will live always in the hearts of those who knew and loved her. Instead of grief and lamentation, may not those nearest and dearest to her rather take courage and inspiration from the message of the Book which was her daily guide and comfort: "Let me die the death of the righteous, and let my last end be like hers."

"Life's race is well run,
Life's work is well done,
Life's crown is well won."

B. A. P.

SUNDAY SCHOOL LESSON—MARCH 22.

The Forty Days and the Ascension.

Lesson Text: Luke 24: 36-53.

Golden Text: Luke 24: 48.

The Central Truth: The presence of Jesus is the supreme privilege of His followers, and it is the sure guarantee of joy, victory, and success.

Scriptural Points.

1. Previous to the events of this lesson Jesus had appeared to Mary Magdalene, to the other women, to Peter, and to the two disciples on the road to Emmaus. Verses 36-48 of this lesson give account of His fifth appearance. The same is recorded in John 20: 19-23. Verses 49-53 give account of His last appearance, which Luke repeats with some variations in Acts 1: 4-9.

2. John states that on this occasion the doors were shut, or "barred," for fear of the Jews." It appeared that the enemies of Jesus had threatened the disciples hence this act of self-protection.

3. "Jesus himself stood in the midst of them." His appearance was sudden and startling. No wonder the disciples were "terrified and affrighted." Their first thought was that He was a ghost.

4. What scared them the most of all was the fact that Jesus must have entered through the walls, for all avenues of entrance had been closed. They did not understand that the risen body of Jesus was no longer a natural body but a spiritual body, and subject to spiritual laws. So Jesus could as easily as a spirit enter the closed room.

5. Jesus did three things to reassure these terrified disciples. First, He spoke to them, "Peace be unto you." These gentle and loving words ought to have quieted their wrought-up sensibilities, but they didn't. He next showed them His hands and feet, and the print of nails. And John says He showed them also His pierced side. All this did not reassure them completely. Next He ate before them. It is not likely that Jesus was at all hungry, but He ate to make clear to them that He was the same human Being Who had been with them for three years.

6. Jesus now presents Himself to His disciples as the fulfilment of prophecy. He no doubt quoted those prophecies that had been so recently fulfilled in His death and resurrection.

7. He also mentions the purpose of His sacrifice for sin, "that repentance and remission of sin should be preached in his name." His death and resurrection would be the burden of the gospel throughout the church age.

8. He enjoins them to wait at Jerusalem until they receive the outpouring of the Holy Spirit, which came down on the day of Pentecost, about ten days after.

9. The ascension took place at Bethany where He spent so many delightful evenings. He was taken up to heaven while He was bestowing a blessing upon the eleven apostles. It was the blessing of abounding joy that He imparted to them. It was an abiding and outspoken joy that filled their souls. For it is written that they "were continuously in the temple, praising and blessing God."

Practical Points.

1. Jesus still meets with those who love and adore His name. For He has given this pledge: "For where two or three are gathered in my name, there am I in the midst of them."

2. Peace is the fundamental blessing of the gospel. It is peace with God by means of the forgiveness of sins. It is peace of conscience by means of the removal of the burden of guilt. And it is peace with mankind by means of taking all enmity out of the heart.

3. The resurrected body will be quite different from the natural body. The Apostle Paul describes the wonderful change in 1 Cor. 15: 42-44: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body."

4. The Holy Spirit is the appointed Interpreter of the Holy Scriptures. Jesus calls Him "the Spirit of truth," and says of Him, "He

shall testify of me," and, "He shall teach you all things."

5. Joy is the uppermost grace. It flashes from the eye, beams from the countenance, and gushes from the lips. It is above all the visible grace, the grace that Barnabas saw, as mentioned in Acts 11:23. This joy of salvation in its fulness is "unspeakable, and full of glory."

OFF FOR GOBI DESERT.

A big party of scientists from the American Museum of Natural History of New York are on their way to the Gobi Desert, in Mongolia, China. Their leader, Roy Chapman Andrews, has been in China for several months getting ready for the expedition. The real trip to the desert will begin in May, with 150 camels and scores of automobiles. In the fossil beds of Gobi the explorers will search for relics that they hope will show the origin of man and animals. This is the fourth Asiatic expedition of the American Museum. On the third expedition, in 1923, twenty-five fossil dinosaur eggs were found.

—The City Council of Chicago has voted to buy the street car system of that city from the private owners and to make large extensions and improvements. The plan must be approved by vote of the people before it becomes effective. The referendum will be held April 7. Under the plan Chicago would spent nearly half a billion dollars on its street car system in forty years and would then own the system free of debt.

—The Peking governhent of China has paid foreign nations, including the United States, an indemnity of $30,000. This represents damage caused by Chinese bandits in May, 1923.

—The South Dakota Legislature has passed a resolution for an amendment to the State Constitution that would abolish the two-house Legislature in that State. The proposed amendment would substitute one small body, something like that in cities that have the commission form of government.

Card of Thanks.

Mr. and Mrs. L. E. Morris desire to express their grateful thanks to the many good friends of Littleton and community for the kindness shown them during Mrs. Morris's illness. They want to thank Drs. Putney and Justice for their splendid service.

Proctor.—Tuesday morning, March 10, 1925, death claimed as its victim one of our best known and most highly respected church members, Brother H. O. Proctor. He had been a member and a very dear friend of Fairfield Methodist Protestant Church since his youth. In 1920 he lost his wife and companion, Sister Z. A. Proctor, and since that time Brother Proctor had been in declining health. He lost interest in the things of this world and he seemed to look forward to the time when he could begin life with her again. For five years he waited and then God called him home. He was 73 years old. He leaves a host of friends, seven children, 23 grandchildren, and two sisters to mourn their loss. He was laid to rest in Fairfield cemetery. The funeral was conducted by the writer, assisted by Rev. J. W. Combs of M. E. Church, South.

C. E. Phillips.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

Shelby.—Our work here has been moving along as usual since the last report from this charge. The Sunday school has been holding its own with slight increases. Interest and attendance at the church services have been fairly good.

On Sunday, March 8, the pastor was called away to assist in a funeral service at the morning hour, and in his absence Rev. Caleb Hoyle, a retired minister of the M. E. Church, who resides in Shelby, occupied the pulpit and, according to reports of the sermon, delivered a very helpful discourse.

Last Sunday was a very good day with usual interest and attendance at the services. Brother Joe Kennedy, the assistant superintendent of the Sunday school, presided over the Sunday school in the absence of the superintendent. The question of preparing an Easter service was discussed, and some of the women volunteered to train the children for the service. The work of preparing for the service will probably begin next Sunday afternoon. Brother Kennedy always puts interest in the Sunday school when he is called upon to conduct the exercises.

Brother W. C. Wright, one of our members who suffered a very serious injury to his leg in a tractor acident about a month ago, has recovered sufficiently to return to his home from the Shelby Public Hospital and is recovering as rapidly as could be expected.

We have completed arrangements for our revival meeting which will begin on Wednesday night after the third Sunday in April. Rev. C. E. Phillips, of Lincolnton, has been engaged to assist the pastor in the meeting. Our people here have been called upon to begin preparation for the meeting with the purpose in mind that we desire a real revival of religion in the hearts of the members and the awakening of the community in general in spiritual things. The one great need of our church and community is a revival of religion, according to the opinion of the pastor. We feel fortunate in securing Brother Phillips to do the preaching for us in the meeting and we are expecting great results if our people will yield themselves to the will of the Lord.

The church here was favored last Sunday night with a visit from one of the speakers of the College endowment campaign, Rev. N. G. Bethea, of Lexington. Brother Bethea brought us a most helpful and inspiring address in the interest of religious education in general and the High Point College in particular. At the close of his address, Brother Bethea presented the matter to the congregation. The quota assigned our church is $150, or three shares. A committee was selected to canvass the membership of the church in an effort to raise the quota or as much of it as possible.

We Make a Specialty of

LOOSE LEAF BOOKS FOR MINISTERS' USE.

WILLS BOOK AND STATIONERY CO.

Brother Bethea made a very helpful talk to the Christian Endeavor society at their meeting last Sunday night, giving the members some points in conducting the meetings of the society.

All of our regular services will be held next Sunday.

C. B. Way, Pastor.

HERALD SUBSCRIPTION RECEIPTS.

Rev. C. L. Spencer, $3. Rev. L. W. Geringer, $1.50. Rev. G. W. Holmes, $3. Rev. T. E. Pierce, $6. Rev. W. F. Ashburn, $3. Rev. J. E. Pritchard, $3. Rev. C. H. Hill, $1.50. Rev. J. B. Trogdon, $1.50. Rev. S. W. Taylor, $18. Rev. G. F. Millaway, $3. Rev. R. F. Surratt, $4.50. Rev. E. Suits, $3. Rev. R. C. Stubbins, $1.50. Rev. H. L. Isley, $3. Rev. J. H. Kowman, $1.50. Rev. J. B. O'Briant, $1.50. Rev. E. F. Root, $3.75. Rev. D. R. Williams, $4.50. Rev. O. C. Loy, Jr., $3. Rev. A. Ridge, $1. Rev. B. M. Williams, $11.25. Rev. M. P. Chambliss, $1.50. Rev. W. M. Loy, 50c. Rev. G. R. Brown, $4.50. Rev. A. D. Shelton, $3. Rev. F. W. Paschall, $3. Rev. H. L. Powell, $1.50. Rev. W. D. Reed, $3. Rev. J. M. Morgan, $1.50. Rev. C. E. Ridge, $16.50. Rev. R. L. Hethcox, $7. Rev. J. R. Hutton, $1.50. Rev. L. Little, $9.75. Miss Mary V. White, $9.75. L. E. Mabry $3.75. Mrs. W. H. Balentine, $4.50. C. W. Meisinheimer, $1.50. Mrs H. C. Nicholson, $1.50. Mrs. J. W. Crew, $3.00.

(Continued from page nine.)

ter, Mrs. George Coggins, both of this city. The beautiful cantata, "The Rose Maiden," was presented in a most creditable manner at High Point College a week ago under direction of Prof. Dan W. Smith. Miss Myrtle Perry of Thomasville scored a distinct success as soprano soloist. This rendition was of a very high order, and gives promise of many rare treats to music lovers here in the future.

Reporter.

March 17.

If we must have heroes and wars wherein to make them, there is no war so brilliant as a war with wrong; no hero so fit to be sung as he who has gained the bloodless victory of truth and mercy.—Horace Bushnell.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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METHODIST PROTESTANT HERALD.
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Entered as second-class matter at the post office Greensboro, N. C.

EDISON'S FANTASTIC CONCEPTION OF MAN.

Edison has investigated much and thought ch and has mastered some subjects, but en he came to investigate the human body found a subject that was too difficult for n. He found what a writer of long ago re zed, that "man is wonderfully and fear ly made." Edison has become accustomed deal with complex subjects, but the com xity of the human body and the powers of human soul defied all his efforts at analy . Still his active mind could not refrain m action and he proceeded to weave a ncy where he could not build a rational the y.

Hear him:

'How do we remember? Well, now, let us . In the first place we do not remember. A tain group of our little people do this for They live in that part of our brain which become known as the 'fold of Broca.' Bro discovered and proved that everything we l memory goes on in a little strip not much re than a quarter of an inch long. That is ere the little people live who keep our rec s for us."

According to Edison's conception the living nan body is a great aggregation, a great ony or city, we might call it, made up of lions of intelligences which he calls the ttle peoples." These little peoples are ex ts in their own work, but cannot do the rk of each other. "The little peoples that npose your stomach cells can perform mir es of chemistry that no chemist can per m, but you would drop dead if they were to np into your heart and try to function as a np. A few million intelligencies have noth to do from the time you are born until die but to act as your memory."

Not all these little memory people remem the same thing, he says. "There may be lve or fifteen shifts that change about and on duty at different times like men in a tory. I infer this from the fact that we netimes have to send for the particular ones t have the records we want."

Mr. Edison is a great man and an especially great inventor, but our opinion is that in the role of philosopher he is a failure.

—Brother W. A. Bowman has our profound sympathy in the loss of his excellent wife. She died at the Wesley Long Hospital last Monday after a long fight for health. She was in the hospital last November and went home improved; but disease gained upon her and she was brought back to the hospital to end the struggle for life. The funeral was held at Pleasant Union church on Tuesday, conducted by Rev. T. M. Johnson.

—Proximity Baptist church was burned last Sunday night. Fortunately the congregation has a new and better church about completed.

—Tennessee now has a law forbidding teachers in the state controlled schools to "teach any theory that denies the story of the divine creation of man as taught in the Bible and to teach instead that man has descended from a lower order of animals." There seems to be very good ground for prohibiting such teaching as anything more than a theory, for no man knows or can know how God created man.

—It is dangerous to drive your car with the cap off the gasoline tank. A negro was recently found dead in his burned car, and the explanation was that gasoline was thrown out of the tank until the car was ignited, resulting in the death of the driver and the destruction of the car.

—Some 50,000 passengers have flown across the English Channel since the Armistice, most of them traveling in British machines.

—Cows in Holland are kept in pastures by ditches of water instead of fences.

—An eighth of the deaths in the registration areas of the United States are caused by heart diseases, this being the most common cause of death.

—The Maryland Conference will soon be meeting for its annual session in Hampden, Maryland.

The New Grace Church.—This morning's Daily News shows a picture of the new church to be erected soon by the Grace congregation. The plans were drawn by Mr. Hobart Upjohn, of New York. The style is colonial. The dimensions are 42 by 104 feet with a Sunday school building in the rear to be 84 by 32 feet. The steeple will be over 100 feet high. The cost is expected to be about $100,000. We congratulate our brethren of Grace upon their prospects, and hope that no untoward happening will prevent the early realization of their hopes.

Voting on the Union Question.—The proposed basis of union between the northern and southern Methodists must be approved by three fourths of the annual conferences of the southern church to make it binding. The first southern conference, the Baltimare, has just voted on the question. By a vote of 141 to 137 the conference put itself on record as opposed to the union. The vote taken was regarded with intense interest by thousands of Methodists gathered from many parts of the country. The presiding bishop, Mr. Candler, is strongly opposed to the union on the proposed basis and perhaps on any basis.

IMPORTANT NOTICE.

The district meeting of the Woman's Home and Foreign Missionary Societies of the Fifth District will be held at Tabernacle church on Saturday afternoon, March 28. This being a part of the District Rally it is expected that a good representation from all the charges will be present.

Mrs. W. T. Hanner, Chairman.

RECEIPTS FOR COLLEGE.

Amount previously reported, $130,547.47.

$75, Rev. J. H. Bowman—furnishing room.

$25 each: J. L. Evans, J. H. Harkey.

$20 each: W. J. Berrier (no pledge), J. R. Stone.

$15 each: W. E. Waitman, R. B. Sink, J. B. Leonard, S. A. M'Commons, J. W. Kiser.

$10 each: W. L. Shoaf, Mrs. C. E. Davis, Byhum Clapp, Mrs. J. L. Trollinger, M. L. Harkey, Miss Mary McPherson, J. R. Koontz, D. L. Koontz.

$6, Friendship Church, North Davidson.

$5 each: Mrs. R. H. Haupt, J. A. Burris. Clyde Brown, Luther Burris, J. M. Blackwelder, Jr., P. H. Scarborough, J. H. Blackwelder, R. T. Little, J. F. Smith, Mrs. J. H. Snotherly, D. Walter Sides, Mrs. Etta Howard, J. H. Mason, I. W. Hatley, C. H. Lowder, O. L. Richardson, Mr. and Mrs. R. W. Lowder, J. H. Snotherly, C. W. Sink, Chas. Kepler, Harvey L. Leonard.

$3 each: Mrs. Mae Misenheimer, Mrs. J. W. Kiser, C. H. Koontz.

$2.70, College Club, Bethesda, North Davidson.

$2.50 each: Mrs. Ellen Ingold, Mrs. Glenna Lane.

$2 each: W. A. Taylor, L. P. Lowder, Billie Snotherly, Mrs. D. F. Harkey, J. Baxter Leonard.

$1 each: Fred Leonard, Grace Leonard, T. J. Fritz, T. P. Wade, M. D. Tedder, Oscar Hatley, M. Garmon.

Total, $131, 012.17.

Endowment Insurance Fund.

Amount previously reported, $925.53.

$100, J. Norman Wills.

$10, J. M. Blackwelder.

Total, $1,035.53.

—Mr. Warren is the sixth Cabinet nominee to be rejected by the Senate in the history of the United States.

"MOTHERS' DAY" AN OFFERING OF "STRANGE FIRE."

By Mrs. M. R. Emmons, Atlanta, Ga.

For some time the impression has been deepening in me that in the celebration of "Mother's Day," the church is again culpable in offering "strange fire." How often the god of this world has dimmed the spiritual ear and understanding of God's children by some sentiment that has not the backing of God's Word! Any subterfuge the enemy will use to get the eye off Christ and rob Him of His honor. All mothers who are in Christ must resend this infringement on His day when they pause to think. The Lord will see to it that godly mothers will be honored but He does not call for the church to give His day to their homage.

In the old dispensation, the seventh day belonged absolutely to Him. In the new dispensation, He expressly calls it the Lord's Day. So for the church to put itself on record as having added a new day for celebration looks like flagrant insolence to the teaching of the precious Book, where we are told in all things He shall have the pre-eminence, and again, "my glory and honor will I not give to another."

The music, alas, is too often not worship, but strange fire. To the ear tuned to hear His praise, it must sound like blasphemy when the soloist in the choir sings,

"I know whose prayer can make me whole,
Mother o'mine, Mother o'mine!"

I believe the Lord would have attention called to this new apostasy on the part of the church, for He is grieved that those called by His name do not yet understand that the first day of the week is the Lord's Day and not "Mothers' Day."

THE CULTIVATED CONVERSATIONAL VOICE.

By Rev. Luther K. Long.

In the intimate relationships of life—in the home and among friends—the average person finds the largest and most important sphere for the use of his voice. Here it may be sweeter than music, and more persuasive than eloquence.

The voice of the accomplished singer, however good naturally, has undergone discipline. All agreeable and impressive public readers and speakers are such because their voices, some of them originally very ordinaryy, have been improved by persistent training.

A voice may be by nature shrill, excessively loud, monotonous, or contentious. In various combinations these qualities conspire to cause many persons, otherwise attractive, to make a bad impression. How often do we—by the use of these same qualities—irritate, antagonize, or put to sleep, those whom we would persuade or entertain?

Is it possible to make of the every-day conversational voice a more pleasing and effective instrument with which to express our thoughts and feelings? It is possible; and, if a person finds out what qualities to seek and what defects to overcome, he may apply himself to positive improvement—finding the task not too difficult.

Clear and distinct in utterance, medium to low in pitch, mild or strong in force as occasion may call for—these are the qualities of voice one should endeavor to acquire.

A disagreeable manner of speaking is often due to a defect or disease of the nose or throat—readily relieved by treatment or an operation. Or the unpleasantness may be only a bad habit, the result of thoughtless imitation, or the failure to maintain a self-respecting mental attitude.

If one thinks before speaking—not only considering what words but also what sentiments to use—the voice will be better controlled and will more perfectly accomplish the speaker's purpose.

Listening to cultivated voices while associating with refined people is an excellent practice. Special vocal exercises, under the direction of a competent critic, will surely produce marked improvement.

Character is the most important single factor in voice cultivation because manner and speech are but the over-flow, or fragrance of character. The angry person shows anger in his voice. If you are refined, sincere, gracious, your voice will exhibit these qualities.

One should not, however, count too much on the unconscious, automatic regulation of the voice. An early beginning, and faithful practice, are necessary to eliminate faults and to acquire excellences.

To use mild speech, to give the soft answer, to say the kind word, to speak the truth forcibly and in love—these are every-day requirements and opportunities. They can be met successfully only by the person whose every-day conversational voice has received adequate cultivation.

THE POWER OF THE NAME.

"His name through faith in his name hath made this man strong."Acts 3:16.

A missionary in South Africa has told a story of her experience in the use of that great name. The story has a simplicity and power that makes one feel all afresh that we have not used that great name as we may and should. She was traveling to Bechuanaland, camping by the banks of a badly swollen river. The discomforts of heavy rains, bad roads, poor food and stinging insects were very great. But sorer far was the moral havoc being wrought within sight, by the wayside canteen where liquore were sold to the hundreds of poor dark-skinned natives. The distress of the situation seemed unbearable In her almost despair of soul, she was drawn away to pray, then in calmer mood was led to go over toward the canteen.

Her thought was directed to one man, very old, very poor, clad in a few filthy rage, with a bloated face, bleared eyes, and loathsome sores, all the result of his drinking the cheap, adulterated liquor kept in the canteen. He was just staggering towards the canteen when she called him. And as he stopped to speak to her she asked him why he drank when it was ruining him.

With a wild laugh he said: "Why, I can't help it. I am enslaved by this vile white man's drink. I would gladly quit, but I can't." And she told him there was a way out into freedom from his slavery. It was in a name. "A name," he said with a touch of awe coming over him. "Yes, a name," she said. And would she tell him that name? Praying for guidance, she told him as simply as she could the story of the gospel, and of the power in the name of Jesus. And the old black wreck repeated the name, "Jesus," which was but a new sound to him. And they knelt in prayer among the trees and parted.

Her journey took her away, but weeks after, on returning, she met the old black man's wife, and from her gleaned the fascinating sequel to the story. The poor old enslaved heathen man had gone away, and when the fever for drink came upon him he had with great earnestness repeated the name of Jesus over and over. And in his simple speech the fever left him, the craving for the drink went away, and he felt as if he had never tasted the stuff. He said his mouth felt clean as a little child's and his body had become strong and well.

One day he had allowed an old drinking companion to persuade him to go with him. As they started toward the canteen the old fever for drink came upon him. He could feel it burning within his body. He tried to break away from his companion, but the old slavery gripped him anew and held him fast. Then he remembered, and with all the earnestness of his soul he repeated the name over, "Jesus, Jesus, Jesus." And he said, "A coolness came over my brain and my body, and I was free again, and turned quickly away."—S. D. Gordon, in Quiet Talks About the Tempter.

WORLD CELEBRATION.

The nations of the world will be invited to take part in the big celebration that is already being planned for the two hundredth birthday anniversary of George Washington, February 22, 1932. That was announced by President Coolidge in a statement telling of the purposes of the commissioon that he has appointed to plan for that event. He said, in part:

"The two hundredth anniversary of General Washington's birth will be an occasion of such significance, not only to our country, but to the entire world, that it is manifestly fitting that the American nation should appropriately observe it. But beyond this, it is felt that as the life, the career and the achievements of Washington belong, not to a single nation, but to all humanity, it is proper that the nation founded under his leadership should invite all other nations and peoples to join it in the observance of this anniversaryy.

"For the present, it is impossible more specifically to suggest the purposes and character of the commemoration which it is proposed to arrange. The commission will in due time take proper measures to enlist the interest of the nations in the observance of this inspiring anniversary."

—The British House of Commons has defeated a bill that, if passed, would have given women the right to vote at the age of twenty-one. Under the present law British women cannot vote until they are thirty.

—Followers of Senator Robert M. LaFol-

—The American Red Cross is sending $85,000 worth of quinine tablets to Greece, to combat an epidemic of malaria that has broken out in the refugee camps there.

—King George V of Great Britain has been seriously ill with bronchitis. His doctors have advised him to leave London and take a vacation in southern France.

THE GOSPEL OF FUN.

The gospel of fun is not the gospel of Jesus Christ, nor of Paul, nor of Peter, nor of John, nor of any of the evangelists or prophets. They were all too serious for fun—for lightness, jest, or pun. One would hardly believe that one of these modern pulpit jesters had "been with Jesus," the "man of sorrows and acquainted with grief." Jesus was no comedian. Paul was no vaudeville performer. Peter was no clown. These men had visions sweeping out into the eternities. Saw a race of dying men and women moving on to hell. No time for jest, and pun—for the cheap attractions of the stage. They felt the call of God, or humanity, and not of position, or of the applause of men, of popularity, or of financial remuneration. "Woe is me if I preach not the gospel," is not the language of a comedian, but the words of a soldier, a martyr—of one ready and willing to die if need be. When a great battle is on, as Waterloo, Gettysburg, or the Marne—when the fate of empires is hanging in the balance, is no time for jest, lightness, and fun. In the language of Scott, it is, "Charge, Chester, charge, on, Stanley, on!"—or of Burns, "Welcome to your gory bed, or to victory!" And so the true herald of the gospel feels that when the battle is on it is not the fate of empires at stake, but the eternal destiny of immortal souls that is at stake, and that lightness, jest, and fun have no place in his soul, but grim determination and fight to the finish.

If the modern pulpit jester, vaudeville performer, and buffoon, could be prevailed on to sit down quietly for one hour and see himself in contrast with Jesus and the apostles, he might feel like soliloquizing, "What fools we mortals be!"

Jesus said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." If a whole lot of this modern gospel(?) of fun is not idle words, or worse, it would be difficult to find any. "Neither foolish talking nor jesting," said Paul. And as foolish preaching was not practiced by Paul, surely he would condemn it in others. Surely there is a time to laugh, as Solomon said, but he did not say when, but there is no intimation either by precept or example, in the book, for turning the pulpit into a stage, nor the sanctuary into a playhouse. If Jesus were to return in the flesh and visit some of our modern churches of fun, it would not be a surprise if the "whip of small cords" were used again to cleanse the temple. Those eyes of fire flash divine indignation because of the desecration of a holy place and a holy service. But the day is coming when all these things will be tried by fire, and the chaff, hay, and stubble will be burnt up.

But some superficial advocate of levity in the sanctuary may say, "Oh! I don't believe in 'long-faced' Christians." Well, who does? This scribe has never heard of anybody that does. The most sunny, bright faces that we have ever seen were neither "long-faced" nor fool-faced. A person can be cheerful, bright, and sunny, without being light, frivolous and foolish, much less clownish and coarse.

The gospel of fun never carries Holy Ghost conviction to the heart of sinners. Never makes a sinner feel like he is facing the Judgment Day, or drawing near to perdition. He may sit and "laugh with those that laugh" as his own ridiculous folly is set off with pun and jest. But it reaches no deeper than his risibilities, and he goes home to continue his sinful course without any special concern about his soul. The Holy Spirit is not a jester. Neither does he work through "quips and cranks and wanton wiles."

Now we are not inveighing against spontaneous, dignified humor of a high order. Though even this, it seems should be scant in the pulpit. The true preacher is an ambassador for the King of heaven; and the matter in hand is too momentous for jest and fun.

As Barnum said that he had learned that "the people loved to be humbugged," in matter of shows, so it seems that some of them love to be humbugged in preaching. Of course they do not know this, and would resent the imputation with considerable warmth. It is not a question as to what the people want, but what they need. God has never consulted a foolish, wicked world as to what it would have in the way of preaching. Neither does any true herald of the cross do so. God says, "preach . . . the preaching that I bid thee," not what unregenerate, worldly, foolish persons enjoy. A great deal that is passed off as the word of God is the "gospel of fun," a shameful travesty on the gospel of Jesus Christ, enough "to make the angels weep," and Satan chuckle in high glee.

For a man to ascend the pulpit and begin to jest about himself and his wife—that she is "boss," etc., etc., ad infinitum, is foreign to the gospel of Jesus Christ. As a matter of fact, he is liable to be lying, for if his wife were "boss" he would not be likely to tell it. Of course there are apt to be enough fools present to laugh and giggle, and he and his wife—if she be present—giggle with them. And the refreshing(?) performance sometimes ends with, "Well, Amen! Praise the Lord." And I confess I have never been able to see the pertinency of saying "Amen," and "Praise the Lord," over foolishness and jesting—lying. But so goes "the gospel of fun." We've even seen some of these clerical comedians do some "high kicking," and snatch up a book and throw it wildly half across the house. Then would follow an outburst of laughing, giggling, hand-clapping, waving of handkerchiefs, and lusty "Amens." We've often wondered if such gospelers of fun know what Amen means, and where it should come in. The whole performance would be amusing if it were not so serious. But to the would-be devout worshiper it becomes painfully disgusting. But it is often said in extenuation of this fault, "Oh, it gets the people interested and draws the crowd." But this is simply a ruse of the devil. There is nothing interests and draws the crowd like the plain, simple gospel—the word of God—earnestly preached by a man "full of faith and the Holy Ghost?" We heard a plain layman tell a preacher not long since that if he could not interest the people without resorting to the jest and joke method that he had better quit. It was plainly and bluntly put, but we felt like saying "Amen" then. The remark hit the center and the preacher said no more. We remember seeing a certain religious paper some years ago that carried a sermon each week, with illustrations of the preacher jumping so high that it caused his coat-tail to fly up. And the paper said in all seriousness, if the preacher's coat-tail did not fly up, he did not have the "fire." This was one, at least, of the evidences of the true prophet, to jump so as to fling up his coat-tail. This would hardly come under the head of the "gospel of fun," but the gospel of jump. But the two seem to be related, belong to the flesh, the human, the carnal. But time would fail to tell of all the antics we have seen performed by these clerical comedians. One we have seen pull off coat and vest, and prance from one end of the platform to the other in a waltzing, mincing, springy manner, with hands on his hips and "sweat." And as he wore no suspenders we felt nervous about the possibility of his pants' slipping off his hips. It was quite interesting to look at the performance, but I never could see how it added anything to a gospel message. I am sure it detracted. I have seen others jump, or climb over the chancel rail and run up and down the aisle, or back and forth in the altar space, and throw books and flowers like mad men. If this added anything to the word I was never able to see it. Detraction. I always feel like hanging my head when the preacher attempts to play the comedian or clown. It is utterly foreign to anything we can conceive of as belonging to Jesus and the apostles.

All this can hardly be called the "gospel of fun." The gospel of the ridiculous would be nearer the truth. The two are closely related. Neither is the gospel of Jesus. Such performance may bring some cheap notoriety. May cause fools and ignoramuses to applaud. But what does Jesus think of all such vaudevillism performed in His name? Enough to make angels blush and hide their faces in shame. What more can be said? Language fails. How much the church has lost and is losing because of such travesties on the gospel cannot be estimated. But the loss must be fearful. A whip of small cords is needed to cleanse the temple. It is time that devout, sensible people were asserting themselves to weed out all such clerical impositions and mountebanks.

J. F. Dosier.

A MINISTER'S CODE.

A code of ethics for ministers, believed the first to be drawn up in this country, has been announced in New Haven, Conn., by the New Haven Association of Congregational Ministers, which includes 50 Congregational clergymen. Of the numerous codes now known to exist for many trades and professions, this is said to be the only ministerial code extant. The code deals with the minister's work, his relation to his parish and to his profession.

With the statement that "while it is fair to argue that for the ministerial profession a code of ethics may or should be superfluous," William G. Lathrop, registrar of the association, announced the code with this preamble:

"The work of the ministry brings its own peculiar responsibilities and temptations. We believe that a statement of what we consider to be the proper ethical standards of our calling will be valuable for our own guidance and helpful to young men entering the profession, it will also suggest to the public what they may rightfully expect of a minister."

Among the numerous duties and responsibilities enumerated, are the following:

As a minister controls his own time he

should make it a point of honor to give full service to his parish.

"As a public interpreter of divine relations and human duty, the minister should tell the truth as he sees it and present it tactfully and constructively.

"It is unethical for the minister to use sermon material prepared by another without acknowledging the source from which it comes.

"As an ethical leader in the community, it is incumbent on the minister to be scrupulously honest, avoid debts and meets his bills promptly.

"It is unethical for a minister to break his contract made with the church.

"As a professional man the minister should make his service primary and the remuneration secondary. His efficiency, however, demands that he should receive a salary adequate to the work he is expected to do and commensurate with the scale of living in that parish which he serves.

"It is unethical for the minister to engage in other lines of remunerative work without the knowledge and consent of the church or its official board.

"The confidential statements made to a minister by his parishioners are privileged and should never be divulged without the consent of those making them.

"Part of the minister's service as a leader of this people is to reserve sufficient time for serious study in order thoroughly to apprehend his message, keep abreast of current thought and develop his intellectual and spiritual capacities."—The Burlington Daily Times.

DISTRIBUTION OF THE BUDGETS.

When people pay toward the annual conference budget, and the General Conference budget they have a right to know just where their money goes. We are not publishing a wall chart this year showing these facts, so this article is published that any one who desides to do so may clip it, and refer to it betimes to know just where all moneys paid on the budgets go.

The Annual Conference Budget.

In this we will just give totals as found in Conference Journal, page 78.

1. Church Extension	$10,000
2. Superannuates	5,000
3. President's Salary	3,000
4. Debt on President's Parsonage	550
5. For Up-keep of Parsonage	300
6. For Field Secretary of Y. P. Work and Expenses	1,700
7. Conference Expenses and Incidentals	550

The General Conference Budget.

For the present quadrennium the following is the percentage distribution of the General Conference budget.

1. The Board of Young People's Work	$9,000
	Per cent
2. The Board of Foreign Missions	25
3. The Board of Home Missions	23
4. The Board of Education	23
5 The Woman's Foreign Missionary Society	12
6. The Woman's Home Missionary Society	6
7. Salaries	2
8. Superannuates	4
9 Children's Home	1
10. Home for the Aged	1
11. American Bible Society	1
12. Contingent Fund	2

With these facts before you any one of our workers can explain to the people just where the money goes.

Faithfully yours, A. G. Dixon.

OUR GOAL FOR EASTER, $115,000.

Our slogan, "The Apportionment in Full From Every Charge."

Some Questions Answered.

Not withstanding the many articles which have appeared in this column since the recent General Conference, some of our friends still ask for information. Perhaps there are others who still have unanswered questions concerning certain phases of the same matter.

Question number one. What is the apportionment from the budget for the Board of Home Missions? Answer, One hundred and fiifteen thousand dollars, twenty-three per cent of the budget fixed by the General Conference for General Conference purposes.

Question number two. Is the apportionment for the Woman's Home Missionary Society included in this amount? Answer, No. The Woman's Home Missionary Society has been given an apportionment of thirty thousand dollars, no part of which is expended through the Board of Home Missions, all being used by the Woman's Home Missionary Society in projects developed under its own management.

Question number three. What is the relationship existing between these two Home Missionary agencies? Answer. There is no organic relationship existing between the Board of Home Missions, and the Woman's Home Missionary Society, each organization operating under a separate management, and having its own independent charter.

Question number four. From what sources is the income of the Board of Home Missions received? Answer. Our inquirers are respectfully referred to page 92, paragraph 8, in the discipline of 1924, which reads as follows: "The Board of Home Missions is hereby authorized to raise money by assessment apportioned by the General Conference to the several annual conferences, and by them to the several charges; by Easter services in the Sunday schools, at which freewill offerings shall be made for the support of the work of the board; and by making such other appeals to the church as the work of board shall require, and the judgment of the board shall deem to be wise."

Question number five. What credit is allowed on the General Conference budget for these contributions? Our inquirers here are referred to the Journal of the General Conference, 1924, page 93, item three. "The three boards of Foreign Missions, Home Missions, and Education shall be entitled to their special days offerings, plus their percentage of the undesignated budget. These special days offerings shall accrue to the boards as they shall be designated when remitted by the churches, provided that in offerings made on these special days no board shall receive from any one charge more than its percentage of participation in the General Conference budget." Your Easter offering will apply to the payment of your budget apportionment up to twenty-three per cent of your total apportionment for the General Conference budget. Any sum in excess of that amount is to be sent in, but is to be credited to the undesignated budget. Designate your Easter offering, so that it may be placed to the credit of the Board of Home Missions. You will get full credit on your budget apportionment, and we will profit by the contributions of your people for home missins.

Question number six. To whom shall the Easter offering be sent? To your annual conference treasurer in every case.

Watch this column next week.

Charles H. Beck.

Winston-Salem.—The monthly meeting of the Ladies' Aid Society was held at the home of Mrs. W. D. Coble, South Main street, with 20 members present. The president, Mrs. R. A. Hunter, presided; the pastor led the devotional period. The reports of the different circles for the month of February were very encouraging; $40 was received into the treasury. The society pledged $100 to be used at an early date toward some repair work on the Sunday school rooms.

At the close of the business session the hostess, assisted by Mrs. McCall, served ice cream and cake.

Miss Jacque Gwyn was hostess to the Mission Band on Saturday afternoon, March 14. A large number of the members were present. Miss Frances Martin, the president, conducted the devotionals. A short business session was held; $9 was paid into the treasury. An interesting program was rendered, consisting of piano solos and readings. The hostess, assisted by Miss Joem Davis, served refreshments. The April meeting will be held at the home of Miss Margaret Huffman on Oak street.

One of the most impressive of the Sunday services is that held the first of each month, because the main feature of the service is the administration of the Lord's Supper. The first Sunday in March the pastor delivered a short communion message on "Christ Our Passover;" a quartette sang "Olive's Brow," and as usual the Lord's Supper was administered.

The Sunday evening services, which are evangelistic, have been unsually well attended recently, a large number of visitors being present.

The Wednesday evening prayer service is becoming more and more interesting, and the attendance has increased. Last week Mr. Hunter began a series of lessons on the main Bible characters. This character study of the leaders in Old Testament times will be looked forward to each Wednesday night, and the ones who attend regularly will receive the greatest benefit.

The Baraca class is arranging to give a play, "The Mock Trial," the proceeds of which will be applied on their pledge of $200 to the College.

Mr. and Mrs. Charles F. Hauser have the sympathy of the entire church and community in the death of their son, Horace B. Hauser, who died as the result of injuries received when struck by an automobile several weeks ago.

Notice!

All delegates expecting to attend the branch meeting of the Woman's Foreign and Home Missionary societies, to be held in Winston-Salem April 7-9, will please promptly notify Mrs. B. K. Millaway, 910 Carolina avenue,

chairman of committee on entertainment.

Reporter.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, APRIL 5.

What Should the Church Expect of Me?

Daily Readings.

Mon. Attendance. Heb. 10:19-25.
Tues. Loyalty. Ps. 137:1-6.
Wed. Service. 1 Cor. 3:11-23.
Thurs. Support. 1 Thess. 5:12-28.
Fri. Prayer. Eph. 1:15-23.
Sat. Obedience. 1 Pet. 5:1-7.
Sunday. Topic. 2 Timothy 2:1-7, 15-26.

(Consecration Meeting.)

Some Bible Hints.

Every church member should learn in order that he may be able to teach others. This is one phase, often forgotten, of personal work (v. 2).

The church challenges to sacrifice. It is founded upon sacrifice. Its own spirit is sacrifice. The church does not beg; she demands (v. 3).

The church is right in expecting that its members study the Bible that they may "handle aright" (R. V.) the word of truth. We fail because we do not know how to use the sword of the Spirit (v. 15).

The church expects that our lives shall be pure vessels, "meet for the Master's use." Let us lay this to heart (v. 21).

Church Night.

Make this "Church Night" in your society. Ask the officers of the church, Bible school and its various organizations to visit your meeting and occupy reserved seats. One part of the program should be given to talks thom this group on "What the church Expects from Its Young People." The Endeavorers themselves may then speak on the subject, "What the Young People Expect from the Church." Advertise the meeting well.

The Leader's Talk.

This is consecration meeting and we ought to make the most of it. Christian Endeavor is not the church; it is merely associated with the church as an expedient avenue of activity for the young people. Every active Endeavorer is a member of the church, and as such must be vitally concerned in his duty to it. The church, in turn, has a right to expect certain things of every one of us, its members.

The church is the body of Christ. He is its head. What the church expects of you and of me, then, is just what the great head of the church expects of me—and that is a great deal. Yet, when a Christian thinks of what Jesus did for him, he is ungrateful indeed if he is not inspired by these thoughts to do his utmost for his Master. "It is enough for the disciple if he be as his Lord."

Every one here tonight knows at least some one thing the church should expect of him. Let every one be frank and say what it is. Then, after we have talked about our responsibilities to the church, we shall have a season of prayer, asking God to help each one of us to do his full duty.

Christian Living a Battle, not a Landslide.

Paul did not want Timothy to expect to take things too easily; neither does our Master expect us to do so today. We must be willing to suffer hardship, to do what needs to be done in the church, with concentration and consecration. And, as with Timothy, so with us; the results we see will amply repay us for our efforts. And we will see splendid results if we throw ourselves into the Master's service, unafraid of doing too much for Him and His church.

The Master knows who are His, of course; those who are building upon Him as the one true foundation. If our lives are built upon this foundation, they will square with Him. Then we will treat our Master right, and also our fellow-men. Let's make every effort to make the building we erect conform to the foundation. The Head of the church expects this of us.

"The Lord shall give thee understanding in all things" is a word too often unappreciated. The disciple is to be learning more all the time, which means that he should be doing more continually, too. The Christian who refuses to learn anything more from God's word, or from the leadership of His Spirit, is a poor disciple. Paul expected Timothy, and Jesus expects us, to be on the alert always for greater and greater service in His cause.

Living Up to Church Privileges.

The church expects me to **live** a life hid with Christ in God, and to emulate His example. Our ideal is no earthly saint, but the one true ideal, Jesus, our Master. It isn't easy to live such a life, by any means, but it is by the one means of consecration to our Lord and Master. "So let your light shine before men that others, seeing your good works, may glorify your Father who is in heaven."

The church expects me to **give**, of self, substance and service. My money is just so much of myself, and I must gladly and generously give it that the gospel story may be told at home and abroad. I must not be afraid of giving too much in effort, either, for the kingdom grows by generous service. And the joy that comes from such threefold giving is ample reward for all that it costs.

The church and the Christian Endeavor society expect me to **strive** to do whatever Jesus would have me do. The word spells volumes for the consecrated young Christian. Today I live so well, but tomorrow I must live better, and the day following, better yet. I must always be striving onward and upward to higher and better things, if I would do my duty and render my proper service to the church.

The church expects me **to be evangelistic.** It has a right to expect me to read the Word, find out how Jesus and Paul and Peter won souls to the Way, and then to follow in their steps. By being evangelistic in this intimate, personal way, I win friends for Christ, and thus advance His kingdom. If we who are in the church do not win others to this divine organization, they will not be won.

The church expects me **to train myself** continually for better and better service to Him. I am to work on committees in the Endeavor society that some day I may be capable of working on a committee in the church. I am to accept office in the Endeavor society, or in the Bible school, to prepare myself for yet greater usefulness in the church later on.

The church expects me **to teach.** Character is developed when we are young, to a large extent. If we are active and earnest in learning, we will be active and earnest in teaching some day. The Bible school teacher has a wonderful opportunity to develop himself, and to bring the unsearchable riches of God's word to those who are under his instruction. You can never measure the good that will come from consecrated teaching.

The church expects me **to know why** I am a member of the body of Christ. I am to be able to give a reason for the hope that is in me. I must know by what steps I came into the church — hearing, believing, repenting, confessing, obeying through baptism—and I must know that I am rejoicing in the gift of the Holy Spirit. All these things are essential for my own Christian development, as well as for the purpose of winning others to follow the Master's way.

The church expects me **to see Christ** continually in His body, the church. What I do, I am not doing for the sake of an organization or machinery, but for His sake. He died for me, I am saved through the shedding of His blood, and He is heart-broken if I fail to keep Him in mind and in heart as the Head of His church. If we visualize Him, through faith, we will not, we can not, go far astray.

The church expects me **to be 100 per cent** "for Christ and the church." No other organization or institution can take its place. It must be first. If we live for the Master, we will live for His church. The church will be victorious only as its members live up to its expectations.

NOTICE!

All delegates to the Branch Meeting, to be held in Winston-Salem April 7-9, who wish entertainment, will please forward name and address to Mrs. B. K. Millaway, 910 Carolina Avenue, Winston-Salem, at once.

R. A. Hunter.

LETTER TO THE CONGREGATIONS OF THE PITTSBURGH CONFERENCE.

To the Members and Friends of the Congregation of the Methodist Protestant Church—Greetings.

The president of the General Conference has called upon our entire denomination to make the week of April 5 to 12 a special Sacrificial Week and to give the money we save during that week by deliberate sacrifice as a special gift to the benevolences of our church.

As your president, I am asking the churches of our conference to give at least during that week one-tenth of our General Conference budget. That will net the budget $5,000. Whatever you give will apply on your local budget for benevolences.

The week that has been designated marks the anniversary of Gethsemane, Pilate's Hall and Calvary. Since He suffered so much for us, we ought gladily to sacrifice for Him. Give up every luxury for that week and carry your spirit of sacrifice even to the giving up of some of the things regarded as necessary. Figure up the money value of your sacrifices, and, in addition to your regular offering, give that amount in the special envelope the conference will provide.

Follow your gift with your prayers for God's blessing thereon.

Your president, J. C. Broomfield.

THE YOUNG PEOPLE'S SUMMER CONFERENCE AND THE CHURCH OF TOMORROW.

By Rev. T. M. Johnson.

The Young People's Summer Conference means a broader culture and more thorough training for our young people, and it is to the young people of the present that we must look for development and progress in the future along all lines. It follows that the more thorough the training these young people receive now the stronger they will be as citizens in the future. It is to give these young people thorough intellectual training that we maintain at great cost a system of public schools and colleges and universities. But in the nature of things the training the schools give is mainly intellectual. No one questions the importance, nay, the necessity, of the intellectual training the schools offer. Nor do I overlook the fact that the right kind of school, the right kind of teacher, the right kind of teaching exerts a good moral, and certainly not an irreligious, influence over the character of pupils and students, now in the formative stage.

More Is Needed.

However, when the school has performed its full duty, something yet needs to be supplied, something that lies outside the province of the school. Just as that which the school offers is mainly intellectual, so that which needs yet to be supplied is mainly religious, mainly Christian religious. Since something Christion religious is to be supplied, to what source may we look for this other than the church whose business it is to instruct and train in religious matters, Christian religious matters? And with present organization the church has no better method than the Young People's Summer Conference for this special instruction and training. Personally I think there is no better method; the only thing better would be more of the same thing, a longer term.

How to Live.

The greatest problem is not how to make a living but how to live. Right living involves a right attitude toward one's fellowman and a right attitude toward God. The Young People's Conference helps in learning this lifelong lesson of how to live. There's the fellowship, association one with another, not overlooking the play and fun side of life. There's the Bible study, the inspirational addresses, the period of devotion, of worship, studies in stewardship. These are some of the features that help those attending to learn how not to live by bread alone, but by every word that proceedeth out of the mouth of God—a lesson the church both of today and of tomorrow greatly needs both to learn and to teach.

What to Do With Life.

The greatest question is not what to do in life but what to do with life. It is not enough to live right, one should live right with a purpose. James asks: "What is your life?" The Spirit of Christianity asks: "What will you do with your life?" The Young People's Conference helps to lay this question on the conscience and to find the answer. Many a man has entered the ministry late because he "hid himself among the stuff." Maybe not intending to hide but sincerely thinking his work was to handle things, not ideas, to shape materials, not men, to lead flocks, not folks. Naturally he began to do the things he saw most other people doing. But now the young people, gathering in the Summer Conference, come "to the mountain of God. . . . and the angel of the Lord appeareth unto them in a flame of fire out of the midst of" the zeal and devotion of the conference. They look and behold this devotion burns with fire and the devotion is not consumed. Some of these young people "turn aside and see this great sight why the devotion is not burnt . . . and God calls unto them out of the midst of" the spirit of the conference, saying, "The place whereon thou standest is holy ground. . . . And the Lord says, I have surely seen the affliction of my people which are in India, in China, and in Japan, and in America. . . . And I am come down to deliver them out of the hands of poverty, ignorance, superstition, and sin. . . . Come now therefore and I will send thee unto them . . . that thou mayest bring them out into the light of the Gospel." And these same young people go and return to their home church and home people and say, "Let me go, I pray thee, to the help of the Lord in the relief of suffering humanity." And the home church and home people say, "Go in peace."

Thus it turns out that the Young People's Summer Conference is a very vital force in helping the young people into such a state of mind and conscience, consecration, that they are willing to join the ranks of life-work recruits. To these the church of tomorrow may confidently look for workers and for leaders.

How to Do It.

But it is not enough simply to be willing to work or to lead in the activities of the church, one must know how. This is especially true in an age of specialists in all lines of endeavor. I think it was Henry Van Dyke who said, "Wisdom consists in knowing what to do, skill consists in knowing how to do it, and virtue consists in the doing of it." As applied to church activities, these three elements, wisdom, skill, and virtue as defined above constitute effective workmanship and efficient leadership. To this end the Young People's Conference offers special instruction. Every one who attends with a purpose may be reckoned as a prospective worker or leader in the church of tomorrow.

The importance of this cannot be too much emphasized by pastors and others in an effort to induce their young people to attend the conference. We have in our church a host of as fine young people as this progressive generation affords. In these young lives is an enormous amount of unmeasured latent power ready to be quickened into action for the Kingdom and trained for the highest order of service through the church of tomorrow. The Young People's Conference will help tremendously if we can bring the conference and these young lives into vital contact with each other.

Reidsville Christian Endeavor.

At a recent meeting of our Christian Endeavor society we decided to subscribe $50 to the College Endowment Fund, and we make this as a challenge to other Christian Endeavor societies in the state.

Mrs. H. S. Dixon, Reporter.

March 16, 1925.

SUMMARY OF THE REPORT OF THE STATISTICAL SECRETARY OF THE GENERAL CONFERENCE, 1924-25.

Numerical—	
No. of Ministers	1,00
No. of Preachers	39
No. of Churches	2,39
No. of Charges	1,11
Members on Roll 1923	185,05
Removed	1,85
Professions	11,69
Received	7,98
Members on roll 1924	188,68
No. of Sunday Schools	190
Officers and Teachers	15,10
Members 1923	176,59
Members 1924	183,69
No. C. E. Societies	72
No. of Members 1923	19,90
No. of Members 1924	22,13
Property—	
No. of Church Buildings	2,39
Value of Church Property	$13,557,27
Debt on Church Property	1,290,33
Insurance on Church Property	4,064,09
No. of Parsonages	73
Value of Parsonage Property	$ 2,283.09
Debt on Parsonage Property	115,19
Insurance on Parsonage Property	359.40
Other Holdings	358.40
Educational Funds or College Property	2,022,97
Benevolent Property—Children's Home, Old Folks' Homes, etc.	358.76
Church Exetension Funds	105,78
Superannuate Funds	572,53
Other Funds	43,69
Financial—	
Local Church:	
Paid Pastors, Including Parsonage Rent	$1,055,05
Paid on Church Building	235,52
Paid on Church Debt	189,29
Paid on Church Improvements	62,58
Paid for Current Expenses	524.58
Raised by Sunday Schools	51,81
Raised by C. E.	5,97
Unusual Expenses	348.35
Special Offerings	13,51
Annual Conference:	
Paid on Annual Conference Budget	$85,48
Presidents' Salaries—Not Included in Annual Conference Budget	14,50
Church Extension	1,91
Superannuate Specials	4,08
Extras	67,44
General Conference:	
Paid on General Conference Budget	$186,67
Raised by W. F. M. S.	47.99
Raised by W. H. M. S.	22,11
External Benevolences	13,15

C. W. Bates, Statistical Secretary.

As soon as we lay ourselves entirely at His feet, we have enough light given us to guide our own steps; as the foot-soldier, who hears nothing of the councils that determine the course of the great battle he is in, hears plainly enough the word of command which he must himself obey.—George Eliot.

—Luther Burbank, the famous "plant wizard," celebrated his seventy-sixth birthday March 7, at his home in Santa Rosa, Calif.

THE CHRISTIAN MOVEMENT IN CHINA.

"After the birth of the republic, 1911, it was widely asserted that the Christian movement did more than any other single force to prepare the way for the revolution and to make possible its successful consummation; and reciprocally that the revolution brightened the prospects of the Christian movement.

"At the end of 1923 Christianity was pronounced the most steadying factor and the most optimistic feature in the total situation in China.

"Between these two points of time lies more than a decade of steady achievement. The progress may be traced along the following lines.

"Numerical growth. The number of communicants increased from 207,747 in 1913, to 366,600 in 1920, an average of more than 6 per cent annually.

"At the same ratio, the number is now well above 400,000, thus doubling the membership since the beginning of the republic.

"Aside from members added to the church, there has been a remarkable growth in reaching adherents. Sunday schools increased twice as fast as communicants, or about 12 per cent annually from 1914 to 1920. From 1906 to 1920 communicants increased 105 per cent, students in Christian schools 332 per cent. During the last two years the movement has established contacts of great potentiality with three special groups—students, laborers, through the interest of the church in industrial problems; and to a less extent with political leaders.

"Leadership. In 1913 the number of missionaries in China was approximately 5,565, and in 1923 it was 7,820, an average yearly increase of about four per cent. In the future the numbers will be limited, with insistence on the highest standards of qualification and training.

"The increase in Chinese workers has been amazing. In 1907 the Chinese salaried workers outnumbered the foreign workers 2 to 1; in 1913, 3 to 1, and in 1922, the last figures we have, the ratio was 6 to 1.

"In seven years previous to 1922, while the missionary force increased 25 per cent, the Chinese force increased 95 per cent. Evidence could be presented to show that these workers have developed in spiritual apprehension and in general ability to discharge their responsibilities, quite as truly as they have been augmented in numbers. 'The reaction of the Christian teaching and experience on the Chinese gifts and character is producing men and women who stand beside any in the world.'

"Deepening Spiritual Life. There is abundant testimony that those in China professing the Christian faith have secured a firm grasp on its essential meaning, and have acquired a real personal experience of it.

"One in a position to know states: 'The hope of the church is not merely in the ability, nor even in the moral character of its leaders. It is in the fact that there are many people, often quite ordinary people, who have themselves come into a personal knowledge of God through Jesus Christ. . . .Now I can say after spending a year and a half in fairly continuous travel here, that I have repeatedly met men and women who show the mark of such personal experience. They are not copies, they are the real thing.'

"Christians have co-operated heartily in movements against opium, alcohol, lotteries, gambling, and commercialized vice, and have given support to creating and maintaining new moral standards in regard to the home, business, politics, international relations, in fact in every relation that touches the life of the people. A new religious climate is being produced , a different religious atmosphere is being created, and this cannot be described in able of figures." The above is from the China Mission Year Book recently from the press.

Fred. C. Klein.

From the treasurer's book we find that the following churches are supporting either scholarships or native workers:

Sunshine Circle, Burlington, scholarship in India.

Mission Band, Burlington, scholarship in India.

Young Woman's Auxiliary, Burlington, scholarship in China.

High Point Auxiliary, native worker in India.

West End, Greensboro, native worker in India.

Whitakers, native worker in India.

Just see what can be done by organizing the young people as has been done at Burlington. Perhaps this would help to solve the missionary problem at all our churches. Let's try it, anyway.

The latest information we have is that a scholarship in India costs $35, one in China $50, native workers or teachers range in price from $90 to $130 per year. In making up your budget for next year won't you include one or more of these? If you can do this kindly let me hear from you.

Scholarships and Native Workers.
Velna McCulloch, Secretary,

JOY "IN ALL VICISSITUDES."

True joy never depends upon circumstances. It is tragic that the millions in "the pursuit of happiness" are chained to the impression that it does. One of the most delightful sermons of the late Dr. Griffith Thomas dealt with "The Secret of Happiness." He had learned it himself, as all who came in contact with his cheery personality realized. He liked to draw a distinction between "happiness" and "joy," rather than to consider the words synonymous. "Happiness," he once said, "depends on what 'happens,' on the 'hap' of life, on circumstances." But to be "always rejoicing," as was the imprisoned Paul, was possible. In one of his last editorials in the Toronto Globe, which he furnished every Wednesday, Dr. Thomas commented upon an article of Irving Bacheller in the American Magazine, entitled, "The Happiest Person I Ever Knew," Mr. Bacheller reported that he had made the discovery that Mark Twain who for years kept the English-reading world in gales of laughter, was "one of the most unhappy of mortals" in his own home. Of John Burroughs, the naturalist-philosopher: "In his look there was a note of unsatisfied curiosity; in his face a look of sadness." In the midst of his great abundance, Andrew Carnegie said he felt the need of something he could not buy. The only really happy person Mr. Bacheller ever discovered "was an old mountain woman who kept a boarding-house in North Carolina," with nine children of her own and more bequeathed her by impecunious relatives. The writer's conclusion was that the secret of happiness was "home, children, love, faithfulness, and work." And yet," he adds, "if one is to keep it through all vicissitudes he must have faith in something greater than all the loves and joys of this world." Dr. Thomas, seizing this fine conclusion as a text, went on to prove that constant joy "is bound up with a personal relation to God in Christ."—Sunday School Times.

HIDE YOUR PAIN.

Life is a burden, bear it;
Life is a duty, dare it;
Life is a thorn-crown, wear it;
Though it break your heart in twain,
Though the burden crush you down;
Close your lips and hide your pain;
First the Cross, and then the Crown.

—Selected.

COLLECTIONS FOR SPECIAL DAYS.

The first of these collections for the present year will be that for Easter Day. The programs for this service have been sent out by the secretary of the Board of Home Missions. and the collection made that day is intended for the support of that board.

The General Conference arranged and directed that this collection should be given to the board in addition to its percentage of the budget, but there are certain conditions to be observed and this notice is given that there may be no confusion.

1. No part of this or of any other collection may be sent to the secretary of the board, nor to any other person than the treasurer of the Annual Conference. This rule was not observed last year and much confusion resulted.

2. When the collection is sent in it must be distinctly stated that it is for the Board of Home Missions as the collection for Easter Day. This will be counted on the apportionment of the budget for that church just as the regular collections for the budget. But it will not be given entire to the Board of Home Missions unless it is stated when sent to the Annual Conference treasurer.

3. If the collection should be greater than 23 per cent of the whole amount assessed to the church for the General Conference budget it cannot all be given to the Board of Home Missions, but only that much of it. For instance, if your collection should be $25 and the assessment of your church for the General Conference budget should be $100, only $23 would go to the Board as Easter Day collection and the rest to the general fund for the budget.

4. These statements apply equally to the other two special days, Children's Day in June and Rally Day in October, and they are made now to cover the whole situation.

THOMAS H. LEWIS,
President of the General Conference.

—Certain African tribes paint their bodies white as a symbol of mourning.

CHILDREN'S HOME

James Braswell, Kannapolis	$ 2.50
Fair Grove, Why Not	1.51
Elbaville, Mocksville	1.75
Center Church, Alamance	8.75
Bethel, Alamance	5.00
Pine Grove, Kernersville	3.13
Creswell church	2.75
Miss Lelia Miller, Mt. Vernon, Ohio	12.50
Flag Springs, Why Not	3.50
Maple Springs, Forsyth	5.17
Hickory Grove, Guilford	2.02
Sunday Schools—	
Friendship, Haw River	5.00
Pleasant Union, Mt. Pleasant	1.15
New Hope, Why Not	5.85
Willing Workers, Bethany, Randolph	5.25
Bethesda, Halifax	2.00
Canaan, Denton charge	2.00
Gideon's Grove, Flat Rock	1.80
Henderson	14.51
Bethany, Randolph	2.39
Sunday Eggs—	
Mrs. Jno. A. McCauley, Durham	4.00
Mrs. F. M. Taylor, Enfield	1.00

Special.

American Bakeries of High Point make to the Home a donation in bread every week. This counts to us both in quality and quantity.

Good people, making good offerings to the Home, feed, clothe, train and educate boys and girls to become men and women of service to their country. Thank one and all for cooperation in such a noble work. Past evidence helps me to believe that you say with me, Let the good work go on.

Have just learned of the death of Mrs. W. A. Bowman of Liberty. We greatly sympathize with all relatives and friends.

E. G. Lowdermilk, Superintendent.

A YOUNG HERO.

One afternoon almost a century and a half ago, so goes an oft-told tale of one of England's heroes, three lads were idling along a country lane in Ireland.

"Come on, let's go swimming," said one of the boys.

"Oh, yes," chimed in the second, tossing up his cap into the air. "Come on, Arthur. You haven't any objections, have you?"

The lad called Arthur, a blue-eyed, freckled-faced fellow with a shock of brown hair that half covered his high forehead, hesitated briefly before he answered: "No, I haven't any objections, and I think a swim would do us all good, but we promised old man Goodhue that we would hoe his garden for him, and we ought to keep our word."

"Oh, come on, don't be a ninny, Arthur!" cried the first lad. "As if you, an earl's son, would hoe a poor man's garden!"

"But we promised," replied Arthur, "and, besides, he is an old soldier, and I mean to be a soldier too, and a soldier must always do his duty."

"Oh, pshaw! As if it was your duty to care for an old man's garden! I am going to the river." This from the second boy.

"And I am going to keep my word," answered Arthur sturdily. "I can have my swim afterward."

"Well, I wish you joy in your task," shouted the others as they kept on their course to the swimming-hole, where the boys of Dublin School were accustomed to take their weekly swim.

The boy called Arthur turned in at the rustic gate of a poor cottage, where an old man with a crutch and a wooden leg greeted him.

"Well, you have not forgotten the old soldier," he said. "Some boys would."

"I try to keep my word on all occasions, and I could not forget a man who lost his leg at Culloden."

The old man gazed at the proud face and grave eyes of the boy, and something that he saw there made him say: "My lad, you will be a great man some day."

The boy's face flushed. Praise from an old soldier was very pleasant.

"But I want to be a great soldier like Marlborough."

"Well, if you are a soldier, you will be great too. Determination, hard work, and faithfulness to duty will help any one to succeed."

With these encouraging words lingering in his ear, the boy stripped off his coat and vest and went to work. It was toil he was unaccustomed to, and before an hour's time his hands were sore, and he was dusty from head to foot. But he worked on with a brave spirit till the task was done.

It was the very afternoon—an eventful day, as it happened, in the career of the young student—as he was returning from his belated swim in the river that he showed himself a hero of another kind. A carriage driven by a coachman in livery was rushing along one of the streets of Dublin. Suddenly and without apparent cause the leading horse took fright. In the driver's attempt to hold in the frantic steeds one of the reins snapped in twain, and the coachman sat dazed and helpless in his seat. A glimpse of a young girl's face pale tearing horses and the heavy coach lurching with terror and that of a middle-aged gentleman, evidently her father, and the frightened, tearing horses and the heavy coach durching dangerously from side to side was enough to set young Arthur's feet aflying. Darting swiftly across an intervening street, running at right angles to the other, the lad rushed out in front of the galloping horses. A leap like that of a bloodhound, and he had the frightened animals by the bridle.

He was lifted from his feet, but he clung like grim death. He could not be shaken off. Dragged forcibly along, he did not relinquish his grasp and at last succeeded in checking the horses' mad pace. In a few minutes more they came to a halt, and as the coachman and outriders sprang to the ground the coach door opened, and the gray-haired gentlmeman and the girl alighted. The gentleman said in surprise: "Why," if this is not my friend Lord Morington's son! You have saved our lives and proved yourself a hero. I am Lord Longford, and this is my daughter, Catherine Pakenham. Young man, I predict great things for you. England will not hold your fame." And as he marked the lad's flashing eyes he placed his hands upon the boy's head as if pronouncing a benediction: "And, dying, you will sleep with England's great men."

These words all came true, for young Arthur became the great Duke of Wellington, field marshal, conqueror of Napoleon, and peer of the realm, who was accorded honors beyond those given to any other of England's heroes. Great victories were to be his, great honor and moments of supreme exaltation; but ne er in a life that was destined to touch th summit of earthly glory did he show great manhood than in keeping his word with Ma ter Goodhue, nor did he ever perform a brav deed than when he saved the life of his futu wife at the risk of his own.—The Presbyte ian.

THE LOCKET IN THE POCKET.

Mary Alice had come to spend two weel with her little cousin Cornelia on the far Oh, such fun as they had! Especially Ma Alice, for never before had she romped th livelong day in the beautiful outdoors. Sh grew as brown as a berry and slept like a to at night. As for chubby little Cornelia, nev before had she had such a happy time. Thi of having a playmate all day long and son one to sleep with and hug up at night!

"I hope it doesn't rain a single teeny ti drop the whole time I am here," said Ma Alice one day as she came in from pickin berries.

"See here, Mary Alice," spoke up Unc John. "Don't you go making any such wis es, as badly as the crops need a drink of w ter."

One morning before she opened her bl eyes Mary Alice heard a pitter-patter, pitte patter. on the tin roof. In two winks sh hopped out of bed and ran to the window a saw that the rain was coming down in a to rent.

"Rain, rain, go away!" she cried.

But Cornelia, who was truly a farmer daughter, clapped her chubby hands and crie "Oh, goody! Now father's corn will grow."

Poor Mary Alice did not share Cornelia enthusiasm, and at breakfast she presented woful face.

"I tell you what," said Aunt Flora, su pose you children go up to the attic and pl this morning. Mary Alice, your mamma and loved to play up there on rainy days."

"That will be jimsy," cried Cornelia, ho ping up and down. "May we dress up in tho funny clothes in the old green chest?"

"Yes, indeed," answered her mother.

So Mary Alice's countenance gradual changed, and after they had tidied their roo they set off in hilarious spirits for the att Sch quaint-looking old dresses, festoon and ruffled and beribboned, as they found that old green chest! And such a happy ti they had dressing up and playing "ladies and "social."

About the middle of the morning Aunt F ra's voice came from the foot of the stai "O children, come down. Hot cookies a milk for a little party!"

"Goody!" cried Cornelia delightedly.

"Goody, goody!" cried little Mary Alic

There was a shuffling to get out of the fu ny dresses. Of a sudden while Mary Al was struggling with her beruffled dress hand went into a pocket.

"Cornelia!" she exclaimed. "Here's a de pocket—and, my goodness, there's someth in it!"

"Mother," cried Cornelia, running do the steps, "Mary Alice has found a poc in the dress she has on, and she says ther something in it,"

Mary Alice, still wearing the beruffled dress, ran down beside Cornelia.

"Aunt Flora! Aunt Flora!" she cried. "Do please look; it's a gold locket—I found it in the pocket."

"Mary Alice!" exclaimed Aunt Flora, reaching for the gold locket. "Why, you've found the gold locket your mother lost when she was a little girl. It's just too lovely that you should have found it. You see, your grandmother gave us each a locket, and your mother lost hers. Our names were engraved on them; here's Mary Alice, your mother's name. See it, child?"

Mary Alice gave a little squeal of delight and clapped her hands and cried, "My name too!"

"Of course," laughed her aunt.

"But, Aunt Flora," began Mary Alice, "how do you suppose it ever got in the pocket of this funny old dress?"

Aunt Flora looked down at the little figure in the quaint dress, and then of a sudden a light darted over her face. "Child, I know!" she cried softly. "Why, it seems like yesterday; your mother and I were playing in the attic, just as you and Cornelia were playing there today, and I suppose your mother was afraid she might lose the locket, and she took it off and slipped it into the pocket of this dress and never remembered a thing about it after that."

Uncle John poked his head in the door and cried in his funny way, "What's this? Is Mary Alice going to a masquerade party?"

The little girls just shouted with laughter. Then Mary Alice told him all about the locket in the pocket, and Uncle John said, "Ho, now, you were the little person who wished it wouldn't rain; and if it hadn't rained you wouldn't have gone to the attic to play."

"And then I shouldn't have found the locket in the pocket," said Mary Alice softly as she fondled the locket at her neck.—Linda Stevens Almond, in The Youth's Companion.

TOBACCO AS A POISON.

By Will H. Brown.

Sir James Cantile, renowned British medical authority, in an article on smoking, gives nearly every conceivable kind of advice to smokers except this: "Quit." He admits the injuriousness of the weed, but advises thus: "Smoke the same quantity of tobacco every day; the same quality and strength of cigar or tobacco, for by altering the quantity of the poison (observe that he uses the word "poison"), the heart will become intermittent, and its general effect on digestion, breathing, and the nervous system will vary."

In other words, the smoker should make a steady attack on his stomach, his lungs and his nerves, by the injection of nicotine poison, instead of making hit and miss attacks! It is really pitiful to witness the attempts of friends of tobacco to defend what they themselves admit is a rank poison.

Dr. Royal S. Copeland, writing for a great syndicate of daily papers, comes right out about it, in one of his articles, discussing diseases brought on by chronic poisoning, and says: "Under this may be grouped the continuous use of drugs, such as morphine, alcohol and tobacco."

Dr. H. E. Brook, another writer, says of the tobacco habit: "It is harder to give up than alcohol or coffee."

Dr. S. P. Blumenberg says in the San Francisco Bulletin, quoting from Ellingwood's Materia Medica on the Physiological action of tobacco: "Tobacco is an acrid narcotic poison. Nicotine is second only to prussic acid in the rapidity of its action as a poison, death having occurred within three minutes."

THE WORK AND THE WORKERS.

Sunday, March 22, was spent with pastor W. D. Reed at Midway and Fair Grove on Haw River charge. At Midway we had a good hearing, and the people seemed to rejoice at what is being done at the High Point College. We asked this church to take two shares of the endowment insurance. Two families took $35 of the $100 asked, and the others are thinking about it and praying about it, and we believe they will take the balance of it when they have considered it properly.

There was a Sunday school convention in a nearby church on Sunday afternoon, so there were only a few present at Fair Grove. Those of us there had a good time together in a brief service, and I suggested to one of our leaders there how Fair Grove might easily take the two shares this church is asked to take.

Haw River is my old home circuit, and most certainly I am expecting every church on the charge to raise its quota.

Every One Help Quick.

By this time every charge and every church knows what we are trying to do in the way of raising an endowment for our High Point College. Without an endowment it cannot succeed, but with a proper endowment, and with the proper management, and with our young people going there in large numbers it cannot fail.

Please let us know soon what to depend upon from your church.

In conversation with Rev. B. M. Williams this week, I find that Orange circuit with its four country churches has raised its quota and notified Dr. Andrews that the work has been done. Other charges are almost over. Please let us hear soon that the campaign is finishehd up on your field.

Holy Week.

Next week is Holy Week. Some of our pastors are planning for services every evening leading up to the Easter services. Others are preparing for Decision Day services, and others still are preparing for the regular Easter services with an offering for Home Missions. We are trusting that every church and every Sunday school in the conference will at least undertake to raise 23 per cent of the General Conference budget at Easter and send it to Rev. S. W. Taylor as your part for Home Missions.

Faithfully yours, A. G. Dixon.

Sandy Ridge, Kernersville Charge. — Our church is still alive and going. We have been having a very good Sunday school under the able management of the assistant superintendent, Mr. J. H. Gordon. On last Sunday at the usual hour the preaching service was held. He gave us a splendid sermon. Do wish more could have heard it than did. Our quarterly meeting will be held at this place on Saturday before the fourth Sunday in April. We will have all day services beginning at ten o'clock. There will be some visiting preachers. Among them will be Dr. A. G. Dixon of Greensboro. Everybody invited.

A number of our people have been sick, but we are glad they are all on the improving list now, as Mrs. J. L. Frazier. She does not seem to improve any. She has been sick for about four years. It seems that, with all that loving hands and doctors' medicines can do for her, she seems to grow worse.

On Saturday morning, March 7, death carried away one of our best neighbors and friends, Mrs. W. W. Shields. She only lacked a few days of being 85 years old. She was a member of the Friends church at Deep River, but was laid to rest in Sandy Ridge cemetery by the side of her husband, who preceded her to the great beyond some 20 years ago. She was the second wife of W. W. Shields. She was a patient sufferer for many weeks. She often would express her desire to go; after she got too weak to talk she would often raise her hand and wave it as if beckoning some one to come for her. She was the last one of a large family of children. She was a most devoted stepmother, married to Mr. Shields when some of his children were quite small. Their actions and kindness toward her proved that she had been a real stepmother. There were two stepdaughters, one of whom was with her most of the time, and one stepson. Faith in a loving Father was to her the hope that has at last anchored her soul safe. She had made her home for quite a while with her stepson, Mr. W. P. Wear, in whose home she passed away. While only a stepson any one would have taken her to be his mother. The pastor at Deep River, Mr. Reynolds, conducted the funeral, assisted by the pastor of Sandy Ridge, Brother Suits.

With best wishes, L. G. Wood.

The diameter of the earth is generally given in round numbers as 8,000 miles. As a matter of fact it is not quite that. The most careful measurements were made some time ago by John F. Hayfurd, director of the Northwestern University College of Engineering, at Evanston, Ill. These measurements have now been adopted by all the important nations of the world. Boundary lines in the future will be based on them. Dr. Hayford found that the polar diameter, that is, the distance from the North to the South Pole, is 7,899.964 miles. The equatorial diameter distance from one end of the equator to the other is 7,926.678 miles.

—A presidential election will be held in Germany March 29, to choose a successor to the late President Ebert.

PRAYER.

Lord, let me like a lighthouse stand
  Above life's troubled sea,
And let me speak of love and land
  Above its mystery.
Let me give to some mariner
  Who fears the stormy gloom
The comfort that a candle brings
  To a long, lonely room.
Lord, let me like a lighthouse stand
  Above the ocean's fear;
Lord, let my glow be like a hand
  That draws a lost soul near.

HIGH POINT COLLEGE JUMPS TO SECOND PLACE! WEST END JUNIORS 100 PER CENT! FINE LIST FROM HENDERSON!

High Point College jumps from near the bottom of the list to second place in the Young People's Summer Conference Registration Campaign, putting Charlotte third, Concord fourth, etc. Winston still leads with 61.

West End Junior Christian Endeavorers have the distinction of being the first C. E. society in the state to register **100 per cent!** They also sent in the fee for their pastor. Hurray for West End, may your tribe increase! Charlotte, Henderson and Winston-Salem all send in additional lists.

High Point:

187. **Rev. R. M. Andrews, D. D.**
188. Mrs. R. M. Andrews.
189. Miss Rosalie Andrews.
190. Miss Dorothea Andrews.
191. Miss Alma Andrews.
192. Robert Andrews.
193. **Dean N. M. Harrison, Jr.**
194. Miss Mary Young.
195. **Dr. C. L. Whitaker.**
196. Mrs. C. L. Whitaker.
197. **Dr. J. F. McCulloch.**
198. Prof. J. H. Mourane.
199. Prof. J. H. Allred.
200. Prof. P. E. Lindley.
201. Miss Laura Thompson.
202. Miss Dora Pearson.
203. Miss Vista Dixon.
204. Miss Ethel Blackwelder.
205. Miss Helen Hayes.
206. Miss Virginia Pickens.
207. Miss Spencer Cutchin.
208. Miss Pomona Johnson.
209. Miss Ethel Rich.
210. Miss Alice Faulkner.
211. Miss Annie Livengood.
212. Joe Holmes.
213. Marvin Sexton.
214. Glenn Madison.
215. Ptylla Bingham.
216. Elwood Carroll.
217. Dewey Broom.
218. **Rev. A. M. Hamilton.**
219. **Rev. J. T. Sisk.**
220. Mrs. J. T. Sisk.

223. Miss Nora Hinshaw, Charlotte.
221. J. J. Faulk, Charlotte.
222. Mrs. J. J. Faulk, Charlotte.
223. Miss Nora Hinshaw, Charlotte.
224. Mrs. B. M. King, Winston-Salem.
225. Miss Ella Orrell, Winston-Salem.
226. Miss Blanche Hanes, Winston-Salem.
227. Miss Dora Davis, Winston-Salem.
228. Miss Annie Mae Williams, Winston-Salem.

Greensboro:

229. **Rev. E. L. Ballard.**
230. Mary Hinton.
231. Alice Hinton.
232. Lucille Hinton.
233. Zona Livengood.
234. Douglas Kime.
235. Dorothy Burns.
236. Frances Foust.
237. Sarah Foust.
238. Mary Campbell.
239. Virginia Campbell.
240. Sarah Baxter.
241. M. H. Waynick, Jr.
242. Hilda Huffines.
243. Mary Dixon.
244. Fannie Dixon.
245. Katherine Cable.

Henderson:

246. George Harris.
247. Mrs. George Harris.
248. C. F. Tankersley.
249. Mrs. C. F. Tankersley.
250. Miss Etta Hight.
251. H. O. Faulkner.
252. Kenneth Faulkner.
253. C. W. Finch.
254. E. C. Kittrell.
255. Mrs. E. C. Kittrell.
256. J. M. Woodlief.
257. Miss Helen Hight.

Rush your fees to

Rev. Lawrence Little,
117 Ann Street, Concord, N. C.

CHILDREN'S WEEK.

Spring Date—May 3-10.
Autumn Date—October 18-25.

Because of the difference in climatic conditions in the Northern and Southern sections of our country, it was thought best by the Children's Division section of the International Council of Religious Education that two dates for Children's Week should be set instead of one. The Northern states will observe the spring date, May 3-10; while the Southern states will observe the fall date of October 18-25.

We will confer with the State Children's Division directors in the border states to determine on either a spring or autumn observance. The thing that we are all anxious about is that we shall all observe one of the two suggested dates and that all of the churches in the various states will co-operate in using just the one date.

The Children's Week literature is now ready for the Northern conferences, and will be mailed to the pastors in the Northern section in time for the spring observance.

If you fail to receive your literature, please write for it. Mrs. Henry W. Maier.
8106 Dante Ave., Chicago, Ill.

THE NEAR EAST DAY IN CHRISTIAN ENDEAVOR.

The Young People's Advisory Committee on Near East Relief, composed of representatives from the leading denominations, is recommending to all Christian Endeavor societies the use of the Christian Endeavor topic for April 26 to emphasize the great work of this worthy organization.

The topic, "Friendliness as Expressed Through Educational Missions" is particularly adapted to giving information regarding the Near East work. It is for this purpose that we are recommending the observance of this day. Where people are informed as to the character of the work being done, they cannot fail to take a deep interest in the youth being trained by the Near East.

The value of this work can hardly be overestimated. They are not only providing food and clothing for the millions of boys and girls under their care, but are training them for future citizenship, and for worthy vocations. These young people are soon to be the leaders of a people whose faith in Christ and devotion to the Cristian religion has not been surpassed in all history.

As General Secretary of the Board of Young People's Work, I am requesting insofar as possible that our Christian Endeavor societies shall co-operate in this movement. and observe April 26 with this objective in view. Articles will be furnished through our church paper giving information on the topic, and for those who may desire additional information, we would suggest that they write the Near East Headquarters, 551 Fifth Ave., New York. E. A. Sexsmith.

SECOND LARGEST STAR.

Betelgeuse no longer ranks as the second largest star in the heavens. Mira (meaning "the wonderful") has pushed Betelguese back to third place and now ranks second only to Antares, the largest star known to observers on the earth. The measurements of Mira have just been made by Dr. Francis G. Pease, of the Carnegie Institution at Washington, D. C. His observations were made at the Mount Wilson observatory in California.

The diameter of Mira is more than 250 million miles, or more than thirty thousand times larger than the diameter of the earth. Mira is about one-fourth larger than Betelguese. Antares has a diameter of 400 million miles.

The distance of Mira from the earth is estimated at 165 light years. One light year is the distance that light, traveling at the rate of 186,000 miles a second, would cover in one year. Therefore it takes a ray of light from Mira 165 years to reach the earth.

ANOTHER EGYPTIAN TOMB.

An Egyptian tomb has just been found in one of the pyramids at Giza which may be even more important than the discovery of the tomb of King Tut-Ankh-Amen. It was found by what is known as the Harvard Boston expedition which has been working about the pyramids for some time. The tomb is at the end of a dangerous passage 150 feet long and the walls must be strengthened before it can be reached. An alabaster coffin can be seen on which is the seal of King Sneferu. Perhaps he, or members of his family, are buried there. Sneferu reigned in Egypt about 3,000 B. C., more than 1,500 years before Tut-Ankh-Amen. Sir Wallis Budge, a noted English scientist, has this to say of the discovery:

"The world will remember the excitement caused by the discovery of Tut-Ankh-Amen's tomb, and the joy of finding gilded chairs and couches inlaid with blue glazed porcelain. But these things blinded people to the fact that we have not recovered one historical fact from that tomb. Tut-Ankh-Amen was a king of no importance, but in Snefeur we have certainly one of the master builders of Egypt who may possibly be bracketed with Usertsen III and Thothmes III as founders of the empire."

—John D. Rockefeller, Jr., has given one million dollars toward the fund of five million that is being raised for Tuskegee Institute, in Alabama, and Hampton, Institute, in Virginia.

—William A. Quayle, Bishop of the Methodist Episcopel Church since 1908, died March 9 at his home in Green Haven, Kans. He was sixty-five years old. Bishop Quayle was a well-known lecturer and author.

ROADS.

There is a road to happiness;
  There is a road to pain;
A road to failure and success;
  A road to loss and gain;
A road to meadows gay with flowers;
  A road to evenfall;
A road to bright and shadowed hours—
  God lets me tread them all.

There is a quiet road that finds
  The little singing streams;
A road that reaches till it winds
  Along the Hills of Dreams;
A road to hope, to duty done,
  And to that last clear call
Across the gates of setting sun—
  God lets me tread them all.

—Forward.

DICK'S GOOD MORNING.

"I had a curious thing happen to me this morning. As I crossed the street I saw one of my Sabbath school class. "Good morning, Dick. How are you?" I said.

"He did not hear me, but a poor mulatto boy, dirty and ragged, rose from the curb-stone, and made a bow.

"Mawnin', mistis, I's poo'ly 'nuff dis mawnin'; thank'ee for yer axin'."

"He evidently thought I was speaking to him when I said 'Good morning, Dick,' and I did not tell him I meant Dick Howell.

"I stopped and chatted with him, and found him, as he seemed to think, without any friends. I hope I encouraged him some."

That was Mrs. Northern's side of the little story. One of us heard the rest from Dick himself.

"I done lost my place, 'cause I was sick; and I was pow'rfully fretted 'gainst my hebbenly Fader 'bout bein' sick, 'bout losin' my place, 'bout 'most everything. Seemed to me lak nobody cared. Well, here comes along one o' dem high-steppin' ladies, and sang out loud and cheerful like, 'Good mawnin', Dick.' Anyhow, I got up and made my bow, and told her how poo'ly I was, and she just stood dar in de sunshine, talkin' to Dick lak he was President.

" 'Cheer up, Dick,' says she.

"Den she giv me a card wid her name writ on it.

" 'You take this down to Baker and Northern,' says she, 'an' ax 'em to give you some work today.'

"I took myself down dar in a hurry, an' when I showed dat scrap o' white card de gen'lum smiled kin' o' pleasant, and set me to rightin' up his lumber room.

"I'll have ter lock dat lady up, Dick,' says he; 'if I don't she'll send me all der city.'

"Best let her alone, master, says I; 'ef I hain't mistaken de great Master set her doin' dis work; else how she come ter know Dick's name? I want yer to 'splain dat, sir."

Dick was right, the "chance" that made the kind voice call out "Good morning, Dick," was one of God's "chances," one of the kind that keeps the sparrow from falling to the ground till God's best time.—Selected.

FOR SALE.

New modern five-room bungalow in High Point, between the College and the Children's Home. See Dr. Joy Harris Glascock.

SUNDAY SCHOOL LESSON—MARCH 29.

Review. Closing Period of Christ's Ministry.

Golden Text: "Jesus Christ the same yesterday, and today, and forever." Heb. 13:8.

Lesson I. teaches that Jesus is Savior and weeps over those who will not be saved, that He is Creator and "possessor of heaven and earth" and has need of all things that He has made, and that He is King of hearts and homes, of races and kingdoms, and deserves the homage of every human being.

Lesson II. teaches that Jesus is coming again to judge the quick and the dead, that He will separate the race into two classes, according to the deeds done in the body, that He will assign the righteous to the blessedness of "the kingdom prepared for you from the foundation of the world," and that He will assign the wicked to "everlasting fire prepared for the devil and his angels."

Lesson III. teaches that Jesus was faithful unto death in observing the ordinances of the sanctuary, and that the Lord's Supper was instituted to replace its ancient type, the Passover, to be a standing memorial of the crucifixion, to be a sign of Christian fellowship and devotion, and to become a means of feeding upon the Bread of life, Who came down from heaven and gave life to the world.

Lesson IV. teaches that Jesus is one with the everlasting Father, that He is the Carpenter Who has built the many-mansioned home, that He is "the way, the truth, and the life," that He is the Executor of the Father's will in answers to prayer, and that obedience and service are the surest evidences of love and devotion to Him.

Lesson V. teaches that Jesus came that "ye might have life and that ye might have it more abundantly," that faith is the bond of union whereby believers share this life and uplift, that prayer is the method of promoting the Christian experience, and that the "much fruit" of the Spirit reflects "the glory due unto his name."

Lesson VI. teaches that "this is eternal life that they might know thee, the only true God, and Jesus Christ, whom thou hast sent," that the glory of God is the ultimate purpose of redeeming grace, that keeping power is guaranteed through intercessory prayer, and that the oneness of all believers in Jesus Christ is that splendid ideal to be realized during the church age.

Lesson VII. teaches that the throne of grace is a safe and comforting refuge in times of trouble, that Jesus did not in the least shirk the awful price of redemption, but meekly submitted, "Not as I will, but as thou wilt," that in the garden "the Lord hath laid upon him the iniquity of us all," and that His soul became "exceeding sorrowful even unto death" that we might rejoice with "joy unspeakable and full of glory."

Lesson VIII. teaches that civil government is a branch of God's universal sovereignty, that civil rulers are God's ministers to restrain wickedness and promote righteousness, that moral and financial support of civil government is a Christian duty, that common honesty is the best policy, and that the supreme debt of life is to love God and mankind.

Lesson IX. teaches that Pilate was a weak, vacillating ruler, without conscience and courage, and more anxious to please the people than to do right, that the [illegible] was condemned in the [illegible] of truth was nailed to the gibbet of falsehood, and that Jesus [illegible] to die on the cross that [illegible] might not be sentenced to languish in hell.

Lesson X. teaches that the cross of Jesus is a cross of grace, that all who believe on Jesus, that the forgiveness of sins through the blood of the cross is the hope of the fallen race, that it is better to suffer for the right than to rule in the wrong, and that cross-bearing is indispensable in the development of character.

Lesson XI. teaches that the empty tomb proclaims a risen Lord, that Jesus burst the bonds of death that those dead in trespasses and sins might rise to a life of righteousness, that Jesus gave proof of His resurrection by appearing to many, talking with them, eating before them, and showing them His wounded hands and side, and that the power of His resurrection is the guarantee of immortality.

Lesson XII. teaches that the risen life in Christ Jesus is the normal life of the believer, that the resurrection of our Lord makes imperative the preaching of the gospel to the ends of the earth, that the descent of the Holy Ghost was a most needful qualification for the gospel mission, and that when Jesus ascended to heaven His mantle of service fell upon all who believe on His name.

REV.

There is a certain title
  Goes in and out me with:
Some people always greet me:
  "Howdy, Reverend Smith."

As just a common "Mister"
  I'd acknowledge kin and kith;
But I'd like to hit the man that says:
  "This is Reverend Smith."

If four things are distasteful,
  I'll offer you the first:
Just fancy someone told you
  Your name was Reverend Smith.

I don't object to "Doctor,"
  (Though my degree may be a myth).
But God forgive the thoughts I think
  When hailed as "Reverend Smith."

—Christian Century.

Artist Schram—I have decided to present my latest work to some charitable institution. Which do you suggest?

Friend Rollo—The Asylum for the Blind.

Davis—How's the fishing in this lake?

Kober—The best possible. I never saw anyone anywhere else in the world do as much fishing as they do here, in proportion to the fish they catch.—Wilson Every Evening.

Eighty-six Pets in One Room.—An investigation by the S. P. C. A. revealed the fact that a Chicago woman lived in a 12-by-14 room with 72 dogs, nine cats, one goat, two chickens and two ducks.

Sixty-Mile Speed Limit.—A speed limit of 60 miles an hour is fixed for the [illegible] counties in a bill recently passed by the state Senate. This speed is permitted in counties having a population of 5,000 or less.

FROM PASTORS AND PEOPLE.

Pleasant Hill, West Forsyth.—Although it has been some time since a reporter has sent in a report from Pleasant Hill, we have not been idle. Our missionary societies meet each month at the home of one of the members. Here we learn through our Missionary Record of the poor and needy in foreign lands as well as in our own land. Even though our membership is small I am sure the missionary societies of Pleasant Hill are doing good work.

A few months ago the ladies of the missionary societies had a bazaar through which we made over $50, which will be used for the benefit of our church.

Our Sunday school has improved very much in attendance and other ways since the weather has become better. Our classes are large, owing to the influence of the teachers and superintendent. We have 15 or 20 in the young people's class, which is exceedingly large for us.

Our pastor, Mr. D. A. Morgan, has faithfully delivered two sermons each month, one on the third Sunday at 11 o'clock, the other on the first Sunday night.

We hope to see our Sunday school keep on improving as it has been doing in the last few Sundays. I hope to have something more interesting to report next time. I thank the editor for this space. Reporter.

Calvary.—On the second of March a Foreign Missionary Society was organized at Calvary church, Greensboro, with 15 members. The following officers were elected:

President, Mrs. James G. Sullivan; first vice president, Mrs. L. W. Jobe; second vice president, Mrs. Otis Campbell; third vice president, Miss Josie Taylor; recording secretary, Mrs. L. W. Gerringer; corresponding secretary, Mrs. W. F. Medearis; treasurer, Mrs. T. B. Waugh; Record agent, Mrs. A. E. Causey; Secretary of Thank-Offering Boxes, Mrs. L. H. Hines; secretary of young people's work, Miss Mary W. McCulloch. Delegates to the branch meeting, Mrs. J. F. Williams, Miss Josie Taylor. Mrs. W. F. Medearis,
Corresponding Secretary.

Halifax.—The weather has been fine for three Sundays, and the roads greatly improved, and our attendance at the church services has improved as well as the roads. On the second Sunday we had a big congregation at Bethesda, and also at Hollister at night. On the third Sunday we had good congregations at Harmony and Eden churches. On yesterday we had good attendance at Hollister and Ringwood. The interest seems to be on the increase. The Woman's Missionary Society at Hollister is planning a program for next Sunday night. The Ladies' Aid at Eden is doing good work. We are planning to have three or four Easter services on the work.

We will hold our second quarterly conference at Eden church on Friday before the third Sunday in April at two P. M.

We want to thank Mrs. J. C. Edwards for a nice lot of Irish potatoes and a bar of chocolate, Mr. Ross for a nice bag of oranges and apples, Mr. J. N. Boseman for a nice ham; and Mrs. N. W. Cousins for turnip greens and meat to cook with them.

There is still some "flu" in the community. Mrs. Spencer and the boys have all been down with it. We want to thank our good neighbors who have been so kind to us while we had the "flu." C. L. Spencer, Pastor.

Welch Memorial.—We are having a splendid Sunday school now under the superintendency of Brother C. R. Ward. Brother Ward is taking great interest and is trying to get the people more interested. We had the largest attendance Sunday that we have had this conference year. We are planning to have an Easter exercise.

Our pastor has two helpful sermons for all who will come and hear him each Sunday. They were especially good yesterday. There are lots of people, young and old, all round us that are still out of church. May we as a church do all we can to bring them in. The Master has a great work for us all; let us get busy.

Miss Forrest was with us last Sunday week and organized a Woman's Foreign Missionary Society and we also had a splendid talk from Miss Forrest which I think everybody enjoyed. We met at the church last Thursday evening and elected officers. Mrs. D. B. Eldridge was elected president; Mrs. T. E. Pierce first vice president, Mrs. W. A. Scott second vice president, Mrs. I. B. Ridge recording and also corresponding secretary, Mrs. B. C. Royals treasurer, Mrs. G. E. McDowell Record agent, Mrs. Alma Boone secretary of young people's work.

We were fortunate in having Miss Forrest and Mrs. G. R. Brown meet with us Thursday evening; hope they can meet with us again and give us new ideas of how to have a successful society.

The Ladies' Aid will meet with Mrs. B. C. Royals April 5, expecting a good attendance, as the Aid is expecting to have a very important meeting. Mrs. I. B. R., Reporter.

Bethesda, North Davidson Circuit.—Pastor Troxler at three o'clock yesterday gave us a fine sermon on letting our light shine. Our Sunday school was after dinner; we had a good number. We are planning for an Easter program on Easter Sunday, preaching at 11 and our Easter program after dinner—all-day service.

Mr. Grady H. Leonard from Hickory, N. C., visited his parents, Mr. and Mrs. R. E. Leonard, a few days ago. Their daughter, Mrs. John Everhart, has been in Winston hospital, but is back at home, we are glad to note. We are still having some colds and "flu." Mrs. Nelie Clodfelter, mother of our superintendent, has been on the sick list.

Death visited our community March the 11th, claiming for its victim Mr. William Grubb, one of our respected members, age, 85 years. He was a members at Beulah Reformed church early in life but moving into our community he connected himself with Bethesda M. P. church and was a faithful member. In his late years he was in feeble health and could not come to church often but earlier in life he was one of Bethesda's most active members. He was not only true to his church but was true to his country. Uncle Billy enlisted in company H, 18th Regiment, where he served with honor. In his passing Davidson county loses one of her valiant sodiers of the Confederacy. His wife preceded him about 25 years. He leaves three sons, Noah Lee and William Grubb, also three daughters Mrs. Faustine Hinkle, Mrs. Enzer Lathan and Miss Minnie Grubb; 25 grandchildren and 25 great-grandchildren to mourn his departure. His passing from our midst makes heaven nearer and sweeter to us because we feel one more bright jewel has been added to the glory world. While here he suffered, but we are happy in the firm belief that he has passed on where sorrow, suffering and disappointments are not permitted to enter. His funeral was conducted by Dr. Leonard of the Reformed Church and Dr. C. L. Whitaker. His body was laid to rest in the cemetery to awai the resurrection.

"In heaven no drooping nor pining,
No wishing for elsewhere to be;
God's light is forever there shining:
How beautiful heaven must be!"

Mrs. C. M. Yokley, Reporter.

Henderson.—Since the last report from our church all the missionary societies have had their last meeting of the year.

The Woman's Missionary Society elected the following officers for the coming year President, Mrs. L. R. Gooch; secretary, Mrs J. B. Fox; foreign treasurer, Mrs. F. R. Harris; home treasurer, Mrs. W. H. Grissom; superintendent Mission Band, Mrs. John Renn superintendent Sunshine Circle, Mrs. S. R Watson; superintendent Precious Jeyels, Mrs Howard Thorne.

At the Young Ladies' League, the pastor and his wife suggested that if the league would pay half, they would pay the other half, and make Mrs. S. R. Harris, the retiring president of the W. M. S., a Life Member which suggestion was promptly acted upon and the certificate was presented to Mrs. Harris at the 11 o'clock service March 15.

The second quarterly conference has been called for next Wednesday night. The delegate for the annual conference will be nominated at this meeting. All members are urged to be present.

Next Thursday night there will be a meeting of the Vance county Christian Endeavor Union in the Presbyterian Church. Rev. Frank Lim Fleet will be here and give us something good and worthwhile. We hope all of our young people will attend.

The Ladies' Aid will have their regular meeting one week earlier than usual, as their president, Mrs. J. E. Pritchard, will be at the missionary conference on April 6. The Aid had their regular birthday social on the 19th The meeting was in the basement of our new new annex. This was the first time the basement has been used since completion.

The Young Ladies' League is preparing pageant for the Easter services.

We are glad to report that Mrs. J. W Hayes, Sr., who has been very ill, is improving now. Reporter.

Bethesda, Halifax Circuit. — Mr. Spence filled his appointment here last night, fourth Sunday, and gave us a good logical sermon Our night congregations are small, but we hope for improvement in this respect. We have missed so many night appointments in the past, due partly to bad weather, partly to other causes, that people seem to have gotten out of the habit of coming.

Last second Sunday we had beautiful weather, a large congregation, and an excellent sermon which has been much commended—one of the best we have heard here in a long time. We were glad to see one man present who rarely attends church, and he also seems to have been pleased with the sermon.

Mr. Spencer is a good visitor, and he seems to make special effort to lend a helping hand and give encouragement to the weaker or less fortunate. We believe him to be a very earnest and consecrated man.

Mrs. Spencer has taken a class in Sunday school for us, and Mr. Spencer himself often helps out in that line too. We missed her in Sunday school yesterday, as she was confined at home with "flu," after seeing the two boys through it.

The school is planning to have an Easter service, and though our numbers are much reduced, we hope to have a creditable program.

It is hoped, also, that there will soon be sufficient funds in hand to begin the repair work on the parsonage. M. H. S.,
Reporter.

March 23.

Orange Charge.—Hebron and Chestnut Ridge churches notice:

Preaching services fifth Sunday (March 29) as follows:

Hebron, 11 A. M. (communion service); Chestnut Ridge, three P. M.

Sincerely, B. M. Williams.

Haw River Circuit.—Don't forget that our District Conference will be held at Midway church March 28-29. According to the rulings of our Annual Conference all pastors and people are required to attend these conferences. To us it is not a question of the merits of the conference, but of being subject to the powers that be. Is is not a test of our loyalty?
W. D. Reed.

Calvary.—It has been several weeks since we have made a report from Calvary church but in the mean time we have been doing things. Our Junior and Senior C. E. societies, the organization of which we mentioned in our last report, are making a good growth and doing good work.

Almost every Sunday brings a nice increase in our Sunday school. Our very efficient superintendent, A. Hester Causey, is putting his whole soul into his work. We have a fine bunch of teachers. Dr. J. F. McCulloch is making the teaching of the lesson so interesting for the men's Bible class that the class is making a steady increase. When we got into our new church in January we had around 60 attending our Sunday school. On last Sunday the secretary's report showed 133 in attendance. We are marching toward our 200 goal.

The other organizations of the church are doing good work. At a meeting of the Ladies' Aid society last week the ladies of the church organized a Foreign Missionary Society with Mrs. Jas. G. Sullivan president, and Mrs. L. W. Gerringer secretary.

We are all proud of our pastor. We do not feel that any church has any better preacher than we have. Brother Gerringer is doing some earnest preaching. And his sermons are always so appropriate. He preached several sermons on love—"Man's Love to God," "God's Love to Man,". And "Our Love to Each Other." On last Sunday his sermons at both morning and evening services were in the evangelistic line. The 11 o'clock sermon was especially impressive. He tried to impress upon the church members their responsibility to the unsaved.

On next Sunday, March 29, our special meeting will begin and continue until April the 12th. Rev. N. G. Bethea of Lexington will arrive on Monday to assist the pastor in these services. Pray for us. A. C. Dixon,
Publicity Committee.

Union Grove, Forsyth Circuit. — We are planning for an Easter service which we will render on Saturday night before Easter, April the 11th. We extend a cordial invitation to all to come.

On the last third Sunday we had a very interesting service. The Salvation Army major, his wife, daughter and lieutenant and some others from Winston-Salem came with their musical instruments, played, sang and talked to us, which we all appreciated and enjoyed very much.

Our Sunday school has purchased for the church a communion set and collection plates.

Our Sunday school is improving some.

Best wishes to t he Herald and its readers for a happy Eastertide. Reporter.

State Street Church, Lexington.—The children have begun practicing for the Easter program to be given Easter Sunday morning. Next Sunday morning we are all planning to go to Pleasant Grove for the district rally to be held there.

All t he services Sunday were well attended and all who attended were helped and encouraged by the fine sermons by the pastor and the enthusiastic work of the Sunday school Three young ladies from the Greensboro College spent the week-end at the parsonage and worshiped with us Sunday morning and night Two of them were sisters—Misses Crew—the other Miss Davis. The Crew sisters delighted us with a duet Sunday morning.

We are hoping to have a great revival, beginning Sunday night, April 12. Again we ask your prayers to this end. Reporter.

March 24.

Spring Valley, Vance Circuit.—On the second Sunday night in this month Dr. A. G. Dixon was with us and preached us a splendid sermon. Our church voted to take one share of the College Endowment Fund.

Our Sunday school is doing fine. We had fifty-three present yesterday, and we are still adding new members.

We are practicing for an Easter service to be held on April 12. One feature of the program will be a pageant by the young people of the church. We expect to have our pastor with us also.

On last Wednesday night we organized a new society, called the "H and T" Young People's League. We expect to do great work for the up-building of God's Kingdom in our community. This society was organized in honor of three of the most faithful members we have even had in our Sunday school and church since its beginning, Brother L. M. Harris and Mr. and Mrs. R. D. Turner.

The missionary society, the Christian Endeavor society and our prayer meetings are all well attended.

We still have some sick in our community. We hope to have them out again soon.
Reporter.

March 23.

Midway, Haw River Circuit.—Since our last report Brother Reed has filled all his appointments, always preaching good and helpful sermons. The more we see and know him and his good wife the better we like and appreciate them.

Last Sunday our president, Rev. A. G. Dixon, was with us in the interest of the College. He made a splendid talk, showing us how proud we ought to feel for what has been done and how thankful we should feel for the privilege of helping to keep the work going. However, our congregation was small and the pledges were small, but we hope to do more in the future.

We are planning for an Easter program at this place which I think will be held the second Sunday afternoon at two o'clock.

Next Saturday and Sunday the District Conference will be held here. We are hoping to have a good time together.

Pray for us. Mrs. G. W. Apple.

Methodist Protestant Herald:

I note article of the 19th inst., gotten out by our Children's Home manager and superintendent. I am so glad they have brought this before us. They ask for suggestions in regard to getting a bus for the Home that our children may have a way to get to church and Sunday school on Sunday. God bless those children and those that have care over them. Now we have thousands of members in our churches, all having at heart our children at this home. And this being the case, it will be a light thing to get this money. A bus will cost about $3,000—a good one. Hear our suggestion: three hundred of our people give just $10 apiece and we have the money, and nobody hurt. We will live just as long and die just as well off. I have often spoken of this as I have come up with those children on the road going from church in the heat and cold and always taken them in my car, as many as I could get in it, and wondered why we did not provide some way for them. Just think how many of us have good cars to ride with our children in while those walk the road. I will be one of the three hundred to send check for $10 if this suggestion suits.

If some one has a better suggestion, come on.

Your brother in Christ, for God and the children, R. E. Andrews.

High Point, March 24.

Card of Thanks.

We wish to express our sincere thanks to our friends for their sympathy and help during the period through which we are passing, brought about by the death of mother, Mrs. Fruzia J. Williams.

B. M. Williams and Family.

Heroes in history seem to us poetic because they are there. But if we should tell the simple truth of some of our neighbors, it would sound like poetry.—G. W. Curtis.

Sandy.—Our second quarterly conference was held on Wednesday night, March 11, with a fairly good attendance of the official members of the church and a few of the regular members. The first item of business transacted following the devotional period was the election of a secretary. Mrs. W. C. Wright, who was elected secretary of the conference at the meeting of the first quarterly conference, declined to serve in that capacity. Brother O. C. Tate, the superintendent of our Sunday school, was elected to serve during the remainder of this conference year.

Reports were made by the pastor, Sunday school superintendent, presidents of the Ladies' Aid and Christian Endeavor societies, class leaders and treasurer. The pastor's report covered a period from December 10, 1924, to March 11, 1925, and is summarized as follows: Sermons delivered, 22; prayer meetings conducted, 6; communion services held, 4; visits made, 112; amount received on salary, $155.32. The Sunday school superintendent reported the Sunday school increasing and doing very good work. The presidents of the Ladies' Aid and Christian Endeavor societies reported memberships increasing. Class leaders reported no meetings held.

The nominees for delegate to the next annual conference were elected, these being Brothers Joe Kennedy and J. T. Ramsey.

Plans for the raising of the pastor's salary and other matters of the church were discussed by different members. The conference was adjourned subject to the call of the pastor in an adjourned session to complete the transaction of some matters that were deferred. C. B. Way.

Corinth, Elkton Circuit.—Who said I would not report any more? I do not get out quite as much as I used to, am not in close touch with the work, mother and father are "shut-ins" and it is my privilege to look after them. Mother hasn't walked but a few steps since her fall last April, father has not been able to attend church in nearly three years; hasn't been out to his meals in six weeks, but he can go about his room, sits up some, and reads nearly every paper that comes his way. Neither of them is cross or faultfinding.

I attended Sunday school yesterday. The attendance was good. Came in by car-loads. Mrs. Walter brought 11 with her.

They are thinking of working up an Easter exercise, if possible. Mr. John Willis Liles, who now lives in the old church, wants to give Easter eggs to the Sunday school for a big hunt. This is his first year in the old church; he has made wonderful improvements over the cemetery and wants to do more.

Mother Thomas is busy visiting the sick. He has filled two appointments here since I last reported.

Brother Stubbins is to be our pastor; help in revival meeting here for September.

Mrs. Lawrence Morris, who has been in Baltimore hospital for treatment, has returned home, much improved.

Fannie Barnes.

Compulsory Bible Reading.—By a vote of 75 to [illegible] the Indiana legislature passed a bill [illegible] the reading of the Bible in all public schools of that state.

SERMON TO YOUNG PEOPLE.

Who Is God?

Text: "Hear, O Israel: The Lord our God is one Lord." Mark 12:29.

The Bible nowhere expresses the least doubt that there is a God. It assumes His existence. "In the beginning God created the heavens and the earth." Every created thing is both a memorial and a testimony of a wise, god, and powerful Being called God. And God has revealed Himself to men. Thousands, yea, millions, have testified that God has spoken to them, and wrought in them and for them such wonderful works. But who is God? What is He like? And what is His relationship to the work of His hands?

"God is a Spirit." Man's spirit is a finite duplicate of God's. God thinks, reasons, remembers, loves, hates, chooses, commands and governs. And God is three Persons in One, God the Father, God the Son, and God the Holy Ghost. In the first place let us consider that

The Father is God.

He is the "Father of the spirits of all flesh." For all human spirits come from Him. He is the Father of every human being in this creative sense. The universal fatherhood of God is a very precious doctrine.

He is in still more precious sense the Father of all who believe. Such are born from above, born of God, born of the Spirit. These have God as their Father in the spiritual sense.

That God the Father is the Sovereign of salvation is plainly revealed in the Holy Scriptures. All prayer must be directed to Him. "When ye pray, say, Our Father." Paul declared, "I bow my knees unto the Father of our Lord Jesus Christ." It is He that bestows the blessings both of Providence and Redemption. "Every good and every perfect gift cometh down from the Father of lights, with whom is no variableness neither shadow of turning."

In the second place let us note that

The Son Is God.

The Father declared of Jesus Christ, "This is my beloved Son: hear him." He is the only begotten Son of the Father. The Son is the executive member of the Godhead, just as the Father is the sovereign member. God "created all things by Jesus Christ." "All things were made by him, and without him was not anything made, that was made."

The Son was also the Father's spokesman to a sinning world. It was He that spoke to the prophets and saints of old. As Jehovah He wrote and delivered the ten commandments. He is the eternal Word. "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Jesus Christ was God because He did the works of God, by the exercise of His own power and authority. He forgave sins, He cleansed lepers, He raised the dead, He stilled the storm, He multiplied the loaves and fishes, and performed many other wonderful works.

Because He was God Jesus rose from the dead, ascended to heaven and sat down at the Father's right hand to make intercession for are children of God.

In the third place let us consider that

The Holy Spirit Is God.

The Holy Spirit is the Breather of the Holy Trinity. He imparted life in the creation. "He breathed into man the breath of life, and man became a living soul."

The Holy Spirit inspired the Holy Scriptures. "The Holy Ghost by the mouth of David spake." "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

The Holy Spirit is the Administrator of redemption. He has been sent by the Father and the Son to administer their joint plan of salvation. He imparts the experience of the new birth. He cleanses from all sin. He gives power for service. He bears testimony to sonship. He reproves of sin, of righteousness, and of judgment. He takes the things of Christ and shows them, or delivers them, to all that believe.

In the last place let us note that

These Three Are One.

John wrote: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

They are one in the essence of being. "God is love." The Father is love. He planned salvation for the race, and sent His only begotten Son to die for mankind. The Son is love, because He laid down His life that all who believe on Him might live forever. And the Holy Spirit is love, because He is always pleading with sinners to be reconciled to God.

The three persons of the Godhead are one in their attributes. They are equally good, holy, wise, merciful, and powerful to an infinite degree. Officially the Son is subordinate to the Father, and the Holy Spirit is subordinate to the Father and the Son. But they are the same in all the infinite attributes of being.

The Godhead is our richest heritage. God is our Father. Jesus Christ is our Savior. The Holy Spirit is our Comforter, Cleanser, Life-giver, and Witness. Let us make the most of this glorious Heritage. Let us adore and worship Each. Let us love them with all our hearts. Let us pray to the Father, trust the Savior, and have fellowship with the Holy Spirit.—The Word of Life.

—Both houses of Congress have passed a bill for a memorial bridge across the Potomac, from Washington, D. C., to Arlington, Va. The estimated cost of the bridge is fifteen million dollars.

—Governor Miriam A. Ferguson, of Texas, has vetoed her first bill. It provided that members of the Texas Legislature, and their families, should receive free passes on railroads in that State.

lette, of Wisconsin, met in Chicago and took the first steps in the formation of a new national political party. They adjourned without giving the new party a name but completed plans for its organization in the various States.

"Lazy Husband" Bill.—Both houses of the South Carolina legislature have O. K.'d a measure which provides that, in event of a husband's being sent to a chain-gang, his family draws $1.50 a day during his servitude. If the husband is fined the fine goes to his family, the cost only being held by the state.

IN HONOR OF THE DEAD.

Fishel.—Sister Emma Jane Fishel, devoted wife of Rev. D. A. Fishel, was the youngest of five daughters born to Wyatt and Mary Nicholson. The Nicholson home was in Warren county. It was there that the deceased was born, and in this county, and among the people with whom she was reared, she spent the whole of her earthly life. The date of her birth is December 20, 1861.

In her seventeenth year, to be exact, April 17, 1878, she became the wife of Rev. D. A. Fnshel, a young minister just beginning his first year as pastor of what was then Littleton mission. Some one has said,

"The mighty gates of circumstance
Turn on the smallest hinge,
And oft some seeming pettiest chance
Gives to life its after tinge."

This was certainly true of these two young people. Brother Fishel had no idea that he was to spend the remainder of his earthly life in Warren county when he accepted his appointment to Littleton mission; and this happy girl of seventeen never dreamed that she was to meet her future husband on that Sunday when she went for the first time to hear him preach. But so it was, and for forty-seven years—but little short of half a century—they traveled, happily and prosperously, life's pathway together.

This union was blessed with ten children—six sons and four daughters. One son, Edward Nicholson, and two daughters, Maude Fishel and Mrs. Mamie Fishel Cobb, preceded their mother to the spirit world.

Early in life Sister Fishel became a Christian and united with the Methodist Protestant Church. For 48 yeyars, and to the close of her earthly life, she was a faithful member. During her last illness she was greatly comforted by her faith in Christ. For six months she was a sufferer, but her affliction was borne with patience and Christian fortitude. She never murmured nor complained about her lot. It was her opinion that she would not get well, but approaching death did not disturb her. Often she would say to her loved ones, "I'm not afraid; there's nothing to be afraid of." She evidently felt as the psalmist did, when he thought of passing through the "valley and shadow of death." She, too, feared no evil. On the 20th of February, 1925, she passed quietly and peacefully to her reward. Her age was 64 years and two months.

It was my privilege to be her pastor for two and a half years, and nowhere have I found a truer and more sympathetic friend. My frequent visits to her home linger with me as one of the pleasant memories of my early pastorate. Her warm-hearted and unstinted hospitality assured me always of a genuine welcome. I shall continue to be gratefully appreciative of her kindness to me in those early years of my ministry.

In her home Sister Fishel was devoted, loving and industrious. Nothing was ever too good or too hard for her to do for her loved ones. As a neighbor, she was kind and obliging. She will be missed from the community where her long life was spent; but most of all she will be missed in the home by those who knew her best and loved her most.

Besides the husband, Rev. D. A. Fishel, she is survived by five sons, T. L., W. H., B. F., H. O., and S. B. Fishel; and two daughters, Miss Pearl W. Fishel, and Mrs. Paul A. Johnston. There is also one surviving sister, Mrs. J. J. Pegram of Macon, N. C.

The funeral service was held on Saturday at 4:30 P. M., conducted by Rev. Francis Joyner. Interment followed in Littleton cemetery where a covering of flowers marked her last resting place.

May the God of all comfort greatly sustain her loved ones, and keep them to that day when separations are no more.

This tribute to the memory of this good woman is gladly written, at the request of the family, by her friend, the undersigned.

S. W. Taylor.

March 17.

The Passing of George F. Thompson.

In the death of George F. Thompson the writer has lost a friend whom he greatly appreciated. His home has lost an affectionate husband and faithful father. His community has lost a substantial citizen. His church has lost a wise counselor and a loyal supporter. Those of use who knew him well are richer for having known him and poorer for his having gone. We do not think of him as dead, but as having changed his associates and the place of his activities. A few days ago earth was the place of his activities and imperfect people were his associates. His activities were such as tire and result in discomfort and pain. Now his activities are such as mutiply energy and result in pleasure. His associates here many times misunderstood him and he misunderstood them and so there was friction. Over yonder his associates understand him and he understands them and there is agreement. There he also associates with a delightful and affectionate daughter who preceded him some thirteen years ago. I wonder if the two look in this direction for the wife and mother and brothers and sisters and friends. Surely the thought makes heaven more attractive. The Lord bind up the broken hearts left behind.

J. A. Burgess.

Ward.—On March 7, 1925, the death angel visited Canaan church of Denton charge, and claimed one of its faithful members, Mrs. Mary Jane Ward, who has helped to lead her church toward the goal of success for many years.

Mrs. Ward professed faith in Christ in early life, and has been a true soldier of the cross for a number of years. While we are grieved because of her absence, yet we rejoice in believing so firmly that she had laid down her weapons of warfare to take up a bright and starry crown.

The relatives of the deceased Mrs. Ward have our sympathy in this sad hour, and we would commend them to God, Who doeth all things well. O. C. Loy, Jr., Pastor.

Childress.—J. J. Childress, one of the members of Hebron church, died March 11. Funeral services conducted at the home March 12 by Rev. T. M. Johnson and the writer, after which the remains were quietly laid to rest in Hebron cemetery.

It was not the writer's privilege to know Brother Childress; but his neighbors speak of him as a good man.

Gill.—The following day, March 13, the writer was called upon to assist Brother Howell, pastor Hawfields Presbyterian church, in conducting the funeral services of Mrs. Mary Gill.

Mrs. Gill was once a member of Chestnut Ridge M. P. church; after her marriage she joined Hawfields Presbterian church with her husband. A good woman gone. Sincerely,

B. M. Williams.

Elizabeth A. Hall (Boon), the daughter of John and Malinda Hall, born in Alamance county June 25, 1844, departed this life March 1, 1925. She was married to Andrew J. Boon February 11, 1868, and to this union were born two daughters, Ida M. Boon and Mary C. Boon, who still survive.

Grandma Boon lived here in Alamance county on her farm near Burlington with her grandson and granddaughter, Mr. and Mrs. Mack Boon, and that is where she died, pneumonia being the cause of her death.

Grandma Boon spent most of her life in Alamance county. Early in life she professed faith in Christ and united with the Christian church at Union Ridge and later in life she moved her membership to Shallow Ford Christian church and lived a consistent Christian life to the end. Not long before she died, she expressed her desire to go and be with the Lord.

This death was especially touching to me, because I have been so closely connected with the family for so many years. For instance, Brother Mack Boon, her grandson, and myself were, as you might say, boys together. We have played on the branches together, and then when I went to preaching at Glen Raven we were together a great deal. Brother Mack and his mother attended the Sunday school here at Glen Raven when it was first organized. We were also together in school at Elon College. Brother Mack was converted in the first or second special meeting that was held in the Glen Raven Methodist Protestant church, and joined the church, I think in 1907.

By special request from the family, the writer was called to conduct the funeral service in the Glen Raven M. P. church on Wednesday, March 11, at two o'clock P. M., assisted by the pastor, Brother T. A. Williams. The many friends that attended the service and the beautiful flowers showed that she was loved. Her body was quietly laid to rest in Brower's Chapel cemetery to await the resurrection. May the blessings of our Heavenly Father be with and comfort the bereaved family. D. M. Loy.

In Memory of Mrs. Ward.

It pains us very much to note the death of Mrs. Jane Fry Ward of Canaan church. Mrs. Ward was born January 18, 1851, died March 7, 1925. She was married about fifty-two years ago to the late Daniel Ward, and to this union were born five children, three sons and two daughters, Messrs. Robert Ward of Thomasville, John and Jeff Ward of Cid, and Mrs. Mary Surratt of near Denton, and one stepson, Mr. Ed Ward of Lexington, whom she loved and cherished as her own. One daughter died several years ago.

Mrs. Ward joined the Methodist Protestant church at Canaan in young womanhood and always took an active part in her church and was a leading spirit in the neighborhood. She

was a great reader of books and especially the Bible which she loved and lived by all these many years and it could always be found near her, which helped her through her 25 years of widowhood. There could never have been one more gracious, hospitable, kindly and true in every relation of life. And she religiously adhered to her convictions of right and wrong regardless of public opinion or any other opposing influence. She was very much devoted to her children and grandchildren and was never too busy to visit the sick and distressed, and to administer to them the best she knew.

She had been in declining health for a year or more, but was not regarded as seriously ill until a few days before the end came. She suffered intensely, but bore her suffering without a murmur and made her preparation to go away as one starting on a journey.

She was laid to rest the following day in Canaan cemetery beneath a beautiful display of flowers, and in the presence of many sorrowing relatives and friends to await the resurrection morn; and then the grave shall give up its dead, and all sleeping nations shall arise and we shall see mother and grandma again. Rev. Edmond Ridge conducted the funeral services, assisted by Rev. Mr. Loy and Rev. Harris Hill, all of whom spoke in high praise of Mrs. Ward. We mourn verily to part with a friend so dear and valued, while believing too that she has gone to her eternal reward, and we are sure that the influence of her sweet life will be reverenced and cherished until those who knew her shall have passed away.

Alma Crouse.

LATEST MEASUREMENTS OF LIGHT.

In an address delivered before the Franklin Institute of Science in Philadelphia Prof. A. A. Michelson, of Chicago university, reported his latest measurements of the speed of light. The speed of light is probably the most fundamental constant in physics. Prof. Michelson was not content with the calculation which says light travels 186,300 miles a second, admitting of an error of a few miles. He wanted the measurements to be as nearly perfect as human agency can make them. So he spent nearly all last summer at Mount Wilson observatory in California making his measurements.

The method he adopted consisted of sending a beam of light from one mountain peak to another. The light was reflected back from one mountain to the other with a mirror, thus making it possible to measure the time it took a ray of light to make a round trip. The beams were sent from Mount Wilson to Mount San Antonio 22 miles away. The distance was measured by the U. S. government with an accuracy of two parts in a million. The ray used was obtained from a powerful electric arc lamp which gave off light almost as bright as the sun. The beam was sent through a small hole in front of a lamp and caught on a revolving octagonal mirror from which it was sent to Mt. San Antonio. From there it was reflected back and received on the original mirror which was revolving at such a rate of speed as to catch the returning ray on the succeeding face of the octagon.

By this method only two measurements were necessary—the distance between the mountains and the time taken by light to make the round trip. The distance between the two mountains was obtained of course by direct measurement. The time required for the light to make the round trip was given by the speed of rotation of the mirror. The tests proved that the former measurements made by physicists were substantially correct. Light travels 186,300 miles a second.—The Pathfinder.

Thompson.—E. C. Thompson was born January 16, 1839, died March 22, 1925. Brother Thompson was twice married: first to Rachel Shaw March 14, 1867; second to C. E. Stroud November 14, 1906.

To the first union were born 10 children; eight of these and his first wife preceded him to the grave.

The survivors are Mrs. Geo. F. Crutchfield (daughter), Will Ed Thompson (son) his widow, five or six grandchildren, three or four great-grandchildren.

Brother Thompson was a Confederate soldier. He rendered valuable service in the war between the states.

He was a consistent member of Chestnut Ridge church for more than 70 years.

The following ministers conducted the funeral services at Chestnut Ridge church March 23: Rev. A. G. Dixon, T. M. Johnson and the writer. After the funeral services in the church the remains were quietly laid to rest in Chestnut Ridge cemetery. The large congregation present on this occasion shows the esteem in which his memory is held.

May God comfort the bereaved ones.

B. M. Williams.

Mrs. H. B. Newby.—Mrs. Delphema Newby, wife of H. B. Newby, died at her home near Pleasant Grove M. P. church in Davidson county last Friday, March 20, shortly after 12 o'clock. She was born in Davidson county December 19, 1846. For three weeks she had been suffering from an attack of influenza, and on Thursday before her death, friends and relatives thought her condition improved. Thursday night, however, she seemed to get worse and the doctor was called. He promptly responded and all that he, nurse, friends, and relatives could do was done but it seemed that God was calling, and her soul went back to God who gave it.

Grandma Newby, as she was affectionately called, was a member of Pleasant Grove church, Thomasville charge, and was a woman of noble Christian character. She lived the greater part of her life in Thomasville, and could not regularly attend the church of her choice, yet she did attend as opportunity came to her.

Prior to her marriage she was Miss Delphena Kennedy. On Jan. 29, 1866, she was married to H. B. Newby and to this union 12 children were born, 11 of whom survive. There are six sons, Benjamin, Robert, John, and William Newby of this section; Carl Newby of Alaska, and Edward Newby of Indiana. The daughters are Mrs. Emma Kennedy of California; Mrs. Rosa Peck of Michigan; Mrs. Maggie Cecil, Mrs. Sallie Kennedy, and Mrs. Nannie Wiley of Davidson county. She is also survived by two sisters, Mrs. Augusta Scott and Mrs. Teshie McDaniel, of Indiana; and by two brothers, Albert Kennedy of Indiana, and Charles Kennedy of Chicago. To all these the pastor and church extend the hand of sympathy; and especially to the aged husband who remains to await a similar call. He doubtless feels the shock most heavily, and we pray that God may console him and keep him most tenderly.

Owing to the illness of her pastor, her former pastor, Rev. Edw. Suits, assisted by Rev. J. M. Courtney, of Thomasville, conducted the funeral at the church. Brother Suits had been her pastor for seven years and all were pleased that he should be present and conduct the service.

Pall-bearers were Lawrence Cecil, Venton Cecil, Albert Newby, Robert Kennedy, Wallace Kennedy, and B. C. Kennedy—all grandsons of the deceased.

The many beautiful floral offerings were carried by Misses Maud Kennedy, Pauline Newby, Wanda Newby, Mary Kennedy, Helen Kennedy, Della Cecil, Mabel Cecil, Margaret Cecil, and Eloise Pope, all granddaughters of Mrs. Newby except one.

The body of Grandma Newby now lies in the large cemetery at Pleasant Grove church.

G. L. Reynolds.

—Dr. A. A. York, a son of the late Rev. I. I. York, has moved to High Point from Davidson county, to practice medicine, and has opened an office over Cecil's new drug store on North Main Street. He has been engaged in the practice of his profession since 1907.

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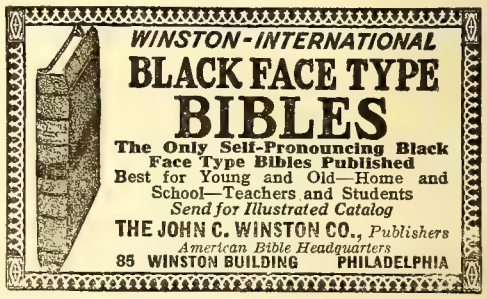

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

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METHODIST PROTESTANT HERALD.

J. F. McCulloch, Editor and Publisher.

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—Brother A. M. Cratt, of Thomasville, was stricken with paralysis while riding alone in his car. Somehow he stopped the car or it stopped because he ceased to feed it. He was found on the ground by the side of the car in an unconscious condition. This occurred on Monday between Lexington and the Yadkin River bridge. There is little hope of his recovery.

—The following young ladies of High Point College visited churches last Sunday and made brief addresses in the interest of the Young People's Summer Conference under the direction of Dean Harrison: Misses Hayes, Livengood, Falkner, and Williams. They spoke, some at Tabernacle, and some at West End.

—It is announced that Brother Chas. F. Finch, of Thomasville, has sold his business interests for about a half million dollars and will devote himself to the completion of the great church plant which he began so magnificently a few fears ago. While building a memorial to his lamented wife, he is also though unintentionally building a monument to himself. May he succeed in providing an institution which will render the highest possible service.

—Dr. Spahr expects to have a series of pre-Easter services in Grace church, beginning with the Wednesday night service of this week and continuing nightly until Easter.

—Rev. N. G. Bethea was on hand Monday night according to announcement to begin evangelistic services in Calvary church. Pastor Gerringer and an evangelistic committee have been busy with preparations for the meeting. Considerable interest has been awakened in the community. The attendance began to increase before the meeting began. The attendance on Monday night was indeed gratifying.

—In the death of Prof. J. A. W. Thompson his church loses one of its most pious and devoted members. He was a man of great kindness of heart and as principal of the schools he directed he made many friends who will feel a sense of loss in his going.

—"Owner of the world's largest ranch dies." Yes, they all die. It matters not how much they accumulate, they must go, and when they go they can take nothing with them. Mrs. King's one million and two hundred and eighty acres of land could not hold her to the earth. She has gone; whose shall those things be that she has provided?

—Walter Camp, known as the founder of modern football, died March 14, in his sixty-sixth year. In his college days he was a great football player at Yale. Later he coached famous Yale teams. For many years, at the end of each football season, he has chosen "All-American" teams. The members of such teams were considered by him as the best football players in the country.

—Jacob Gould Schurman, U. S. Minister to China since June, 1921, is the new Ambassador to Germany. He was named by President Coolidge last week as the successor of Alanson B. Houghton. The Senate confirmed his nomination.

—The United States and Italy are now directly connected by ocean cable for the first time in history.

—"More than a million Americans contributed $4,265,322 to Near East Relief in 1924." This sentence is taken from the annual report of Charles V. Vickrey, General Secretary of the Near East Relief. During the year that organization aided 554,978 persons, mostly women and children. Since it was founded the Near East Relief has spent more than ninety million dollars. Of this total, twenty-four million was used in Armenia, twenty million in Turkey, eleven million in Syria and Palestine, and three million in Greece.

—Pictures of all sections of the United States are to be taken from the air, beginning next September. The plan is to make picture maps that will be of much greater service than the ordinary maps now in use. The work will be done by the U. S. Air Service. The cost to complete the work is estimated at fifty million dollars.

—At Palm Beach, Florida, known as "the playground of the rich," two big hotels were burned to the ground with a property loss of about five million dollars. It was not known whether there was any loss of life. Governor Martin ordered State troops to Palm Beach to guard the fire district.

—Tokio, Japan, was swept by a fire that made thousands of persons homeless and was a reminder of the fire that visited that city following the terrible earthquake of September, 1923. Secretary of State Kellogg directed that an investigation be made to see if the United States could render any assistance.

—An explosion in a coal mine at Fairmont, W. Va., entombed thirty-four men. Every effort was being made to rescue them but it was feared that all had perished.

—General John J. Pershing, commander-in-chief of the American Army in the World War, has just returned to the United States after a long trip to South America. He visited nearly all the South American republics. "I was very much gratified," he says, "at the cordial welcome extended to us everywhere. It was really a splendid trip."

NOTICE TO ALL HOME MISSIONARY SOCIETIES.

The annual meeting of the Woman's Home Missionary Society will be held in Winston-Salem beginning at two P. M. April 7, and closing with the forenoon session April 8. Will all secretaries and treasurers please send reports to Miss Esther Ross, branch secretary, Asheboro, N. C., very soon, so she can make out her report? We are planning for a good meeting. Please see that your society is represented.

Mrs. W. C. Hammer, President,
N. C. Branch, W. H. M. S.

ENJOYING RELIGION.

A preacher approached a boy in his new appointment with the question, "Do people in Millbrook enjoy religion?" "Them that has it does," was the boy's reply. There is a bit of philosophy in that boy's reply. There is a great deal of criticism about religion; what it costs, the hardness of the way and the bitterness of the strife by people who have not any. The little boy is right. There is infinite joy and gladness in religion to those who have it, but the croakers in the Kingdom of God are the folks who have never gotten close enough to Jesus Christ, and have never gotten deep enough into the gospel of His love to know what the joy of salvation is. The deepest joy that is possible to the human heart is the joy that comes to those who know Christ and His blessed gospel.—Exchange.

FRANKIN'S ANSWER.

When Franklin was 19 years old, he visited London. In search of work, and, having learned the printer's trade, he went straight to a printing office and made known his errand. The foreman was rather disdainful, and said:

"Ah, a lad from America seeking employment as a printer! Well, do you really understand the art of printing? Can you set type?"

Young Franklin stepped to one of the cases and in a brief space set up these words from the first chapter of John's Gospel: "Nathaniel said unto him, Can any good thing come out of Nazareth? Philip said unto him, Come and see." The text conveyed such a delicate rebuke, and the work was done so quickly and accurately that a position was granted him.—Exchange.

Fancy and pride seek things at vast expense.
—Young.

QUIET TALKS ON THE SIMPLE ESSENTIALS

The Bad Break.

There's a break everywhere you look, a bad break. It is in nature. The geologist finds it in the earth's crust, and the astronomer in the upper blue. The biologist finds it in animal life.

The chemist constantly guards against the death element in the gases. The orchardist fights it by spraying. The farmer must overcome it to get a crop, and the stock-breeder vigorous young. The weather expert never knows when and where a sudden wild storm may bring destruction and death.

That break is in human life, too. Here it's a moral break. The banker and merchant think of it as they engage clerks, and plan surety bonds against somebody's failure to keep faith. The thoughtful parent and the wise teacher guard against it for the young people. We are all increasingly on our guard in a crowd. Even the mother is conscious of a something serious to be reckoned with in the will of her growing babe.

There's a break lurking everywhere. The break in nature grows out of the break in man. For man is the underlord of creation. He affects it. The two intertwine.

Away back that break began with God. Man was made free. He was like God in being free to think and act as he chose. There was the chance of a break. He could choose right, or wrong. He chose. He made a bad choice. That was the beginning of the break.

Do you remember the old garden story? The garden was full of fruit trees. Man was to eat freely of all he chose. Then God said, "The real things are the heart things. Let us keep in touch, real heart touch. It depends on you, your choosing to have it so.

"So, we'll call this tree here the tree of choice. I ask you not to eat of it, simply because I want you to stay in touch with me by choosing to. You may eat of it, of course, if you choose to.

"But, please, I ask you not to. I want your love because you choose to love, to stay in touch, and this tree is your opportunity." There was the chance for the break, in the man's power to choose as he pleased. And there the break came.

Mark keenly, that the break began with the man. It is what he did that made the break. There was no break on God's part, except the break in His heart as He saw the man break away. The old friendship was broken. It was broken by the man.

And we've all caught the break habit. It's contagious. It's easy to break. It's hard to break away from the break habit. Yet—yet, there is never an actual break with God except as each man makes it.

It's not a matter of that first man's break, even though he started the down-grade. It's each man's own break or not-break that matters. That, only that, but all of that. Every man stands on his own feet.

The old-fashioned word is sin. A new word sharpens the meaning. The break of sin is not merely a misfortune. It's not a thing to bbe cured by the surgeon's knife, nor the psychologist's formula. Else things could be fixed up by providing surgeons and psychologists enough.

It isn't merely a personal twist this way or that, more or less accidental, or incidental. No, at the core, sin is in the choosing power. It's preferring one's own way to God's. The roit of that break is in the will.

There never has been any break on God's part toward man. That should be underscored black. His only break is with man's break. Fon the thing itself, that bseaking choice, that was bad. That hurt man.

A hell of suffering was packed in that. For man's sake that must be fought. The snake in man's bosom must be caught and slain lest it sting the man's life clean out.

God's feeling toward man has never changed, not by as much as half the batting of your eye-lid. But He hates the break bitterly. That's why the Man came to let us know how God feels both about us, and about the break.

That's why the extreme thing of dying was done, to break our hearts with the love of it, and rid us of the results of the break, and to put a new power into us.

So the break is ended up by our new choice. And a new tree of choice will grow in our garden. And He and we will meet in heart touch again under the Tree of Choice, which will become a tree of life, never-ending fruitful fragrant life.

What a prince man is that has such power of choice. What a princely power that choosing power is that can break the plan of God. And—and, can make us friends again with such a God.

What a love it is in that Man's heart, and the Father's to go to such extremes to mend that break. What a break, a bad break, that was, that the Man did such an extreme thing to fix up.

An old western stage-driver cried out in his delirium, "I'm on the down-grade. And I can't reach the brakes." Things seemed at their worst to him. That bad break really puts things at their worst.

SATAN'S WORK TRAP.

Satan often urges us into good works. That is sometimes the only way he can get Christians out of his way. A Christian woman who is an old friend of The Sunday School Times wrote recently to one of the editorial staff: "All blessing on you and your work. Listen to an old lady, and do not work too hard! Dr. Foster at Clifton Springs used to tell us that when the Devil could not tempt a Christian, he jumped on his back, clapped in his spurs, and said, 'Go—go—go—and get out of my way as soon as you can.'" Which is only another way of saying, as has often been pointed out, that when Satan finds he cannot prevent a Christian from doing the whole will of God he then tries to drive that Christian beyond the will of God. But we need never be deceived by Satan in this way, if we claim the protection of the shed blood of Christ, seek God's will as revealed in his Word, and turn confidently to God in prayer asking for his own wisdom as to what we shonld and should not do. To such a seeker for light, God "giveth . . . liberally, and upbraideth not, and it shall be given him" (James 1:5).—Sunday School Times.

The happiness we give is the happiness we keep.

THE PUNISHMENT OF SIN.

An eloquent minister of the modernist persuasion declared in a recent sermon that God does not punish sin, but that sin inflicts its own punishment. The fact is that the Holy Scriptures repeatedly declare that God does punish sin and sinners. Read Lev. 26:18: "And if ye will not for all this hearken unto me, then will I punish you seven times more for your sins." Read Isa. 13:11 and 26:21: "And I will punish the world for their evil, and the wicked for their iniquity." "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Read Hos. 4:9: "And I will punish them for their ways, and reward them their doings." And read what Jesus Christ says: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: and there shall be wailing and gnashing of teeth." Matt. 13:41, 42. "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.

God is a just Sovereign as well as a merciful Father. He has attached penalties to His laws, penalties of remorse and everlasting punishment. He would neither be truthful nor just if He did not execute the penalties of violated laws. And remorse of conscience is only a part of sin's punishment. This is the worm that never dies, and the fire which shall never be quenched. The rich man in hell underwent a fourfold torment,—a tormenting flame, a tormenting contrast, a tormenting thirst, and a tormening memory.

But why does God permit finally impenitent sinners to go to hell? It's the only place they can go to and feel at home. The devil'scrowd naturally and inevitably gratitate to the devil's hell. They will be far less miserable there than they would be in heaven. "Our God is a consuming fire" as well as a most merciful and anxious Savior. A lost soul would suffer far more torment in the consuming fire of God's holiness than he would in the flames of the lake that burns with fire and brimstone.

To choose poison is to choose the death that follows. To chose sin is to choose the punishment that follows. Sinners eat the fruit of their doings. God is merciful to let them go to their own place,—the hell that they have chosen for their eternal abode. It would be unjust and unmerciful to take them to the torment of glory.—The Word of Life.

SCIENCE NEVER WORKS MIRACLES.

Miracles are always beyond science. Let us be careful, therefore, not to fall into the common error of saying that it ought to be easier to believe in miracles today, with scientific wonders abounding. A miracle is a supernatural act of God's sovereign and arbitrary intervention, beyond all laws, known or unknown, of the so-called "natural" world. Scientific marvels can be seen and accepted by the natural, unregenerate man. God's miracles can be apprehended fully only by the born-again man. Science apeals to sight. Miracles appeal to faith. Therefore any attempt to prove the facts or historicity of Bible miracles by adducing scientific evidence of similar results in the natural world is not helpful

but is positively harmful, to Christian faith. For faith and sight are in fundamentally different realms. We are to believe in God's miracles, not because we see how they may be accomplished, but because God's Word declares that they have been accomplished. One of the most subtle and shocking attempts recently to prove the historicity of the virgin birth of Christ is an elaborate thesis on the parthenogenesis (reproduction without sexual union), asserting that, because laboratory experiments have succeeded in producing baby frogs without a frog father, we may now intelligently believe the gospel records of the virgin birth of our Lord Jesus Christ! Again, multitudes who love and honor the veteran Baptist minister, Dr. Russell H. Conwell, will deeply regret his statement to the graduating class of Temple Uunversity, Philadelphia, last month, as reported in the Public Ledger: "The theologian cannot find in the Bible any miracle more wonderful than the radio and the motion picture." Are radio and the movies, then, wonders equal to Christ's raising from the dead the decomposing body of Lazarus, and Christ's own resurrection? God forbid! The highest, most accurate human science is the result of man's natural thinking. But, says God. "My thoughts are not your thoughts, neither are your ways my ways. . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Sunday School Times.

HIS POWER OVER "HUMAN" NATURE.

An ill-tempered young girl was sent away to a boarding school, where she was sweetly converted. She came home changed. She was gentle, unselfish and charitable. Her infidel cousin, George, was greatly surprised. He watched her closely till he was thoroughly satisfied that a real change had taken place. Then he asked her what had caused this great change. She told him it was the grace of God which had changed her heart. He said to himself, "I don't believe that God has anything to do with it. But a wonderful change has taken place in her, and I should like to be as good as she is. I will be so." He formed a set of good resolutions. He tried to control his tongue and temper, and kept a strict watch over himself, but was all the time doing and saying what he did not wish to do or say. And, as he failed time after time, he would study his good cousin's example. He would read this **living Bible**, and say to himself: "How does it happen that she, who has not so much knowledge, or so much strength of character as I have, can do what I can't do? It must be God, as she says." He went into his closet and down on his knees and to the great Teacher, and he was soon rejoicing in the power of Him Whom the wind and the sea obey.—Selected.

WHEN HE ASCENDED.

All that might be termed the Gospel is founded upon the resurrection of Jesus. It is folly to say, as some so-called Christian teachers affirm, that "we should not put too much stress upon it." Upon the resurrection of Jesus depends our hope of immortality. More than that, take that fact from our Christian system, and the whole falls into pieces. Without the establishing of the truths which the resurrection seals, self is the one to be served by man; good is but his convenience; and sin no more than good in the formative stage. When He ascended His word was that He would send the Holy Ghost. If He be not ascended, then have we not received the Paraclete. But, thanks be unto God, He arose and has ascended, whereof the indwelling Spirit bears witness, not merely as a resurrected man to take his place in the company of spirits, but as God in man resuming the seat of authority. "All power is given unto me in heaven," said Jesus as He started back to the throne.—Exchange.

MY SAVIOR.

Fling wide the gates, the Savior waits
To tread his royal way;
He has come from above, in his power and love,
To die on this Passion Day.

His cross is the sign of a love divine,
His crown is the thorn-wreath of woe,
He bears his load on the sorrowful road
And bends 'neath the burden low.

How sweet is the grace of his sacred face,
And lovely beyond compare.
Though weary and worn, with the merciless scorn,
Of a world he has come to spare.

The burden of wrong that earth bears along,
Past evil, and evil to be,
All sins of man since the world began,
They are laid, dear Lord, on thee.

Then on to the end, my God and my Friend,
With thy banner lifted high!
Thou art come from above in thy power and love
To endure, and suffer, and die.

—J. Stainer.

"THOSE OTHER LITTLE SHIPS."

"And there were also with him other little ships."

The Sergeant's Sermon. During the great war some soldiers of an English regiment in France wished to have a religious meeting among themselves. They chose a tumble-down cottage for their place of worship and, screening the windows and the holes with turf and sacking so that no light should show and attract enemy aeroplones, selected the hymns and decided who should make the prayer. Then arose the question who should preach the sermon. At last the choice fell on a sergeant known as Tubby. The nickname was a tribute to his jollity. Tubby gave careful thought to his task, and after the hymns and the prayer, read the story of the storm on the Sea of Galilee. Then he delivered his sermon.

"I don't know," he began, "whether you chaps ever noticed that it says, 'There were also with him other little ships.' It's about those other little ships I want to talk. What were they doin' there? I don't know; their duty, I suppose, same as you and I are tryin' to do here. But, anyway, when the storm fell on the disciples' ship those other little ships got it too. They were tossed about like corks and had a reg-lar bad time of it. Then when Jesus rebuked the wind and made the sea still, and there was a gerat calm—well, those other little ships got that too.

"Now, it's just the same in the war. The big ships are in it, but there are other little ships also—Denmark and Holland and Switzerland and Norway and Sweden—they're getting tossed about and having an anxious time. And when we win the great peace those other little ships'll have it too.

"And isn't it the same with you and me? If we get to playin' the fool with drink and gambling and other sins, we'll not be the only ones to feel the storm. There'll be other little ships in it with us—wives, and children, and sweethearts, and friends. They'll get the storm too. But then, again, if you let Jesus have his way in your heart—well, then those other little ships'll be as safe and happy as you are. Isn't it worth trying for, boys?"

Need it be said that every heart in that little gathering so far from home and kindred, so close to danger and to death, was deeply touched by the sergeant's sermon? Some time later Tubby was killed in an attack, but his words will live after him and help to make the great sea of life safe for "those other little ships."—Youth's Companion.

WHAT I PLEASE.

Pleasure comes from things that please. When I do "what I please" I am supposed to have a pleasant experience. But it behooves us to make sure that what we please is right. The news papers have been giving what seems to be one of the most terrible exposures ever made, of sin-driven, sin-consisting "pleasure," in the experiences of the two young university students who brutally slew Bobby Franks of Chicago. Dr. William A. White, president of the American Psychiatric Society, has told the court what he has learned by his psychological probings into the minds of these boy murderers. Of one of them he showed that "murder was as chaff weighed against his pleasures." That is, if murder stood between him and "what he pleased," then he would commit murder as readily as he would brush a fly out of his way. That statement shocks us; but before we decide that we never could do that, let us recognize that we have all done exactly that with one sin or another,—yes, with many sins. Over and over again sin has been merely as chaff weighed against our pleasures. And all sin is murder-stuff; it has the "makings" of murder. "The wages of sin is death." Sin—our sin—took the life of Christ. Yet, knowing full well what sin is, and what God says about sin, we have deliberately sinned because it was "what I pleased." May God grant that the terrible exposures of the course of sin in these boy murderers may help us all to see sin and our own lives in their true light. The only remedy is to have Christ as Savior, Lord, and Life. Then we can say, with him, "Lo, I come to do thy will, O God." Then comes to pass the miracle in our lives that only God's will pleases us. "What I please" then is God's good pleasure; and that is "the life that is Christ" made mine.—Sunday School Times.

—Dr. Harry James Swain, son of the late Rev. W. E. Swain, was formerly linotype operator in the Herald office. For several years he has been serving the Greensboro Daily Record in the same capacity. Now he has been promoted to the position of linotype machinist. He showed that he possessed mechanical ingenuity when he was with the Herald.

THE WORK AND THE WORKERS.

Last Saturday and Sunday were given to district rallies. I had the privilege of attending the rallies at Midway, Tabernacle and West End. These rallies were not as largely attended as we had hoped, but the messages were of a very high order and were well received. In the eight rallies held at this time, and in those to follow within the next few weeks, several hundred of our people were reached, and will be reached with very vital messages concerning the interest of the kingdom as promoted through the Methodist Protestant Church.

The Easter Tide.

Next week is Holy Week, and the people will be thinking of the Christ as perhaps at no other time during the year, with the possible exception of Christmas. So, it is a good time to get individuals to render their decision to live for Jesus. We rejoice to know that many of our churches will be holding special services, during Holy Week, for the strengthening of the saints and for the salvation of the unsaved. Asheville, Calvary, Grace, West End, Charlotte and Lexington are all holding special meetings during or near Easter. Of course there are others, but I do not happen to know which. Pray for the success of these meetings. An opportunity may present itself to each of us to point some one to Jesus at this happy season. We should be ready to seize such opportunities. It is the business of the church folks to lead people to Jesus. We do all our church work, and we raise all our church finances that people may be led to Jesus. Failing in this we fail utterly.

Pastors and Stewards Please Remember.

We are now passing into April, the last month of the second quarter. Report blanks will be mailed you during April, asking for your report on the 30th of April or the 1st of May. Soon thereafter we will publish in the Herald the standing of all charges on the budgets. When May comes half the year will be gone ,and we trust that by that time we can report that every charge has paid something on both budgets.

The entire list will be published, whether blank or not blank. A. G. Dixon.

SPECIAL TO PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS AND STEWARDS.

Once more I am making an earnest appeal to you to lead our people to do the thing that the president of our General Conference has suggested that we do:—

Observe Sacrificial Week.

These suggestions are made, one or the other of which many of our people will gladly observe if led to do so by those who are directing the church work.

"Suppose each one of us should bring to his pastor, to be placed to the credit of the General Conference budget, one-tenth of his earnings for that week.

"Or, suppose each one should go without one meal a day, or some luxury, and pay the price of that into the treasury.

"Or, suppose each one knowing that he is living constantly on the bounty of God, should pay the price of one week's board into the treasury.

"Or, suppose each pastor should recommend his own sacrificial plan to his church.

"Any one of these plans faithfully and universally practiceed for this one week in the Methodist Protestant Church would produce ONE HUNDRED AND FIFTY THOUSAND DOLLARS.

" 'What shall I render unto the Lord
For all his benefits toward me?
I will take the cup of salvation
And call upon the name of the Lord.
I will pay my vows unto the Lord,
Now in the presence of all his people.' "

The above is suggested for Passion Week, beginning with Sunday, April 5, and closing with Sunday, April 12.

Home Missions.

The Methodist Protestant Church has planned that the special offerings at Easter shall go toward home missions, and whatever other plans any church may have for the Easter time this offering can be taken for home missions. . Twenty-three per cent of the General Conference budget is allotted to the Board of Home Missions.

Let every church make a special effort to raise that 23 per cent, and thus raise nearly one-fourth of the General Conference budget allotted to your charge. Then please send at once to Rev. S. W. Taylor, Burlington, N. C., and get full credit on your General Conference budget.

Do It Without Fail.

Much can be done in this way if our pastors and Sunday school superintendents and stewards will plan for a collection at each church either on Sunday, April 5, or on Sunday, April 12.

Easter Services.

Where the Easter Day services are being prepared make every reasonable effort to raise your 23 per cent through that service. Our Lord, who gave Himself for us, is expecting great things of us. We must not fail Him.

Yours in His service, A. G. Dixon.

A REPORT OF THE COLLEGE ENDOWMENT CAMPAIGN.

The following individuals and churches have subscribed or paid the amounts below given, the same in almost all cases to be paid each year for ten years. Where marked "Paid" it means the first payment made, unless otherwise stated.

	Quota	Total Subscribed
High Point—		
First Church	$500.00	$275.00
Capt. A. M. Rankin		50.00
Dr. S. S. Coe (paid)		50.00
S. P. Montgomery (cash donation, paid)		250.00
Rev. R. M. Andrews		50.00
Mr. and Mrs. H. A. Garrett (paid)		50.00
Rev. P. S. Kennett		50.00
Welch Memorial	150.00	
C. R. Ward (paid)		10.00
B. C. Royal		10.00
Miss Catherine Gill (paid)		10.00
J. C. Gibbs (paid)		10.00
J. W. Mitchell		5.00
W. O. Elkin		5.00
I. B. Ridge		5.00
L. F. Cassell		5.00
Miss Mabel Millington (paid)		5.00
Mrs. Jones		5.00
G. E. McDowell		5.00
V. R. Maynard		5.00
Mrs. W. Brackett		5.00
Miss Esther Tucker (paid)		5.00
D. G. Hyatt		5.00
Rev. F. W. Easter		5.00
T. L. Jackson		5.00
Lacy Ingold		5.00
M. L. Vuncannon		5.00
James Easter		5.00
Miss Minnie Meadows		5.00
J. M. Walker (paid)		5.00
L. M. Teague		5.00
J. W. Brower (paid)		5.00
P. H. Mitchell (paid)		2.00
W. E. Wood (paid)		2.00
Jim Cox (paid)		2.00
C. A. Hyatt		2.00
Mrs. Stroud		2.00
High Point College:		
Rev. and Mrs. J. D. Hardy (paid)		25.00
Greensboro—		
Grace Cuurch	600.00	600.00
Subscribed by individuals:		
J. Norman Wills (paid)		100.00
R. H. Brooks		100.00
Henry Hunter (paid)		50.00
Carl Brittain		25.00
Rev. and Mrs. A. G. Dixon		50.00
Subscribed by congregation		275.00
West End	200.00	50.00
Miss Lena Martin (paid)		50.00
Calvary	100.00	50.00
Assumed by Ladies		50.00
St. Pauls	100.00	100.00
Assumed by Church		100.00
Henderson, First Church	400.00	400.00
Total a mount assumed by congregation		400.00
Thomasville Community Church	300.00	100.00
Rev. O. B. Williams		100.00
Thomasville Charge	200.00	100.00
Assumed by Pleasant Grove		100.00
Orange Charge	350.00	350.70
Union Grove Church:		
Mrs. J. M. Lloyd		5.00
L. M. Riley		5.00
W. A. Davies		5.00
A. G. Neville		2.00
G. W. Riley		5.00
H. N. Blackwood		5.00
T. M. Snipes		3.00
A. G. Williams, Jr.		5.00
Mrs. John W. Ray		5.00
Mrs. C. A. Cecil		2.00
Mrs. J. A. McCauley		1.00
Miss Eleanor Craig		.50
Junie Davis		3.00
Miss Sarah Borland (paid)		5.00
A. H. Borland		5.00
C. W. Davis		5.00
Chestnut Ridge Church:		
J. S. Pender		10.00
T. O. Pender		10.00
R. K. Pender		5.00
C. H. Pender		5.00
Mrs. W. A. Pender		2.50
D. M. Pender		10.00
DeWitt Pender		5.00
Lacy Pender		1.25
Sam Pender		1.25
Mr. and Mrs. J. M. Minnis		10.00

T. P. Cheek and Family		10.00
S. N. Hayes and Family		10.00
C. A. Sykes		10.00
J. H. Craven		5.00
Cicero H. Jones		5.00
R. C. Minnis		5.00
T. S. Brown		5.00
N. E. Sykes		5.00
J. C. Dodson		1.00
G. P. Sykes (paid)		5.00
Mrs. Mamie Clapp		2.00
Clarence Clapp		1.00
William Rigsby		1.00
E. H. Sykes		5.00
F. H. Thompson		5.00
Miss Irene Williams		5.00
Mr. and Mrs. J. B. Faucett		5.00
Callie Dodson (paid)		1.00
Lacy Sykes (paid)		1.00
Efland Church:		
E. E. Goodwin (paid $15)		3.00
Robert Nichols (paid)		5.00
E. S. Taylor (paid)		2.50
Mrs. G. F. Crutchfield (paid)		2.00
George F. Crutchfield (paid)		.50
J. E. Taylor		5.00
J. F. Pratt		2.00
J. L. Young		5.00
Thomas M. Crrutchfield		5.00
W. B. Richmond		5.00
J. E. Murray		5.00
E. D. Thompson		5.00
J. J. Brown		2.50
Mrs. O. E. Bivins		5.00
J. O. Thompson		5.00
M. P. Efland		5.00
R. J. Forrest		5.00
Clyde Pratt		2.00
J. M. Baity		2.50
Mrs. B. M. Williams		5.00
Rev. B. M. Williams		10.00
Hebron Church:		
J. F. McAdams (paid)		5.00
A. K. McAdams		5.00
Mrs. F. W. Nelson and Family (paid)		5.00
L. C. Sykes		5.00
B. F. and J. C. Wilson		5.00
J. B. F. Jobe (paid in full)		20
C. F. Jobe		5.00
E. W. Boone		5.00
Dewey W. Jobe		5.00
B. B. Sykes		5.00
J. L. Poole (paid)		5.00
E. L. Minnis		5.00
Randleman Charge	200.00	
Lebanon Church		70.00
Philathea Class (paid $26)		50.00
Level Cross Church:		
Mrs. Emma Gray (paid)		5.00
Miss Lucille Hanner (paid 20c)		5.00
Mr. Marley (paid $1)		5.00
Frank Hanner (paid)		5.00
Bess Chapel	100.00	
Bess Chapel Church:		
A. R. Williams (paid)		5.00
Miss Annye Hull (paid)		5.00
J. F. Leonard (paid)		5.00
Rev. E. A. Bingham		5.00
Mrs. J. L. Beam		5.00
J. C. Beam		10.00
A. A. Beam (paid)		5.00
Mrs. Z. M. Dellinger (paid)		5.00
B. L. Heavner (paid)		5.00
M. W. Leonhardt		5.00
Mrs. D. H. Bess		10.00
Miss Velma Beam		5.00
C. E. Society		10.00
W. R. Boyles (cash)		5.00
Bessemer City Church:		
Rev. E. A. Bingham		5.00
W. H. Henderson (paid $6)		10.00
Mrs. G. H. Black		10.00
W. A. Pair		5.00
S. A. Absher		1.00
Mrs. Minnie Absher		1.00
Miss Florence Carpenter		5.00
G. M. Short		2.50
Clarence Bracket		5.00
Miss Nola Ross		2.00
Miss Amelia Black		1.00
Miss Annie Skates		2.00
George Horne		2.50
P. H. Black (paid)		5.00
Miss Bertha Culp		5.00
Guilford Charge	100.00	
Vickrey Church:		
Miss Edith Holton (paid)		10.00
J. W. Armfield		5.00
Haw River Charge	400.00	
Friendship Church:		
Miss Fannie Gordon (paid $15)		25.00
Miss Sudie Gordon (paid $15)		25.00
Mr. and Mrs. R. P. Stanfield		10.00
Miss Lelia Wagoner		10.00
D. R. Hopkins		5.00
Miss Kate Hopkins		5.00
Midway Church:		
J. A. Dixon		25.00
Mt. Pleasant Charge	300.00	
Mt. Pleasant Church:		
N. Alexander		2.50
Mrs. Robert Griffin		10.00
J. E. Stafford		15.00
J. C. Causey (paid)		20.00
H. F. Amick		2.00
W. L. Spoon		15.00
Mrs. J. E. Stafford		5.00
S. R. Stafford (paid)		5.00
Pleasant Union Church:		
J. T. Bowman		10.00
L. W. Causey (paid)		10.00
W. T. Bowman (paid)		10.00
D. Grant Coble		10.00
J. T. Neese (paid)		1.00
Mrs. John Bowman (paid)		1.00
Reidsville, First Church	200.00	
G. M. Reid		25.00
C. R. Reid		25.00
Mrs. C. J. Roberts		5.00
Richland Charge	150.00	
Charlotte Church:		
A. B. Bulla		5.00
Mrs. A. B. Bulla (paid)		5.00
J. W. Wright		5.00
Mrs. S. E. Henley		1.00
Siler City Charge	250.00	
Liberty Church:		
J. W. Curtis		25.00
J. E. Cox		25.00
A. S. Pickett		15.00
Russell Pickett		12.50
Miss Circe Coble		12.50
Mrs. A. S. Pickett		10.00
Siler City Church:		
Mr. and Mrs. L. L. Wrenn		25.00
O. E. Stone		15.00
Mrs. Emma B. Siler		5.00
E. E. Woody		5.00
J. N. Johnson		5.00
T. C. Fox (paid)		5.00
Miss Clata Andrews		5.00
Ed Fox		5.00
Mrs. Myrtle Brady		2.00
O. H. Picket		2.00
Miss Minda Ball		1.00
J. H. Fox		1.00
Whitakers Charge	300.00	
Whitakers Church:		
Mrs. J. M. Cutchin, Jr. (paid)		25.00
Mrs. J. H. Cutchin (paid)		25.00
Miss Mamie Johnston (paid)		25.00
Mrs. W. T. Braswell (paid)		5.00
Alamance Charge	400.00	
Bethel Church:		
A. L. Foust		10.00
W. H. Foust (paid)		10.00
Miss Bessie Holmes		5.00
Oscar Braxton		5.00
Miss Marcie Foust		5.00
Center Church:		
Mrs. Ed Lindley (paid)		5.00
E. M. Lindley		5.00
C. H. Lindley		5.00
E. J. Braxton (paid)		5.00
A. S. Lindley (paid)		5.00
Miss Aurora Braxton (paid)		5.00
Mrs. H. G. Self (paid)		5.00
Ernest Whitehead (paid)		2.50
Mr. and Mrs. C. N. Lindley		5.00
W. I. Braxton		5.00
Webb Lindley		5.00
Mrs. W. I. Braxton		2.50
Walter Love (paid)		1.00
T. H. Braxton		1.00
Miss Ruby Braxton		1.00
Manson Lewis (paid)		1.00
Rock Creek Church:		
J. M. Coble		5.00
O. N. Hornaday (paid)		5.00
Sapling Ridge Church:		
Alfred Ferguson		10.00
Mr. and Mrs. D. L. Johnson (paid)		10.00
Mr. and Mrs. L. L. Woody		10.00
Cletus Whitehead (paid)		1.00
A. A. Self		10.00
M. I. Self		1.00
Miss Nonie Ferguson		1.00
Miss Beula Ferguson		1.00
O. H. Johnson		1.00
M. H. Woody		2.50
J. L. Self (paid)		5.00
R. J. Self		1.00
H. G. Self (paid)		5.00
Asheboro, First Church	400.00	
J. S. Lewis		50.00
W. L. Ward		50.00
Miss Esther Ross		25.00
Robert Loyd		10.00
Creelcon	75.00	
Rev. T. G. McAllister		25.00
Pledged by Church		50.00
Cleveland Charge	300.00	
Mt. Moriah Church:		
Robert Waters		5.00
Mrs. Ida Deviney		3.00

(Continued on page 8.)

YOUR EASTER OFFERING AND THE BUDGET.

Readers of this paper will not forget that the apportionment to the church for the Board of Home Missions is $115,000 per year, and that the goal set for Easter, 1925, is the full amount of this apportionment. Our slogan is "The Apportionment in Full from Every Charge." Why not? The General Conference after days of deliberation decided that it would be unwise to make any reduction in the scope of the denominational enterprises and re-affirmed the conviction expressed at Greensboro in 1920, that less than $500,000 would be insufficient to challenge the church, and would not support the work which it was decided should be done.

This same General Conference of 1924 decided that the several boards issuing special days programs would be entitled to raise the full amount of the apportionment to the respective interests on these special days. An article appeared in this paper in a recent issue from the pen of the president of the General Conference calling attention to this matter. In that article he noted that the collection made on Easter is intended for the Board of Home Missions. He called attention to several conditions to be observed in order that there may be no confusion. The first was the direction of the General Conference that all funds should pass through the hands of the annual conference treasurer, and be forwarded by him to the treasurer of the General Conference. To secure this result the material forwarded to those ordering the Easter programs included a blank form for this report to the annual conference treasurer, with full instructions as to making the remittance. Use this form, properly filled out, and there will be no confusion. Your charge will receive its full credit on its apportionment for the General Conference budget, and the board of Home Missions will receive the entire amount of your contribution for Home Missions on Easter.

The second condition is that this contribution must be specifically noted as an Easter offering for the Board of Home Missions. This is a very important point to this board. More and more we have come to look upon the Easter offering for the support of our work. What the Board of Home Missions will be able to do next year will depend largely upon the income from the Easter offering from the Sunday schools and churches.

The third condition noted above could also be complied with in the case of a church which would give to the Board of Home Missions up to 23 per cent of the total apportionment for the General Conference budget to your charge. If you wish to do so, and pay for the General Conference as has been suggested by the Budget Council, by the decision of the General Conference, and the number of annual conference [illegible], an amount may be raised and the samples above the 23 per cent shall be reported to the annual conference treasurer as a credit on the undesignated [illegible]. By a judicious use of the special days, our churches could provide 71 per cent of their apportionment for General Conference budget on the three official special days.

Do not forget that our goal is $115,000, and our slogan, "The Apportionment in Full from Every Sunday School, and from Every Church in the Entire Denomination."

Charles H. Beck.

PROBLEMS OF CHRISTIANITY IN CHINA.

"Encouraging as are all the lines of progress, they are only the roads along which the Christian movement is travelling. It has not yet arrived at the terminus of any one of them, and at every step lurks the possibility of the road suddenly stopping or branching off into a devious by-way.

"Excellent as the numerical growth has been, it has yet to reach 999 out of every thousand of the population.

"Splendid as the response to the call for workers has been, yet over 90 per cent of the survey correspondents testify that the inadequacy of the occupation of their fields is due to the insufficient supply of Chinese workers.

There remain vast unoccupied areas, and untouched masses of the people, including nearly all of the rural 80 per cent of the population.

"The Christian movement is confronted with gigantic challenges, which if not accepted and carried out victoriously will finally defeat or neutralize the movement. Some of these are challenges growing out of its own life needs: How to promote self-reliance, both financial and spiritual; how to emphasize more adequately work by and for women; how to develop a Christian literature that is of, by and for the Chinese people; how to deepen the spiritual life of the Christian community, that is how to promote stewardship, Bible and other devotional reading, and in fact to evolve to a higher level the whole system of religious nurture that shall produce all the fruits of the Spirit, all the virtues and graces of Christian character.

"Other challenges to the movement grow out of the needs of the society of which it is a part.

"It should engage as in a life and death struggle to help Chinese society meet the possibilities and dangers connected with the new industrial development; to deal with the complicated problems arising from the changing family life, as well as the passing of some ethical standards and the coming of others, to combat the menace of vice and drug traffics and the socialized gamblers, such as gambling, lottery, polygamy and concubinage, that gnaw at the vitals of the nation.

"However, it is not these challenges that are threatening the movement. The direction of its will respect to them is fairly clear, and the movement can proceed in that direction quickly, even if through toil and sweat, fire or blood.

"They appeal as heroic tasks to be accomplished, where the whole force can apply itself with single purpose, and where failure or adversity encountered together does not weaken but strengthens the esprit de corps.

"The more critical situations arise where the way of duty or experience is not clear; the consequences of which may be division of counsel, confusion of practice, or even deflection of the entire movement into a wrong course.

"The most conspicuous example of this type now before the Christian movement, the crux of each appear as stated here.

"Influence of the New National Spirit. It is inevitable and certainly proper and desirable that the appearances of better internal conditions and signs of progress should arouse in the Chinese people ever growing pride in their civilization and all things pertaining thereto. The process is now going on. The point to safeguard is: will the Christian movement in the face of the rising tide of nationalism maintain its catholic spirit and its universal outlook. China can from her spiritual heritage and genius make a noble contribution to the interpretation of the Christian religion, by which the church universal will be enriched. But this will hardly be done if the spirit of nationalism should beget a narrow and proprietary attitude toward the Christian church within her borders.

"The need of our time is not for more adjectives to qualify the noun Christian, but for the adjective Christian to be prefixed to more nouns; not Chinese Christians, but Christian Chinese. The Christian movement must take possession of the nation, not the nation take possession of the movement."—From the China Mission Year Book. Fred. C. Klein.

PROGRAM THIRD DISTRICT RALLY.

Mt. Hermon Church, May 30-31.

Saturday Morning.

10:00 Song Service and Devotionals—Rev. W. F. Ashburn.

10:20 Our District Rally—Rev. B. M. Williams.

10:30 The Prayeer and Devotional Life of the Church—Rev. T. A. Williams.

10:45 Church Music and Congregational Singing—T. O. Pender, Rev. S. W. Taylor.

11:05 Evangelism: Winninig the Unsaved the Great Task of the Church—Rev. A. G. Dixon, D.D.

Open Discussion on Above Themes, led by Dr. Dixon.

11:35 Our Share in Kingdom Service Beyond the Local Church.

(a) Church Extension—Rev. G. H. Hendry.

(b) Home Missions—Rev. G. W. Holmes.

(c) Foreign Missions—Rev. T. M. Johnson, D.D.

(e) Open Discussion on Above Themes, led by Dr. Johnson.

12:30 Noon Recess.

Saturday Afternoon.

2:00 Song Service and Devotions—Rev. C. G. Isley.

2:20 Organizezd for Service—the Church 100 Per Cent.

(a) The Sunday School—D. M. Dovenson, P. S. Dixon and W. M. Taylor.

(b) The Christian Endeavor Society—Rev. H. L. Isley, Rev. F. L. Gibbs.

(c) The Ladies' Aid, Mrs. T. O. Pender, Miss Eunice Rich.

(d) The Woman's Home and Foreign Missionary Societies—Mrs. A. G. Dixon, Mrs. J. J. Crawford, Mrs. C. C. Durham.

(e) The Stewards and Every-Member Canvass—Rev. S. W. Taylor.

(f) Open Discussion on Above Themes, led by Rev. S. W. Taylor.

Adjourn at Pleasure.

Sunday Morning.

9:45 Regular Sunday School,

10:45 Improved Sunday School Methods for Country Sunday Schools—Mrs. A. G. Dixon.
11:00 Preaching Service.
(a) Preliminaries—Rev. W. F. Ashburn.
(b) Sermon: The Stewardship of Self, Service and Self—Rev. A. G. Dixon, D.D., President N. C. Conference.
Noon Intermission.
1:30 Sing Service, led by T. O. Pender.
Prayer—Rev. D. R. Williams.
2:00 Training Our Own.
(a) High Point College and Its Future—Rev. R. M. Andrews, D.D., President, or Dr. Dixon.
(b) Our Pastors' Summer Conference—Rev. G. W. Holmes.
(c) Our Young People's Summer Conference—Rev. N. M. Harrison, Jr., President.
Business Session. Adjourn at Pleasure.

T. O. Pender,
Annual Conference Chairman,
B. M. Williams,
Chairman Young People's Work.

P. S.—We hope all whose names appear on program will take their respective parts; also we hope to have a number whose names do not appear on program take part in the open discussions. The Chairmen.

GOD'S WAY BETTER THAN OURS.

There is something wonderfully inspiring in the thought that God has a plan and a purpose for our lives—for each life. We do not come drifting into this world, and we do not drift through it, like wind on the ocean. We are sent from God, each one of us with a divine thought for his life—something God wants us to fill. All through our lives we are in the hands of God, who chooses our place and orders our circumstances, and is ready to make all things work together for our good. Our part in all this is the acceptance of God's will for our lives, as that will is made known to us day by day. If we thus acquiesce in the divine way for us, we shall fulfill the divine purpose.

It is the highest honor that can be conferred upon us to occupy such a place in the thought of God. We cannot doubt that His way for us is better than ours, since He is infinitely wiser than we are. It may be painful and hard, but in the pain and the hardness there is blessing.

One is called apart from active life, and shut up in a sick-room. It seems to him that his time is being wasted. There are many things which need to be done, and which he might have done, instead of lying there in the darkened room. People to whom his life is a continual blessing miss him when he comes not. He seems in his illness to be leaving a great blank, where there ought to have been many good deeds and gentle ministries. Besides this loss to others and to the work of the world, sickness is most costly to the sick man himself; its money cost is great; then its burden of suffering is great.

What then is there to compensate for all this loss and cost, to make the long illness really a blessing? Is there anything? If we were directing the affairs of our own lives, we would not put the sickness in; is it possible that God's way is better than ours would have been?

Of course, we may not claim to know all the reasons there are in the divine mind for the pains and sufferings which come into our lives, or what God's design is for us in these trials. Without discovering any reasons at all, we may still trust God who loves us with an infinite love, and whose wisdom is also infinite. But we can think of some ways in which it is possible for blessing and good to come out of a sick-room experience.

The Master has other work for us besides what we do in our common occupations. We have other lessons to learn besides those we get from books and friends and current events and through life's ordinary experiences. There is a work to be done in us—in our own hearts and lives—which is even more important than anything assigned to us in the scheme of the world's activities. There are lessons which we can learn much better in the quiet, jaded sick-room than outside, in the glare of the streets and amid the clamor of earth's strifes. Our shut-in days need never be lost days. Whatever they may cost us in money or in suffering, we need not be poorer when they are over than if we had been busy all the while at the world's tasks.

We need only to accept God's way and go as He leads, and at the end we shall find that in not the smallest matter have we ever been unwisely led, but that at every step He has brought us to some good. We do not know what the future, even the nearest hour of the future, may have for us, but we know that we cannot drift beyond our Father's love and care, and that all that may occur dark or disastrous will reveal joy and blessing at the end.—J. R. Miller.

ARCANA.

"Never say that you know the last word of the human heart," says one whose name has been washed out of the record. I should like to ask him whether he was thinking up or down. Was he cynic or lover of folks? Times are when human nature seems to sink lower than the brute; other times when an every-day brother reaches up and writes his name among the stars. If the materialists were right, one could write history beforehand. Given causes would produce assured results. But they don't. There is another element to be reckoned with. Men react variously to the same stimuli. Paul and Nero grew in the same Rome. Washington and Benedict Arnold drew from the same soil. Edwin and John Wilkes Booth nursed at the same breast. Not only so, but the sinner may right-about-face and become a saint. In every soul are the potentials both of angel and devil. Till the last word is uttered, you never know what it will be—from the human heart. But Christianity believes most in the angel.—George Clarke Peck.

A BUSINESS MAN AND HIS BIBLE.

"I know I ought to read the Bible, but I am too busy earning money for my family.' That is what a successful business man, who is a pretty good church member, said some time ago.

Was he correct in his statement? He thought so, but he was deceiving himself in the assertion. He did not put first things first. In his heart he could not realize that Bible-reading would impart through him to his family certain ideals and spirit which are of infinitely greater worth than money. The man who gives his family nothing but money does not give them much, though he keeps them in the lap of luxury. In addition he must give them himself. And to make himself of most worth to them he must be a Biblereader, a church-goer, a Christian philanthropist, and a business man who follows the Golden Rule.

A DEAD SAVIOR IMPOSSIBLE.

There can be no resurrection victory unless the body which died is made alive. Not only did the spirit of our Lord Jesus Christ survive death, but his human body, which had died, was raised from the dead and given life again. Otherwise we should have no Savior. A God-Man half alive and half dead would not be able to save to the uttermost. Yet that is the only sort of Savior known to the Modernist who denies the resurrection of the body. His Jesus is not God; and his Jesus is not a Savior. Dr. Charles R. Erdman, of Princeton Seminary, has called attention to a striking fact in connection with the doubt, and then the triumphant belief, of the apostle Thomas. Thomas at first did not believe in the resurrection of the body. Nothing, he said, but a literal, visible, tangible demonstration of Christ's resurrection would convince him. Eight days later the risen Lord gave Thomas just such a demonstration. "And Thomas answered and said unto him, My Lord and my God." Dr. Erdman's comment on this repentant and believing and joyous cry of Thomas is that there is a relation between the truth of the resurrection and belief in the deity of our Lord. Thomas may have thought he believed in the deity of Christ before that day; but now he really believed. There can be no complete and intelligent acceptance of Christ's deity while one supposes that his human body was allowed to see corruption and is somewhere on or in the earth today in dissolution. Only a bodily risen Lord can win from us the glad cry, "My Lord and my God!"—Sunday School Times.

JUST SUPPOSE.

I heard a little maiden say,
"I haven't much to give today;
My offering would be small,
I needn't give it in at all."
Now, just suppose each drop of rain
Would say it couldn't help the grain,
And couldn't make the flowers grow,
And so it wouldn't try, you know;
And just suppose each gleam of sun
Should say, because 'twas only one,
It wouldn't shine a single mite,
For fear it wouldn't make much light;
Or just suppose if every flower
Should keep tight shut in garden bower,
For fear it wouldn't grow as sweet
As others it might chance to meet;
Why, wouldn't it be very plain
We'd have no flowers, no sun, no rain?
And so you see, if one and all
Complain because their gift is small,
And for that cause their duty shun,
Our Father's work could not be done.
But every little beam of light,
Each raindrop, and each flower bright
Just does the best that it can do,
And that's what I'll do, won't you?

—Edith Sanford Tillotson.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, APRIL 12.

What Does the Resurrection of Jesus Mean to Me?

Daily Readings.

Mon. The dead live. Matt. 17:1-8.
Tues. Jesus' power to save. Heb. 7:23-28.
Wed. A home beyond death. John 14:1-4.
Thurs. A "house not made with hands." 2 Cor. :1-f.
Fri. Reward beyond. 2 Cor. 5:10-21.
Sat. A vision of heaven. Rev. 22:1-5.
Sunday. Topic. 1 Corinthians 15:1-20, 49.
(Easter Meeting.

An Easter Song Service.

The Christian Endeavor Quarterly suggests the opportunity presented here for your society to do something new and wonderfully uplifting. Either morning or Easter evening hold an Easter Caroling on the street in front of your church. The country societies can hold it too in front of their church. Suitable songs would be, "Christ Is Risen," "Hallelujah," "Welcome, Happy Morning," "He Is Risen, He Is Risen," "Low in the Grave He Lay," "Come, Ye Faithful, Raise the Strain," and other Easter hymns.

A Very Personal Topic.

The fact that this topic is a very personal one should give each one of us a new grip on ourselves and on our faith in the resurrection of our Lord and increase our confidence that "in the fact that because He arose we too shall rise. Usually our topics are general and we talk of them in a general way and as some has said "use our neighbors as a sort of moral umbrella" letting the truths apply to them and slipping from under ourselves, but this time we cannot do that even if we wanted to. We do not want to though for if the resurrection means nothing to each one of us then religion means nothing to us. For if Christ be not risen then is our hope vain and our faith of no avail. Here is a chance to give our testimony for our faith in His resurrection. It is being assailed today perhaps as never before and Christian Endeavorers everywhere must rally to the help of Jesus as they would to the help of an earthly friend and give their testimony for Him and His resurrection power thus strengthening their own faith and that of others who may be wavering. Jesus was tried before Pilate and there was no one to say a word of good for Him. Will we let the world try Him again and we sit dumb while His accusers jeer and make light of Him? A thousand times, No! Let us stand for Him now as we believe the disciples should have stood by Him then.

The resurrection of the dead was taught long before Christ came to clinch the fact. The Pharisees and the Sadducees quarreled over it long before Christ was born just as bitterly as people are disputing over it today, but their arguments did not keep Christ in the grave and it will not keep us there.

"We have a certain earthy appearance because of our physical birth; we will have a much more beautiful and glorified heavenly appearance, because we shall awake in His image, if we have lived in accordance with a firm faith in Jesus' resurrection. Because He lives we shall live also.

Because He Lives We Live.

1. A Living Faith comes to us as a result of the proved fact of our Master's resurrection; for His resurrection means a living Christ to us. If it does not mean that then we are dead in sin without anything to stir us to earnest activity for His sake. But the living faith which comes to us keeps us striving onward and upward in His service.

2. A Living Bible is ours because of His resurrection. The Bible is history, but it is much more than history—it is inspired history. And it is inspired largely because there is breathed through it the never dying principle of eternity. And this can be made true only by the assurance of Jesus' resurrection.

3. A Living Hope comes with assurance only from Jesus' victory over death and the grave. Christian people would be most miserable wthout this living hope. But ths living hope stays with us through time and through eternity. It keeps us looking ahead continuaally, and fills us with the divine energy which drives us on to real achievement for His name's sake. Our living hope is one of the greatest things in our hearts to keep us looking ahead.

4. A Living Activity is ours because of the assurance we have of His resurrection. If I believe in Him, and in His triumph over the grave, I must "strive to do whatever He would like to have me do." We know that we must work, and work hard, at anything else to make a success. Why can't we see that the same rule holds true for the extension of His kingdom? Earnest endeavor will certainly follow an earnest resurrection faith.

5. A Living Heaven is brought down to earth for us by faith in the resurrection of our blessed Master. We cannot know all about heaven. Many things about it we will never understand until we get there; but this we can know,—it is where Jesus is and that will be heaven enough for those who love the Lord. He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." John 14:2 and 3. "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

Things to Pray For.

1. Thank God for the testimony of His Word concerning the witness of Jesus' resurrection.
2. Thank God for the fact of Jesus' resurrection upon the first Easter.
3. Thank God for the power which belief in Jesus' resurrection brings to the lives of Christians.
4. Ask God to give all of you a fresh grip upon your faith in the resurrection.
5. Ask God to bless this meeting as a means to enliven the resurrection faith of all present.
6. Ask God to give you power to live the risen life from day to day.

CHILDREN'S HOME

Pleasant Hill, Cleveland	$ 4.50
Ai Church, Kernersville	2.04
Antioch, Mecklenburg	1.40
Friendship, Fallston	3.15
Mt. Pleasant, North Davidson	3.13
Mrs. C. S. Moton, Albemarle	1.00
J. E. Gantt, Albemarle	1.10
Marshall Hatley and Family	4.50
Treasurer N. C. Branch, W. H. M. S.	672.56
Harris Chapel, Vance, March 8	2.86
Harris Chapel, Vance, March 22	2.67
Sunday Schools—	
Brown Summit, Haw River	2.57
Moriah, Tabernacle	2.51
Bellemont, Mt. Hermon	5.63
Spring Valley, Vance	7.00
Bess Chapel	2.00
Spring Church	2.62
Asheboro	10.76
Vaughn, Littleton	2.00
Oak Grove, Cleveland	2.65
Enfield	37.00
Bethany, Flat Rock	1.50
Sunday Eggs—	
Bess Chapel	3.00

Through the persuasion and influence of the assistant superintendent at Enfield $12 was added to what was already a good offering for the Home. If all assistant superintendents would do likewise the bank account at the Home would always be in a prosperous condition.

Enfield makes the largest report this week, but to all we say, thank you.

E. G. Lowdermilk, Superintendent.

(Continued from page 5.)

Ophus Hunt		2.00
Roland Turner		5.00
Cleta Turner		5.00
Kinley Waters		2.00
George McFarland		3.00
Charles McFarland		2.00
John Hunt		5.00
G. B. Brackett (paid)		2.00
James Brackett		1.00
Miller Deviney		5.00
Bunch Turner		5.00
John Queen (paid)		5.00
George Ledford		2.00
Pleasant Hill Church:		
O. V. Warlick		25.00
Concord, First Church	400.00	
D. A. McLaurin		50.00
L. H. Sides		50.00
Mrs. L. H. Sides		50.00
Ray Sides		10.00
Jurnie Sides		25.00
J. M. Blackwelder (paid)		10.00
W. J. Widenhouse		5.00
T. F. Newton		10.00

R. M. Andrews.

Harmony, S. C.

Our Woman's Missionary Society was organized one year ago. It has been very well attended and all dues paid up. Now we have reorganized with Miss Kate Medlock as president; we had several new members added to our list at the last monthly meeting. An interesting program was carried out. We hope to get several other members and have even better attendance. Have collected $14 this conference year. We think that right good for a small society in a rural church.

Ina Wood, Secretary Treasurer.

March 30.

The Seventh District Rally on March 28, 29, at Pleasant Grove Church, Thomasville Charge.

First session, Saturday morning, seven of the 11 pastors present, Rev. N. G. Bethea, chairman pro tem, presiding. Devotions led by the pastor, Rev. G. L. Reynolds.

Rev. C. L. Whitaker, D.D., gave an instruc-

tive and inspiring address on church music. Brother Hall from the college followed, talked on Prayer and Devotion. Then Rev. W. L. Carson talked on saving the unsaved. These three addresses fitted well together and should be a helpful preparation for the evangelistic campaign. Open discussion followed. And then a splendid dinner served by the ladies of the community. This latter was repeated in even greater profusion on Sunday.

On reassembling, Mr. J. D. Strader of Fairfield, Guilford charge, discussed the work of the Sunday school, giving as some of the needs spirituality, equipment, leadership, vision. Mrs. S. S. Coe talked about the Ladies' Aid, showing by what has been done the great possibilities for service. Then Miss Mary Young from the college faculty talked about the woman's missionary societies. She too gave facts which proved the possibility of greater service.

A paper on the Christian Endeavor byMrs. Koontz of Lexington was so good I hope she will send it to the Herald that others may be benefited by it. Rev. C. H. Whitaker discussed the every-member canvass and the duty of stewards. The afternoon addresses were all under the general subject, "The Church Organized 100 per cent for Service."

Saturday evening Rev. O. B. Willliams gave a splendid address on Home Missions.

Sunday morning Mr. J. B. Leonard of Lexington reviewed the lessons of the quarter in a very helpful address.

Rev. J. R. Hutton preached at the 11 o'clock hour; subject, "Getting Acquainted With God." I heard more than one declare his faith in the omnipotence and all prevailing power of Jehovah after hearing the sermon. Secretary.

Lebanon Church, High Point.—In the absence of our pastor, who preached the eleven o'clock sermon for the district rally held in Pleasant Grove church, Thomasville charge, the Christian Endeavor societies gave a Dixie Endeavor program yesterday morning. The regular preaching service was held at the evening hour.

Monday evening, March 16, the Christian Endeavorers rendered an interesting program at the Junior Hall. The proceeds, which amounted to $30, will go to make a payment on the piano which has been purchased for the church.

The Woman's Foreign Missionary Society held a Thank-offering Service Sunday evening, March 15. A short pageant was given by the society, and Miss Annie Forrest was present and took part in the program. The offering amounted to something over $50.

The society held the last meeting of the year Wednesday evening, March 25. Officers were elected as follows: President, Mrs. Percy Payne; first vice president, Miss Lula Thacker; second vice president, Miss Mozelle Aldridge; secretary, Miss Ida Guyer; assistant secretary, Mrs. J. W. Montgomery; treasurer, Mrs. Enos Blair.

Our church was made very sad by the almost sudden death on Monday night, March 23, of one of our members, Mrs. R. B. McClean, who before her marriage two years ago was Miss Bertha Hutchins, the youngest child of Mrs. Sallie Hutchins. Surviving relatives are: husband, mother, one sister, and four brothers. She will be greatly missed in the church and Sunday school, but more by the husband and the widowed mother with whom she made her home. We cannot understand why she was taken so soon, just in her twenty-third year, but we realize that our heavenly Father doeth all things well.

Her funeral was conducted in Lebanon church Thursday morning, March 26, by her pastor, Rev. J. R. Hutton, and a former pastor, Rev. J. H. Moton. Interment was made in the church cemetery.

The floral offerings were many and beautiful. A Reporter.

Melton's Grove.—Our meeting closed Sunday, March 22. Mrs. Dixon did the preaching. She is just fine. There was only one profession, no great results are seen just now. I believe she did lots of good, and I hope the results of her work will be seen in the future. There was good attendance, especially at night.

We all love Mrs. Dixon very much and hope she can be with us again. She also reorganized our Sunday school and put courage in our hearts. Pray for us. Glena Lane.

State Street, Lexington.—A large number from our Sunday school attended the rally at Pleasant Grove on last Sunday. Mr. John Leonard, teacher of the Men's Bible Class of Shiloh church, taught the lesson to the entire congregation in his most efficient and interesting way. At the eleven o'clock hour, a powerful sermon on "The Revelation of God to Man" was rendered by Mr. Hutton, pastor of Lebanon church, High Point, and immediately afterwards a bountiful and delicious dinner was served to all present by the congregation of Pleasant Grove church. In the afternoon address was given by Dr. Andrews, president of High Point College, on "The Condition and Outlook of the College."

Mr. Glen Madison, a student of the High Point College, talked about the Summer Conference of the young people to be held at the High Point College this summer. Mr. Fletcher Williams of High Point presented a layman's view of the Pastors' Summer Conference which is held every summer at the Children's Home. A male quartet from Thomasville was a delightful feature of the program. They gave us several songs which were much enjoyed by all.

Brother Bethea is in Greensboro this week helping the pastor of Calvary M. P. church in a revival meeting. We are all hoping that his efforts may be crowned with much success.

The Christian Endeavor society is growing and is becoming more interesting and helpful all the time. Reporter.

Matthews Chapel.—The Woman's Home Missionary Society met with Mrs. A. W. Moore on Saturday night, March 28, with 17 members present and many visitors. Meeting was called to order by the president, Mrs. J. R. Shell. Song, "What a Friend We Have in Jesus," was sung by the society; scripture reading by president and prayer by J. B. Edwards. Reading by Misses Lottie Edwards, Louise Bowen, Daisy Moore, and Addie Archer. Interesting talks by J. B. Edwards and A. W. Moore; collection, $3.40. Song, "Blest Be the Tie That Binds," by society. Meeting adjourned about 9:30 o'clock and will meet again with Miss Addie Archer on April 18.

Dora Edwards,
Corresponding Secretary.

RECEIPTS FOR COLLEGE.

Amount previously reported, $131,012.17.

$200, R. N. Hauser.

$75, Rev. and Mrs. L. W. Gerringer.

$20 each: R. N. Sharpe, Mrs. Julius Sharpe.

$15 each: Mrs. John Snotherly (entered as Southard), F. J. Lemmons, Miss Mary B. Collins, Clayton M. Jones, L. R. Hughes.

$11.45, Bethel Sunday School, Mocksville Charge.

$10 each: Miss Sobrina Wilson, W. G. Wagoner, F. A. Pearson, E. C. Royal.

$9, Pleasant Hill Sunday School, West Forsyth.

$7 each: Intermediate Sunday School Class, Albemarle, Clifton Barber.

$5 each: Thomas Q. Coble, Mrs. Clara Coble, Geo. W. Dodson, Mrs. F. E. Jones, J. P. Loy, J. A. Allen, Mrs. J. A. Allen, W. R. B. Smith, Y. F. Tickle.

$4 each: S. V. Floyd, Mrs. Nora Tickle.

$3 each: Willie Wagoner, Lola Barber, Mrs. J. W. Squites.

$2.40, Gladstone Wagoner.

$2, Mrs. Ida J. McDaniel.

$1 each: Ethel Whitaker, Mrs. W. G. Wagoner, Broadie Tickle.

Total, $131,546.02.

Endowment Insurance Fund.

Amount previously reported, $1,035.53.

$26.20, Mt. Lebanon Philathea Class, Randleman Charge.

$25 each: Mrs. J. M. Cutchin, Jr., Mrs. J. H. Cutchin.

$15 each: Mrs. W. T. Braswell, E. B. Goodwin.

$10 each: Girls' Philathea Class, Mebane, Miss Mamie Johnston.

$6, W. H. Henderson.

$5 each: Junior Philathea Class, Mebane, John Queen, A. R. Williams, Miss Annye Hull, J. F. Leonhardt, A. A. Beam, Mrs. Z. M. Dellinger, B. L. Heavner, W. R. Boyles, P. H. Black, Miss Sarah Borand, G. P. Sykes, Robert Nichols, G. F. Crutchfield, J. F. McAdams, Mrs. F. W. Nelson and Family (together), J. L. Poole.

$2.50, E. S. Taylor.

$2 each: Mrs. G. F. Crutchfield, J. B. F. Jobe, Geo. W. Dodson, G. B. Bracket.

$1 each: Callie Dodson, Lacy Sykes.

Total, $1,248.23.

TO FOLLOW JESUS.

Jesus was a world man in size and reach. He did not come to the Jews. That was the door. He came through Jew door. But He came to the world. He did not come to Palestine. That was only the door-sill. He stepped over the Palestine door-sill. But He came to the world. He died for the world, He said. He talked constantly about the world. At the last He sent His followers out on a mission to the world. He was a world man in reach and size.

And so the real Jesus follower is a world man in heart and outlook. It is a big thing to be a real Christian, bigger than some of us have taken in.—S. D. Gordon.

JEAN'S ALGEBRA.

Jean unstrapped her books, and took pad and pencils from the closet.

"I'd like to be polite, Mr. Marshall," she said, laughing across at her father's old friend, who was spending two days with him, "but I never dare to be polite until my algebra is done."

"What makes you like it so much?" Mr. Marshall asked, smiling. "Young ladies seldom have much taste for algebra."

"Like it!" Jean repeated vehemently. "I despise it. That's why I do it first; if I gave myself the tiniest margin of excuse, I'd never get it done. And I may be stupid—I am stupid in it—but it sha'n't conquer my morals, anyhow."

"I see," the guest replied, rising. "Well, good luck to it—and you, Miss Jean. Perhaps you'll like it better after awhile."

"Never!" Jean returned emphatically.

A month later, three girls were looking at one another with dazed eyes. They must take care of mother, of course, but how? Corinne's music? Barbara's art? They had not studied only for accomplishment—they never had supposed that they would need them.

Then a letter came from Mr. Marshall, with a wonderful offer of a well-paid position for Jean.

"Jean!" Corinne cried. "Why, she's the youngest!"

"And never studied typewriting in her life!" Barbara chimed in.

"For Miss Jean," Mrs. Randell read. "A young lady who always tackles her hard things first in her determination that they shall not 'conquer her morals,' is the kind of young lady we need fifty-two weeks in a year."—Pittsburgh Observer.

THE LITTLE CLOTHESPIN GIRL.

"I am called a little clothespin girl, because I work in a great factory in central Pennsylvania, where they make clothespins. I am one of the girls who run the turning machines which eat up thousands of little blocks of wood every hour. Would you like to know how a clothespin is made?

"It takes a dozen or more quick movements to turn a piece of hard wood into a smooth, shapely slit pin such as the maid uses every Monday morning when hanging up the wash.

"Our mill is part of a large hard wood mill. Strips from boards are brought over from that mill to the pinmill and cut into small cubes. These cubes are soaked or steamed in the upper room of the mill, then thrown into chutes which lead to the turning machines. These turning machines are run by girls.

"We have to work our fingers quickly in order to keep the feeding canal tight with blocks so that the piece of wood will not fly out. The machinery goes so fast that the noise is deafening.

"My sister works one of the slotting machines, where the pins go next. These machines are as noisy, but not so dusty as the lathes. We do not have dust absorbers or gear protectors in our mills. The blocks are wet when put through, so that the dust does not fly. The dust comes from the piles of sawdust which have become dry.

"From the slotting machines the pins go into driers, then, when thoroughly dried, they go into the polishing drums and are quickly turned around in soapstone.

"After being washed the pins again go to the drier, then to the packing room, where girls work all day packing them into boxes which hold five hundred pins. These girls receive one cent for every box they pack, and usually they make a dollar and a half a day. Sometimes they make as high as two dollars and a half a day.

"Our mill averages five hundred boxes of five hundred pins a day. We sell them from forty-five to seventy-five cents a box and ship about three carloads a week. We send them to a broker in New York City, who ships them all over the world."—Queen's Gardens.

THE LITTLE SAMARITAN.

By Grace Louise Scott, Age 12 Years.

Dorothy lay back in her chair with a sigh, it was so hard to be an invalid, to have to lie in a chair all day and to watch the other girls play. It was spring, too. The birds were singing and everything was so beautiful.

Dorothy had been an invalid ever since she was a small child. She had fallen on the porch and hurt her back. The doctor at first said that nothing could be done, but as she grew older, he said an operation became necessary. That would take a great deal of money, and Dorothy's father was poor. Her father and mother did all they could for her, but there were many times when Dorothy was very lonely and sad.

One afternoon Cora Smith had gone out for a drive with her pretty young pony.

The Smiths had just bought a beautiful home and were nicely settled. Mrs. Smith had sent Cora out so that she might amuse herself.

Cora passed the little home where Dorothy lived, and saw Dorothy sitting on the porch. Her little face brightened as she saw the pretty pony and carriage. Cora, too, saw the little girl, and she thought to herself, I believe I will take her out for a drive. I am sure she would enjoy it. She then stopped her horse. "Would you like to go out for a drive?" asked Cora.

"Oh, I would love to," cried Dorothy, "but I cannot walk and papa is not here to carry me, but thank you just the same," she added, trying to make her voice cheerful.

Cora sat still, almost stunned. Not to be able to walk, to have to lie down or sit up all the time. It seemed dreadful. Then she said: "I will come for you tomorrow and papa will carry you out. What is your name? Mine is Cora Smith and we have just moved into Colonel Lang's."

"My name is Dorothy Pennelope. Thank you so much. I shall love to go out with you."

Cora drove home slowly. She was still thinking how dreadful it was not to be able to walk.

At lunch she told her mother all about Dorothy.

"Certainly," said mother, "I shall be glad if you could make a little sunshine for her."

Cora's big brother only laughed. "Oh, you will soon get tired of that," he said.

"No, I won't, Bert Smith," said Cora, indignantly.

"Don't tease her, Bert," said mamma; "it is very nice that she can help someone."

The next day papa rode down as far as the Pennelope cottage. They found Dorothy all dressed aid waiting patiently. Mr. Smith carried her to the buggy and made her comfortable with pillows.

When they came back Dorothy's cheeks were pinker than they had ever been before. Her eyes had a bright sparkle in them, too. Dorothy's eyes were blue and her hair was light. She was really a very pretty girl. On the other hand, Cora was very dark, but just as pretty. She was thirteen and Dorothy only a few months older.

That day at lunch Cora told them all about Dorothy's pleasure.

"They are quite poor, but her father is a good man and works very hard, and her mother is lovely. She says that the doctor said she could be cured, but they can't afford it."

Every day Cora took Dorothy out for a drive and the girls became great friends.

Cora's birthday was in June, and it was May now. Cora had a plan which she intended to tell to her mother.

One day her mother was on the porch and Cora thought that now was her opportunity.

"Mama," she said in her most coaxing voice, "you know that it will soon be my birthday and I have a rather queer thing to ask. Instead of a party or a present I want papa to get a good doctor and send Dorothy to the hospital."

Mother considered a minute. "It is very unselfish of you, dear, and I shall speak to papa about it."

"Oh, you dear mamma, I knew you would," cried Cora, kissing her.

Mother then spoke to father about it and he said it was a fine plan and he would see about it right away.

Bert did not make fun of Cora any more, for he rather liked Dorothy (for it was he who lifted her in and out of the carriage now) and it was Cora's turn to tease him.

Cora talked her plan over with Dorothy.

Dorothy's delight showed no bounds. "Oh, Cora, how lovely of you! But are you sure that you want that for a birthday present?"

"Indeed I do," said Cora. "I would not have anything else; but I must be going home or papa will be after me."

The doctor came and examined her. "Yes, indeed," he said; "you can be cured and it won't be painful, either."

The next day Dorothy went to the hospital. It was quite a long distance and they took the train. Cora and her mother and Bert and Dorothy's mother all went, too.

"You are sure you won't feel nervous?" asked Cora as they were taking Dorothy into the operating room.

"No," said Dorothy, "I won't."

How the minutes dragged as they waited in the hospital. The nurse came down twice to tell them that everything was going along as well as might be expected and she allowed them to get a glimpse of her.

Dorothy was lying on a little white bed. She was very glad to see them all.

"I feel fine," she declared, "and I am so happy to think that I will soon be able to walk."

In a few weeks Dorothy went home again. She was not able to walk yet, but the doctor promised that the next day she might walk

few steps and a little more every day until she could run and play like other girls.

The next day she did walk, and everyone was so happy. There were tears in Mrs. Smith's eyes as she and Cora went home. "It takes so little to make one happy," she thought.

I don't know who was the happiest. But Dorothy, kneeling down beside her bed, thanked God for His goodness.—Selected.

PEACE HAVEN.

"Company!" exclaimed Bess, as she added her dripping umbrella to the row on the porch. "Oh, yes, the Ladies' Aid meets with mother today. Well, hang your coat on the rack, Natalie, and we'll see if the dining room is occupied."

"Yes, it is," said a voice from the stairs, and Philip, Bess's younger brother, grinned down at them. "The Ladies' Aid overflowed into the dining room, and Sandra is furious; she had to make extra sandwiches and more salad. She won't have you in there."

"And it is dad's office hours," added Bess. "Well, Natalie, we'll have to go up to my room."

"Nothing doing," retorted Philip. "Cousin Nan came and she has a headache. She's lying down in your room. And the twins are in the nursery playing store; and Phyllis is in mother's room memorizing her orations."

"The spare room?" asked Bess, with a twinkle in her eyes.

"Is full of wraps and a committee of 'Aiders'," concluded Philip triumphantly. "There's nothing left for you except the attic or the cellar."

"But Philip, we must have some place for half an hour."

"We can go over to our house," suggested Natalie.

"In this pouring rain? And then you'd have to come clear back to the settlement house. No, we'll just have to use a corner of the steps, unless— Are you going out, dad?"

"For half an hour," he answered.

"May we use your office for that long? We have a list to check off before Natalia goes to work, and there doesn't seem to be a vacant spot in the house this afternoon."

"Why, certainly, Bess, if you make it snappy. I'll be back in half an hour."

"We'll be through," promised Bess. "Come along, Natalie. We'll have time, if we keep to business."

"There!" sighed Bess, after a busy twenty minutes. "Ten minutes to spare. We've thought of everything?"

"I think so. Is it always like this at your house, Bess?"

"Well, it isn't always so crowded. But there are a good many of us. We have a number of relatives, and they all seem to like to visit us. Dad and mother are sociable, and each one of the five of us has a friend or two."

"Why don't you come to the Settlement House to live?" asked Natalie persuasively "Miss Hunt is leaving; I could get you her place."

"Leave home? I couldn't do that. Besides, they need me here."

"It's for you to say, of course, but I don't see how you stand it. Not to have one place you can call your own! Here's your father."

"Done, girls?"

"All done, and ten minutes to gossip," laughed Bess. "Well, Tom going to have the arm out of the sling today? That's good!"

Bess helped Natalie into her damp coat and stood at the steps as she started off.

"It's a shame you have to go out in this rain," she sympathized.

"Oh, I don't mind a little thing like that!" retorted Natalie.

"I suppose she meant to imply that she would hate to live in our house," thought Bess. "Well, it suits me."

"Natalie gone?" asked Phillip, coming down the stairs. "She doesn't think much of us or of our house, does she?"

"Well, I suppose it does look shabby to her, Phil. Hers is new, and so is all the furniture. Ours is pretty well worn. But it looks all right to me. I like our home."

"So do I," agreed Philip. "When you open the door, the hall says: 'Hello! Come on in and have a good time. Mother is somewhere around.' Now over at Natalie's her hall says: 'How do you do? Be careful, young man, and don't scratch my paint and varnish. No, I don't believe Mrs. Trench is at home.' I wouldn't trade houses for all her new furniture."

"But probably Natalie prefers her home."

"No, she doesn't, or she wouldn't choose to live at the Settlement House. Catch you doing that!"

Bess laughed and rumpled his hair affectionately. "You're right, Phil, I wouldn't. Well, I'd better help Sandra if she is cross."

"Sure, she always gets in a good humor if you're around. Say, if you ever go to live in the Settlement House, I'll leave, too."

"Then I'm glad I'm not going," and Bess bent over and gave him a kiss, which he did not wipe off, since no one was there to see.

"Anyhow," he thought, "Bess wouldn't kiss a fellow in front of people. She's a regular girl," he thought proudly.

By the supper time, the last member of the Aid had left, and, with the exception of Cousin Nan, only the family sat at the long table. Bess and Phyllis served, taking turns at refilling bread plates and coffee cups.

"Is your head better, Cousin Nan?" asked Mrs. Howe, during a lull in the conversation.

"Feels like new," smiled Cousin Nan, a slender little woman, pathetic in an expensive black gown. "There was something so peaceful about the girls' room that I was asleep before I knew it."

"Say," laughed Philip, "you should have seen our Bess try to find a vacant spot in the house this afternoon."

"Oh Bess, did I put you out?" asked Cousin Nan contritely.

"Not at all," Bess hastened to reassure. "All I wanted to do was to go over a list with Natalie. It was all right."

"Of course," said Philip uneasily, realizing that he had broken a commandment of the house by making a guest uncomfortable. "I didn't mean that, Cousin Nan. It was funny, though." He looked at Bess appealingly.

"I suppose it was funny," Bess laughed.

"Well, mother had her friends spread out in the two front rooms; Sandra was hanging pans around in the kitchen; and Phyllis was orating in mother's room; the twins were fighting in the nursery, the committee was in session in the spare room."

"And I sleeping in hers," added Cousin Nan. "Child, you ought to have a room all your own. Why do you keep a spare room, Sara?"

"For our guests!" cried Mrs. Howe.

"Send them to the hotel, including myself. You shouldn't let company crowd the family out," she said severely.

Bess laughed merrily. "Don't you know we like company, Cousin Nan? And a house is known by its guests. Oh, we're impossible, Cousin Nan. We will have our guests. What we need is a larger house."

"I have thought of adding a wing, now that the children are growing up," said Dr. Howe, "but building materials and labor are so high, it seems impossible. But I really think we shall have to do it, if we are to keep our children at home. I should hate to have Bess leave us as Natalie did her people, and live at the Settlement House."

"Don't worry; you couldn't push me out. I like this house and all the people in it."

Had Bess been less occupied with her plans for a sale at the Settlement House, she might have noticed the air of excitement which pervaded the Howe household during the next few days. But she left so early and came home so late that Philip's whisperings with Cousin Nan and her mother's smiles passed unnoticed. She was entirely unprepared for the surprise when it was revealed to her.

"Bess, you're tired, I know," said her mother. "But would you mind going up to the attic and bringing me the box in which I keep our summer hats? By the way, we've had an electric light put in up there. The switch is at the foot of the steps."

"Did you, really? Coming along, Philip?"

On tiptoe, the whole family followed, and were in time to hear her exclamation of surprise when she encountered a newly erected partition at the head of the stairs.

"What's this!" she cried.

"Read the card," and Philip pointed to a card on the door.

"FOR BESS

"A haven of peace when company pursues.

"Cousin Nan."

"But what does it mean?" Bess demanded.

"Push open the door," cried Phyllis, and Bess saw that the entire family had followed her. "Isn't it cunning?" cried Phyllis, when Bess looked about her silently.

"It's perfect!" she sighed.

Gone were the bare attic rafters; wallboard, painted a rich cream, covered them. A shining floor was under her feet, and the little room, with a row of windows across one end, was completely furnished. Bess recognized each piece, far everyone had contributed from his or her room.

"You shouldn't have done it!" she cried.

"I think it's a shame we had to have an outsider suggest it," said her father. "It was Cousin Nan's idea."

"And she insisted upon paying for it," added her mother. "Father and the boys did the work. Phyllis made the curtains."

"What a thoroughly nice family I have!" and Bess gave them a radiant smile. "Won't we enjoy this room though?"

(Continued on page 14.)

FROM PASTORS AND PEOPLE.

Orange Officials, please remember the second quarterly conference is to meet at Chestnut Ridge Saturday before second Sunday in April, 2:30 P. M. Candidates for delegate to the next annual conference to be nominated. Other important business. Sincerely,

B. M. Williams.

Burlington.—After a very pleasant ten days' stay with Brother Curry and his perishioners, in a meeting at Maple Springs, we are back at our post and lining up for real earnest spring work.

The thing of paramount interest in our city at this time is the Ham-Ramsay meeting, which begins April 12. The advance agent, Rev. G. C. Baumgartel, has been here for several days building the tabernacle and getting the churches organized for the work. The tabernacle will seat 6,000, and no doubt it will be many times more than filled. We are expecting a great meeting. The community seems ready for it. Mr. Baumgartel, in some introductory remarks before his sermon at our church last night, said that he had never seen a community more nearly ready for a meeting than ours is. The Lord grant us a great meeting.

Armenian Relief Day was observed in the Burlington churches yesterday. Rev. William S. Shackleti presented the cause in our church. The offering amounted to $74.

Wednesday night of this week we are to have our second men's meeting in the hut. It is to be no "April fool" either. A program without a dull moment is our policy for these meetings, and above all else, our desire is to make them spiritual. The "Jubilee Singers" (colored) have consented to sing for us.

Our Easter program is being prepared, and will be rendered Easter Sunday morning. The doors of the church will be opened at that time and we are expecting some additions.

A recent automobile accident took as its toll one of our young men, Brother J. F. Mann. He was thrown through the windshield and his jugular vean severed. Death followed in 15 minutes. The body was taken to Chatham county for interment. The family has our deepest sympathy.

Several of our people are sick. Mrs. S. M. Hornady seems to be improving, though slowly. Mr. F. S. Cheek is not so well at this writing. Mrs. W. N. T hompson is in Rainey Hospital, having undergone an operation Saturday morning. Maxine Kennedy is still at the hospital, but improving. Bennie Wilds and Charlie Thomas, two of our Sunday school boys, are also patients at our hospital. All of these have our prayers. S. W. Taylor, Pastor.

March 30.

Forsyth Tidings.—At Maple Springs a ten days' revival was closed on the night of March 25. Brother Taylor, who did all the preaching, gave us the gospel truth with beauty, clearness and power. There were five accessions to the church. We are now in a revival at Union Ridge. Brother Pierce is the pulpit help. We are hoping and praying for a good meeting. An interest in the prayers of praying people is asked. George L. Curry.

"All love has something of blindness in it, especially the love of money."

High Point.—We are much gratified to report a continued improvement in Dr. Brown's condition, and he is now able to sit up a part of each day and see visitors who call. We feel that he is well on the road to recovery, and the grateful hearts of his congregation swell with thanksgiving to the merciful Father who has spared his life. God grant him many more years of usefulness and blessed service.

The pulpit was filled on last Sunday morning by Rev. Paul S. Kennett of High Point College faculty, who delivered a beautiful sermon on Friendship, one of the sweetest ties of our human existence. His hearers were delighted with his pleasing personality and ready flow of language. At the evening service President R. M. Andrews occupied the pulpit, and as usual delighted his audience. We feel that High Point College is peculiarly fortunate in the number of charming speakers in its faculty, which no doubt will be a wonderful inspiration to the young people within its walls and a precious memory in years to come.

A committee, Mrs. C. C. Robbins, Mrs. J. A. Gray, and Miss Lucille Pickens, is busy at work on the Easter service, "Easter Angels," which will be rendered by the Sunday school on Easter Sunday.

The Woman's Home and Foreign Missionary societies held a called meeting at the church on Monday afternoon to close up the year's work before the branch meeting in Winston-Salem. Both societies have raised their budgets in full.

Much sympathy is extended to Mrs. D. A. Neese in the loss of her sister, Mrs. W. A Bowman, who died at Wesley Long Hospital, Greensboro, in the early hours of Monday morning. She had undergone two serious operations in the past few months and her condition had been critical for several days. Mr. and Mrs. Neese and Margaret Opal went to see her Sunday, and Mrs. Neese remained over and was with her at the end. Mrs. Bowman was the wife of Mr. W. A. Bowman of Pleasant Garden, who represented Guilford county in the Legislature from 1917 to 1921. She was a consecrated Christian, and was prominent in church and community affairs of her section. The funeral services were conducted at Pleasant Union church on Tuesday by Rev. T. M. Johnson, and were attended by a number of friends from High Point, including Mr. and Mrs. J. W. Hinkle, Mrs. C. C. Robbins, and others.

Frank Alexander, the little son of Mr. and Mrs. A. M. Rankin, Jr., remains very ill, and their many friends are expressing much sympathy for them.

We are much pleased to note that Richard Reitzel, who is all in Watts Hospital, Durham, continues to improve. He has had a severe case of pneumonia. We are hoping to see him at home again at an early date.

Margaret Opal, the young daughter of Mr. and Mrs. D. A. Neese, has been ill in High Point Hospital, but has recovered and is able to be in school again.

Mr. and Mrs. J. A. Gray and small sons have returned from Charlotte, where they went to attend the wedding of Mrs. Gray's youngest brother, Mr. Hutchinson.

Mr. A. M. Rankin, Sr., has returned from a stay of several weeks at Hot Springs, Ark.

Mrs. George Armacost of Westminster, Md., and Mr. George R. Brown of Atlanta, Ga., the daughter and son of Dr. and Mrs. Geo. R. Brown, have returned to their respective homes after being summoned to their father's bedside. Mrs. Armacost was called home by the death of her husband's sister.

Mr. and Mrs. Geo. T. Penny and Miss Elizabeth Welch have returned from a visit to Washington City.

The "Aunt Lizzie Welch" Class of the Sabbath school, of which Mrs. C. C. Robbins is president and Mrs. Minnie P. Harrell is teacher, are making up money in various ways to furnish their new class room in splendid style. The members of the Ladies' Aid society are quite busy these days with ways and means to pay for the carpet for the main auditorium of the new church.

Mrs. Frank Armfield of Concord is the guest of relatives here for a few days.

Reporter.

March 24.

Hawkins Chapel, Littleton Charge.—I feel that the First District Rally that was held at Hawkins Chapel the 28th to the 29th has been a great help to us all. We were glad to have the visiting people from other charges. We hope that they enjoyed their short stay with us. I think that we can better see that if we have a will there will be a way, and I am quite sure that we will do better work this year and from now on.

On the last evening services at 7:30 o'clock Brother Fred W. Paschall, pastor at Whitakers, N. C., came to me and asked why I did not register the young people for the Summer Conference. I told him that I could not make any of them register. Then he asked me why we did not keep up the work of Christian Endeavor. I told him I could not do all by myself. When he preached that evening it was from this, "Having the power to finish." I said then that we would begin the Christian Endeavor work again, if any of the others would help me.

With best wishes to the Herald and its readers, Maggie Hawkins, Reporter.

March 30.

Whitakers Charge.—The work at both churches is in keeping with the natural world. Nature is taking on new life, so it is with the work of our churches. However, I do not mean to leave the impression that we have been dormant through the winter months. We have kept the work moving forward during these months, yet since the weather has been more favorable, every one seems a bit more enthusiastic. The attendance at all services during the past month has been gratifying. It is the wish of the pastor that the enthusiasm may continue to increase; that we may have the largest attendance ever at all services; and that between now and conference we may realize some great advances in kingdom work.

Some of our people were privileged to attend a Christian Endeavor convention held in Wilson March 20-22. Those attending were: Mrs. J. M. Cutchin, Jr., Miss Carmine Cutchin, Annie Lee Cutchin, Margaret Louise Braswell, Sarah Johnston, Wiley Bradley, Mack Cutchin, and the writer. The speakers were splendid and the topics discussed were very timely and beneficial.

We are planning to hold our revival in May.

We are going to have a union meeting with the M. E. church as we did last year. The special meeting will begin on the 11th of May and last two weeks. We are privileged to have with us as our evangelist, Dr. C. Morgan Compher of Washington, D. C. Pray for us that we may have a great spiritual awakening, a glorious revival in our town.

Fred W. Paschall, Pastor.

Maple Springs, Forsyth Circuit.—Our special meeting began Monday night, March 16, and continued ten days. Brother S. W. Taylor was our pastor's help. He preached strong gospel sermons and made the way very plain for both Christians and sinners, telling us if we would be true Christians, we must draw nigh unto God; so let our light shine; that we must bear much fruit; be witnesses for him; and that we must constrain Christ if He will abide with us. His last message was High Ideals for Christian Living. He said the Christion is doing a great work and why should this work cease whilst the Christian comes down into the valley of temptation to meet his enemy—sin. We appreciate his sermons and wish him to come back again.

We had two professions, five joined the church, four by letter: Mrs. Ira W. Baity from the First Baptist of Winston-Salem, Mrs. C. A. Long from Beulah Reformed church, Mrs. Eugene Grubbs from the M. E. and Mr. Grubbs from the Moravians. We are glad to have these join with us.

Our Sunday school is preparing to have the Easter program Easter Sunday night.

On March 10 t he ladies of the W. H. M. S. of the First M. P. Church of Winston-Salem gave a missionary pageant, "Christ in America," at this place for the benefit of our W. H. M. S. Our collection was about $25. We enjoyed the pageant and appreciate their kindness very much. Yours in Christ,

Ida M. Long.

Guilford Circuit.—Fairfield is moving up. You have already heard that Brother Pierce of Welch Memorial gave us a helpful sermon the third Sunday in March.

The regular service the first Sunday will be followed in the afternoon by a song service. The second Sunday the Sunday school will give their Easter program.

The year is not half gone yet and they have very nearly paid pastor, not up to date, but way ahead.

The second quarterly conference will meet at Vickrey April 16 at 11 A. M.

C. H. Whitaker, Pastor.

SERMON TO YOUNG PEOPLE.

The Resurrection of Youth.

Text: "And he said, Young man, I say unto thee, Arise." Luke 7:14.

A poor widow of Nain had lost her only son. The body was being carried to the place of burial. A large crowd of sympathizers was following the bier. Jesus and His disciples met this funeral procession. The distress of the widowed mother appealed to the tender pity of the Christ. He touched the coffin and the procession halted. To the corpse He spoke the life-giving words, "Young man, I say unto thee, Arise." He immediately sat up, and went to the embrace of his mother.

Many a young man, even in our day, is in the grip of a worse death than that which was bearing this young man to his last resting place. So many are dead in trespasses and sins. So many are unmindful and indifferent to every call of duty. And so many are asleep in the bewitching arms of sinful pleasure.

There is a strong demand for the exercise of a threefold resurrection. And Jesus alone has the power to impart this much-needed raising from the dead. Let us ask Him to do this for the young people of our land. Let us first consider that Jesus is able and willing to impart the

Resurrection from the Death of Sin.

Death, physical and spiritual, is the awful penalty for sin. "The wages of sin is death." "The soul that sinneth, it shall die." This death is something more than ceasing to exist under present-day conditions. It is existence under conditions of entire separation from God. It is the death of lost opportunity. It is the death to which the voice of mercy no longer appeals. The spiritual death becomes eternal when the days of probation are ended.

But there is hope even for the dead soul. Jesus has said, "I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." What a glorious hope this is! Every dead soul may hope in a crucified and risen Redeemer. "Whosoever will let him take the water of life freely." This hope is based first of all upon the omnipotent power of Jesus to save to the uttermost all who come to Him. It is based secondly upon the blessed fact that He died upon the cross that you and I might live in glory. And this hope is based in the third place upon the power of Christ's resurrection from the tomb. In His rising from the dead there is the pledge of assurance that we might rise from the death of sin to the life of righteousness. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with him in glory."

And this same adorable Christ is also able to impart the

Resurrection from Indifference to Duty.

How quickly some weak believers lapse into indifference to God's call to service! They turn the deaf ear to the wail of the widow, the cry of the orphan, the agony of the distressed, and the appeal of the perishing. They may have a faint care for their immediate family circle, and pray like the Dutchman, "God bless me and my wife, my son John and his wife, us four, and no more!" Little care they that the unenlightened heathen by the millions sink into Christless graves and into a Christless hell. They manifest little or no concern for the lost neighbor right at their doors. And by such shameful indifference to others they are jeopardizing their own immortal souls. "Woe unto them that are at ease in Zion!" exclaims the prophet of God.

"Am I my brother's keeper?" spoke the angry Cain. And many spiritual descendants of Cain are repeating the same words today. many a modern priest and Levite is passing by on the other side, and leaving poor, perishing souls to sink into everlasting perdition. The harvest of wilful neglect will be an enormous one.

These weak and indifferent believers need a touch of the risen Christ to enlist their energies for the needy of mankind. "Thy people shall be willing in the day of thy power," says the Psalmist; and truer words were never spoken. The eleven apostles were not deeply interested in souls before Pentecost. They were more anxious for a visible kingdom. But Jesus said to them, "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Get the enduement of power from the Holy Spirit and you will become very much alive to the needs of others. You will become co-workers with Christ. You will be glad to heed the Macedonian cry, "Come over into Macedonia and help us." You will be ready and anxious to rescue the perishing and snatch precious brands as it were from the everlasting flames.

In the last place let us note that Jesus is just as able to impart

Resurrection from the Sleep of Pleasure.

There have always been those who were "lovers of pleasure more than lovers of God," that delighted more in that which pleased the senses than in that which pleased the immortal soul. Young people especially are much given to the pursuit of pleasure. They want to have a good time from a worldly point of view. Theatricals, circuses, and moving picture shows are patronized to an amazing extent. These usually prepare the way for more questionable pursuits of pleasure.

These manifestations of "the lust of the flesh, the lust of the eyes, and the pride of life" are revelations of a sad lack of spiritual life. The wise man uttered a startling truth in these words, "She that liveth in pleasure is dead while she liveth." And Jesus mentioned "the pleasures of this life" along with "the cares of this world, the deceitfulness of riches, and the lasts of other things," as the unfortunate means of choking the word and making it unfruitful.

Nothing short of the resurrection power of Jesus can turn the bent of the soul from the pleasudes of the world to the more excellent pleasures of religion. Men and women usually seek after what they want, and when they begin to "hunger and thirst after righteousness," then they will earnestly seek "the joy unspeakable and full of glory."

Let me exhort all the young people to yield themselves to Christ in deep penitence and full consecration. Let Jesus become their all in all. Let them turn their backs upon the world, the flesh, and the devil. Then Jesus Christ will give them peace, joy, life, and love. He will then say, "Young man, I say unto thee, Arise."—The Word of Life.

Visitor: "Has your volunteer company bought a fire engine yet?"

Villager: "Yes, but we haven't had a chance to test it."

Visitor: "No houses on fire, eh?"

Villager: "Oh, yes; but they've always burned down before we got there."—Exchange.

(Continued from page 11.)

"'We?'" scorned Philip. "It isn't for us. It's for you—a place to work and rest so that you won't ever want to leave us."

"As if I ever would!" scoffed Bess. "Come in, won't you?"

But everyone, it seemed, had another engagement, and hurried away, leaving Bess alone in her room. Her eyes shone as she rested in the comfortable chair from the guest room.

As the busy days passed, Bess found many uses for "Peace Haven." On the day that Phyllis entertained her school class, Mrs. Howe developed one of her dreadful headaches. Phyllis was ready to cry when Bess came home to lunch.

"What shall I do? I can't let that crowd come here, and mother won't let me call off the party. If I had enough money, I'd take them all to some nice inn nearby for tea."

"Mother shall go to Peace Haven," decided Bess. "I'll help you get the things ready and you can serve your tea yourself with one of the girls to help you. I'd stay all afternoon, but I've too much to do at the Settlement House."

"But, Bess," protested her mother, "it's your room. If once we begin to use it, the whole family will soon overrun it."

"Nonsense! It was meant for a peace haven, wasn't it? And won't it be fine to be shut up there in the quiet, while the party rages below? Now come along, for I'm going to make you comfortable before I do anything else."

Refreshed and cured by the absolute quiet of her retreat, Mrs. Howe joined her family that evening.

"Why didn't we ever think of such a thing ourselves?" she asked. "We should build another room."

"No, one is plenty, mother. There's only one thing: I'm going to be selfish."

"You don't know how," said Philip.

"Yes, I do. I'm going to ask that, except in an extreme case, no one shall use Peace Haven without my permission or mother's."

"Nothing selfish about that," agreed the family.

Bess found many uses for the room. When her father had been out for several nights on a fatiguing case, it was in Peace Haven that he made up those lost hours not heeding doorbells or telephone messages. When one of the twins developed measles, he was taken at once to Peace Haven, where mother looked after him, thus keeping the others from contagion. One evening, Bess brought a little girl home from the Settlement House and installed her there with a cup of cocoa and a pillow, for a nap.

"She hasn't a soul to care for her," she explained to her family. "She is sick of loneliness and the strangeness of the city. I thought a dose of our family and a rest would be the best medicine I could give her."

"Running in on me?" smiled her father.

And so it continued. Many times Bess sought the quiet of that high room to work out some problem. Thus the room became sanctuary for the whole family, and its radius extended far beyond the limits of the wallboard partition.

"It is the nicest present I ever had," Bess wrote Cousin Nan. "Can't you come and see us?"

The room was in use when Cousin Nan arrived. One of Philip's friends, who had become involved in a silly but not disgraceful escapade, in shame fled there while Bess went to his stern father and showed him how harmless the prank had been. Successful in her appeal, she brought the boy's father home with her, delivered his son to him, and then joined the group in the living room.

"So that's how you use my Peace Haven?" demanded Cousin Nan.

"Cousin Nan!" cried Bess with delight. "When did you come? Did you see the room since it's been all fixed up?"

"Well, not yet. It was occupied. That room was built for you, young lady."

"I am not the only one who needs it," objected Bess. "You don't really mind, do you?" she asked anxiously, as they climbed the stairs.

"Mind? Why should I? I could hardly expect Paul and Sara Howe's daughter to be any different from what you are. If they hadn't kept open house for every Tom, Dick, and Harry, they might have been fairly rich. Don't know but what they are, anyhow. And you seem to be adding to their particular kind of wealth. Been enjoying it, haven't you?"

"Indeed I have. It is what this family needed?"

"Looks sort of shabby, doesn't it?" asked Cousin Nan.

"But comfortable," laughed Bess.

"Nothing very comfortable about this couch bed," sniffed her cousin. "Here," she opened her bag and wrote on a slip of pink paper. "Buy a decent couch for this room."

Bess looked at the slip. "Cousin Nan! Oh, would you mind if I put the new couch in the living room, and brought the old one up here? It's comfortable, but shabby. And Phyllis likes pretty things so much."

"Elizabeth Alice Howe!" cried her cousin, "I wash my hands of you! You are just like your father and mother, only more so. May I have an hour in Peace Haven?"

As Bess turned to close the door, Cousin Nan's voice recalled her. "My dear, I think you have chosen the better kind of wealth."
—Ida Williams Rae, in Forward.

THE LESSER MINISTRIES.

A flower upon my threshold laid,
A little kindness wrought unseen;
I know not who love's tribute paid—
I only know that it has made
Life's pathway smooth, life's borders green.

God bless the gracious hands that e'er
Such tender ministries essay—
Dear hands, that help the pilgrims bear
His load of weariness and care
More bravely up the toilsome way.

Ah, what a little thing can turn
A heavy heart from sighs to song!
A smile can make the world less stern,
A word can cause the soul to burn
With glow of heaven all night long!

It needs not that love's gift be great—
Some splendid jewel of the soul
For which a king might supplicate.
Nay! True love's least, at love's true rate,
Is tithe most royal of the whole.

THE EMPTY TOMB.

A great deal of attention has been attracted by the discovery and exploration of the tomb of Tutankhamen, at Luxor, Egypt. He was a Pharaoh who reigned 3,700 years ago. His tomb is beautiful with works of art, and contains treasures of almost priceless value. Descriptions of the tomb have excited the interest of a wide circle of readers. Royalty was present when the inner compartment was opened, in which the body of the dead sovereign lies.

The tomb, with all its wonderful workmanship and costly adornments of jewels and statuary, is still but a tomb, a resting place of the dead. It gives an impressive lesson of man's' powerlessness in the presence of the great, all-conquering enemy Death. All the wealth of this king, which must have been great, could not save him from the conqueror of conquerors, all his power availed him nothing, with this dread enemy.

The countrymen of the king had found a way to prevent his mortal body from returning to its original elements, but they could not call back the vital spark. That which they preserved has lain a dead body, for 37 centuries, surrounded by treasures which were alike useless to the king and to the world.

To this sovereign may be applied the words of one who wrote centuries later—

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await, alike, the inevitable hour,
The paths of glory lead but to the grave."

At this season, the thoughts of men turn back to another tomb, a tomb which, 19 centuries ago, was found open and empty, save of the discarded grave-clothes. The king who had occupied it for a brief period, had walked forth a conqueror over even the last great enemy. He conquered not for Himself only, but also for all His followers.

He had predicted His resurrection, as even His enemies knew. And so the tomb, because it was empty, attested His divine foreknowledge, as well as His divine power over death.

The resurrection was the divine seal of approval on the finished work of atonement.

In an especial sense, it proved the divinity of Christ. He was "Declared to be the Son of God with power . . . by the resurrection of the dead."

He arose as the "firstfruits of them that slept." Because of all these things, the empty tomb speaks, not of death, but of life and immortality. It speaks a message of joy and hope, the value of which cannot be estimated in the treasures of earth.

Because of that empty tomb, we can stand beside the open graves of loved ones, and know that the grave cannot hold them. We can see, even through the open portals of the tomb, a world of life and light and glory.

Because of that empty tomb, we can face the last great event with the triumphant challenge: "O death, where is thy sting. O grave, where is thy victory?"—Margaret H. Barnett, in The Presbyterian.

The best way to prohibit a wrong is to substitute a right.

SUNDAY SCHOOL LESSON—APRIL 5.

The Blessing of Pentecost.

Lesson Text: Acts 2:36-47.

Golden Text: Acts 2:38.

The Central Truth: The Holy Ghost responds to the faithful preaching of the word, which is "the power of God unto salvation to every one that believeth."

Scriptural Points.

1. The descent of the Holy Spirit was a response to a fourfold condition. 1. The one hundred and twenty disciples were all together in one place of worship. 2. They were of one accord. There was no discord of beliefs, aims, or claims. They were one in Christ. 3. They prayed that they might be endued with power from on high. 4. And they waited in faith and expectation.

2. The Holy Ghost came down with the sound of a rushing mighty wind, cloven tongues of fire sat upon each of the one hundred and twenty disciples, each was filled with the Holy Ghost, and each spoke with tongues.

3. In his sermon on this occasion Peter set forth that the outpouring of the Holy Spirit was the fulfilment of the prophecy given in Joel 2:28,29, that Jesus of Nazareth was truly the Messiah and Savior, that He was crucified by wicked hands, that He rose from the dead, that He ascended and sat down upon the right hand of the Father, and that salvation was promised through repentance toward God and faith in the Lord Jesus Christ

4. Earnest and pungent conviction for sin was the result of this faithful and powerful discourse. Thousands began to inquire the way of salvation: "Men and brethren, what shall we do?" The gospel message imposed a fearful responsibility. Something must be done to remove the load of guilt.

5. Two obligations were given. Repentance of sin presupposed also the exercise of saving faith. Baptism meant a public confession of Jesus as Savior and Lord, a pledge of allegiance and service, and a bond of fellowship with all believers.

6. Evidences of the genuineness of the conversion of these three thousand were abundant and conclusive. They held stedfastly to the new doctrine of a crucified and risen Redeemer. They were constant in the fellowship of public worship. They prayerfully partook of the Lord's supper. Their consecration was beautiful and complete. Those having property cheerfully sold it and divided the proceeds among the needy. Their hearts overflowed with love and joy. And they pursued a service single to the glory of God.

7. "And the Lord added to the church daily such as were being saved." The revival went on with remarkable power and efficacy. The Holy Spirit was given the complete right of way. Soul-winning was the ruling passion of this early church. The love of souls led triumphantly to the salvation of souls. There was a mutual faith in a mutual Savior for the attainment of a mutual end,—the conversion of sinners and the glory of God.

Practical Points.

1. Pentecost was not an accidental event of history. It was the fulfilment of a promise. The condition of its fulfilment was worship without detraction, consecration without reservation, prayer without ceasing, union without division, faith without hesitation, and devotion without compromise. Pentecosts have been, and may still be, repeated by paying the price. And the pentecostal blessings are worth infinitely more than the price demanded.

2. Conviction for sin is imperative to a genuine work of the Holy Spirit. In the plan of redemption people get only what they want intensely.

3. There is entirely too much superficial conversion in these days. A superficial gospel, low standards, and loose methods are responsible for such. Many representatives of the cross persist in the card, standing, or handshaking methods of enrolling converts. "For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."

4. Repentance is not only a necessary condition of salvation, but it prepares the way for the gift and exercise of saving faith. "Except ye repent, ye shall all likewise perish."

5. Unworldliness is a source of much happiness, courage, liberality, and effective service. "Be not conformed to this world." "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."
—The Word of Life.

GOOD HUMOR AT WORK.

A Spanish Christian worker is a good example of combining a blithe mood with saintly living. She cultivated a sharp eye for the whimsical side of every object which she and her companions passed during the fifteen years of her pilgrimage along the great Andalusian highways.

Says one of her biographers: "It never occurred to her that she was called upon to make a choice between her laughter on the one hand and everlasting life on the other." "It would be dreadful," she writes, "if we could not seek the Savior until we are dead to this world. Neither the Magdalen, nor the woman of Samaria, nor she of Canaan, were dead to it when they found him."

There is no inconsistency between good humor and living the Christian life. The person who can see the funny side of things and who has the ability to make others see it is not to be put down as an enemy of Christ. The man who can joke and tell a clean story is rather a friend of the Master. For it is not the purpose of the Lord of life that we should always go our way with a long face.

Jesus came that we might have life and have it abundantly. Missionaries tell us that one of the most decided changes that is wrought in the people to whom the gospel is preached is to be seen on their faces; there are smiles where once there was a look of sadness. Gloom is characteristic of heathen religion. With pagans, existence is flat and sordid. It takes the sunny hope of Christianity to warm the heart and give zest to living.

The realm of good humor lies in the Kingdom of heaven, and it it has been annexed to the devil's domains, it needs to be won back again. The Christian, above all others, is entitled to look at life and be cheery. The prodigal son spent the saddest part of his young life during the days when he came to himself and was sorry for what he had done. But when he returned to the old homestead, he was so suddenly swept into the gayety of the occasion that he had no time to mope.

There is no inconsistency between good humor and holiness, yet some think that there is. At any rate, they are careful not to be jovial with their minister, and they affected an unwonted solemnity when they mention church affairs. The mistake that they make is to put religion and life into water-tight compartments. As a great minister remarks, some Christians place their salt in one box while the food in another box spoils. The salt of humor should be mixed with our common daily life wherever it touches.

The salt of humor is saving. Of many men who pursued high and noble aims it has sometimes been said, "They had a saving sense of humor." A man is apt to take himself too seriously, especially if he is ambitious to achieve great things in life. Thus he is in danger of becoming a laughingstock himself and also saves many a situation from being stilted and severe. A daughter in the home circle roguishly accuses her father of his "crude humor," but it is a humor which often is able to smooth away a care and cause a smile to take the place of a frown.

But some one may wish to interrupt this appeal for sprinkling the whole of life with Attic salt, and say, "But you are not going to laugh at everything and make it common, are you?" No, nothing should be made common. But we should hold nothing in superstitious fear and dread. When Jesus taught his disciples to pray, he told them to name God as their Father. The Jewish people never permitted themselves to speak the name of God. "Jehovah" is our attempt to pronounce the symbol which they had for God, but it is not correct. Jesus told them to say, "Father," but immediately he admonished them to hallow that family name given to God. Nothing is common in the sight of the Master; everything is holy.

We should put our humor to holy uses. Let your good cheer loose in the chamber of affliction; it does good like medicine. Laugh away a harsh, unfounded criticism; it is quicker and easier than formulating defensive argument. Argument seldom leads to agreement. You and your opponent may find yourselves in the predicament in which two women, of whom Charles Lamb speaks, found themselves. One day he watched these two women leaning out of windows on opposite sides of the street, calling each other names. "Those women," said Lamb, will never get together, for they are arguing with each other from different premises."—Forward.

KINDNESS.

One of the most characteristic incidents in the life of Abraham Lincoln occurred when he was a young lawyer riding home from court with a company of lawyers. By the roadside he saw two little birds that had fallen from the nest. He dismounted and searched for the nest for half an hour. At last he found it, and after placing the helpless little birds in, he overtook his companions. They laughed at Lincoln for his tender-heartedness, but Lincoln was too big and too noble to mind being laughed at for doing right.—Selected.

IN HONOR OF THE DEAD.

Henderson. — Susan Elizabeth Henderson, born April 2, 1855, died February 13, 1925. Sister Henderson professed faith in Christ at a very early age and joined the Methodist Protestant Church. Later in life for some reason she moved her letter to the M. E. Church and remained in that church until death. While she was an M. E. in name she was a Methodist Protestant in heart. She always attended our church and was a consistent worker in the church. Her prayers were uplifting and her work untiring and her presence an inspiration. She always helped to bear the burden of the church with her money. She gave freely to the support of the pastor and to the various needs of the church. She did it not for any earthly reason or for anything that men might say, but because she loved God and loved His cause.

Sister Henderson was a devoted wife and mother. She loved her home and was the faithful counsellor. Her counsel was a wise counsel because it was founded on the Word of God. She studied the Bible and made it the rule of her life. From her knowledge of the Bible she was able to govern her home in a way that was well pleasing to God whom she so lovingly and faithfully trusted and served.

She was devoted to her husband. Brother Henderson has been an invalid for a number of years, but this loving wife stood by him and spared nothing for his comfort. Her last words were, "What will become of Mr. Henderson?" Fear not, Brother Henderson, thy God whom thou hast served so long will take care of thee.

Sister Henderson leaves besides her husband two daughters, Mrs. Angy Grant of Asheville, and Mrs. Dos Penley, of Halcomb Branch, several grandchildren and a host of friends.

The funeral was conducted from the home by the Rev. Mr. McClamrock, the writer not being able to be present.

May the Lord bless the bereaved one.

L. S. Helms, Pastor.

Card of Thanks.

We thank the people for their kindness shown us during the illness of my mother and the death of my little sister. And we also thank our Aid society for their visits and beautiful flowers.

Miss Nannie Belle Billups.

Card of Thanks from W. A. Bowman and Family.

Words are inadequate to express the heartfelt thanks, gratitude and appreciation for the many expressions of unwonted kindness sympathy and words of comfort from our many friends, during the sickness and death of our loved wife and mother. May the Lord bless every one.

W. A. Bowman,
Roy L. Bowman,
Grady Bowman,
Bessie Sockwell.

FOR SALE.

New modern five-room bungalow in High Point, between the College and the Children's Home. See Dr. Joy Harris Glascock.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

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RESURRECTION.

"If ye then be risen with Christ, seek those things which are above."—Colossians 3:1.

From the deep grave of sin, and low desire;
And from the grave of all that leads astray;
From all of self,—an ever-burning fire,—
Lord, raise us up this resurrection day!

From all which is unseemly in Thine eyes;
From thought, or word, or deed which is unkind;
Though buried deep within, oh, bid us rise,
And leave the dead past of our lives behind!

Dear Christ of God! whose bruised human form
By seal and Roman guard could not be bound,
Thyself impart, so potent, living, warm,
And bid us from sin's graveclothes be unwound!

O Lord of Life and Death! our eyes unclose;
Our vision clear, that we Thy face may see:
We would rise unto Thee, and leave our woes
With Thine, dear Master, on Mount Calvary.

—Jennie Wilson-Howell.

FACING THE STORM.

The horrors of the recent World War tested the metal of our young manhood. The turning tides of that mighty carnage proved their merited place high up on the scroll of history. While all that is true, we are wondering if this same potential manhood will stand the gaffs in times of peace. This age insistantly calls for men who can throw themselves in the breach made by putrid forces that would lower ideals wrought out of yesterdays that are deathless. The age calls for a manhood that can unflinchingly face the blistering winds blowing against institutions for which patriots shed their blood. This era—this very hour—needs sun-crowned men who, at the very peril of life itself, will throw themselves across rents torn in moral dykes built of the blood and bones of martrys.

Brave young men faced death in the air and on land and sea. We are now wondering if it will not take a braver breed to hold back the inwashing tides that are gnawing at the foundations in this aftermath of war.

The whole thing reminds us of what the captain in Joseph Conrad's "Typhoon," said to his firstmate during the crashing storm: "Don't you be put out by anything. Keep her facing it. They may say what they like, but the heaviest seas run with the wind. Facing it—always facing it—that's the way to get through. You are a young sailor. Face it. That's enough for any man. Keep a cool head."—M. J. Nichols.

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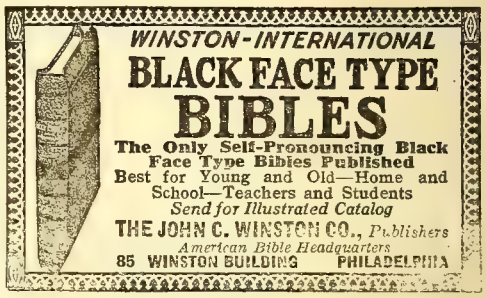

THE SECOND DEATH.

Have you ever thought what it would mean to you to hear of "the second death" for the first time? Dan Crawford has just written a letter to the editor, from the Luanza Mission in the Belgian Congo, which describes this in a memorable way. "Let me give you one instance of how one old-fashioned phrase from His Word delivers unto salvation. Cold and casual to an American, it was that stabbing sentence, 'The Second Death.' Now try and Imagine (but oh, you cannot!) what a strange thing this African sinner has struck in such an incredible phrase, never known in all the centuries of African night, The Second Death. Why, a man, any man, of any color, can only die once. Once, only once! It is their everlasting jibe. It is their cheapest comment, that any sort of man can only die once. And here comes a new phase of the dignity of our work. Here comes a new point of prestige for the old mud mission house. What? So a man can really die twice? So this Second Death is as endless as Eternity? So this is why the white missionaries 'hurried' (?) to tell the awful tale of such a wild warning. This Second Death is the key. No wonder (thinks he) we are at it night and day. If (and there is no IF about it), IF that great doom lies ahead, then why not leave all and come on, far on in, to warn their African tribes of the dark doom ahead? Thus it was in not one case but in many that this initial phrase about The Second Death led them on to the eternal life in Christ.. Praise! So I ask you to pray for all such, and for us that God may keep us bright for Him."—Sunday School Times.

Doubt your doubts and have faith in your faith.

The gods love those of ordered soul.—Sophocles.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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J. F. McCulloch, Editor and Publisher.

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EASTER SUNDAY.

We celebrate Christmas joyfully and Easter is also a time for joy. Without Easter what would become of our hope for the future life? But Christ came out of the tomb and opened the gateway to eternal life for all who will enter there. As we celebrate the resurrection of Jesus we celebrate the opening of the doorway of glorious destiny for the human race. The purpose of God for man appears in the revelation of the first Easter time. It is God's will that we should pass from death unto life. When this Easter Sunday comes to us—if it does—let us spend part of it in thinking about and rejoicing over the meaning of it for us of this generaton. There may be a rising again for us, too. May it be our great desire to be worthy of a part in the first resurrection.

—Among the many automobile accidents recently reported is one of especial interest to many of our readers. Mrs. Russell, of High Point, a sister of Rev. J. S. Williams of Asheville, and of Brother W. J. Williams of Greensboro, was driving with her children between High Point and Oak Ridge. Just as she drove into the highway between Winston and High Point a jitney came along and collided with her car, injuring two of the children, one quite seriously, and also hurting Mrs. Russell, besides the wrecking of her car. She says she was on her own side of the road and of course expects the people responsible for the injuries to pay proper damages.

—Calvary church people witnessed a pleasing spectacle last Sunday morning. It was decision day in the Sunday school. Rev. N. G. Bethea addressed the boys and girls and invited all who had already decided for Christ to come forward and stand in front of the altar with him. He also invited those who would then decide to be Christians to come forward. In response to these two invitations about fifty boys and girls stood up to be counted on the side of Christ. It was a pleasing sight. One little girl said she did not intend to go forward, but something told her to go and she went.

—A quartet from Glenwood M. E. Church sang in Calvary meeting on Tuesday night. Rev. Mr. Millard, pastor of Alamance Presbyterian church, was present and led in one of the prayers.

—Brother Bethea preaches with such evident sincerity and such manifest appreciation of the truth he is presenting that it has its effect. He is not a loud speaker, but his message goes to the heart and conscience.

—Calvary church is fortunate in the number and quality of its friends. It now has a splendid [illegible] walk, sixteen feet wide, from the church [illegible], put down at the expense of the [illegible]ends,—Mr. R. C. Woodburn, and two of his daughters, Miss Vera and Mrs. Johnson. Several friends have contributed money to aid in building. Now Mr. G. O. Coble proposes to beautify the grounds. All these favors are highly appreciated by members of the church, and the more so that they come from people outside our church organization.

RELIGIOUS PACIFISM.

During the late war the Government had the problem on its hands of deciding what to do with the pacifists, who for conscientious reasons refused to respond to the call of arms. It dealt with them gently in some cases; in others rather harshly—much according to the method and the manner in which the pacifist defended his principles. But pacifism had to be dealth with. No pacifist nation could long maintain itself against a neighboring predatory nation. Principles that are worth holding are worth defending, worth fighting for.

To be a pacifist is to be indifferent as to what is demanded to protect one set of truths and principles and rights against an opposing set. There is a great deal of such pacifism in the Christian church today. It is either blind, or indifferent, to the truth, and tolerant of nearly everything that runs counter to it. Truth? No church that believes its faith to be founded solely and only on the Scriptures can long exist on a pacifist theory of its calling and mission. It does not deserve to exist. A church without deep and abiding convictions, or without a sense of the obligation that rests upon it to come to the defense of its convictions, is a feeble church, a losing church. When it can no longer be held together on the basis of one Lord, one faith, one baptism, it may still be an imposing organization, but it ceases to be a faith-imparting organizaton; it ceases to be a witness-bearing church. "Do away with the assertion of your convictions," says Luther, "and you do away with your Christianity."—Lutheran.

A great fortune is a great slavery.—Seneca.

RECEIPTS FOR COLLEGE.

Amount previously reported, $131,546.02.

$10, F. R. Stout.

Guilford Circuit:

$10, W. M. Osborne.

$1, G. R. Osborne.

Haw River Circuit:

$25 each: A. W. Troxler, W. D. Vaden.

$20, J. C. Coe.

$16, C. R. Gordon.

$15, C. C. Pritchard.

$12, I. Walter Troxler.

$10 each: J. S. Wilkerson, Mrs. R. C. Wagoner, A. B. Pritchett, R. E. Pritchett, R. T. Moore, J. K. Van Hook, H. T. Williams.

$9.60, Miss Jennie Gordon.

$9, Mrs. W. O. Doggett.

$7.50, Miss Margaret Moore.

$6 each: Miss Sallie Troxler, Mrs. H. J. Harris, R. P. Butler.

$5 each: D. R. Hopkins, Jr., Aaron Vaden, Mrs. F. L. Lambeth, Clyde Gordon, M. L. Wagoner, Mrs. T. P. Troxler, P. T. Troxler, J. E. Green, J. F. Moore, Miss Myrtle Stanfield, Mrs. H. T. Williams, R. L. Pope, Mr. and Mrs. W. S. Myers (together).

$475, Dr. R. V. Yokeley.

$4 each: Tom Butler, Mrs. Tom Butler,.

$3 each: Mrs. R. F. Troxler, Miss Annie Troxler.

$2.50 each: Mrs. Max Moore, Russell Christopher, Mrs. A. D. Chandler, Katie Belle Chandler.

$2 each: Mrs. J. W. Milloway, J. E. Christopher, Mr. and Mrs. J. J. Mitchell (together), Mrs. E. E. Martin.

$1.50 each: Wynne Bevill, Lois Lee Bevill.

$1 each: Frances Butler, Mabel Butler, Nannie Mitchell, Mrs. Grace Rumley, Annie Mitchell, Miss Josie Milloway, P. G. Bevill, Mrs. I. Walter Troxler, Mrs. J. H. Hanner.

Total, $132,378.12.

Endowment Insurance Fund.

Amount previously reported, $1,248.23.

$85, Mrs. S. J. Kernodle.

$15, A. S. Pickett.

$10, Mrs. A. S. Pickett.

$5 each: Mrs. Mary Hopkins, Mrs. Sallie L. McCollum.

$1, Miss Ruby Braxton.

Total, $1,369.23.

HERALD SUBSCRIPTION RECEIPTS.

Rev. G. W. Holmes, $3. Rev. E. F. Root, 75c. Rev. G. L. Reynolds, $1.50. Rev. E. L. Ballard, $1.50. Rev. H. L. Isley, $3. Rev. N. Brittain, $6. Rev. B. M. Williams, $9. Rev. S. W. Taylor, $3. Rev. G. F. Millaway, 40c. Rev. O. C. Loy, 75c. Rev. Lawrence Little, $3.75. Rev. E. G. Lowdermilk, $1.50. Rev. J. A. Burgess, $1.50. Rev. G. L. Curry, $1.50. Rev. Edw. Suits, $1.50. Rev. M. P. Chambliss, $1.50. Rev. C. B. Way, $1.50. Rev. J. S. Riddle, 75c. Rev. J. T. Sisk, $1.50.

ENLARGING MY GARDEN.

By Rev. Luther K. Long.

The garden belonging to the parsonage into which I had moved was too small to meet my needs, so I proceeded to enlarge it.

A strip of ground on the west side had been abandoned to grass and weeds; this I subdued and planted to tomatoes, beets, carrots and onions. On the east side I brought into cultivation another strip, including an unused path to the barn. Here I grew beans, cabbage, and kohl-rabi. Extending across the south end was a border of wet ground given over to trash and rank grass. By opening a ditch on the boundary and clearing the area I came into possession of a bit of very fertile soil. On this I grew the main crop of sweet corn, and some squash and cucumbers. By these three extensions I added at least one-third to the area of the garden.

I broke up the ground deeper than had been the custom—thus providing increased feeding space for roots; I also made a liberal application of barnyard manure and commercial fertilizers—increasing the size of the garden by giving the growing crops more to feed upon. By thorough and frequent cultivation air was admitted to the soil, a dust mulch was provided, weeds were kept out, and all the space and plant food were given to the crops. Deep ploughing, adequate fertilizing, and thorough cultivation are three of the most effective helpers in a garden-enlarging program.

Drought, I was told, had sometimes seriously limited the yield of this garden. Fortunately I could use a fifth method for enlarging production. From an old well at the northeast corner of the garden I pumped water which then ran through old eaves' troughs and open ditches to all the higher, dry ground—more than doubling the yield of some crops.

The many good things we had to eat and to give away, the many fine flowers we had for the house and for friends were so delightfully rewarding that I am more than glad to pass on to others this five-way plan for enlarging a garden.

THE MORNING LAND.

There is a beautiful passage in the Book of Psalms which has been singing in my heart during the days of my pilgrimage. I wonder if I can set it singing in your heart, dear reader; or, if it is already singing there, if I can add somewhat to the volume of the song. The passage is from one of David's poems which, in the American Standard Version, carries the title, "Thanksgiving for Deliverance from death." "Weeping may endure for a night, but joy cometh in the morning." Joy is set in antithesis to weeping; from which we gather that life is not a period of labor without remuneration. Life is not all weeping, there are times of rejoicing. While there is the shadow of the night, there is also the brightness and glory of the morning.

The world, however, is filled with weeping—the Rachels weeping for their children, and refusing to be comforted, because they are not; strong men bowed with sorrow, weeping bitterly beneath the blasts of this world too beating too fiercely upon them; repentant men, yet suffering the fruitage of the follies of youth, drinking their tears, and wailing, "O that I had saved the years which the locust hath eaten!"

This earth is a veritable "valley of Baca." How truly many can say, "My tears have been my meat day and night." "I am weary with my groaning; all the night make I my bed to swim: I water my couch with my tears. It is a universal experience; the world is a place of tears. Tears because of sin; tears on account of unimproved opportunities; tears which flow at the memory of departed friends—no wonder Tennyson sang:

"Tears, idle tears, I know not what they mean,
Tears from the depth of some divine despair
Rise in the heart and gather to the eyes,
In looking on the happy autumn-fields,
And thinking of the days that are no more."

But the world is not only filled with weeping, it is a world of night. Think of the night of mystery. Let one try to understand his own life, and he is met by a most baffling problem. Undertake to fathom the mystery of birth, or of death, or of growth as seen in animal and plant life. Then contemplate the most august mysteries—the mystery of God; or, as a finite being, born to live but a day, think upon the mystery of eternity.

Then turn the mind upon the thought of the unfinished task—unfinished because the hand which had been set to it drops, a limp, dead thing. "How demoralizing to have the riderless horse of a chieftain careering and snorting across the battle plain." Why must Henry Kirk White be taken just when at 21 he was giving evidence that he possessed the song power of a Watts or a Wesley? Why was it John Summerfield, the flaming evangel, died at twenty-seven, just as his life work was opening before him? Why did William Morley Punshon have to close his earthly career in his prime, when there was so much for him to do, and when a sinful world so much needed to hear his voice? Why must the pen drop from the nerveless fingers before the manuscript is finished; the artist drop his brush midway to the completion of his materpiece; the poet stop in the midst of his song? Why must so many bright days be beclouded at noon?

There is the night of adversity, and the night of pain. How many lives have been darkened by seeing the earnings of years swept away in a few hours. What painful bodies multitudes carry through life—many by disobedience to nature's laws; others, cursed by the sins of their forbears.

But there is a heartening thought. The morning cometh! Your heart responds, does it not, to the thought of the morning? "What a benediction is this fragrance of the early morning! The vernal grass fills the whole atmosphere as with a shower of sweetness. And then the rose-border. What intensity in those odorous buds, making the very spirit bound as though a message had reached it from heaven. And the verbena bed is compassed with fitful fragrance. Even the pansies, with their dewy eyes, are ready to rival the violets now. Most especially do the fragrant leaves make this the hour of their choice favors. My rose geranium scarcely needs a finger touch to win her response, and the lemon verbena is freer still with her bounty. Nor must the purple buds of the calycanthus be forgotten. 'Sweet-scented shrub' indeed; for let me hide but a single one of these in some fold of my dress, and the spices of Araby will float around me till the evening." Thus Sarah Smiley; and then she goes on to tell what a fine time the early morning is for communion with God. Most of us have been touched at one time or another with the beauty and fragrance of the morning.

But it is the morning land to which I desire to call attention. O Morning Land! What will the experience be when we become denizens of that country? We walk here in the darkness—the darkness of mystery, the darkness of adversity, the darkness of pain; but in the Morning Land there will be none of these things. No mystery. No adversity. I shall be able to bring my plans to fruition then. No pain. There will be no sickness there, no deformity, no monstrosities. All will be perfection in that blissful state.

And there will be no tears. "No weeping yonder." There will be restorations of what we have loved and lost. I hear an ancient king saying of his departed child, "I shall go to him." Oh, the wonder and sweetness of it! The parent will have back the child, the child the parent. Lover will be joined to lover. During the Great War a maid and her lover passed out of this world, he from a battlefield of France, she on this side the great water, by the hand of disease. The body of one rests, perhaps, "in Flanders fields," where poppies grow; the other, in a beautiful "God's Acre" in our own land. I have tried to fancy their meeting as they walked the fields of paradise. Friend will clasp the hand of friend.

"O then what raptured greetings
On Canaan's hapy shore,
What knitting severed friendships up,
Where partings are no more!
Then eyes with joy shall sparkle,
That brimmed with tears of late,
Orphans no longer fatherless,
Nor widows desolate."

Almost we wonder why we should weep here in view of the absolute assurance that day after day carries us toward the Morning Land where God will wipe away tears from all eyes, and where "sorrow and sighing shall flee away." We do not wonder Tennyson spoke of tears as "idle tears." And Lizette Woodworth Reese sings trimphantly:

"When I consider life and its few years—
A wisp of fog betwixt us and the sun,
A call to battle, and the battle done
Ere the last echo dies within our ears;
A rose choked in the grass; an hour of fears;
The gusts that past a darkening shore do beat;
The burst of music down an unlistening street—
I wonder at the idleness of tears.
Ye old, old dead, and ye of yesternight,
Chieftains and bards, and keepers of the sheep,
By every cup of sorrow that you had
Loose me from tears, and make me see aright
How each hath back what once he stayed to weep:
Homer his sight; David his little lad.

Do we not see how this changes everything? When we give assent to this precious doctrine, having sought and found Him "that turneth the shadow of death into the morning," life takes on a new aspect. We journey through a vale of tears, but there is coming a time when not a single tear will ever fall. Here we are constantly encountering the parting hour.

ve are frequently speaking the farewell
Here there are multitudes of poor souls
their hearts out for the sight of their
loved ones. But there is coming a time
there will be no separations and no ut-
e of the farewell word. We journey
h the night. But there is coming a time
he eternal morning will break. "Weep-
y endure for a night, but joy cometh in
rning."

day, we say, and turn our eyes
rd the fair hills of Paradise;
day, some time, a sweet new rest
blossom flower-like in each breast;
day, some time, our eyes shall see
faces kept in memory;
day their hand will clasp our hand,
over in the morning land.

day our ears shall hear the song
riumph over sin and wrong;
day, some time, but oh! not yet;
we will wait and not forget
some day all these things shall be,
rest be given you and me;
wait, my friends, though years move
low,
happy time will come, we know,
rning land! O morning land!"
v. N. B. Ripley, in Zion's Herald.

RELIGION AND HEALING.

ernatural agencies have been employed
curing of disease from the beginning of
The savage has had his fetish and
h it has sought the aid of higher forces
e his ailment. The stick or stone that
pposed to banish the evil spirit of dis-
as nothing in itself, but it had marvel-
ggestive influence upon the minds of
who suffered. In the Old Testament we
hat Moses made a serpent of brass and
upon a pole so that those suffering from
t bite might look and be healed, "and
e to pass, that if a serpent had bitten
an, when he beheld the serpent of brass,
d."

Roman Catholic Church has recognized
erapeutic value of symbols for centur-
he touching of an ancient relic or the
of a pilgrimage to some sacred shrine
en of untold blessing to thousands ow-
the mental stimulus that has followed.
llowing extract from a newspaper re-
how vital is this belief among members
church even today:

ree reported cures were made known
he return of 225 pilgrims who have been
endance at the shrine of Sainte Anne de
re. Jeremone Donohue of Holyoke,
as suffering from a paralyzed right arm
uld not move it above his waist line, is
ble to move the arm to his head, and
ble to take off his cap before the shrine.
McCrehan of the same city has been
t to sudden attacks of illness for some
Since attending the shrine she claims
he has not been ill. All claim to have
greatly helped by the expedition."

this was looked upon as crass superstiy the Protestant church until scientific
ology called attention to it as some-
that could no longer be ignored. It is
be wondered at, in these days of the
cal application of psychology to educa-
aw, industry, and all social relatioships,
that the results of this research should likewise have significant bearing upon the religious life. Religion can no longer be regarded as a mere emotional experience but rather as a mental attitude toward life. Its suggestive power is at once noted by those whose business it is to study mental facts and processes.

The late Professor Munsterberg in his book "Psychotherapy" expressed the opinion that an emphasis upon Christian healing cheapens religion by creating in the mind of the patient a selfish desire for his own welfare alone. Bodily ease and comfort become his one idea. One naturally asks whether it would be more spiritually profitable for the patient to continue to suffer. The suggestion of ease and comfort can always be offset by setting before the convert the ideals of the kingdom. He is saved for something apart from his comfort and welfare.

There can be no doubt that this movement has cheapened religion when it has been carried on by men of selfish aims. But evangelism in certain forms has cheapened religion for many. The fact that a thing can be cheapened or degraded does not prove it cheap by any means.

This writer further declares that religion as far as mental healing is concerned is an active side-issue, and that the real cure has been wrought by the same methods that are used by the worldly neuropathologist. But because the infinite power flows through so-called natural channels is no reason to deny its supernaturalness. If we are to follow Munsterberg's contention to its logical conclusion, we might affirm that preaching is potent because of the art of elocution and rhetoric alone, and not because of the spiritual truths proclaimed by the speaker. The Infinite Spirit is immanent in all things, and because one psychologist fails to use the thought terms of religion it does not follow that he is independent of its aid. He must bring the thought of Order, Beauty, Peace, Joy, and Love if he is to calm a troubled mind, and these are other names and attributes of Deity.

It seems that the truth must first masquerade before the world in the clothes of error and fanaticism before it can be accepted by sober minds.

The most fantastic exhibition of hiding the truth beneath the robes of self-appointed authority and arrogant claims is seen in the so-called Christian Science movement. But with all its vagaries Christian Science stands today as the most compelling evidence of the efficacy of divine healing. The most intelligent and worthy people in every community accept its error for the sake of the truth that it contains. Professor Sheldon sums up the case clearly when he declares:

"The founder of Christian Science made no real discovery. She simply laid hold of a truth which in this age of industrious psychological research was bound to come to its own, and surrounded it with a mass of fantastic, exaggerated, and mutually contradictory assertions."

The Protestant Episcopal Church has been a pioneer in this country in spiritual healing. In fact, it has been the only church to take a definite stand upon the matter. It has given every encouragement to those of its communion who have claimed to heal through divine aid alone. Dr. Elwood Worcester of Boston some years ago inaugurated the Emmanuel Movement. Through prayer alone, and its suggestion of flooding the mind with the thought of the divine power to aid, many persons suffering from functional diseases have been cured, and those with organic complaints greatly helped. It is remarkable that a conservative church should encourage such an innovation, but even such extremists as Thomas Moore Hickson, who visited Boston some time ago, have been given every encouragement. Healing missions have been conducted by them under the patronage of the church, and prayers for the healing of the sick have been included in the book of prayer. The Emmanuel Church of Boston has become famous throughout the country as a center of Christian healing.

It would be easy to attack the position of these specialists on theological and philosophical grounds, but we are more interested in the practical results of their work than in their explanation or theories. In assuming positive leadership in mental and spiritual healing the ministers of the Protestant Episcopal Church are rendering an invaluable service in providing an antidote for the crudities of Christian Science. In this age of increasing nervous diseases on the one hand and earnest psychological research on the other, people everywhere will in the future seek for help and inspiration from the faith healer. If he is sane in his philosophy and well balanced in his theology, his leadership will be of intense value to the Christian church. If he is an erratic mountebank, his influence will be detrimental to the program of the kingdom. But sane or insane, the religious emphasis of the future will be upon mental facts and processes. It is not too extravagant a prophecy to make, that the church which divides the wheat from the chaff in this field will be rendering a service to the century equal to that rendered by the Wesleyan movement to its day.

While organic diseases cannot be completely cured by faith healing, the soul of the patient may be marvelously strengthened and life prolonged. The writer in his parish calls visited an elderly lady who was dying of cancer. She was approaching the stage of the disease when her end was speedily looked for. But, calling a week later, he was amazed to find the lady sitting up and talking cheerfully with her friends. A Christian Science practitioner had been called in, and it was declared that in another treatment or so she would be well. Interest in the case prompted a second call a few weeks later, when the information was given that the patient had died. While the mind had been marvelously stimulated by suggestion, the poison in the body still remained. Had her disease been one of nervous disorder she would have been cured. Many functional disorders can be removed, and the patient taught the too-oft-forgotten truth that the Spirit of God operates in the physical realm. This in reality is what the same faith healer seeks to demonstrate.

We have not as yet seen the light in our church and are therefore not in a position to make any positive contribution to this perplexing question. We believe, however, that the attitude of every minister should be one of deep and prayerful sympathy. It is not so much a question of working cures as the help-

ing of the suffering. The testimony of blessing received from right thinking in times of physical and nervous stress is well-nigh universal. The whole Christian healing movement is a challenge to the church to proclaim the power of Christ to save not only from sin but from all that causes unhappiness. Marden in his "Peace, Power, and Plenty" quotes William James as follows:

"We are just now witnessing a very copious unlocking of new ideas through converts to metaphysical healing or other forms of spiritual philosophy. The ideas are healthy-minded and optimistic. The power, small or great, comes in various shapes to the individual; power not to mind things that used to vex one, power to concentrate one's mind, good cheer, good temper, and a firmer and more elastic tone. The most saintly person that I have ever known is a friend now suffering from cancer of the breast. I do not presume to judge the wisdom or unwisdom of her disobedience to the doctors, but cite her solely as an example of what an idea can do. Her ideas have kept her practically well, for months after she would have otherwise given up and gone to bed. They have annulled pain and weakness and given her a cheerful, active life unusually beneficent to those around her."

All mental movements have taught the truth of the power of right thinking. This we must both practise and preach. The famous motto of the sun-dial would make any life beautiful: "I mark only those hours that are sunlit." We dwell far too much upon hours that have not been illuminated by any light of cheer. This does not mean that we are to go about blandly smirking upon life and refuse to see its distress. Many who do so have the same effect upon others as the highly emotional Christian of a few years ago. They do not appear human. An emphatic display of one's feelings may at times be necessary and beneficial without violating the disciplinary warning against indulging in sinful tempers. It is not repression that must be always sought for, but a directing of all our moods and impulses in right channels.

Prayer-meetings in all our churches have long since become serious problems as far as securing a respectable attendance is concerned. This is not due entirely to what is termed a lack of spirituality on the part of the people. This one service which is supposed to be the layman's platform or forum has been lacking in helpfulness. The laymen or laywomen for the most part have had little to say that was calculated to strengthen and cheer. Much of the testimony has been unhealthy in tone and based upon morbid introspection due to wrong psychology. A young preacher once called upon one of the saints of his church in making his first round of pastoral visitation. The good sister put the new minister through a thorough examination as to the number of diseases and ailments from which he had suffered. Upon being obliged to admit that thus far he had escaped, she sighed and said: "Well, I don't see how you are going to do me any good. I wish the conference would send a more experienced minister." While the illustration is somewhat extreme, it reveals the attitude of many church members toward disease. It is something to be dwelt upon to the point of enjoyment of details rather than to be banished from the mind. The preacher who could not or would not do this was looked upon as one who could bring no comfort or cheer. In fact, he was lacking in sympathy. Here is the greatest peril. The one who emphasizes the power of the mind over physical suffering is in danger of being charged with lack of sympathy for the afflicted. It is easy enough to talk glibly of Christian healing, but when one is placed upon a bed of torture the challenge of "Physician, heal thyself" is not easy to meet, and when one sees his loved one there, he will not listen patiently to him who declares that her suffering is due to error or even sin.

One must indeed be as wise as a serpent and harmless as a dove in approaching this important question. An open mind and a sympathetic spirit will eventually lead us into the light. The healing movement is yet in its infancy, and no prophecy can be too extravagant as to what may be discovered in this realm in the future. Let us banish from our minds the illusion that we are dealing with a fad that will be outgrown. We are rather confronted by a central truth of our Christian faith, and by its further unfolding we shall be made free.—Rev. D. Harold Hickey, in Zion's Herald.

THE WORK AND THE WORKERS.

Sunday, April 5, was spent on Saxapahaw charge with Rev. H. L. Isley and his people. We reached Concord church in time for the Sunday school and I enjoyed teaching the lesson to a splendid class of men. I preached and presented the College endowment at Concord, Orange Chapel, and Saxapahaw churches, and while there were not as many pledges made as we had hoped, the people at all three of the churches gave me encouragement to believe that they will do what we asked them to do. These are good people, and we are persuaded that they now realize the justness of this call, and we believe they will respond.

Hilarious Giving.

Some one has said that "a cheerful giver" means "a hilarious giver." And Webster says "hilarious" means "mirthful; noisy; merry." Somehow I cannot just understand why our people in every church in the conference don't give hilariously to this College endowment.

We have succeeded, even beyond the very best expectations of any of us, in building and equipping and starting a College. It must have an endowment to assure its success. We are only asking each church for a very reasonable amount, so come on, folks, and let us do this thing, cheerfully, happily, hilariously and quickly. We need your help, we expect to get your help, and what is greatly to be desired is your help speedily.

Those Easter Services.

May the dear Father abundantly bless in all your Easter services. Wherever Methodist Protestants are gathered together on Easter Sunday a special offering for the Lord's work should be taken, and according to the plans of our church that special offering rightfully goes to help the cause of home missions. Raise your 23 per cent of the General Conference budget that day, and have that much done. Send your offerings at once to Rev. S. W. Taylor, Burlington, N. C., and tell him what it is for.

May God bless and direct and keep all E workers. Yours in His service,

A. G. Dixon.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, APRIL 19.

My Denomination: Its History and Principl

Daily Readings.

Mon. Beginnings. Acts 2:1-8.
Tues. Persecutions. Acts 8:1-4.
Wed. Heroes. Acts 5:24-32.
Thurs. Loyalty to the Bible. Acts 17:10-12.
Fri. Love for men. Rom. 9:1-5; 10:1.
Sat. Loyalty to Christ. Gal. 2:19-21.
Sunday. Topic. Acts 1:1-8; 2 Tim. 3:14-17.

The Church of Christ: Its History and Prin ciples.

Twice recently we have studied "My D nomination" in our Christian Endeavor mee ings. So let us consider this topic from tl broader viewpoint.

A brief and concise history of the Metho ist Protestant Church with its Constitutic and Articles of Faith will be found by refe ence to the first few pages of the Discipli of the Methodist Protestant Church, if yc care to discuss this topic from the denomin tional standpoint.

We are proud of our denomination's pas but we are much more concerned about her fu ture. Even greater tasks face us today tha those which challenged our fathers. We mu do greater things than they did, because o opportunities and privileges are so muc greater.

Some one has said, "There are three kinc of church folks: those who pull the load, thos who ride, and those who ride and drag the feet." All Christian Endeavorers are e pected to belong to those who pull the loa and not to those who ride, and surely we wi never ride and drag our feet.

One of the vital principles of the Christia church is to show the people the way to Chris This is the divine purpose of the church o earth. Hence, the kind of service Christ pe forms in any community depends upon th character of the church in that community.

The church has been a fellowship of servic That is its history and its glory. One valu of church history is that it makes us seek t be worthy of the work good men before u have done, and to carry on their task to vic tory.

Doing His Bidding.

The Bible is our guide book into the path of service He would have us walk. The Bibl is not a book on farming, chemistry, geolog astronomy or on any science, though all thes are suggested in it. But it reveals God an how to find Him. It tells us of Jesus and ho to obey Him. It is a book on how to live her how to prepare to live forever, how to di and how to see God face to face eventually

The Master said, "Ye are my friends if y do whatsoever I command you." And the ef fectiveness of our discipleship can be meas ured in no other terms. The mission of th church is to make disciples of every creatur and the Head of the church is holding us re sponsible for the doing of our best in th carrying out of that program.

Hall Caine, the writer, says of the Bible:—

"I think I know my Bible as few literar men know it. There is no book in the worl like it, and the finest novels ever written fa

short in interest of any one of the stories tells. Whatever strong situations I have in books are not of my creation, but are ta- n from the Bible. The Deemster is a story the Prodigal Son. The Bondman is the story Esau and Jacob. The Scapegoat is the story Eli and his sons, but with Samuel as a little l; and The Manxman is the story of David d Uriah."

What Our Scripture Lessons Teach.

Acts 1:1-8 gives us the source of inspira- n in the early church. Jesus "began both do and to teach" when He was here upon th; but the carrying on of the doing and teaching He left for His church to do. He ved His love for mankind by His life, His th and His resurrection, and thus provided perfect foundation for the church.

The power of the church of Christ was to furnished, after He had left the earth, ough the Holy Spirit. He told the early stles and disciples to tarry in Jerusalem il they were endued with power from on h. Then they were to go out and witness Him in Jerusalem, in Judea, in Samaria, d unto the uttermost parts of the earth. e church grows and prospers today just in portion as His followers faithfully wit- s of His true gospel to the uttermost parts the earth.

II Tim. 3:14-17 shows what connection d's word bears to the church and to our th. Paul knew the Scriptures, and he knew at they meant to him, and he was anxious t Timothy remain steadfast in the word, his faith and in his preaching. So must remain true to God's inspired Word if we uld build our lives and His church as He nts them built.

The Bible affords the most profitable in- uction for a Christian and for the church. is the divine truth; it proves Jesus' love humanity; it will correct us when we are lined to go astray; and will instruct us in hteousness. Only as the church so uses d's Word will it be a real church of Christ.

Things to Pray For.

Thank God for the Bible, which is our rule f faith and practice.

Thank God for the fathers, who established he church we love, and through which we erve.

Thank God for the consecrated men and vomen of today who are ready to defend he faith.

Ask God to give us a real blessing in this Christian Endeavor meeting.

Ask God to make our church a real church f Christ in fact as well as in name.

Ask God to help us, in our lives and hrough our society, to transmit the truth f the gospel as it is in Christ Jesus.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. in Full.

Whitakers.
West End.
First Church, High Point.
State Street, Lexington.
Charlotte.

A. C. B.

1.	Burlington	$380.00
2.	Forsyth	133.35
3.	Glen Raven	126.00
4.	Fallston	125.00
5.	Concord	121.00
6.	Mt. Pleasant	106.70
7.	Orange	106.00
8.	Flat Rock	103.00
9.	Henderson	100.00
10.	Enfield	97.00
11.	Granville	80.00
12.	Spring Church	80.00
13.	Alamance	78.65
14.	Cleveland	67.85
15.	Calvary	63.00
16.	Reidsville	60.00
17.	Stanley	59.04
18.	Welch Memorial	58.00
19.	Mebane	50.00
20.	Halifax	46.00
21.	Bess Chapel	45.75
22.	St. Paul	45.00
23.	Randleman	44.00
24.	Littleton	43.50
25.	Kernersville	42.45
26.	Lincolnton	39.00
27.	Gibsonville and Fountain Place	38.00
28.	Davidson	32.12
29.	Asheville	31.38
30.	Vance	30.10
31.	Weaverville	28.15
32.	Haw River	27.00
33.	Richland	25.00
34.	Grace	23.00
35.	North Davidson	20.00
36.	Saxapahaw	18.84
37.	Mt. Hermon	17.00
38.	Winston-Salem	16.50
39.	Randolph	16.07
40.	South Davidson	14.00
41.	Thomasville Circuit	13.91
42.	Tabernacle	13.75
43.	Pinnacle and Mt. Zion	13.70
44.	Yarborough	13.45
45.	Cornelius	12.00
46.	Thomasville Community	12.00
47.	Lebanon	11.05
48.	Siler City	10.50
49.	Asheboro	9.00
50.	Fairview	4.85
51.	West Forsyth	4.72
52.	Anderson	4.00
53.	Roberta	3.50
54.	Midland	2.65
55.	Graham	2.00
56.	Union Grove	1.25

G. C. B.

1.	Concord	$235.00
2.	Forsyth	166.80
3.	Why Not	106.42
4.	Henderson	100.00
5.	Whitakers	84.00
6.	Calvary	55.00
7.	Burlington	50.00
8.	Haw River	50.00
9.	Alamance	35.00
10.	Enfield	35.00
11.	Halifax	35.00
12.	Stanly	35.00
13.	Randolph	31.00
14.	Asheville	30.00
15.	Littleton	30.00
16.	Fallston	25.00
17.	Gibsonville and Fountain Place	25.00
18.	Orange	25.00
19.	Spring Church	18.58
20.	Yarborough	16.50
21.	Saxapahaw	14.00
22.	Roberta	12.90
23.	Randleman	12.10
24.	Winston-Salem	11.00
25.	Weaverville	10.00
26.	Lebanon	9.00
27.	State Street	8.00
28.	Kernersville	7.55

After a short vacation our budgets make their appearance again. In the mean time some very good gains have been made. Charlotte going over the top lets all below four move up. Then Henderson did some good work and moved up from 14 to 9, Granville jumped from 24 to 11. That was fine, Granville! Calvary made the greatest gain of all, going from 33 to 15. These three moving up naturally topped those who were ahead of them, but Spring Church and Stanly were alert to this possibility as well as the great need of the Kingdom and sent in contributions, each trapping the one above them and so in spite of the greater gains of other charges these two hold their place in the line. Good work. All goes from there as before until Weaverville makes her entry into the A. C. B. at 29 and everything below had to go down one. Welcome, Weaverville. Burlington sent in the largest contribution of the interval, but being at the top her advance can only be "over the top."

On the General Conference budget there has been some good work done. Halifax appearing where she should have last report takes 11 from Stanly and lets all the rest down one. Orange makes her entry this week and we extend a hearty welcome. Orange takes 17 from Yarboro and Spring Church again on the job with an eye out for the probabilities sent in a contribution and went up one but because of the two new entries in this report gave up 18 for 19. Keep it up, Spring Church. Better luck next time, maybe. Lincolnton comes up from 30 to 26 and Vance from 32 to 30, taking the place vacated by Lincolnton.

English Street, High Point, sent in a contribution of $12 but failed to state which budget it was for. Let Brother Taylor know, English Street. If we knew you would be either 49 on the A. C. B. or 25 on the G. C. B. We most heartily welcome you to whichever it is.

This leaves only nineteen of the eighty-two charges not heard from on either of the budgets. This is fine and God is being glorified by the efforts of those who are working. Now what about you nineteen who have not sent in anything on either of these kingdom interests yet. Nearly half of your opportunity has gone. Half your chance for doing your best has gone. No one can do in half a year what they can do in a whole year. You may raise all your budget, but "he gives twice who gives quickly." Come on, the Kingdom needs your help.

Yours for a full year's service,

A. G. Dixon.

—Rev. Lester Ballard is quite an effective solo-singer, and has favored Calvary church with songs on two evenings of the meeting. He sings with the spirit and the understanding and sounds his words so clearly that those who hear can understand.

WHY THE PASTORS SHOULD CO-OPERATE IN MAKING THE YOUNG PEOPLE'S SUMMER CONFERENCE A SUCCESS.

Our Young People's Summer Conferences for the last few years have been well attended, and have been very helpful and uplifting to all those who have attended. This year we are to meet in our own High Point College in the central part of the State, and live together, and study together, and pray together for ten days. Those having the work in hand are planning for the greatest gathering, in every way, we Methodist Protestants have ever had in North Carolina.

Why Should Pastors Co-operate?

The pastor especially should be interested in and concerned about this gathering because it will mean so much for the future of the High Point College, and every pastor who is interested in the Conference is interested in the College. This conference is being planned with care that all those who attend may have given to them the very best instruction concerning the special job that is theirs back in the local church. It will mean much in the way of better service in the local church to attend this conference.

That pastor who would have his forces so trained that they will render better service as Sunday school and Christian Endeavor workers, and as stewards and other church workers, will do well to get them to the Summer Conference June 15 to 25.

No one can learn it all in ten days, but those who attend this conference will learn many things which they will want to put into practice at home.

For the Association.

Every pastor in the conference can well urge his young people and workers to attend this conference for the sake of the associations of the week. Through contact with Mrs. Van Noppin, Miss Booker, Mrs. Floy, Mrs. Maier, Dr. Landreth, Dr. Forlines, and our own conference workers who will teach in this conference, they will get much of mental and spiritual uplift that will make them better men and better women all their lives.

Results As Lasting As Eternity.

I have heard many young people say at the close of conferences like this, "This has been the greatest experience of my life. I would not have missed it for anything." I once heard eight young men in the late teens and early twenties say, "We have had the best time of our lives at this conference." I heard one leading pastor in Ohio say, "This Summer Conference has revolutionized the working force of my church." This pastor was always present at the Sabina Camp Grounds in Ohio with from twelve to twenty of his young people in each conference for young people.

You can not tell what wonders will be wrought in the life of your young people at the Young People's Summer Conference in the High Point College this summer. They will be benefited for time and for eternity. Plan for a good delegation to come from your charge, and plan to come with them to help us see that they get the very best.

Let us make it a great gathering of our young people and workers.

Yours in the Master's service,

A. G. Dixon.

A FIGHT OF SELF-DEFENSE AGAINST THE ROMAN CHURCH.

By Dr. Adolf Keller, Secretary of the Central Bureau for Relief of the Evangelical Churches of Europe.

A fight of self-defense has been imposed upon the Evangelical churches of Europe by the strong Roman Catholic aggression which is the distinctive feature in the present-day situation. Most have heard the proverb that from a military standpoint France won the war, from the political, England; from the economic, America, and from the religious standpoint the Roman Catholic Church has won the war.

We do not complain if the Roman Catholic Church is strengthening its position, is uniting and collecting its forces. It must also be said that present-day Catholicism in countries where it has come into contact with the Reformation, is inspired with a new religious spirit, with a new love of Christ and his church and has also in some parts started a social activity which deserves our admiration.

But there can be no doubt that the Roman Catholic aims go far beyond the desire of strengthening the old positions and of deepening the religious life in the church. The hope is openly expressed that the time has come to heal the schism of the church and to win back the lost territories. Not only little provincial periodicals, but even such an official organ as the "Osservatore Romano" has been out-spoken enough to say that the time is not far distant when Germany, for instance, or England, will come back to the "infallible church."

A great propaganda for the conversion of the Protestants, directed especially by the Jesuits, the specific anti-Protestant order, has begun. Societies with these specific aims have been formed and campaigns have been organized not only in Germany, but in such old Protestant countries as Holland, Scotland and even the Scandinavian countries, where a special apostolic Legate has been sent for this purpose.

The Pope has sent his Nuncios into nearly all countries where it has been possible to create such centers of Roman influence. This influence has not only religious, but also political aims as always in the history of this church.

In Germany with its 65 per cent of Protestant population the four last chancellors of the Republic have been Catholics; the president is a Catholic. In Holland where the majority of the people are Protestant, the majority of the ministers are Catholic.

In Germany last year 88 evangelical institutions had to be closed for lack of funds; but since 1919 more than 700 Roman Catholic institutions and monasteries have been opened in that country. The 65 per cent of Protestants have 16,700 pastors, the 33 per cent of Catholics have an army of 22,262 priests

A Catholic author said openly that three stars shed their lights over Germany: Liberalism, Marism and the Church of Rome. But he added: "The two first are extinguished but the third star is shining bright and hopeful over this unfortunate country."

Against this Roman Catholic aggression we do not wish to struggle with political or worldly means. The only thing which we can do and are allowed to do is to strengthen o churches, to unite our forces, to deep religious life and to lend mutually a b ly hand. First of all, we need more in tion.

A great evangelical press service wo very helpful in this respect. A comm pression of Protestant world opinion, a ing of certain justified Protestant would tremendously strengthen the sit of small Protestant minorities, of littl ishes and schools far away in Transy or Poland or Hungary and Austria. Th ernments of these countries would not d defy public opinion in the Protestant tries because they need them for getting or protection.

We are still far way from having th essary organs for expressing the united of Protestantism. Such union alone coul the effect which is not within the power or that single church. We would on the estant side not be afraid of a really rel struggle which would be fought with the ons of the Spirit.

But many of our Protestant commu have to face all kinds of political and cial manoeuvres from the other side. are, for instance, numerous institutions property is in danger of being bought b man Catholic institutions or whose oppo r buying neighboring lands or which they need for enlarging their ac re snatched away by a well organize man financial enterprise. What a help it be at the present time when most o churches have heavy constructive tasks, could have a Protestant bank or at le bank credit guaranteed by the great P tant bodies, in order to enable us to act out delay in such ememgenvies.

We cannot wait for collections when phanage, as recently in Poland, is in d of falling down, or when, as in Spain, th uits were on the point of buying an eva cal college which was saved almost by a le. We should be ready then at once be a general Protestant feeling of responsi and brotherliness would have already pared the action necessary at a given mo

We are already doing what we can t fend ourselves, to save what is menace strengthen the faith and courage of our churches. But do you think that we have er obligations because we are nearer, c cause we are sister denominations? W not care for denominational interests in ment when the whole house is burning. Central Bureau tries at least to find hel all who are in need.

But we cannot do this work alone, the we stretch out our hands towards Am And in doing it we do not think only of ial help. Because the crisis is spiritu well as material. Therefore we ask, he pray!

Let us humiliate ourselves together! I seek the old sources of the Reformation us seek new life for the churches in a let us build up together. To do this tog would mean a great historic hour, an o tunity to erect a monument of magnitud that of Stone Mountain (the Confederat morial on the side of a mountain of g near Atlanta, Ga.), not hewn in rock b living hearts and built with gratitude

with a consciousness of new relationships and new responsibilities.

ENFORCING ANTI-TOBACCO LAWS.

By Will H. Brown.

While there has been no unusual activity on the part of anti-tobacco workers in recent months in having new laws against the weed enacted, there is noticeable a great improvement in the matter of enforcing such laws as are already on the books. In many states the law against selling tobacco to minors is receiving special attention, and almost without exception the pubic school principals and teachers are either taking the lead in the matter, or heartily co-operating with those who do lead out.

The grand jury of Henry county, Indiana, has given orders to the sheriff to strictly enforce the law against selling to any one under 21. One of the daily papers of the county says: "Any person under age with cigarettes in his or her possession will be placed under arrest and held for trial. This state almost makes it an offence to sell or give cigarettes or cigarette material of any kind to any one under 21, with a fine of not less than $10 or more than $50 for the first offence, and not less than $10 or more than $500 for the second offense, to which may be added imprisonment in the county jail or work-house for any period not exceeding thirty days."

It is not only against the law of Indiana for a person under 21 to have cigarettes in his or her possession, but also a violation of law to misrepresent one's age for the purpose of obtaining them.

The mayor of Winchester, Ind., has issued a public and signed statement to the effect that the law will be rigidly enforced in that city, which has a population of about 5,000.

ITINERATION IN CHINA.

The following from "The Chinese Recorder" will be of interest not only to our pastors but to all our readers, inasmuch as we gain an insight into conditions the missionary faces, the demands upon him, the discomforts he must endure, and the joy of leading souls out of heathen darkness.

"Itineration,—the word brings to mind dirty inns and cheerless chapels void of any quiet retreat, long roads, hot and dusty, or perhaps cold and muddy, gaping crowds watching to see what the foreigner eats, how he washes his face, how he goes to bed; many modes of travel, wheel-barrow, donkey, mule cart, boat and now a motor-cycle; street preaching, tract and Gospel selling, roadside conversations, tea shop preaching, group of inquirers in school houses and inns, the gradual growth of the outstations, 'the care of all the churches.'

"The word brings to mind painful experiences, sad mistakes, disappointments and sorrows. The word brings to mind touching acts of kindness by non-Christians, friends and strangers, high and low; a crowd of Chinese Christians, friends real and true; the joy of soul-saving; some of the most previous experiences a man can have in this life.

"I have been in China twenty-eight years. May I be permitted to magnify my office? I would not trade my job for a chair in any theological institution, or for the presidency of a university.

"It is a position of unlimited opportunities; it is foundation work, helping the church to birth and growth, it brings many joys.

"I find that the most encouraging work is that that opens up naturally in some place where there is a Lydia whose heart God has opened.

"Tired, after supper in a nasty, dirty inn at the town of T'ie-fu-sih, some eight or nine years ago, I went up to the north end of the town, on invitation, to preach in a school house, near which I knew there were several interested men.

"After the most of the crowd had left, I noticed sitting near me an opium sot, emaciated, sad, dejected. I begged him to repent and believe in Jesus, and begged him to go to the hospital, and obtain help in breaking off his opium. He said he would, but my faith was too small, I did not believe him. I had received this kind of promise too often. But he went; he was cured and he came back a thoroughly converted man.

"He was a man of influence and fairly well-to-do. He had led a vile and sinful life. He was altogether changed, and has never gone back to his old life. For years now we have had an outstation ot T'ie-fu-sih, and a happy band of Christians.

"In going in search of a certain person, I passed directly by the west gate of Ch-i-p'an. One day at high market, I went to sell books. I was pleasantly received, so determined to come back and spend a night there.

"In the inn, late after super, when the crowd of listeners had nearly all gone, I noticed a hunch-back squatting near the door. He was interested. I questioned him and found that he knew a good deal about the Gospel. He had been once at the dispensary at Sutsien, and received one of Griffith Johns' catechisms. He said he believed it. Well, I determined that I must come back there, of course. There is now in Ch's-p'ar an organized church and partly self-supporting. Other out-stations have opened up in the country around there. We have now preaching in our field a half-dozen men from that general section, several men in university and seminary, girls and boys in high school."

F. C. Klein.

OUR GREAT DOXOLOGY AND ITS AUTHOR.

By Rev. H. H. Smith.

"Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son and Holy Ghost."

It may well be called our great doxology, for, as a hymnologist says: "This is **the doxology** of the Christian church in all parts of the world where the English language is spoken. . . . It is doubtful if any stanza of religious poetry ever written has been so often, so universally, and so heartily sung in the worship of the Triune God as this."

Of the thousands who sing it every Sabbath perhaps only a few know anything of its origin or authorship. For the benefit of those who would like to learn something of the history of this grand doxology, we set down a few facts gathered from various sources.

It was written by Thomas Ken, a bishop of the Church of England, born at Berkhampstead, England, in 1637. It forms the closing stanza of each of his three famous hymns: Morning, Evening, and Midnight hymns. Bishop Ken is referred to as "one of the gentlest, truest, and grandest men of his age." He was appointed Chaplain to Charles II in 1680. In this capacity "he fearlessly did his duty as one accountable to God alone, and not to any man. He reproved the 'merry monarch' for his vices in the plainest and most direct manner. 'I must go and hear Ken tell me my faults,' the King used to say good humoredly."

Macaulay says: "Before he became bishop, he had maintained the honor of his gown by refusing, when the Court was at Winchester, to let Nell Gwynn, the King's mistress, lodge at the house which he occupied as prebendary. The King had sense enough to respect so manly a spirit. Of all the prelates, he liked Ken the best."

He retained the confidence of the King to the last, and was his faithful spiritual adviser on his death-bed. He also attended the Duke of Monmouth at his execution.

In 1688, with six other bishops, he was imprisoned in the Tower of London for refusing to publish the "Declaration of Indulgence" issued by James 11. After three weeks imprisonment he was brought to trial and acquitted.

Macaulay seems to have been deeply impressed with the noble Christian character of Bishop Ken, and paid him this high tribute: "The moral character of Ken, when impartially reviewed, sustains a comparison with any in ecclesiastical history, and seems to approach, as near as any human infirmity permits, to the ideal of Christian perfection."

Dryden said of Ken:

"David left him, when he went to rest,
His lyre; and after him he sang the best."

As noted above, the doxology forms the closing stanza of Bishop Ken's three great hymns. These hymns were originally "written for the use of the students in Winchester College. . . . He thus counsels the young men: 'Be sure to sing the Morning and Evening Hymns in your chamber, devoutly remembering that the Psalmist upon happy experience assures you that it is a good thing to tell of the loving-kindness of the Lord early in the morning and of His truth in the night season.'"

Praise and thanksgiving occupied a most prominent place in the spiritual life of the author of the great doxology. "For many years before he died he headed all his letters with the words, 'All glory be to God;' and these are said to have been the last words he ever uttered."

Note the expressions of praise in his Morning Hymn:

"Wake, and lift up thyself, my heart,
And with the angels bear thy part,
Who all night long unwearied sing
High praises to the Eternal King."

"All praise to Thee, who safe hast kept,
And hast refreshed me while I slept."

An omitted stanza of this hymn reads:

"I would not wake nor rise again,
And Heaven itself I would disdain,
Wert Thou not there to be enjoyed,
And I in hymns to be employed."

It was his custom to sing this hymn every morning upon waking, playing the accompaniment upon his lute.

The Evening Hymn sounds a note of praise in the opening words:

"Glory to Thee, my God, this night,
For all the blessings of the light."

Bishop Ken died in 1711 and was buried at Frome. "This had been his expressed desire, and he had wished to be laid in his last resting place 'under the east window of the chancel, just at sun-rising.' There, in the midst of that solemn scene, and as the daylight brightened, they sang his own anthem of praise, 'Awake, my soul, and with the sun.'"

Monckton Milnes (Lord Houghton), touched by the sight of Bishop Ken's last resting place, wrote some beautiful lines, two stanzas of which we quote:

"Who was this father of the church,
So secret in his glory?
In vain might antiquaries search
For record of his story;
But preciously tradition keeps
The fame of holy men;
So there the Christian smiles or weeps
For love of Bishop Ken.

"A name his country once forsook,
But now with joy inherits,
Confessor in the church's book,
And martyr in the Spirit's!
That dared with royal power to cope,
In peaceful faith persisting,
A braver Becket—who could hope
To conquer unresisting."

The author of "Duffield's English Hymns" says: "The composer of the tune, 'Old Hundred,' which is so invariably associated with the doxology, was Wilhelm Franc, a German, whose work may have been revised by no less a hand than that of Martin Luther."

As to the doxology itself, one only need be reminded that every clause of it is based upon important Scriptural truth admirably expressed; the Triune God is the source of every blessing, then let all creatures below unite with the heavenly host in praising Him.

"The Methodist Hymnal Annotated" gives this interesting note: "The author was accustomed to remark that it would enhance his joy in heaven if when he reached that happy place he might be permitted to hear his songs sung by the faithful on earth:

"'And should the well-meant song I leave behind,
Wth Jesus' lovers some acceptance find,
'Twill heighten e'en the joys of heaven to know
That in my verse, saints sing God's praise below.'

"If saints in heaven can hear the songs of earth, surely then the good Bishop's joy is very great."

Blackstone, Va.

CHILDREN'S HOME

Midway, Haw River	$ 1.40
New Hope, Vance	6.00
Fairfield, Cornelius charge	3.32
Mt. Pleasant, North Davidson	4.83
Sandy Ridge, Kernersville	1.50
Albemarle	51.08
Rehoboth, Granville	5.55
Collection at Fairfield singing, Guilford	18.71
Sunday Schools—	
Intermediate class, Gideon's Grove	1.00
Midway, Guilford	2.20
Fairfield, Guilford	1.12
Welch Memorial	7.64
Canaan, West Thomasville	2.50

Notice, will you, what a gathering of singing people did at Fairfield, Guilford charge. They carried out the spirit of the scripture which reads as follows: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Progressive Sunday schools and churches, help to make progress at the Children's Home, and progress at the Home helps to make us all happy. Thanks to every one who helps to make it so.

E. G. Lowdermilk, Superintendent.

P. S.—Some dahlia and chrysanthemum roots are wanted at the Home. Reader, can you supply that need, and by so doing add to the pleasure and beauty of the Home.

E. G. L.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Mrs. Durham is giving us a splendid report of her district meetings. We wish others would report these to this department.

On the second Sunday, March 8, we held our district meeting in the Bellemont church, on Mt. Hermon charge, with a very good attendance. Five churches represented at this meeting. Miss Annie Forrest was with us and was the speaker for the morning session. Miss Josephine Evans of Greensboro was with us and spoke of the home work in the afternoon session. Miss Evans is a splendid speaker and we were fortunate in securing her at this time. Rev. S. W. Taylor conducted the round-table discussion, which created much enthusiasm in both home and foreign work.

We organized a Woman's Foreign Missionary Society at the Bellemont church. The officers for this society are as follows: President, Mrs. B. H. Hargie; vice president, Mrs. Charles Sharpe; secretary and treasurer, Miss Vitus Nicholson; corresponding secretary, Mrs. Hazel York; Record agent, Mrs. O. L. Smith. Their address is Burlington, Route 7.

March 29 we met with the Glen Raven people at their church and with the assistance of Miss Paulette Rogers we organized a Woman's Home Missionary society. The officers elected for this society are: President, Mrs. R. G. Hornaday, R. 4, Burlington; vice president, Mrs. C. C. Garrison; secretary, Miss Eula Dixon; treasurer, Mrs. Tom Hornaday, R. 4, Burlington; corresponding secretary, Mrs. V. L. Bookout, R. 4, Burlington.

C. C. Durham.

AN EXPRESSION OF APPRECIATION FOR SERVICES WELL RENDERED.

At a recent meeting of the board of trustees of the Children's Home, Mr. H. A. Garrett, the efficient and much beloved superintendent of the Home, tendered his resignation to take effect just as soon as a suitable man could be found to fill the vacancy. Mr. Garrett's assigned reason for his resignation was the failing health of his wife, and her great need of rest.

The trustees of the Home, with one consent, regretted more than words can tell to have Mr. Garrett resign. But, realizing that Mrs. Garrett was in great need of being released from the exacting tasks which had been hers for so long a time, they reluctantly, yet unanimously voted to accept the resignation of Mr. Garrett.

A committee was appointed to secure another man to fill the vacancy. And, that the services of Mr. Garrett might be had whenever needed by the Home, in an advisory capacity, he was elected associate superintendent to co-operate with whoever might be elected to take his place. And a committee was appointed to draft an expression of our appreciation for the services of Mr. and Mrs. Garrett to the church through the High Point Children's Home.

Our Appreciation Faintly Expressed.

These two servants of the Master came into special and active service for their church in the Children's Home at a time when just such persons were needed to do this specific piece of work. They gave up the quiet of their own home life, and a position which was paying much more in money, that they might answer the call of their church to serve as father and mother to the orphan children gathered in our Children's Home. In this capacity they served nobly and well for more than 11 years.

We wish to assure them that they have the grateful appreciation of the entire conference, and especially of the trustees of the Home, for their careful and painstaking efforts to make the Home a success, and a blessing to needy children.

Mr. Garrett proved himself a good business manager and director in the affairs of the Home, and gained the love and confidence of the entire denomination. Mrs. Garrett, in her sweet, quiet way, lived more behind the scenes, and here she proved herself a true mother to the children. Few women could have filled this place so well in the early years of the life of the Home. For their services in this capacity, and for the sacrifices they made we thank them, and wish to assure them of our prayers for the blessings of God upon them in whatever they may undertake in future service for Him.

We also wish to assure them that we are glad to know that they are to serve the North Carolina Conference, in what we hope will prove even a larger field of usefulness, in connection with the High Point College. May the rich blessings of heaven be upon them and theirs continually.

We recommend that a copy of this paper be filed with the minutes of the meetings of the trustees of this Home, that a copy be furnishel Mr. and Mrs. H. A. Garrett, and that a copy be sent to the Methodist Protestant, the Methodist Recorder, and the Methodist Protestant Herald for publication.

Signed by the committee,

J. Norman Wills,
Mrs. W. C. Hammer,
A. G. Dixon.

SUNDAY SCHOOL LESSON—APRIL 12.

The Cripple at the Beautiful Gate.

Lesson Text: Acts 3:1-11.

Golden Text: Ex. 15:26.

The Central Truth: It is the souls beggared by sin that most need the restoring and life-giving touch of the Son of God.

Scriptural Points.

1. Pentecost, with its stream of power, salvation, and uplift, was now a most delightful memory. The church had grown to more than three thousand. And there were daily conversions and accessions.

3. The large upper room was now too small for even a prayer-meeting. They now worshiped in the temple, to accommodate the large crowd. There is another reason, no doubt. The apostles were no longer afraid of the Jews. The pentecostal experience had taken away the fear of man. They became bold defenders and expositors of the truth of the the gospel. They no longer feared persecution.

4. "The hour of prayer," being three o'clock in the afternoon. This was the regular, appointed time for public worship.

5. The gate Beautiful was so large and massive that it required twenty men to swing it on its hinges. It was no doubt the chief means of entrance.

6. It was a fine resort for begagrs. People inclined to enter and worship God would likely be also inclined to help those in extreme need.

7. A forty-year-old cripple was carried and laid at this gate every day. It is not likely that this had been kept up very long. For he would have most probably been healed by Jesus, had he been at the temple during His frequent visits thereto.

8. Peter and John did not, as many others, pass the cripple unnoticed. They looked upon him with deep sympathy. Peter said to him, "Look on us." Look upon their faces, glowing with the love and joy of Christ, was enough to stir up faith and expectation.

9. When Peter saw the beggar's expression of confidence, he said, "Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk."

10. The lifting him up by the right hand was necessary to strengthen the poor cripple's faith, for all such healing comes through faith in God.

11. There was an immediate and thorough cure. Strength was given, and he leaped to his feet.

12. And he was most grateful. He praised God, the Author and Source of his restoration. He also showed his gratitude to ePter and John, who were the instruments in God's hands that brought about the cure. He held them, probably an arm around each of them.

13. A crowd of wondering people quickly gathered. And Peter embraced the opportunity to preach a gospel message, which is recorded in the rest of this chapter.

Practical Points.

1. Prayer in the early church was the chief function of public worship. Preaching and exhortation come in as secondary. Taking collections was little thought of then. The attitude of the apostles toward public worship was expressed in Acts 6: 2-4: "It is not reason that we should leave the word of God and serve tables. . . . But we will give ourselves continually to prayer, and to the ministry of the word."

2. Spiritual lameness is a prevalent calamity even among professing Christians. They no longer walk the straight and narrow way, because they have been crippled by the darts of the devil.

3. The unsaved are cripples from childhood. They have never been able to walk or run the Christian race. The gospel is the power of God unto their salvation and ability to press toward the mark for the prize of the high calling.

4. Many Christians do not walk because they have not yet outgrown their spiritual babyhood. Some do not grow because they feed upon the husks of worldliness instead of upon the Bread of life that came down from heaven to give life unto lost mankind. And some do not try to walk, and become life-time cripples in the church of God. "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

5. The two outstanding characteristics of the early church were its poverty and its power; the chief characteristics of the modern church are its wealth and its weakness. It can no longer say, "Silver and gold have I none;" neither can it say, "Rise up and walk." And we have the same gospel, the same Christ, and the same opportunity that the early church had. And wherein lies the difference? We have lost out in faith, in consecration, and in power.

6. Genuine and constant thanksgiving is one of the most becoming fruits of conversion. But it is as rare as it is beautiful. About nine out of ten forget to give God the glory due unto His name for His unspeakable gift. "Were there not ten cleansed, but where are the nine?"

Matthews Chapel, Greensville Circuit.—Brother Powell filled his appointment yesterday as usual, using as his subject, "Human and Divine Agencies in Christ's Kingdom." We are always glad to see Brother Powell come, for we know he has something good to tell us.

The second quarterly conference will be held next Saturday at Wesley's Chapel.

The third Sunday morning in April will be Communion Day at Matthews Chapel. All members are urged to be present.

Our Sunday school is increasing since the advancing of spring and there has been right much sickness among our members; this has taken our school down right much.

The writer and several others had the pleasure of attending the District Rally at Hawkins Chapel last Sunday. We enjoyed being with these good people, and also enjoyed the splendid talks given by the different pastors from others charges. These people were strangers to us, but we were given a warm welcome. We hope to have this privilege again. Lottie Edwards, Reporter.

Philadedphia, Greensville Circuit.—Yesterday Mr. Powell gave us a good and helpful sermon. We had a right large congregation and every one enjoyed it to the highest. Since the weather has become better our Sunday school is improving very much.

Best wishes to the Herald and its readers.

Reporter.

Henderson.—Our faithful reporter has done her work so well that it has not seemed necessary for the pastor to write for quite a while. It is not enough to say that things are running in the usual way. For many months past we have been looking forward to getting in our new Sunday school building and so we are there. The five large rooms on the second floor are being used by classes and some of the basement is being used. The Ladies' Aid appointed a committee a few days ago to meet with the pastor and the Sunday school superintendent with the idea of buying the necessary equipment for the children's division of the Sunday school, so we are hoping to have things in good condition before long. Our Sunday school attendance is going well over the 2 0 mark almost every Sunday now and we are encouraged. Yesterday five bright boys and girls came forward in the decision day service and gave their lives to Christ. The pastor will meet with them and any others who may want instruction in the meaning of church membership and church Baptism on Friday of this week and all who wish to be received into church membership will be received next Sunday. Our second quarterly conference was held a week ago. Brothers T. J. Evans and Roy Dixon are nominees for delegate to the annual conference.

One feature of our church work that is encouraging is the fine work being done by our choir. Miss Sallie Charles Cheatham, the organist, is simply working wonders and is bringing out a choir that we are proud of. It is gratifying to hear people of other denominations in the city say that we have the best choir in the city. The music yesterday both morning and evening was simply splendid.

The time for our revival has been set for the first Sunday in September and Rev. J. R. Hutton has been engaged as the pulpit help. We are looking forward with pleasure to having Brother Hutton with us.

Our faithful reporter, Miss Katie Cook, is taking treatment in Rex Hospital in Raleigh. We certainly hope she will be benefited.

Next Sunday at the morning service we will have the Easter sermon with an abundance of Easter music. Then at eight P. M. we will have an Easter pageant, entitled, "The Gate Beautiful." Mrs. H. A. Jordan has taken the lead in getting it up and while we have given some high class pageants here in the past few years we are expecting this one to be the equal of any of them. The offering will go to Home Missions.

Miss Elizabeth Fox, Mrs. C. F. Tankersley, Jr., and Mrs. Pritchard will attend the missionary meeting in Winston-Salem this week.

J. E. Pritchard.

Lincberry, Davidson Circuit.—Rev. Edmund Ridge filled his appointment here Sunday at 11 o'clock. He preached us a fine sermon. Sunday school is coming along nicely. Our Sunday school collection was $6.80, which we sent to the orphanage at High Point. Our superintendent is Mr. Ed Morris.

Our pastor is teaching us singing every Wednesday and Saturday night. He has a large class and many visitors.

We were very glad indeed to have Brother Robert Short and family of Mecklenburg circuit visit us last week.

Remember our prayer services Sunday night, April 12. Mr. Grady Burkhead opens the service. Come out and let us make it a good service. Gracie Lanier, Reporter.

April 7.

—The interest in Calvary meetings continues. The attendance seems rather to improve and the atmosphere of the meeting seems to be highly spiritual. Quite a number have given evidence that they were impressed with the truth and some have surrendered to Christ. We hope for quite an addition to our roll of members next Sunday.

JOHNNY WINS THE PRIZE.

Johnny Bliss was in a peck of trouble. He had fallen into the creek while skating and had been soaked to the skin, and that was the only suit he had with him. He had been rolled in warm blankets and put to bed and Grandmother Bliss had brought him the best dinner that Johnny had ever eaten, or at least that is what he told grandmother; but that afternoon at four o'clock was Mary Miller's party, and of course, if a boy had no clothes to wear, he could not go.

"If Johnny wasn't as broad as he is long I could get him a new suit," said Grandmother Bliss. "If only his mother had sent an extra suit! But she thought Johnny was going to stay only two days, and no one knew the ice was so thin. Well, we'll make taffy and pop-corn and have a party right here ourselves, Johnny."

Johnny bravely wiped back the tears, but staying in bed eating pop-corn was not to be compared with going to a wonderful party.

The news of the accident and Johnny's trouble flew round the village and before two o'clock seven boys had called with coats that they hoped Johnny could squeeze into to go to the party. But, alas! Johnny was too stout for every garment that was offered.

"I'll give a prize of one dollar to any boy or girl who will think of a way for Johnny to go to the party," said Miss Ellen, the teacher of the second grade, when she heard of the difficulty. "Think hard and perhaps some one will find a way."

It was a half-holiday that day, and so every one sat down to think of a way to win the dollar. No one was to have help from a grown person. My, but it was a quiet afternoon as the clock ticked off the minutes toward four o'clock when the party was to be held! Mamie Jones wanted to move the whole party to Johnny's bedside, and Ruth Lawrence thought a suit could be had if some one drove very swiftly to the nearest city and back before four; Jay Hoskins thought the village tailor could make a whole new suit before the party came off, and Herbert Lane suggested that they bundle Johnny in a blanket and let him sit in a corner of the room and watch. There were other suggestions.

Just as the clock struck three, Johnny said to Grandmother Bliss: "If they'd all go in dress-up clothes as we did last winter when I was here at Christmas, I could be Santa Claus and wear grandfather's old suit. It wouldn't look funny if all the rest were dressed up."

Grandmother telephoned to Miss Ellen, and she came through the snow with a shining dollar in her hand. "The very thing I had in mind, and, if you had been five minutes later, I should have told the plan myself and kept the dollar. Now I must hurry round to help get the witches and elves and fairies and clowns and brownies ready."

It took little getting ready on Johnny's part. The legs of the Santa Claus trousers were cut off and an extra big pillow stuffed into the front of the suit; the fur-trimmed great coat and the cap were made ready by some magic stuffing in the right places.

"You can stay there and dry all night if you want to," said Johnny to his suit steaming by the kitchen stove. "I'm going to the party anyhow."

It was a wonderful party, which lasted until nearly eight in the evening, and no one had a better time than the fat Santa Claus, who jingled his bells and gave the children apples and pop-corn out of his pack.

"Isn't it odd that Johnny won the prize?" said one and another of the children.

"I don't know about that," said Johnny. "The rest of you could come to the party whether you thought of a plan for me or not, but I couldn't; so I had to think the hardest."
—Hilda Richmond, in The Youth's Companion.

YOUR EASTER OFFERING.

Our goal for Easter is the apportionment in full from every Sunday school, every church, every pastoral charge, and every annual conference in the denomination. The General Conference in session in 1924 at Tiffin, Ohio, made some changes in the method of securing and distributing the General Conference funds, the most notable of which perhaps was in directing that the percentage distribution should be upon the undesignated part of the receipts on account of the General Conference budget. Designated offerings must be placed to the credit of the Board or Institution designated, but if desired by the contributors, credit may be allowed upon the apportionment for the General Conference budget.

A limit was placed upon the amount to be credited, however, under certain conditions. This all appears in the Journal of the General Conference, 1924, page 93. Any church may raise any amount of money it wishes to raise on any one of the special days, but it may only report the proper percentage to be credited to the board preparing this special days program. In the case of the Easter offering, any church may raise its budget apportionment in full, but it should report all above 23 per cent for credit to the undesignated budget, the 23 per cent should be reported as an Easter offering, and so designated, so as to allow the money to go as intended by the contributors. Other special gifts may be made for current use, and may be credited to the apportionment of the church from which it comes for General Conference budget, up to $500. All amounts in excess of $500 may be received and placed to the credit of the board or institution, but shall not be charged against the total sum of dollars to be received by the Board, or credited to the church budget apportionment.

The apportionment made by the General Conference for home missions is $115,000 per year. Under the law as it now stands, this entire amount could be raised and paid at Easter time. Or it can be composed of the Easter offering, plus special gifts such as were discussed in the preceding paragraph, plus receipts from the undesignated budget. No board may receive more than its allotted appropriation, until all have reached the full amounts apportioned.

You will see therefore that we are carrying out the instructions of the last General Conference in asking that the entire apportionment for Home Missions be paid at Easter time by those churches which do not have a regular every-Sunday plan for meeting this assessment. Where the every-member canvass has been made; where the contributions promised were sufficient to cover all local expenses, plus the annual conference and the General Conference budgets; and where these payments are being made in full and reported to the annual conference treasurer on the first day of every month, a free-will offering may be made by the Sunday schools as provided in the law of the church. See the Constitution and Discipline of the Methodist Protestant Church, page 92, paragraph 8.

Send your offering to the treasurer of your annual conference the very next day after Easter. Our needs are many and constant and we have made our plans to meet pressing obligations from this fund.

Charles H. Beck.

SEAMEN WANTED.

The United States Coast Guard has opened a recruiting station at Room 9, Barge Office, Battery Park, New York City, and in several other cities of the country (Boston, Baltimore, Norfolk and Philadelphia) to recruit seamen between the ages of 18 and 35 years to man the 100 new 75-foot patrol boats which will be added to the dry navy this spring.

Commissioned officers in charge of the New York station appeal to the law-abiding element of the country to help Uncle Sam man these boats with capable, honest men who can be depended upon in the fight to rid the Atlantic Ocean of liquor pirates.

The appeal for recruits is being broadcasted by Arthur J. Davis, State Superintendent of the Anti-Saloon League of New York, whose co-operation has been sought by officers at the Battery Recruiting Station. Mr. Davis was called upon to transmit the Government's appeal through all the publicity channels at the League's command. The recruiting officers hope in this way to reach a class of citizens who will accept service as a matter of patriotic duty, as well as of adventure, and who have at heart the success of the job in hand, thus preventing the lawless element from undermining the ranks of the service.

"This is an unprecedented opportunity," Mr. Davis declared, "for the people of the country to get solidly behind this branch of the Government, and the least that law-abiding people can do is to bring this service to the attention of capable trustworthy men and encourage them to join the dry navy."

Recruiting starts immediately, and the need for men is urgent as each of the hundred boats must be manned by a crew consisting of chief boatswain's mate; boatswain first class; chief motor machinist; two motor machinists, first class; ship's cook, second class; seaman, first class. The demand is for experienced seamen even if their experience is limited to yachts and small boats, but a few inexperienced young men will be taken as apprentices. The service also wants radio men and operators who understand the up-keep of marine gas engines.

Recruits will be enlisted at once and sent to New London to the receiving unit where they will be given some training. Their transportation to New London will be free. Wages range from $21 to $126 a month, plus increases for previous Government service.

According to the commissioned officers in charge of recruiting there is an excellent opportunity for ex-service men who can secure the positions as chiefs, taking command

once, if their previous experience and qualifications are adequate. Advancement is sure and will be quick because of the urgency of the demand to fil vacancies in the entire new unit of 100 boats.

Previous discharges from service will be required. Recommendations are necessary and will be thoroughly investigated. Young men between the ages of 18 and 21 must have the consent of parents.

"We want to strengthen the morale of the Coast Guard and insure the integrity of our new crews," declared the commissioned officer who appealed to Mr. Davis for co-operation. He said:

"With crews made up of honest citizens who are interested in the enforcement of law and who regard the service of their country as of paramount importance, we can soon clean up the pirates who are defying the Government and making a farce of our laws.

"The prohibition law is on the statute books today because the people of the country wanted it, the great majority of our people are for it and are demanding its enforcement. Congress has appropriated vast sums to insure enforcement and, as the Government is willing to do its part by supplying boats and equipment, it is not too much to ask the decent, law-abiding element to help man these boats with honest, stalwart, trustworthy men."

The Coast Guard Service has a long and honorable history. Its establishment dates back to 1790 when it was organized as the Revenue Cutter Service. It formed the Coast Defence of the country before the regular Navy was established and its career covers four wars during each if which it participated in national defence. During the World War the Coast Guard was declared part of the Navy and its boats acted as ocean escorts and convoys for troops and supplies, establishing patrol bases at Gibraltar and Best.

The duty of the crew on patrol boats will be varied including, besides the activities in the elimination of Rum Row, the rescue of ships at sea and of ship-wrecked victims, warning vessels of the nearness of ice-bergs and ice-floes, transmission of messages and picking up distress signals.

The radio department offers varied and interesting experience as the new patrol boats have been fitted up with new transmitting and receiving sets, perfected by the Western Electric Company, which combine all the latest devices and the most up-to-date equipment.

Recruiting offices in other cities are the Custom House in Baltimore, Boston and Norfolk, and at the Post Office Building in Philadelphia.

MARJORIE CLEMENT'S CHOICE.

Marjorie Clement was left an orphan at the age of fourteen. Her father had been unfortunate in business, and left but little of this world's goods, though he had been rich in Christian faith and integrity of character. Marjorie had a half-sister, Mrs. James Stanley, many years her senior, and this half-sister offered the bereaved girl girl a home. Now, at eighteen, Marjorie had been graduated with honors from the local high school, and began to think of doing something to earn her living. The Stanleys were in moderate circumstances, and Marjorie was not really needed in their home, though she had been very helpful to them in many ways.

"Marjorie is a good girl, and has always been willing to do her part," Mrs. Stanley remarked to one of her friends, "but I shall be glad when she becomes self-supporting. Of course, she cannot expect us to do anything more for her. I could not see my sister want; but we have given her a home for four years and helped her through school, and now she must look out for herself. She is energetic and capable, and can do anything she likes. And we must think of our own children."

"Certainly, my dear," agreed Mrs. Dunning. "Will Marjorie teach?"

"She is undecided yet. But she has had a most tempting offer which I think she will do well to accept. Mrs. Marston will take her as nursery governess to her little girl, four years old. The salary would be good indeed, considering the duties, and next winter the Marstons are going on a tour through the South and to California, and Marjorie could accompany them and have all her expenses paid, in addition to her salary."

"That is a wonderful offer for a young girl to have. But Mrs. Marston always fancied Marjorie. And the Marstons have money in abbundance. Of course, Marjorie will accept."

"Mrs. Marston gave her a week in which to decide. For my part, I do not see that the matter requires any thought. Still, it is well, perhaps, not to be hasty in deciding anything. I shall not try to influence my sister. I have simply told her that I thought the offer was an exceptionally good one, and now she must deside for herself."

"She certainly cannot be blind to her own interests," said Mrs. Dunning emphatically.

Meantime, Marjorie was on her way home from the post office. She glanced at a little cottage, surrounded by evergreens, hesitated a moment, and then went up to the door and rang the bell.

A little old lady, somewhat bent, and with a worn but pleasant face, opened the door. She smiled when she saw Marjorie.

"Is it you, dear?" she said, in a sweet but tremulous voice. "Bless your heart, you do not forget the old woman. Come in."

"How are you today, Cousin Amelia?" as she sat down in a little rocker and looked at the pretty, blooming plants.

"Oh, as well as usual. I had an ill turn, a few days ago, but fortunately it did not last long."

"It is not safe for you to live here alone," said Marjorie, with a troubled look. This cousin had been very dear to her mother.

"Well, my dear, perhaps it isn't. But I see nothing else to do. There is no one to live with me, so far as I know. I might dispose of this house, I suppose, and go to some institution, but I do not like the idea. This little place has grown very dear to me."

"Yes, I know," said Marjorie gently. "And you are comfortable here, of course."

"Very comfortable. But I am seventy years old, and my friends all tell me that I ought not to live alone. Then I find that my duties are more burdensome to me than they were. The hens and chickens are quite a care. But they bring me an income, with what I have besides, which is sufficient for my needs. I haven't property enough to tempt anybody to come to live with me, so I hardly know what will become of me, but I can trust God."

"And He will never forsake," murmured Marjorie. In a moment she added, "Mother thought of you when her life was fast ebbing away."

"I know she did. We were first cousins, and I loved her like a younger sister. But, dear, now that you are through school I suppose you will soon be doing something for yourself. I know that you have looked forward to this time. Have you decided yet what you will do?"

"No, I have not decided—not fully. I will be in again in a day or so," said Marjorie, as she rose to go.

In a thoughtful mood, Marjorie went down the sidewalk. What did duty require of her? She knew that she could be a help to the lonely soul in the little cottage. She knew that she could make Amelia Leavitt's last days pleasant. But could she relinquish all her plans and consign herself to a lonely life? It seemed for a time that she could not. And surely no one could expect such a sacrifice of her. She was only eighteen, Miss Amelia was seventy. But why had the thought come to her? Did God require her to care for this aged servant of His?

"Show me the way," she prayed, "and I will follow it."

"You have been gone a long time," said Mrs. Stanley, when Marjorie entered the pleasant living-room.

"Yes. I called to see Amelia Leavitt."

"I suppose she is much as usual?"

"Yes."

"Amelia is an old lady now, and it really isn't right for her to stay there alone. I wish some sensible, middle-aged couple would take care of her for what property she has. But then, she hasn't a great quantity of this world's goods, and she may live for years and be a great care. By the way, Marjorie, have you decided whether you will accept or reject Mrs. Marston's offer?"

"I have not decided."

"Well, my dear, I shall not try to influence you; but I do not see how you could think of refusing it. It is a remarkable offer. Think how much next winter would mean to you."

"I do think of it," replied the girl, in a low voice.

"And your duties would not be hard. Little Alice is a lovable child. But, as I said, I shall not try to influence you," and the good lady rose and put up her sewing, as a preliminary to making preparations for tea.

Marjorie said but little that evening. She seemed to be thinking intently. She retired at an early hour, but not to sleep. She thought and prayed. At two o'clock, having reached a decision, she fell into a refreshing slumber, and at the breakfast table she was as bright-looking and cheerful as usual. That afternoon she again called on Amelia Leavitt. When she returned, her sister looked inquiringly at her.

"Everything is settled, sister," said Marjorie, as she inhaled the fragrance of a rose she had gathered from one of Miss Leavitt's bushes. "With your approval, I am going to live with Cousin Amelia."

Mrs. Stanley lifted her hands in surprise. "Why, Marjorie!" was all she could say at first.

"Amelia was very kind to mother in the years that are gone, and aided her in many ways. They were like sisters. And now—well, I feel sure that mother would favor the course I am taking."

"If that is the way you feel about it—but I never dreamed of such a thing! What will you do there?"

"Care for chickens, garden, take care of Cousin Amelia, read and study."

"It all sounds very well; still, I call it a dreary prospect for a young girl. When you had such a splendid opening, too!"

"I know; it is very different from what I had planned. But God has shown me the way; I believe He wants me to do this."

"You are a strange girl, Marjorie. You can plan your own life, of course, and do what you think is right, and I only hope you are not mistaken. And it will be pleasant for me to have you near," Mrs. Stanley added, by way of afterthought.

And so Marjorie went to the little cottage and began her homely duties. Yet who can say that they are homely or simple in God's sight? Amelia Leavitt is duly grateful and always cheerful and trusting, and Marjorie is not unhappy and does not regret her choice.—Willard N. Jenkins, in Zion's Herald.

FROM PASTORS AND PEOPLE.

Revival at Gibsonville.—The church at Gibsonville is in the midst of a revival which has been going on since March 25. The pastor is doing the preaching and is assisted by Mr. N. J. Miles of Mebane, N. C., who has charge of the music, and is rendering great service. There has been a growing interest from the very first service. Up to Sunday night, April 5, there had been thirty-three professions of faith. Twenty-nine of these persons are uniting with this church. The attendance has grown until many are being turned away for lack of room.

Cottage prayer meetings are being held each evening during this week, and a thorough awakening in in evidence. Services are expected to close Sunday, April 12.

G. H. Hendry, Pastor.

Fountain Place, Burlington.—We have not been heard from for some time, not because we have not been busy, because we have been almost too busy to write. We told you before something of our plans for a campaign to raise funds to complete the Sunday school department of our church. This campaign has been put on, but not quite completed, because some of the workers have been so enthused that they can't stop work. Final reports have not been received; however, we have had a very nice sum subscribed, and a portion of it paid in. Plans of the church are now being drawn and we hope to begin work before long.

Our pastor is conducting a series of meetings at Gibsonville, and our pulpit will be filled Sunday by our president, the writer understands. Brother Hendry has been doing some fine preaching at Gibosnville, and is having good attendance.

Things here are now being shaped up for the Ham-Ramsey meeting. We trust that much good may be accomplished.

Reporter.

Creswell.—I am indeed glad that five of our young people (including the pastor) were able to attend the First District Rally held at Hawkins Chapel. From their report they had a very nice time. They returned with a wonderful report. The people of Hawkins Chapel are real Methodist Protestants, judging from the hospitality given our people.

On Monday night the ones who remained at home were very anxious for the five who attended the rally to give a report of it in the Christian Endeavor meeting. This they did in short outline work.

The Ladies' Aid is working as it has never worked before. They are striving hard to finish paying off a debt. With God's help they hope to do this very soon.

Our Sunday school is not what it should be but we must continue to work for God has said he will not forsake us.

We are planning to organize a Parsonage Aid in order to make our pastor and family more comfortable. Only a few months ago there were two mattresses given to the parsonage, one from Creswell church and one from Rehoboth church.

Our reporter is in the hospital at present, but we hope that she will be at home in the course of a few days, God helping her.

We are looking forward with great hopes to the third Sunday in May when our annual meeting begins. We desire the prayers of the readers of the Herald for this meeting. Not only for this meeting do we desire your prayers but we want them constantly.

A Member.

Randleman Charge.—The second quarterly conference met at Worthville on Saturday, 2:30 P. M. Mr. Ed Jarrett and Mr. Sam Hinshaw were elected candidates for delegate to the next annual conference. The pastor was authorized to have the parsonage screened.

Next Sunday's program for this pastor is overcrowded; but the folks up here believe in doing things. A sunrise praise meeting will be held at Mt. Lebanon. An Easter exercise will be held here at 11 A. M., at the same hour the regular service at Worthville will be held. At three P. M. I go to Level Cross and back to Worthville at night for the Easter servire.

A cordial invitation is extended to everybody to attend these services.

At this writing Brother Dosier is confined to his room sick. He was unable to attend services yesterday.

Wm. H. Neese.

Shelby.—Our work here has been moving along as usual since our last report in the Herald. Services have been fairly well attended. The Sunday school has been holding up very well.

The services last Sunday were well attended, considering the rainy weather. The children of the Sunday school are preparing the Easter program which will be rendered next Sunday night. Mrs. J. T. Ramsey and Miss Verda Chapman are training the children for the service.

Rev. W. H. Wall, a Baptist minister, who is not now in the active ministry, will preach at our church here next Sunday morning at the 11 o'clock service. The pastor and family are on a visit to relatives at Burlington and near Pittsboro.

Our revival meeting will begin the third Sunday in April. Rev. C. E. Phillips, pastor of the Lincolnton Methodist Protestant church, will arrive on Monday and do the preaching during the meeting. We are hoping and praying for a very successful revival.

C. B. Way, Pastor.

The Ninth District Rally.

A report of this meeting should have been made last week. The meeting was held at our Lincolnton church on Saturday and Sunday, March 28 and 29. Rev. J. D. Morris, the chairman, of Fallston, planned well for the meeting and prepared a helpful program, which was carried out very effectively.

The first session was held on Saturday morning beginning at about 10:15 o'clock, with Brother Morris present and presiding. There were also present for the initial session a number of the Lincolnton people, some from the Fallston and Cleveland charges and the Shelby church. Rev. J. M. Morgan, Rev. C. E. Phillips and the writer were the only pastors present for the opening session in addition to Chairman Morris.

After the song and devotional service, conducted by Rev. C. E. Phillips, the first address was delivered by Rev. J. M. Morgan, on the subject, "The Prayer and Devotional Life of the Church." This address was a very timely and helpful one, in which Brother Morgan brought his hearers a message of vital truths concerning the devotional period of our church services and the great need of prayer on the part of the people in preparing for the reception of the gospel message by the preacher.

The second address was by the writer on the subject, "Church Music and Congregational Singing." The discussion of this very important subject provoked considerable discussion at the end of the morning session when the open discussion period was reached. The attitude of those who joined in the discussion of the subject was that the old-time songs and church music should not be discarded, while the new songs should be used and there should be inspiration gained by their use in our Sunday schools and churches. It was further agreed that the Methodist Protestant church hymnal should have a place in the church music of all our churches, along with the present-day song books.

Rev. J. D. Morris was the last speaker at the morning service and discussed the subject, "Duties of Stewards and the Every-Member Canvass." His address was full of good suggestions as to the solution of the financial problems of the churches. He urged some plan of financing the church. He spoke favorably of either the pledge system or the assessment system, with the greater emphasis on the pledge, or every-member canvass plan. Brother Phillips, the pastor of the Lincolnton church, in discussing the subject, said that the Lincolnton church was handling their financial matters in a splendid manner, meeting all of their obligations each week. They ascertained what the total amount of their expenses were by the week and paid them each week. That church is a fine erample for other churches to follow.

A very interesting period of the meeting was reached about 12:30 when the time arrived for the dinner. The good people of the

Lincolnton church brought well-filled baskets of good things to eat and the dinner was spread in picnic style in the church yard. Brother Morris offered the prayer of thanks and the large crowd partook of the bountiful dinner to their entire satisfaction. It was most delicious and delightful, to say the least about it.

The afternoon session began at 1:30 o'clock with song and devotional service conducted by the Shelby pastor. The first address delivered was by Rev. E. A. Bingham, pastor of Bess Chapel and Bessemer City churches. His subject was, "The Sunday School," and he handled the subject in a very able manner, and to the edification of all who heard the discussion. The Sunday school was magnified by Brother Bingham, and he emphasized the fact and insisted earnestly that the Sunday school is a part of the church and should be regarded as such by the people, the young, the grown-ups, the middle-aged and the old. He also urged the graded lessons for our schools and stressed the great need of class rooms as well as trained teachers.

The next address was on the subject of the Christian Endeavor society, delivered by Brother Phillips, and he emphasized the importance of this organization, for the development of our young people in church work and in preparing them for the duties and responsibilities of church work.

Brother Morgan spoke again in the afternoon on the home and foreign missionary organizations in our church and declared that the women of our denomination are doing far more for missions than the men are doing. He urged the maintenance of these organizations in our churches.

This writer did not attend the Saturday night session and the Sunday sessions of the district meeting, and therefore, cannot give a report in detail of these sessions. Brother Bingham was on the program at the Saturday night session for an address on "Extending Our Efforts Beyond Our Borders." Sunday morning program called for Sunday school and a sermon by Rev. J. M. Morgan on the theme, "Life, Service and Substance." In the afternoon the discussions were on the interests of the High Point College and the Young People's Summer Conference, and the speakers were Rev. J. M. Morgan and Rev. C. E. Phillips.

The final meeting was Sunday night, with a sermon by Rev. J. M. Morgan.

The district meeting was not well represented on Saturday, there being only a few representatives from the charges outside of Lincolnton. We feel that much good will result from the sessions of the rally, and Brother Morris is to be congratulated upon his work in the Ninth District and for the splendid program for the meeting.

The writer regretted his inability to attend the sessions on Sunday, the regular services at the Shelby church being held that day.

C. B. Way.

English Street Church, High Point.—English Street Church is in the midst of a glorious revival which started March 22. The pastor, Rev. A. M. Hamilton, is being assisted by Rev. and Mrs. R. E. Andrews, Miss Norman of the Friends Church, Rev. W. C. Hall of the High Point College, Rev. Mr. Sheppard of the Christian Church, and Rev. J. W. Hulin of Why Not circuit. Brother E. B. Montgomery of the Southside Baptist Church has charge of the singing, being ably assisted by his lovely daughter, Miss Ruby, who presides at the piano. Brother Montgomery puts his whole soul into the song service, and sings the old-time gospel songs which are enjoyed so much by every one present.

The gospel is being preached with power sent down from heaven, and souls are praying through to victory. There have been 33 conversions up to the close of the service Sunday night. Brother Andrews preached a soul-stirring sermon, after which an altar call was made and 19 young men and women came forward and gave their hearts to God. Brother Hamilton opened the doors of the church and 13 of the newborn souls united with the church. We are truly grateful to God for the hearty co-operation we have had from the pastors and workers from the other churches of the city. Surely God is good to us, and is blessing us as we yield ourselves for service to others. How it cheers our hearts to know that in these days when there is so much worldliness and modernist ideas in the church, that there are a faithful few that believe in a Bible hell, and the doctrine of the new birth. We covet an interest in the prayers of every one that knows the Lord. Pray that we keep humble at Jesus' feet, so that we may be used in the salvation of precious souls for whom Christ died. Clifton L. Croker, Reporter.

Haw River Circuit.—A great Easter Monday program is made for Mizpah church on Easter Monday. A number of noted divines, as well as ex-pastors, are on the program for the great epoch in the history of Mizpzah church in the laying of the corner stone of the splendid new church. Indeed it appears that old things have passed away and all things have become new about old Mizpah.

Come right along with full baskets and meet your old friends of long ago, and let us have a glorious time together such as we will remember when the earth is fading from our vision.

Don't forget the time and the place—Mizpah the place, Easter Monday the time, 11 o'clock the hour, all day the length.

W. D. Reed.

Graham.—On Saturday night, April 4, the quarterly conference was held. Mrs. Clara Steele and Mr. D. M. Johnson were named as nominees for delegates to the annual conference.

At Sunday school today we had 144 present, offering $10.85 for the Children's Home.

Tonight our Easter program was given. Much credit is due to the boys and girls who made the pageant a success, and especially to Miss Mary Tom Hughes, who directed it. The congregation was unusually large, and included many members of other churches in Graham and Burlington. We are always glad to have these friends worship with us. The offering amounted to $37.

We will have Communion Service at the 11 o'clock service Easter Sunday. All members of the church are earnestly requested to attend.

We are glad to know that little Rebecca Reavis, who was operated on for appendicitis recently, is improving rapidly. We miss her from our junior Sunday-school and hope she will soon be back with us.

Much interest is being shown in the union prayer services that have been held in our town for the last few weeks. Last Wednesday night at the meeting held at the Presbyterian church our pastor had charge of the services and made a helpful talk. The Ham-Ramsey meeting begins next Sunday in Burlington. Pray for us that we may have a great spiritual awakening and a glorious revival in our sister communities. E. C. R., Reporter.

Dulin, Mocksville Charge.—The weather being unfavorable yesterday we had a very small congregation but a splendid sermon. Our pastor was called away and Rev. A. C. Swafford filled his appointment for him.

The Fourteenth District Rally which was held last Saturday and Sunday was helpful from start to finish. Some of the speakers that we were expecting were not there; if they are kept away on account of sickness, we hope they may soon be restored to health. We are glad to have had our church honored with this rally. The church was filled Sunday and among the crowd were Pastor Sisk's father and brother; we were glad to have them worship with us on this occasion.

Reporter.

Burke Chapel, Connelly Springs Charge.—We are still alive and getting along with our work splendidly. Rev. J. R. Gurtner delivered us a very touching sermon. Our Sunday school is moving along very well. We are going to work on a Children's Day soon and hope all the children will be greatly interested in taking a part. We would be glad to see a report from the sister churches and see what they are doing. We desire the prayers of all Christian people. Best wishes to the Herald and its readers. Jessie Greenhill, Reporter.

Midway, Haw River Circuit.—We are moving along very nicely at Midway; there were 80 present at Sunday school yesterday; collection $1.67. We have prayer meetings once a month with very good attendance, though the attendance ought to be better at all our services.

The fifth Saturday and Sunday in March we had district conference at this place which was enjoyed by all who attended. We had splendid talks on different subjects from good speakers. On Sunday at 11 o'clock Brother Trogdon from Flat Rock circuit preached a splendid sermon to a very good congregation.

Next Sunday at three o'clock P. M. we will have our Easter program. We are hoping for a large congregation with plenty of money ready to give for home missions. Come, everybody, and let us help the Board of Home Missions by denying ourselves and giving for this cause. Pray for us.

Mrs. G. W. Apple, Reporter.

April 6, 1925.

—The revival at Union Ridge continues with interest. Last night (Sunday) there were about 15 conversions and reclamations. Brother Pierce is doing fine work with us. The meeting will continue for a number of days yet. Geo. L. Curry.

The Postal Card, W. F. Kennett, Editor.

Our Second Quarterly Conference.

The second quarterly conference, Granville circuit, 1925, was held at the parsonage on Saturday, March 21, at 11 o'clock A. M.

By 11 o'clock eighteen official members were present. This is an average of six members for each of the three churches and while the number was not equally divided among the churches, all of the churches were well represented. The business was transacted with dispatch and without a single hitch. The reports were all said to be comparatively good. Brother James T. Cozart of Rehoboth and Brother Charles W. Finch of Mt. Carmel were chosen as nominees for delegate to the next annual conference. This conference was one of the most pleasant we have ever held and the parson and parsoness enjoyed it very much.

There being only three churches on the charge, the rule is for one conference to be held at the parsonage and this rule works well and to the advantage of pastor and people.

The Next Postal Card.

The next Postal Card is to be a special number. The editor, as a member of the committee on evangelism, will write on this all-important subject. The text for this issue will be the 10th chapter of the Acts and we request all readers of the Herald and of the Postal Card to study with us this 10th chapter of Acts. Incidentally the editor will give the dates for the special or revival meetings on Granville circuit and also the names of the evangelists who are to do the preaching or at least to assist the pastor in the preaching. Billy Sunday will not be among the number; but one of our evangelists will be from a city where Billy is to hold a meeting prior to our meetings and one is a man of God who is especially interested in our country churches. We shall expect great results from these special meetings. Look out for the next Postal Card and continue to study, with us, the 10th chapter of Acts.

Henderson, April 2.

High Point.—We are profoundly grateful to be able to report that our pastor, Dr. Brown, continues to improve, and has gone to his home where he is now recuperating and receiving visitors. We are hoping that he will regain strength rapidly, and will soon be able to occupy his pulpit again.

The Young People's Missionary Society presented a most attractive and entertaining play, "Converting Aunt Jane to Foreign Missions," on Sunday evening at the church. The following girls took part: Misses Claire Douglas, Irene and Inez Reynolds, Rosalie and Alma Andrews, Alice, Louise and Grace Koonce Lela Johnson, Annie Robbins, Marjorie Welborn, Margaret Snipes, Esther Pritchard Katherine Askay, and Inez Strader. This play was greatly enjoyed by the congregation, and the silver offering amounted to $10.

Rev. P. E. Lindley of the faculty of High Point College conducted services on Sunday morning at 11 o'clock, and delighted the congregation with a splendid discourse on the "open heaven experience." He says that there are four obstructions or hindrances which prevent us from enjoying Christian experiences: ignorance, idolatry, impurity, and idleness. His quotations from Browning and Tennyson were very apt and forceful. Mr. Lindley made a most favorable impression on his audience, who will be much pleased to hear him again.

The girls' literary society of High Point College, the Artemisian, gave a most delightful banquet to their friends on Saturday evening in the College dining-room.

The engagement of a popular young member of our church, Mrs. J. Richard Reitzel, and Miss Lily Nelson Mason of Durham is announced, the wedding to occur in early summer. Mr. Reitzel is one of our finest young men, the older son of the late Dr. and Mrs. J. R. Reitzel, who has a host of friends here and in other parts of North Carolina. His bride-to-be has often visited friends here, and she will receive a warm welcome to her new home. Mr. Reitzel is now recovering from a serious illness of pneumonia, which has kept him in Watts Hospital, Durham, for several weeks.

We are sorry to note that the little son of Mr. and Mrs. A. M. Rankin, Jr., who is so ill, does not improve.

Mr. and Mrs. John H. Walker went to Thomasville Sunday to attend the funeral of Mr. Brown Finch, who was killed by a Southern train Saturday morning while crossing the track near Mr. C. F. Finch's home. This tragedy, which took heavy toll in the life of an upright and promising young man, is greatly deplored.

Rupert T. Pickens, Jr., was at home from the University for the week-end.

Reporter.

March 30.

Surprise Birthday Dinner.

On Sunday, March 22, Rev. G. A. Laughlin of Cedar Falls, N. C., went to Sunday school, as was his custom. He was expecting his sons and daughters-in-law to come in and, as he thought, partake of a private birthday dinner in honor of his seventieth birthday.

So after Sunday school on nearing his home imagine his surprise when he beheld groups of people all about, and his grounds filling with automobiles so fast it looked as though it was going to be necessary to install a traffic cop, while out on the lawn under the old apple tree something was fast taking shape like a gigantic table. When the writer beheld the veteran preacher immediately after the true state of affairs was revealed to him, his eyes were filled with tears of happiness as he beheld car after car filled to capacity with his relatives, friends, and admirers from this and other counties, coming in to pay him homage.

The affair was a huge success; everybody present was happy and smiling and enjoying every moment of the time. We wish to make special mention of the preacher's brother, Mr. A. G. Laughlin of Cedar Falls, who is seventy-five years old, and of his cousin, Mr. Jesse Frey of Ramseur, who is seventy-six. These three old boys have had many exciting times together in their youth, and it was good for them to be together again on this occasion. Mr. Laughlin thanked the vast throng of people for remembering him, and welcomed them to his home. He said his brother preachers with whom he had labored had often said they could call on him any time, always finding him full, but this was one occasion when he was empty. But literally speaking he was not to remain empty long, nor any of the one hundred nine guests who were present, for immediately upon his concluding Mr. Routh of the Methodist conference was called upon for a few words and to pronounce the benediction. Mr. Ruth compared the feast to the marriage supper, making a beautiful illustration and immediately afterwards pronounced the benediction, and everybody gathered around the table and the celebration began in earnest, and such a feast! words are inadequate. It was said by some to be the finest display of food they had ever seen, and if some of us had the same experience as the little tot who had eaten too many sweets, we are to be excused, for such a repast was certainly tempting in the superlative degree. We do not believe it could be duplicated, and certainly not surpassed anywhere. We were filled, not only with the good things to sustain life, but with fellowship and brotherly love one for another. Such occasions are highly beneficial to all those who are present. New acquaintances are formed and old ones renewed, and lasting good results.

Many of us went back to our homes after this occasion, feeling that we had not only celebrated a man's 70th birthday, but that we had paid homage to a man who had spent at least part of that seventy years in trying to help somebody else, and there is no doubt in our minds about his having succeeded, and we ask God's blessings upon him, and wish him many happy returns of the day.

One Who Was There.

LET US USE OUR OPPORTUNITIES.

We are held accountable and responsible according to our light and understanding and opportunity. "For unto whomsoever much is given, of him shall be much required" (Luke 12:48). Jesus said, "Go ye into all the world." I believe he means for us to use every opportunity at home as well as abroad. We are more responsible for our neighbors than for those across the ocean, because of our opportunity: "As we have therefore opportunity, let us do good unto all men" (Gal. 6:10). We should be ready and awake to every opportunity. If we do not lift up Jesus before those around us every day, how can we expect to life Him up effectually before those who know us not? Every man, woman and child has a precious immortal soul for whom Christ died; every soul is worth more than all this world.

Let us do all in our power to bring these souls to Jesus. No matter who they are or what, even if low or vile, they have precious immortal souls to be saved or lost—lost through all eternity. It is through the mercy of God that we who are enjoying salvation are saved today.—Selected.

—The applicant for cook was untidy and insolent in appearance.

"Don't hire her," whispered Jones to his wife. "I don't like her looks."

"But," remonstrated his wife, "just consider the reputation for cooking she bears."

"That doesn't matter," said Jones testily. "We don't want any she bears cooked. We don't like them."—Vancouver Province.

—A Michigan corporation is shipping a big order of ready-made houses to the Falkland islands.

IN HONOR OF THE DEAD.

Mrs. Fruzia J. Williams.

Mrs. Fruzia J. Williams, mother of Rev. B. Williams, died suddenly March 21 at the ne of her son at Efland. The husband hav- preceded her to the glory world some ars ago, Mrs. Williams has made her home h her son. The funeral was conducted in home by the writer. The body was taken burial to Hemp in Moore county where family used to live.

She leaves to mourn their loss one son, Rev. M. Williams, pastor of Orange circuit, two ghters, Mrs. N. M. Phillips of Union, S. and Mrs. Rom W. Lewis, of Florence, S. and several grandchildren. Mrs. Williams, little more than seventy-two years of age the time of her death, became a follower of rist in early life and joined the Methodist otestant church. It was her custom to take membership with her when she changed place of residence, having placed it in the and church when the family moved there t fall.

Mrs. Williams is spoken of by those who ew her as a good woman. She lived an un- tentious, but consistent Christian life. She s true to her friends and to her church as ll as to her Lord. Her hospitality was of plain, genuine kind that made you feel lcome in her home. It was my privilege ring her husband's life-time to share that spitality.

Our sympathy, the sympathy of this com- nity, goes out to Brother Williams and the ier sorrowing ones. He has not been long the community, but it does not take long know him and to love him.

T. M. Johnson.

A Good Man Gone.

On March 4, 1925, as the day was drawing a close, the spirit of Brother Alfred N. berson went back to the God who gave it. was born October 4, 1847, being 77 years l. At the age of 17 he enlisted in the Con- lerate Cavalry, and was a faithful soldier til the close of the war. Soon after his re- rn to his stricken, devastated Southland me, he was happily married to Miss Mar- ret Jane McDaniel, who lived only a few ars. Some time later he was married the ond time to Miss Roxie Luzenia Guthrie, o survives him. To this union nine children re born: Mrs. W. T. Garrison, Mrs. G. M. wlin, Lois, Roy, Loy, Ola, Neva, Nona, and lia.

After receiving his education at Graham rmal College (which later became Elon Col- e), Brother Roberson taught school for a mber of years. Being born and reared on farm, he chose farming as his life work. reason of his fine judgment, his intelli- nce, and wise application of business prin- les to agricultural pursuits, he became one the prominent farmers of Alamance coun- and God blessed him with an abundant pply of this world's goods.

Early in life Brother Roberson was convert- to Christ and allied himself with Concord ethodist Protestant church, on Saxapahaw arge. As a Methodist Protestant he loved e church of his choice. Her history, her doc- nes, her policy, were all dear to him. He ew church law and always insisted on strict herence to the law. He was interested in the progress of his church, both local and general, and gave liberally of his means to this end. In the councils of his church his advice was always sought for. He was delegate to the annual conference of this state several times, and served on some of the important committees.

We would pay a last tribute to Brother Roberson as a Christian. To him Christ was all and in all. He knew him in whom he had believed, and was persuaded that he was able to keep that which he had committed unto him against that day. One who grew up with him had this to say: "I have known Alfred all his life. He was always a good fellow." Calmly and joyfully he walked down through the valley of the shadow of death with the Good Shepherd in whom he had put his trust saying, "I will fear no evil for thou art with me, thy rod and thy staff they comfort me." His home-going was like the setting of some bright star and of it we can say with the poet,

"He died as sets the morning star
Which sinks not down behind the darkened west,
Nor rests obscured midst tempests of the skies,
But melts away into the calm light of heaven."

How Concord church and his home will miss him! How his pastor will miss his advice and sympathy!

The funeral service was conducted by his pastor, assisted by Rev. S. W. Taylor. Then his body was gently laid to rest in Concord cemetery.

May the rich blessings of our Heavenly Father rest upon his companion and children who are left behind, and may they prepare to meet him in that better country.

H. L. Isley.

Death of Little Margaret Elizabeth Billups.

Death visited the home of Mr. and Mrs. Tom Billups Friday night, March 6, and took from them their beloved little daughter, Margaret, only a few days old.

Goodby, dear little darling, we miss you, but we know you have gone to dwell with our Savior, where no sickness or sorrow can come. Thou hast crossed over the river to rest under the shade of the trees, and to be at home with our Savior.

A Cousin, Maggie Elizabeth Willey.

Memorial of J. H. Butler.

J. H. Butler was born August 18, 1850. He went from his earthly home to his heavenly home on March 3, 1925. He was in failing health for some time. His friends had realized for some time that the old house of clay was fast going to pieces. A few weeks before departure he was confined to his room. The doctor came but could not stay the hand of death. He had well rounded out his threescore years and ten. He laid down his cross to take up a crown which the angels placed upon a faithful brow.

He leaves a wife, feeble in health, three sons and three daughters, three children having died in early days.

Brother Butler in early life and manhood was a sinner among sinners. In full manhood he was powerfully saved. He joined the Methodist Protestant Church at Hobbs Chaped. In his Christian life he was faithful and true to every interest of his church and kingdom of Christ. He was strong in the condemnation of wrong-doers. He upheld the right and pleaded with sinners to be reconciled to God. He was for many years an official in his church. He was a faithful and liberal supporter of his church, always his pastor's friend. For many years he was superintendent of Sunday school. He was an official in his church when God called him to his eternal reward. Brother Butler frequently responded with hearty amens and praised God aloud in the worship. During the past year he attended church when so feeble that he had not strength to sit or stand till he had lain down on church steps or pews to rest and regain strength. He was a good citizen, peaceful and law-abiding. Truly, a good man has gone from us. We shall greatly miss him. We call him dead but his influence still lives.

His funeral was conducted from his home by his pastor, assisted by Rev. Mr. Shipman of the Methodist Episcopal Church, South. His earthly remains were laid to rest in the old Butler cemetery, he being the last of the old family. There was a large crowd of weeping, sorrow-stricken friends to pay the last tribute of love and respect to one whom we all loved.

May God bless the bereaved and comfort them in their affliction. "He is not dead but sleepeth."

H. L. Powell, Pastor.

A Good Woman Gone to Heaven.

On March 25, 1925, death came into the home of Mr. and Mrs. J. I. Lewis, and took their loving aunt, Miss Johnnie Lewis. For two weeks before she died she suffered as no one could tell; death was a relief to her. All that doctor and loving hands could do could not cure her; she had been a sufferer for many years, but the most patient sufferer we ever knew. Miss Johnnie had been a member of Orange Chapel church ever since she was young. The church has lost a faithful member, a good woman has gone to heaven. She was always just as kind and good as she could be. Everybody loved her. She leaves behind one brother, Mr. Davie Lewis, three nieces, one nephew and many other relatives and friends. She cannot come to us any more, but we can go to her, if we only live the good pure life that she lived. She has gone home to rest, where no sufferings and heartaches come. The funeral was held at Orange Chapel church by her pastor, Rev. H. L. Isley, and her body quietly laid to rest in the cemetery. The flower girls were the mission circle children. She loved the children, and they loved her.

May we all bow in humble submission to God who does all things well. The bereaved ones have our prayers and sympathy.

A Friend.

Professor Thompson Passes.

Professor J. A. W. Thompson, who has suffered intensely during the last several months, was released from his suffering March 30. Truly a great and good man has been lost to Alamance county and the Methodist Protestant Church. An obituary will appear later.

H. L. Isley.

—Belgium is planning an industrial exposition for 1930, the centenary of the nation's independence.

ENDOWMENT INSURANCE CONTINUED.

	Quota	Amount Pledged
Creswell Charge	$150.00	
Creswell Church:		
Miss Matilda Alexander		5.00
Fallston Charge	400.00	
Laurel Hill Church:		
W. A. Sain (paid)		25.00
Forsyth Charge	400.00	
Hickory Grove Church:		
Mr. and Mrs. R. M. Cox		50.00
Misses Daisy and Betty Cox (paid)		50.00
Miss Lula Cox (paid)		10.00
Glen Raven-Haw River Charge	150.00	
Glen Raven Church:		
J. O. Glenn		50.00
C. C. Garrison		10.00
R. G. Hornaday		10.00
Mrs. R. G. Hornaday (paid)		10.00
V. L. Bookout		5.00
Mrs. V. L. Bookout		5.00
Lonnie Johnson		5.00
C. E. Amick		5.00
Ladies' Aid Society		25.00
Baraca Class		25.00
Gibsonville Charge	200.00	
Rev. G. H. Hendry (responsible for)		50.00
Mebane Church	250.00	
George W. Dodson (paid)		2.00
Girls' Philathea Class (paid)		10.00
Junior Philathea Class (paid)		5.00
Mt. Hermon Charge	250.00	
Belmont Church:		
W. H. Rich		25
Mr. and Mrs. O. E. York (paid)		2.00
Friendship Church:		
Mr. and Mrs. W. A. Johnson		10.00
Mrs. D. I. Offman		10.00
Mrs. J. M. Murray		5.00
Mrs. D. I. Offman's Sunday School Class		5.00
Mt. Hermon Church:		
C. E. Keck (paid)		5.00
Vance Charge	250.00	
Harris Chapel:		
J. C. Hart		5.00
E. S. Glover		5.00
E. R. Boyd		5.00
M. D. Robinson		2.50
Mrs. B. F. Harris		1.00
Mrs. H. G. Ellington		5.00
Mrs. W. M. Clark		1.00
L. W. Burroughs		5.00

With this issue we are completing a tabulated report of all subscriptions and payments received on the insurance endowment. We would be very glad if anyone reading the list as given who discovers an error will at once notify us so that the error may be corrected. The list as printed in the Herald last week and completed on this page, is intended to give in dollars and cents the amounts pledged per year by the subscriber, or if not by year it represents the total amount they give. And now for convenience' sake, we are publishing the number of fifty-dollar shares subscribed for or paid for by the churches and members of the churches in a serial form. These, you know, begin with one and run to three hundred. When three hundred shares are taken the campaign closes. You will see by the following list that sixty-six shares are taken up to date; our next report would therefore begin with 67, etc.

We have visited the majority of our congregations. Many of these have taken the quotas allotted them, and have found subscribers for the total amount. We had promises from others that the canvass would be put on later and the amounts subscribed. Some of the churches did not promise and have not as yet done anything. Dr. Dixon, Mr. Garrett, and I, with the assistance of several others, are still working at the problem and hope that soon more of our people will join in the campaign and the total amount be subscribed.

Fraternally, R. M. Andrews.

Name of Church.	Serial Number
Alamance Charge—	
Center Church	1
Sapling Ridge Church	2
Asheboro Church	3, 4
Bess Chapel Church	5
Bessemer City Church	6
Burlington Church	7
Mt. Moriah Church, Cleveland Charge	8
Concord Church	9, 10, 11, 12
Hickory Grove Church, Forsyth Charge	13, 14
Glen Raven Church	15, 16, 17
Fountain Place Church, Burlington	18
Grace Church, Greensboro	19, 20, 21, 22, 23, 24
West End, Greensboro	25
Calvary, Greensboro	26
St. Paul, Greensboro	27, 28
Friendship Church, Haw River Charge	29
High Point, First Church	30, 31, 32, 33, 34
High Point, Welch Memorial	35, 36, 37
Mt. Pleasant Church, Mt. Pleasant Charge	38
Orange Charge—	
Chestnut Ridge Church	39, 40
Efland Church	41
Hebron	42
Union Grove Church	43
Mt. Lebanon Church, Randleman Charge	44
Reidsville, First Church	45
Siler City Charge—	
Liberty Church	46
Siler City Church	47
Community Church, Thomasville	48, 49
Whitakers Church, Whitakers Charge	50
Henderson	51, 52, 53, 54, 55, 56, 57, 58, 59, 60
Union Chapel, Granville Charge	61, 62, 63
Pleasant Grove Church, Thomasville Charge	64, 65
Hebron Church, Fallston Charge	66

Bess Chapel and Bessemer City.—The third Sunday in March Rev. Lawrence Little was with us and spoke on the College endowment at Bess Chapel in the morning and at Bessemer City in the evening. Mr. Little seemed at his best. He brought us a message of information and inspiration. Bess Chapel came within a few dollars of their quota. Bessemer City more than subscribed their quota. We appreciate the interest shown in our High Point College.

Monday after the third Sunday in March we started our special revival services at Bessemer with Rev. J. D. Morris as pulpit help. Brother Morris did some good preaching during the week. There were four professions, and the church greatly revived. We hope more really was accomplished than we could see. We thank Brother Morris for his noble service and welcome him back.

Both of our Sunday schools are preparing for an Easter service. The service will be at Bess Chapel Easter morning, and at Bessemer City Easter evening. We are hoping for a grand day in Kingdom service.

We are glad to report that the members at Bess Chapel have put a new cedar roof on the parsonage. Mr. A. A. Beam is due a great deal of credit as he has taken the lead in collecting the money. A dry well has also been dug for the pastor to keep his milk and butter cool this summer. We wish to thank every one who has helped make these improvements possible. I have already reported the covering of barn and sheds. E. A. Bingham.

Vance Circuit.—Pastor's appointments for the second Sunday, April 12:

Harris Chapel, 11 A. M.
Gillburg, three P. M.
Flat Rock, eight P. M.

I am hoping to meet all the members. I have not yet been able to meet all the members. Christian friends, it is time we were forming acquaintance. If you are sick I should like to hear from you. If you are well, come to church. There is much to be done and only a few months to do it in. Conference will soon be dawning upon us. Let us go. I am counting on you. Don't disappoint me.

M. P. Chambliss, Pastor.

Nothing draws along with it such a glory as the Sabbath. Never has it unfolded without some witness and welcome, some song and salutation. It has been the coronation day of martyrs—the first day of saints. It has been from the first day until now the sublime day of the church of God; still the outgoings of its morning and evening rejoice. Let us then remember the Sabbath day to keep it holy.—James Hamilton.

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Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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METHODIST PROTESTANT HERALD.

J. [illegible] McCulloch. Editor and Publisher

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READY.

Dear Lord, I crave to live as one unmindful
Of all the world can give and take away,
Made buoyant by eternal life within me,
And purified by hope against that day.
No anchor cast of mine own wish or casting,
No cable thrown to hold my craft to land,
But like some ship with sails spread from the masting,
So may I want Thy call and Thy command.
And whether my release come with the rapture,
Or whether piloted by Thee at death,
I pray that naught may keep my soul from flying
To meet Thee here or there with my last breath!
That naught of earth distract my thoughts from Thee
For all the space of time and through eternity!

—Jane Dalziel Wood.

—The reprint of Wheeler's History of North Carolina will be ready for distribution early in May, as announced by the New York publisher, Frederick H. Hitchcock. The book, which contains valuable information of the early days and families of North Carolina (much of which is found nowhere else) will be a facsimile of the original volume as published in 1851.

It will also have some new and interesting matter. Included in this a list of the present State officers and members of the last Legislature, both House and Senate; State Judiciary; U. S. Congress and Senators; Governors from 1851 to the present, and names of counties added since 1851.

There are still 200 copies available for advance subscribers at $4. Write Mrs. E. L. Shuford, State Historian D. A. R., Hickory, N. C. When these are exhausted the regular book-sellers' price will take effect at $6.50 each.

—Four doctors have been given prison sentences by Judge Webb for selling narcotic drugs. They were tried in Charlotte.

—Field Marshal Lord Haig is sailing from England this month for America. He will visit both Canada and the United States. As Sir Douglas Haig he was commander-in-chief of the British armies in France in the World War. After the war he was raised to the British peerage.

—Australia and the Argentine have taken up the task of supplying wheat to Europe, and their combined shipments, which began with the new crop in January, have now reached totals which, for the time being, constitute the dominant factor in European imports. India, which begins its harvest this month, expects to send 40 million bushels, but its crop will not reach the market until July, and will only serve to fill in until the American and Canadian production begins to move in the fall. Already European bidding for the new American crop has had sharp effect upon prices.

AFFLICTION.

It is said that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and seeming to go down patiently to death. But when every leaf is dropped, and the plant stands stripped to the uttermost, a new life is even then working in the buds from which shall spring a tender foliage and a brighter wealth of flowers. So, often in celestial gardening, every leaf of earthly happiness must drop before a new and divine bloom visits the soul.—H. W. Beecher.

PLAYING AT RELIGION.

The religious world is taking the eternal issues entirely too easy. The average Christian has not the spirit of supreme sacrifice. The burden of agony for lost souls is exceedingly rare. So few are willing to pay the price of a recurrence of Pentecost.

What is the matter? Is not our Christ being wounded in the house of His friends by a paralyzing indifference to the millions for whom He died? How few really agonize in supplication for the heathen world? And how few more are wrestling, Jacob-like, for the lost at home?

Does our advancing civilization tend to neutralize the forces of the Spirit? Does prosperity, luxury, and ease make men less keen for the supreme value. As the sensibilities of the soul dulled by a too close contact with the world and its many allurements? Is it not so sadly true?

Let us get out of this fatal route of unconcern. Let us sek a baptism of zeal for immortal souls. Let us hunger and thirst for the realization of the higher ideals of our holy religion. Let the spirit of prayer dominate our waking moments. Let the Holy Spirit have His way in an entirely abandoned sense. Let Christ be enthroned in our lives as never before.—The Word of Life.

PRAYER'S PART.

Martin Luther, the titanic man, who, under God, "broke the spell of ages and laid nations subdued at the foot of the cross"—he was the man who said: "I have so much work to do today that I cannot yet along on less than three hours of prayer." We can hardly think too highly of the apostolic ministries of John Wesley, but I fear that we seldom rightly appraise the significance of those early hours of prayer each day, wherein this dynamic life was charged with its spiritual power. John Knox saved Scotland. It was his prayers that terrified the tyrannical Mary. We are told that the study walls of Richard Baxter were stained with prayer breath. No wonder Kidderminster had such a wonderful evangelistic pastor. David Brainerd prayed with a passion that few men have ever known; the savages of the world to whom he went soon became communities of splendid Christian men and women. And William Carey and Henry Martyn and Robert Murray McCheyne and others who have helped to stamp missions on every page of the last century's history learned through the journals of this flaming soul the secret of that prayer life that made them such mighty agencies in extending Christ's kingdom. The revival under Jonathan Edwards in the eighteenth century began with his famous call to prayer. It was in the Haystack prayer meeting at Williams College that Mills and Judson were born into the missionary life, and the American Board of Commissioners of Foreign Missions was born into Christian history. Moody was successful as an evangelist when the Christian people prayed; he failed when they didn't. Our New Testament tells us that the first home mission revival, Pentecost, followed a ten days' prayer meeting, and that the first foreign missionary enterprise had its rise in a prayer service at Antioch, Syria.—Rev. Ira Barnett.

WHY THEY WERE KEPT WAITING.

At Northfield one summer Dr. Wilton Merle Smith recalled what Mr. Moody once said as to why the disciples had to wait ten days before the blessing of Pentecost came: "I fancy they waited one day and said, 'Why does not the blessing come?' Then Thomas arose and said, 'Why, brethren, I believe the trouble is with me. I am not entirely free from my doubts.' And then another apostle arose and said, 'I think the trouble must be with me. I am not entirely rid of my desire to be first in the kingdom.'' And by and by, perhaps the next day, Peter arose and said, 'Brethren, pray for me. I still want to be the primate here in the kingdom, and I want you to pray for me.' So there followed confession from one after another of these disciples, and by and by the Spirit of God came upon them all. The cleansing made possible the power."

THE CHRISTIAN ENDEAVOR SOCIETY.

Dr. Lewis says, "There are four great ideals which point the way to the prosperity, efficiency and permanence of the Methodist Protestant Church." One of these he mentions as organization, full and complete.

One of these organizations which perhaps has done as much for the development of the church or possibly more since its beginning is Christian Endeavor. Wonderful discoveries have been made by this means of what our young people are, and what they are able to do when properly guided by an organization that looks solely to their spiritual welfare and the guidance of their recreations in such a way as to bring strength to the body without moral blight. Many young people have been misunderstood both by the older people of the church and the other young people until Christian Endeavor societies have been organized and made to function. Through association in a society of this kind members naturally know each other better, and can love each other more, and, therefore, work together harmoniously in any undertaking of the church.

Traits of character and talent may be discovered through Christian Endeavor. For instance, I have known young men and women who had never been expected to pray in public, when given the opportunity in a Christian Endeavor prayer meeting, were glad, and uttered prayers of such fervor and earnestness that it was at once evident that they prayed sincerely in secret, and also that they had talent in this important part of church service.

The social benefit from Christian Endeavor is by no means a little thing. Many young people who could not become acquainted through working together are able to do so by playing together. The very atmosphere at Christian Endeavor socials is wholesome, and the members do enjoy the right kind of entertainment when given the opportunity. I fear the young people today are being criticized too severely for loving base and ugly things. If they do care more for the wicked pleasures, isn't it because they have had only that kind? Young people everywhere are going to have some sort of a good time, and they enjoy the social functions of the church. But if they can't find a place for play in the church, then they find it in the world and too often find the wrong kind. The Christian Endeavor Society more than any other department of the church looks after this very necessary thing.

What is a Christian Endeavor society anyway? You know, to be sure you do, but have you ever stopped to think what it means to "think on your feet?" Doubtless you have wished for courage to express yourself just as you felt, but for lack of training along this line you could not. This is one of the great helps in Christian Endeavor work. What the literary society is to the school, the Christian Endeavor society is to the church. It trains the young people to express their thoughts in a way that will make their meaning clear. But that is not all. That is a small part of it. The real purpose is the training of the members in such things as are necessary in the spiritual life, so as to know how to do the things that are needful for the church and those about us.

The Sunday school teaches us the truth, the Christian Endeavor society enables us to express that truth, to do that truth. For example, in Sunday school we are told that we should be kind and helpful to the aged and sick. Through the flower committee the Christian Endeavor society reaches these people and expresses love and cheer with flowers.

Should a church be fully organized? The points mentioned by our General Conference President are these: A full-time pastorate, fully organized churches, genuine budget, denominational integration. One of the best ways by which this ideal may be reached is by taking care of our young people in such a way as to get them to see their possibilities. Such rapid development is made in Christian Endeavor work that these possibilities are soon discovered. The members just "feel themselves growing" from the beginning and enjoy the work because they see in it something worth while.

Christian Endeavor fosters the spirit of denominational loyalty. "For Christ and the Church" it the motto. Can there be any better? And listen to the pledge. "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented to some reason which I can conscientiously give to my Savior, and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life."

Through the programs of the various committees the Endeavorers become interested in all activities of the church. Through the work of the missionary committee, for example, the members become interested in both home and foreign missions, and will more than likely become valuable members of the Woman's Missionary society, and who knows but that some may even preach the gospel in China, India, or Japan, or in the remote regions of our own land?

You say you think the work of Christian Endeavor is great, and you ask, can it be done in the country church or on the circuit where the pastor is not there all the time? Ask the three churches on Guilford, two on North Davidson, two on Thomasville, one on South Davidson, and one on West Thomasville, about ten in this district, that are operating where they do not have an all-time pastor at that particular church. This is argument enough that it can be done.

The town church has a much better chance to keep her society going and there should be no lack there. Whether we represent a country church or a city church, let us not fail to have this very important auxiliary as one of a complete whole in our organized church life, for without the Christian Endeavor society, the church cannot be organized one hundred per cent. Mrs. C. L. Koontz.

—Arthur Coble was recently operated on for appendicitis. He is recovering.

—We saw Brother D. H. Hunter, now in his 93d year, last Sunday. He is not often able to go to church, but sits by the fire and talks to friends who call much as he ever did. Remember him in prayer.

THANK YOU, AND PLEASE.

Easter has come and gone. Whatever the Board of Home Missions of the Methodist Protestant Church could contribute to the observance of the day in the churches and Sabbath schools of the denomination has been given. Our programs were sent free to Methodist Protestant Sunday schools as far as they were desired. A number of schools of other denominations ordered the program and paid for them at the usual rates. Some orders were sent to Ontario, Canada, and many commendations have been received from various sources. Competent critics have characterized it as being the best program of its class issued this year.

Our records have been broken in the number of orders received, the largest previous record being 759. In 1925, 795 Methodist Protestant Sunday schools ordered our service. A considerable number of schools ordered enveloped, where it was not practicable to use the program, and offerings were made for the support of the Home Missionary work of the denomination. Only a small number of the edition of 50,000 copies of the service remain on hand, and we had to reorder offering envelopes, a total of nearly 140,000 being sent out to our Sunday schools and churches.

The orders have been handled in the office of the board without extra help, the shipments have been made from the office of our Baltimore Book Concern, and very few complaints have been received as to delay in transit. There should be no delays, but parcel post is sometimes slower than first-class mail, and we have approached to as near a one hundred per cent record as we might reasonably expect to do.

So we want to say "Thank You" to Rev. W. B. Judefind for the music; to the Methodist Protestant Sunday schools and churches which have so willingly co-operated with us in the development of the plans proposed this year, to the Baltimore Book Concern for its service in printing and mailing the programs; to the editors of our church papers; to conference presidents; and to the Budget Council, and others who have given the weight of their official positions to the advancement of this department of the work. The "better day" in the Methodist Protestant Church records a constantly increasing spirit of co-operation which promises still greater achievements in the coming days.

Then we want to say "Please" to the officials who have charge of the Sunday school and church finances. Please see that the total amount of your apportionment for home missions is in hand if possible. You will remember that our goal is $115,000 on Easter, and our slogan, the apportionment in full from every church and every Sunday school in the entire denomination on Easter Sunday. If your offering fell short of this amount, please bring it up to this standard by special appeal if necessary. This will cover 23 per cent of your total General Conference Budget apportionment, and will be duly credited to your church.

And "Please" send this remittance designated as your Easter offering for home missions to your annual conference treasurer at once, so it will be possible for him to reach Mr. Staley, the treasurer of the General Conference, previous to the close of the month.

The next special day service is the Children's Day service in June. Let us see to it hat all former records are broken in this ervice also both as to the number of the chools observing Children's Day, and in the mount of the offering taken at that time.

Charles H. Beck.

THE MODERN USE OF THE BIBLE.

Much has already been written about this atest book of Dr. Fosdick; much in its praise nd much in dispraise. All agree that it dislays literary art and rhetorical skill. It hows wide acquaintance with a certain type f literature, and wonderful ability to press nto service all that can be made to aid his ause. Those who are in accord with Dr. Fosick's views will have no cause to complain t the way in which the views are presented. hose who differ will find many points in the ook that are vulnerable.

To begin with, instead of the Modern Use of he Bible, a better title would be the Use of he Modern Bible. The whole discussion proeeds on the assumption that we have a modrn Bible, a Bible vastly different from the ible of the fathers. Their Bible was in a ery real sense The Word of God. The Westinster divines attribute the authorship to od, and they meant by this that what the ible says God says. Their Bible was plenary erbally inspired, and was infallible throughut from Genesis to Revelation. The Bible Dr. Fosdick and his school is the the product natural evolution. It grew up through the nturies and shows the slow and gradual delopment of the religious consciousness of e Jews. They have torn it apart and disvered the different strata of which it is compsed. These strata are of very unequal orth. The oldest strata give us such conceptns of God, of the world, of religion and orality as are common to races in their childod. Dr. Fosdick illustrates this view of the ble by showing us how some of these ideas veloped. The Jews started by conceiving d as a "man who walks in a garden in the ol of the day, or as one who comes down m the sky to confuse men's speech lest they ould build their tower so high as to reach s home." From that low and puerile beginng they went on purifying and enlarging eir conception until they came to think of d as revealed in Christ. In like manner he ows how their degraded ethical ideas imoved until they reached high water mark in e Sermon on the Mount. It is perfectly obus that the important question is not how should use the old Bible in these modern nes, but how we should use this modern ble so as to make it serve the interests of igion. If we had the same old Bible, of irse, we would use it in the same old way. e should go to it to learn from an absolute authoritative source all that we are to beve concerning God, and all the duties that d requires of man. But how are we to use Bible that speaks with no authoritative ice, and which is merely a history of the reious development of one of the various Sem tribes? This is the question which Dr. sdick is trying to answer. He recognizes, as ll he may, the danger that those who exange the old Bible for the modern Bible will l that the exchange has left them greatly poverished. The new Bible is hardly worth the effort to master its contents so as to be able to sift the wheat from the chaff. "It is possible," says Dr. Fosdick, "to be emancipated from the bondage of ancient categories without undertaking the mental toil of constructing new ones." He frankly admits that Liberalism lacks clarity. 'How much of our preaching," he says, "is intellectually chaotic and obscure! We have liberated ourselves from older ways of thinking, bondage to which had become mentally intolerable, but too generally we have shirked the difficult yet necessary task of restating in mental categories which modern minds can confidently use the central experiences of the Christian soul." One less skilled in the use of euphemistic language would express Dr. Fosdick's thought by saying that having rejected the plain and easily understod teachings of the old Bible, liberal preachers have a difficulty in saying just what they do believe. Even Dr. Fosdick with his rich vocabulary of devotional terms, and his rare skill in rhetorical phrasing, does not escape the charge of a lack of clarity. The crowds who attend his preaching strongly insist on his evangelical orthodoxy. But many able thinkers who make a careful analysis of his written language fail to find any trace of sound evangelical teaching. They persist in thinking that his proper and logical place is with the Unitarians. For ourselves, after reading The Modern Use of the Bible with painstaking care, "we can not find that he commits himself to one single fundamental evangelical doctrine. He lays stress on "experience" without once telling us how a sinner is to come by that experience.—Presbyterian Standard.

COMING HOME.

It was the Sunday after Easter. In front of the platform stood a line of young people that reached nearly across the church. They had all been baptized on Easter Day, and now good Doctor Ashley, the joy of his heart shining in his eyes, was extending to each one the right hand of fellowship in the church.

* * *

It was a great day for the village church. It was the answer to many prayers, the rainbow of hope for the future, the joy of welcome like that of the angels in heaven. Yet as the faithful ones looked along that line of young people through eyes dimmed with happy tears, it is certain that they lingered a little as their glance rested upon Edith Fleming. She had been so proud, so sure of herself, so outspoken in her declarations that she was going to live her own life outside of the church, that her yielding seemed almost a miracle, even to the most faithful ones. How was it with Edith now? What had caused this sudden change of attitude? How deep in her breast did it lie? The last words were spoken, and the new members turned to go to their own seats. Then indeed a quick breath of wonder sighed across the church. For the people saw Edith's face was a face illumined, and it seemed as if her joy came not simply from some inner feeling, but from what she saw around her. She looked about the little church with a glance that was a caress; she smiled back happily at those whose glances she met, and when she entered the old Fleming pew she sat up close, close to her mother, and clasped her hand as if she had just returned from a long journey.

* * *

"Yes, that is it, exactly," she told Aunt Achsah Waldon, the mother in Israel who asked her about it, "I felt as if I had just got home. I had been trying to make believe, you know, that I was going to live somewhere else. I called it home, but my heart never really felt at home till I came back to God. Now I can rest, and work, and not feel like a stranger in a strange land. It is wonderful, and I am so happy."

Coming home. Yes, there is no better symbol of the Christian life than coming home.—Selected.

IS GOD WAITING?

I was standing on the wall of a great lock. Outside was a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? Waiting to be filled. Away beyond lay great Lake Superior with its limitless abundance of supply, also waiting. Waiting for what? Waiting for something to be done at the lock ere the great lake could pour in its fulness. In a moment it was done. The lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch. At once the water in the lock began to boil and seethe. As it seethed I saw it rapidly creeping up the walls of the lock. In a few moments the lock was full. The great gates swung open and the huge ship floated into the lock now filled to the brim with the fulness inpoured from the waiting lake without.

Is not this a picture of a great truth about the Holy Spirit? Here are God's children, like that empty lock, waiting to be filled. And, as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so here is God willing to pour his fulness of life into the lives of his children. But he is waiting. For what? Waiting, as the lake waited, for something to be done by us. Waiting for us to reach forth and touch that tiny wicket gate of consecration through which his abundant life shall flow. Is it hard to move? Does the rust of worldliness corrode it? Is the will stubborn and slow to yield? Yet God is waiting for it. And once it is done he reveals himself in fulness of life as he promised. . . . For all the barriers have been on our side, not his. They are barriers not of his unwillingness, but of our unyieldedness. And so you say you got all of Christ when you were saved? Doubtless you did, but the point in issue here is not whether you got all of Christ, but did Christ get all of you?—James H. McConkey.

MARRIED.

Easter-Chandler.

Mr. L. C. Easter and Miss Madaline Chandler were quietly united in marriage last Sunday evening, at the parsonage of Welch Memorial church, in the presence of a few friends who came to witness the ceremony, Rev. T. E. Pierce, the pastor, officiating.

Mr. Easter is the son of Rev. F. W. Easter, of this city, and holds a responsible position with the silk mills. Mrs. Easter is the charming daughter of Mrs. Jennie Chandler, who also resides in the city. The father, Mr. Richard Chandler, died several years ago.

The many friends of the young people wish for them many years of happiness.

THE WORK AND THE WORKERS.

Easter Sunday, with the joy and happiness it brings to the followers of the Lord Jesus Christ, has come and gone. We are already hearing some good reports from the Easter services. Many were received into the church at various places. Watch reports to Herald for the Easter ingathering, and also for the offerings for the General Conference budget. One of our youngest churches, State Street, Lexington, reports G. C. B. paid in full; and our very youngest, Calvary, Grensboro, reports more than its 23 per cent raised on Easter. Other good reports will come, I am sure.

Because of the recent illness of Dr. Geo. R. Brown, pastor of First church, High Point, I had promised to spend Easter Day with his congregation, preaching in his stead. It was a genuine pleasure to preach the gospel to old and new friends in their splendid new church. They are using the Sunday school auditorium for their preaching services at present. At the morning service this splendid auditorium was comfortably filled with interesting and interested people, and at night it was about half filled. It was a joy to preach to them.

We were delighted that Dr. Brown was able to attend the morning service, and trust that he will soon be able to fill his accustomed place in service there. It was also a pleasure to have Rev. J. H. Stowe in the service..

Thursday evening of Holy Week I had the pleasure of preaching to the West End, Greensboro, people, and assisting the pastor with the Communion Service. It was a very impressive service.

Easter Monday Dr. R. M. Andrews, Rev. W. F. Ashburn, Rev. B. M. Williams, Mr. H. A. Garrett, and I, all met with pastor Reed and his people at Mizpah church, Haw River charge, to participate with them in the opening exercises of their new church, and also in laying the cornerstone.

It was a beautiful day with very impressive services, and it was a happy day for the Mizpah congregation, and for the many friends gathered there.

It is delightful to see the spirit of progress that is being made manifest by our people in so many places in the preparing of better places of worship for themselves and their children.

Pastors Please Note.

In the list of payments on the G. C. B. nothing has yet been counted that has been paid in through the woman's societies. Just the amounts sent to Rev. S. W. Taylor, conference treasurer, appear in the published list.

Now that the branch meeting has been held we are asking all pastors to find out just how much your Woman's Home missionary society has paid since last conference. Also what your Woman's Foreign Missionary Society has paid. A blank will be sent you soon for this report. Be ready with these facts. When these figures are gathered they will be published for the benefit of those charges whose women are thus helping to pay the G. C. B.

Pastors would do well to have some of the ladies visit their churches and organize the missionary societies. The women of the local churches need to do this kind of service, and the kingdom needs to have them do it.

Yours in His service, A. G. Dixon.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Report of the North Carolina Missionary Branch Meeting.

The seventeenth session of the North Carolina Branch of the Woman's Home and Foreign Missionary societies convened in Winston-Salem April 7 to 9, and proved to be the most largely attended and in general the most successful meeting the societies have ever held.

Since the meeting is asking that one or more reports be printed in the Herald each week, it is useless to mention them here. You will find them helpful and encouraging since there has been a splendid increase in interest, efforts, and gifts in almost every auxiliary and society. Many new auxiliaries have been organized this year.

We do want to give you the benefit of some of the splendid things included in the program other than reports.

An address by Mrs. W. C. Hammer, State president of the Home Missionary Branch, was the feature of the opening session on Tuesday afternoon. Mrs. Hammer sounded the call to service, and stressed the importance of Christian education, urging the women of the State to hold high the torch of missions.

"Christ in America," a beautifully impressive pageant, staged by the auxiliary of the hostess church, brought the cause of missions to our very door. All the countries from which America draws her immigrants were represented, showing that while the church is busy in foreign fields, too little is being done for the foreigner in our own country. The central appeal was, "Give us the Christ of America in America." We highly recommend this pageant.

During the Wednesday morning session we heard from all the interests of our home missionary work.

Rev. Homer Casto told us of the home life and religious atmosphere of the Bethel Home where he conducts a Christian home for tubercular men. Mr. Casto said, "I love to carry a tray to a sick man. I love to help him with his bath, and do the things for him that would be done at home."

He also told us of the financial condition of the Home. Each patient pays $10 a week. No one is turned away for lack of sufficient funds. The superintendent receives no salary. His is a ministry of love. There is still a balance of $800 due on the mortgage. Very satisfactory results were obtained from the "talents."

Mrs. A. G. Dixon, president of the denominational Woman's Home Missionary Society, spoke particularly about our work among the foreigners of Ohio and Pittsburgh; of the much-needed home for Methodist Protestant girls in Baltimore; and of our mountain school at Pine Ridge, Kentucky. Large as her subject was, in well chosen words Mrs. Dixon brought our duties at home so forcibly before us that we felt we must go back to our churches and urge greater efforts.

Rev. E. G. Lowdermilk gave a very splendid account of his first five months as superintendent of the Children's Home at High Point. This institution has some needs, and Mr. Lowdermilk has great plans for enlarging activities at the Home as a means of education along industrial and useful lines.

We always like to hear from Mr. J. Norman Wills. On Tuesday evening he gave us his impressions of the recent missionary conference at Washington, D. C. Mr. Wills appealed especially for larger development along missionary and educational lines throughout the Methodist Protestant Church.

The meeting Wednesday afternoon was a joint session presided over by the district chairmen. All matters of equal importance to both the home and foreign societies were taken up at this meeting. Reports were heard from the secretary of literature, the Record agent and the following committees: Courtesies and Credentials, Resolutions, and Education. The joint meeting accepted the invitation to meet in the Community Church, Thomasville.

On wednesday evening a very interesting address was given by Rev. G. R. Heath, of Winston-Salem, a missionary of the Moravian church, who spoke on "Mission Work Among the Indians of Central America."

Thursday was given over to the work of the Foreign Missionary Branch meeting. The address of the president, Mrs. George R. Brown, was especially interesting and instructive. This was followed by the reports of officers and committees. The report of the corresponding secretary showed a marked increase in membership and finances. The treasurer reported the budget of $6,000 raised in full. The report of the secretary of Young People's Work showed that greater interest is being aroused among the young people of the conference.

The committee on budget and finance asked for an increase of $250 in the budget for the coming yar.

One of the most interesting features of the meeting was the study of pioneer missionaries, which were given each day in connection with the devotional exercises.

Wenonah Joynyer, Reporter.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.
5. Charlotte.

Paid G. C. B. in Full.

1. State Street, Lexington.

A. C. B.

1	Burlington	$380
2.	Mt. Pleasant	156
3.	Forsyth	133
4.	Glen Raven	126
5.	Fallston	125
6.	Concord	121
7.	Orange	100
8.	Flat Rock	103
9.	Henderson	100
10.	Enfield	97
11.	Granville	80
12.	Spring Church	80
13.	Alamance	78
14.	Cleveland	67
15.	Calvary	63
16.	Reidsville	60
17.	Stanley	59
18.	Welch Memorial	58
19.	Mebane	50

20. Halifax	46.00
21. Bess Chapel	45.75
22. St. Paul	45.00
23. Randleman	44.00
24. Littleton	43.50
25. Kernersville	42.45
26. Lincolnton	39.00
27. Gibsonville and Fountain Place	38.00
28. Davidson	32.12
29. Asheville	31.38
30. Vance	30.10
31. Weaverville	28.15
32. Haw River	27.00
33. Richland	25.00
34. Grace	23.00
35. North Davidson	20.00
36. Saxapahaw	18.84
37. Mt. Hermon	17.00
38. Winston-Salem	16.50
39. Randolph	16.07
40. South Davidson	14.00
41. Thomasville Circuit	13.91
42. Tabernacle	13.75
43. Pinnacle and Mt. Zion	13.70
44. Yarborough	13.45
45. Cornelius	12.00
46. Thomasville Community	12.00
47. Lebanon	11.05
48. Siler City	10.50
49. Asheboro	9.00
50. Fairview	4.85
51. West Forsyth	4.72
52. Anderson	4.00
53. Roberta	3.50
54. Midland	2.35
55. Graham	2.00
56. Union Grove	1.25

G. C. B.

1. Concord	$235.00
2. Forsyth	166.80
3. Why Not	106.42
4. Henderson	100.00
5. Whitakers	84.00
6. Calvary	55.00
7. Burlington	50.00
8. Haw River	50.00
9. Graham	37.00
10. Alamance	35.00
11. Enfield	35.00
12. Halifax	35.00
13. Stanly	35.00
14. Randolph	31.00
15. Asheville	30.00
16. Littleton	30.00
17. Fallston	25.00
18. Gibsonville and Fountain Place	25.00
19. Orange	25.00
20. Charlotte	18.95
21. Spring Church	18.58
22. Yarborough	16.50
23. Saxapahaw	14.00
24. Roberta	12.90
25. Randleman	12.10
26. Winston-Salem	11.00
27. Weaverville	10.00
28. Lebanon	9.00
29. Kernersville	7.55

Hats off to State Street, Lexington, the first over the top on the G. C. B. I am sure they feel good about it and so do I. One of the very youngest charges, they are starting out right. God will have the use of their money for almost six months of this year and the kingdom will benefit by it. Wouldn't it be a thing to rejoice in if we all did as well as this by the kingdom and our Lord!

Graham and Charlotte both enter the list in the G. C. B. this week. We welcome these two new names on this budget and wish very much to see others do likewise. Don't "eat your cake alone" while others whom you should help provide for are in great need.

On the A. C. B. look who has taken second place! A good jump, Mt. Pleasant!

"When the roll is called" there are still seventeen that do not respond on either budget. Fifty-one do not respond on the G. C. B., and twenty silent yet on the A. C. B. This is your task, men! This is your task, churches and charges! It is your response to the kingdom needs beyond your own needs. God grant that He may treat us better than we are treating Him.

Yours for a full roll, A. G. Dixon.

HOW ABOUT THE ENDOWMENT CAMPAIGN?

In the Biblical Recorder of last week, Dr. Maddry, the secretary of the Board of Missions for North Carolina Baptists, has an appeal for $200,000 from 347,000 Baptists to be paid in twenty days. The church is behind this amount on their annual budget for the year.

Now this is fifty-seven cents per member in twenty days. Can the Baptists do it? He says they can. I hope that they may. It would be almost a tragedy for them to fail.

But it 347,000 Baptists can raise $200,000 in twenty days, how about 26,000 Methodist Protestant raising $15,000 in the same time? If I am not mistaken this is exactly the same amount per member that our Baptist brethren are raising. If the Baptist can and will do this, will we Methodist Protestants do the same? Can we do as well as they? Are we as able per capita? Are we as willing to do this for the college as they are to do it for their colleges and missions? Is it a question of ability, or training in giving? Or is it purely a matter of being unwilling or willing to do it?

I believe that our people, rank and file, are as able to do this thing as the Baptists are. I believe they could do it without hurting themselves or hurting any other interest in our church. We may not have had as much training in giving as these Baptist people, for they are well known for their gifts, but I do believe that our people are as capable of learning how to do big things as any people in the State. And I somehow have a feeling that they will do it.

But as yet less than $4,000 of the amount has been subscribed and of this amount less than $2,000 has been paid and this in face of the fact that a majority of our churches have been visited and the cause earnestly presented by some one well acquainted with it. Is it possible that our people, after giving of their means to erect beautiful college buildings, will now fail to give the cause the needed support and allow the institution to fail to do the very thing these buildings were erected to do?

We are facing a crisis in this enterprise; we must have the support of the entire church or our cherished hope in a college will wane and we will fail to get the support of our own young people.

We have made an excellent start; we are expecting to become fully accredited when we graduate our first class in 1927. We can do this with the support of our church and no one will be hurt, but without this support it will be impossible for us to meet the requirements. And worse still, it will be impossible for us to offer assistance to worthy students who are unable to pay all their way in college.

We are depending on you; shall we succeed or must we fail? If we succeed, it will be your success, and if we fail, the failure will be yours.

How about it, friends ond fellow church members? Shall we do it or shall we wait for others to do it?

Orange Circuit Did It.

Did what? They subscribed their quota under the most difficult circumstances of any charge in the conference that has even attempted such a task. After some of our workers visited the churches on this charge and after there was but little to show for their efforts, the pastor, Rev. B. M. Williams, got in his "tin Lizzy" and finished the job. Now was it easy? Ask Ben. But hard or easy, when Ben Williams sets his head on doing a thing it is done. He put Buncombe circuit over in the campaign for buildings under circumstances possibly more difficult than those existing on Orange.

But knowing Orange and knowing Ben, I never had any doubt about Orange circuit's subscribing their full quota for the endowment campaign. I am proud of this people, glad that I once had the pleasure of serving them as a pastor, and I say all honor to Rev. B. M. Williams, for it was he that took the college to the people in their homes. And I have a conviction that wherever this is done the needed amount will be obtained. How about it, pastors? Have the people yet heard about the endowment campaign through you?

Correction.

There was an error in listing the amounts subscribed by Orange, G. H. Crutchfield listed 50 cents when it should have been $5, and Orange was credited with securing five shares when it should have read seven.

We thank Brother Williams and his loyal people for this heartening support which they gave in this campaign. May others follow their example.

Additional Pledges Since Last Report.

Saxapahaw Circuit, Orange Chapel Church:

Mrs. J. J. Crawford	$100.00
Miss Ava Crawford	100.00

Hurrah for Orange Chapel. If there were a thousand loyal souls in our conference as interested in our college as Sister Crawford, there would be no need of a field secretary's office at all. The thing would run itself.

Fraternally yours, R. M. Andrews.

—France is having great financial troubles. The debts of the nation cannot be paid without heavy taxation and the people are unwilling to be taxed heavily. The statesmen are having a hard row to hoe. Resignations are frequent among high officials and those willing to hold office are deposed by political foes.

—Many students in the University are said to pay their expenses by selling their blood for the use of patients in the University hospital.

BAORD OF EDUCATION ITEMS.

A recent letter received from Rev. J. C. Berrien, D. D., a former secretary of the Board of Education, brought encouragement and good cheer. Dr. Berrien is still suffering from a degree of ill health but his interest in the work of the board and his love for his church are greater if possible than ever.

Mr. J. W. Knott, for many years president of the Board of Education, occasionally drops into the office to inquire how the work is progressing. Mr. Knott gave himself without stint to these interests and is always happy to learn of any good news of evidences of progress.

The effort to raise $2675 for the Student Loan Fund is meeting with success. Only $416.30 is now required to take care of the eighteen people to whom we are obliged for this school year. A recent visit to the Cincinnati churches together with some return payments gave the cause a substantial lift.

Two items of news were a real inspiration. One brother made an annuity gift of $500 to the board for the Student Loan Fund, while another informed the secretary that he is making provision in his will for the work. In the light of present rates the board's annuities are generous while those who set aside something in their will are also helping make our work more effective and permanent.

At the annual meeting of the Board of Trustees of Kansas City University which was held in the middle of March it was voted to borrow $50,000 to liquidate outstanding obligations, to spend several thousand dollars in repairs and improvements on the grounds and buildings, and to furnish funds for the initial steps for a campaign for $500,000. This campaign is to be carried on simultaneously in the supporting churches and in the Kansas cities. This is not an effort so much to save the life of the school and to place it on a more solid financial foundation as to meet the requirements of the standardizing agencies to take better advantage of its educational opportunity. Chancellor May, after more than two years of most earnest and faithful service, felt he must resign. The trustees adopted very complimentary resolutions commending Dr. and Mrs. May for their untiring efforts in behalf of the University and urgently requested him to become the head of the department of religious education.

The Board of Education was given by the executive committee of the University, the privilege of making a nomination for a successor. After consulting with several of our denominational leaders the secretary notified the committee we had no nominations to make and they were free to make what selection they deemed best.

The secretary spent two weeks in Alabama, in the interests of the denominational program. A series of group meetings had been arranged by Rev. J. S. Eddins, secretary of the conference, who accompanied us on our journeys. The meetings were very well attended and the interest in the General Conference budget is gratifying. The Alabama people are very loyal to their church and are glad to know the work it is trying to do. We believe they will support the program more and more generously.

Western Maryland's campaign for $375,000 is well under way. One of the most interesting features of the recent session of the Maryland Conference was a banquet given by the college to the ministers and delegates. Brief addresses were given by church and conference officials but the main message was delivered by Professor William J. Thompson of Drew Theological Seminary and the son of a former minister of the Maryland Conference. Although the gigantic nature of the task is well understood there is quite general confidence that it will be a great success.

The secretary, together with Rev. J. C. Williams, D.D., president of the Ohio Conference, were planning to spend two or more weeks in the Southwest in the interests of Westminster College but word has been received that the board of regents did not think such an effort was advisable at the present time. Westminster College is having one of the best years in its history, but like all our schools, it is greatly in need of more funds. President Biggs and his loyal corps of helpers are putting forth every effort to build up this enterprise, but they must have a more generous support on the part of the denomination or our cause in that territory will be lost.

To the end of March the receipts from Rally Day totaled $12,974.65. To this should be added $454.60 received since the close of our fiscal year, April 30, belated returns from Educational Day. That makes a total of $13,429.25, which is nearly $400 in excess of the returns for last year and the report for April is not yet available. It is an encouraging evidence of the loyalty of our church to its educational responsibilities and purposes. Although the change in days has wrought injury we believe this can be overcome entirely this year and the future be made more fruitful still. Maryland has forged ahead of Ohio with a total contributed of $3,642.89, while Ohio has sent in $3,584.40.

Frank W. Stephenson,
Secretary, Board of Education.

STARTING EARLY.

By the time this is read in the church papers, the Children's Day Service samples will have been mailed to our Sunday school superintendents and pastors throughout the denomination whose names and addresses we have.

The haste in mailing so soon after the Sunday schools have held the Easter service in the interest of the Board of Home Missions is for the purpose of getting the benefit of the old postal rates, as the new and higher rates are to go into force on April 15, and we must mail on the 13th and 14th.

Easter this year is somewhat later than usual, but we have been most anxious for our Sunday schools to have all possible opportunity to center their thought and efforts on the excellent service which the Board of Home Missions prepared at great cost and labor, and in securing for the Board the largest possible offering this year to enable it to care better for the great interests entrusted to its hands.

The Children's Day service is generally held in the month of June, but the schools have been governed by local conditions and requirements, and have held their service at their most suitable time, hence some hold the service as early as in May, and some in the late summer.

It is earnestly hoped that the sending of the samples at this time will result in having the order cards, which are included therein, filled out and mailed promptly, in order that the Sunday schools may have ample time to prepare the best service possible.

The Children's Day service for 1925 stands in a class all by itself, for its beautiful front cover is a work of real art, and is unrivalled and is sure to receive praise on every hand.

The music is among the best composed by our own distinguished musician and composer, Rev. W. B. Judefind of the Maryland Conference, and the recitations, exercises and the pageant are mainly the productions of our regular contributors among whom is the gifted poetess, Miss Jessalie L. Jones, whose grandfather was a devoted member of our church.

The pictures show some of the workers, buildings, etc., of the three countries where the Union Board carries on work.

The information, statistics, etc., of the work give value to the service and altogether make it the very best Children's Day Service which Methodist Protestant Sunday schools can obtain, and ought to be used by all of them as a part of the missionary education they are intended to impart.

Then we are this year celebrating the 40th anniversary of the introduction of the Children's Day service into our Sunday schools and calling upon our schools to join in honoring the memory of the late Rev. F. T. Tagg, D.D., who issued the first service in 1885.

Then too the General Conference has authorized the celebration of the hundredth anniversary of the organization of the Methodist Protestant Church which comes due in 1928.

One feature of the plan is that the churches are called upon to lay on the altar each year the entire budget as an expression of our gratitude for the goodly heritage bestowed on us through the sacrifices and toils of our church founders, and we call upon our Sunday schools to do their full part in bringing that to pass.

Indeed it ought to be possible for the Sunday schools to raise in their offering on Children's Day 25 per cent, or one quarter of their local church's budget, and for this we earnestly plead. Fred C. Klein.

AUTHORIZED AND IMPORTANT.

The Union Board of Foreign Missionary Administration authorized the publication in the church papers of the list of subscriptions made at the General Conference in Tiffin, O., for the Japan church and the China work, and the payments received thereon.

An individual letter was recently sent by me to each subscriber which stressed the urgent need of the money, since the mission could not start to build the church, and is in an unenviable position by failure to keep our part of the agreement after our Japanese students and friends gave their Yen50,000, or U. S. $25,000, for large additions to our college property in Nagoya.

This is a further appeal for payment of subscriptions at the earliest possible date. Our mission's reputation and standing, and the work for that great student body of over 1100 enrolled, and the community suffer by delay in building caused by lack of funds.

Additional gifts will be gratefully received. The following list is from Treasurer H. C. Staley, and is up to April 8, 1925.

Fred. C. Klein, Executive Secretary.

General Conference Subscriptions.

* indicates that the amount promised has been paid. If a different amount has been paid it is given after name.

	China	Japan
J. P. Dodge, Maryland Conference*		$ 500
M. P. Temple, Fairmont, W. Va., Pittsburgh Conference ($400)		500
J. C. Williams, Ohio Conference ($665.30)		2000
First Church, Uniontown	250	250
Pine Ridge, Kentucky*		100
Fred. C. Klein ($100)		50
Louisiana Conference		100
Alabama Conference		100
Kansas Conference ($150)		500
Grace Church, Greensboro, N. C.		250
Tennessee Conference*		50
R. M. Andrews .*		50
Capt. Rankin (25)		100
Grafton, W. Va.		100
Moore of Georgia*		25
Mississippi Conference		100
North Carolina Conference		500
Rhode Island Avenue, Washington		100
North Baltimore		250
Dr. Fenby, Maryland Conference*		100
J. H. Baker, Buckeystown, Maryland Conference*	250	250
Starr, Baltimore		250
Women in Japan, missionaries		100
C. J. McConnell, Steubenville, O.*	250	250
First Church, Pittsburgh*		500
Trnity, Pittsburgh		500
Eastern Conference		500
Geo. H. Miller*		50
E. T. Howe, Indiana*		25
J. M. Sheridan*		25
J. F. Howe, Missouri		25
Clarksburg, W. Va.		100
L. J. Reed, Onondaga Conference'		25
T. W. Leonard		50
Geo. M. Rutter, Turtle Creek*		100
Salisbury, Md.		100
Beaver Falls		200
J. M. Gill*		100
Michigan Conference ($81)		100
C. P. Nowlin		25
J. W. Ward, Keokuk, Iowa*		25
A. N. Ward, Maryland Conference*		50
E. J. Headley, Pittsburgh Conference*		25
James H. Stevenson, Pittsburgh*	25	25
West Virginia Conference, M. L. Shields ($60)		1000
John Shafer, Onondaga Conference ($50)		100
A. N. Fell		25
F. T. Kraps		100
Dr. T. H. Lewis*		100
Theological Seminary*	50	50
Mary Ward, Keokuk, Iowa*		25
Bert Rell, Lansing	25	25
Young People's Union of Maryland Conference	250	250
Fort Smith, Oklahoma		50
D. L. Custis*		25
Major Cole Association of Adrian College*		50
L. E. Davis		50
Y. M. C. A., Adrian		25
C. E. Wilbur*		50
W. C. Scott	100	
Frank L. Sharp, Mississippi*		10
L. L. Wrenn, North Carolina*	25	25
J. M. Cutchin, Jr., North Carolina*		50
T. Pliny Fisher, Maryland Conference*		25
Conference Contingent Fund*	100	
Georgia		25
San Angelo, Texas, J. A. Richardson ($5)	12½	12½
John S. Clawson, Indiana*		25
S. Heininger, Indiana Conference*	50	

TOO MUCH ATHLETICS?

Do American colleges and universities pay too much attention to athletics? That is a question on which noted educators disagree. Dr. Henry S. Pritchett, president of the Carnegie Foundation for the Advancement of Teaching, thinks that they do. He says:

"Today the outside activities of the college overshadow and run counter to the intellectual life. Athletics, in large measure professional in its methods and organization, fills a larger place in the eyes of students and even of the public than any other one interest. No scholar in the undergraduate life of one of our university-colleges would expect to receive the recognition or appreciation given to a successful football player. A dozen new activities call for the time and energy of the students. The college is no longer distinctively an intellectual agency. The paid coach, the professional organization of college athletics, the demoralization of students by participation in the use of extravagant sums of money, constitute a reproach to American colleges and to those who govern them."

—Bear Ribs is the name given to President Coolidge by the Hunkapapa tribe of Indians in North Dakota. The Hunkapapas have adopted the president as a member of their tribe. Bear Ribs was the name of one of the most beloved chiefs of that tribe. He is remembered by the Hunkapapas as a "far-seeing, progressive man. He tried to teach us the white man's way." Thus, the Indians pay the President the highest honor in giving him their former chief's name.

AN ALABAMA ITINERARY.

Responding to an invitation from the Budget Council of the Alabama Conference, the councilor for the Fourth Area spent two weeks there visiting the churches and speaking to a series of group meetings. The schedule had been carefully arranged by Rev. J. S. Eddins, pastor of the Birmingham church and secretary of the conference and of the council. All the pastors gave us the finest co-operation and there were no failures and no antagonism to the plan. Pastors and people gave us the most cordial welcome and declared the visit and messages were just the things needed. Rev. Mr. Eddins accompanied the councilor and proved a delightful companion as well as an effective speaker. His account of the plans being used in the Birmingham church to raise 100 per cent of the General Conference budget stimulated enthusiasm and led to the adoption of definite plans with a view of the same end.

Emphasis was placed upon observing the special days, Easter, Children's Day and Rally Day, and the churches were urged to put forth their best possible efforts for Easter. It was suggested that they do the same for the other days and to try to treat all alike. Four or five charges declared their intention to make the most earnest effort ever made to raise their full General Conference quota. In some places pledges were made, in others cash offerings were taken, and some of the pastors appointed a committee to solicit funds for the Easter offering. Even where no Easter program will be given an offering will be taken for the Board of Home Missions.

By reason of the activities of the Conference Budget Council the receipts are far ahead of last year. Each member of the council is giving freely of his time, although the bulk of the work necessarily falls upon Secretary Eddins. In spite of the fact that he is a very busy pastor, he finds time to give this important task considerable time and thought.

The itinerary began with a meeting of the Budget Council at Montgomery and the first group meeting in the local church. After visiting nearly twenty charges and touching over thirty churches, the series closed in the Birmingham church with a congregation that filled the auditorium.

Great credit is due Rev. J. S. Eddins for the thorough manner in which the program was worked out and the arrangements made. And there is a fine spirit among the Alabama pastors while their people are manifesting a growing interest in the work of their denomination. We are confident the end of the year will reveal a substantial increase in the contributions this conference is making to the General Conference program.

Frank W. Stephenson,
Fourth Area Councilor.

—The Ford Motor Company made an average profit of $47 on every automobile, truck and tractor made in 1924. The total number sold was 2,100,000. Therefore the total profit for the year was close to one hundred million. The Ford Company may well be called the industrial wonder of the world. It is owned by only two men—Henry Ford and his son Edsel. The company has total assets of more than 644 million and more than 300 million cash on hand. Its surplus exceeds 542 milion, a hundred million more than the surplus for 1923.

—Illinois was the banner road-building State in 1924. It completed 1,190 miles of concrete road, eighteen feet wide. That is a world's record for hard-road building. Pennsylvania ranked second, with 550 miles, and Michigan third, with 530 miles. New York completed 500 miles, Indiana 383 miles, Wisconsin 286 miles, Ohio 213 miles, North Carolina 205 miles. The following States each built more than 100 miles of concrete road: California, Missouri, New Jersey, Oklahoma, Virginia and Iowa.

—The number of Germans who lost their lives in, or as the result of, the World War, is 2,055,000. That is announced by the Bureau of Statistics of the German government. The majority were killed outright, the others died of wounds or exposure. Nearly half were from twenty-one to twenty-two years of age; three fourths were under thirty.

—Mrs. H. S. B. Thompson from Spring Church circuit, Pleasant Hill, N. C., is in the Roanoke Rapids Hospital; was operated on March 29. Her many friends will be glad to know that she is getting on nicely. J. B. O.

SUNDAY SCHOOL LESSON—APRIL 19.

Life in the Early Church.

Lesson Text: Acts 4:32-5:5.

Golden Text: Acts 4:32.

The Central Truth: The power of the resurrection of Jesus raises the yielded believer out of selfishness and sin into the inclination and ability to love God with all his heart and his neighbor as himself.

Scriptural Points.

1. By daily outpourings of the Holy Spirit in the ingathering of souls the three thousand new members on the day of Pentecost had now grown to five thousand.

2. This multitude was cemented by an abounding and overflowing love for each other. It was a most delightful "unity of the Spirit in the bond of peace."

3. "They had all things common." This was not the result of any set rule of the Jerusalem church. It was the spontaneous outburst of love and devotion to each other. They trusted a common Savior, and shared a common experience, and were led to regard their possessions as common property.

The resurrection of Jesus became the capstone in the arch of redemption. Without it all other doctrines of grace would be meaningless and ineffective.

5. Great power characterized the preaching of this fundamental doctrine. The power that raised Jesus from the dead became the power that lifted believers out of the death of sin into the life of righteousness. And the Holy Spirit dispensed this power in the new birth and the more abundant life. Every member shared the "great grace" of life, love, and power.

6. The members who had any property voluntarily sold it and turned the proceeds into a common treasury for distribution among the poor members of the church. Plenty among the few supplied the physical needs among the many.

7. The names of two donors are given in this lesson by way of contrast. And the contrast was threefold. There was a contrast of motive. Joses, surnamed Barnabas, sold his possession and laid the proceeds at the apostles' feet from the motive of disinterested love for Christ and the brethren; Ananias sold his and claimed to give it all from a most selfish motive—the self-glory of being a great benefactor. There was a contrast of sincerity. Barnabas gave all and kept nothing back; Ananias gave only a part and said that it was all. The one told and acted the truth; the other told and acted a falsehood. There was also a contrast of consequences. Barnabas became an apostle of the gospel of Jesus Christ.. He was called, "The Son of Consolation." It is recorded that "he was a good man, and full of faith and of the Holy Ghost." Ananias died suddenly for his duplicity, under the curse of a sin-avenging God.

8. Ananias thought that he was deceiving a set of men and that the deception would never be found out. But his falsehood was a slap in the face of Almighty God. In his venture for popularity by the devious route of misrepresentation he lost his life and his immortal soul.

Practical Points.

1. The worst enemies of the church of Christ are not the infidels that attack its doctrines, nor the powerful ones that persecute His followers; nor the world that seeks to compromise the faith and practice of its members, nor even the demons of hell that are arrayed against it. But its worse enemies are on the inside, the false professors and formalists in the church.

2. These quench the Holy Spirit's operations and influence in the church. They destroy the harmony, power and effectiveness of any church organization. They paralyze the joint efforts to advance the kingdom. They became stumbling-blocks in the way of sins. And they nullify the entire program of Jesus Christ.

3. No wonder Jesus denounced hypocrites in such terrific language! No wonder He uncovered their corruption so mercilessly! No wonder He exposed them as the blackest brood of Satan! No wonder He warned them so faithfully,—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, APRIL 26.

Friendliness as Expressed through Educational Missions.

Daily Readings.

Mon. High Thinking. Dan. 1:8-21.
Tues. Ezekiel's educational mission. Ezek. 2:1-10.
Wed. An ancient educator. 2 Chron. 17:1-9.
Thurs. Teaching the children. Deut. 6:1-9.
Fri. A great teacher. Acts 28:17-31.
Sat. The highest education. 1 John 1:1-3.
Sunday. Topic. Acts 18:1-11; 19:8-10.

For the Leader.

Prof. George D. Heron says, "The fundamental principle of education is the discovery and apprehension of right. The education of a man consists in the fulfillment of his life as a mission, as a divine errand in the world. True education is the bringing of a man into right relations with his fellows and with God. It is the realization of one's manhood, the development of a man in his entirety." Christian missions along educational lines are striving to do this—teach the people and develop them mentally while they teach them the living Word and how to learn of Him.

The Christian Endeavor Quarterly says, "A disciple means a learner. An earnest Christian is always eager to learn more that he may be a better disciple of the Great Teacher. One who has never become a Christian needs to become a friend of Christ, through learning more about Him and His Kingdom. Educational missions fills this need. As the native in foreign lands comes to know some of the simple things which are every-day facts to us in America, his mind opens to the great truths of the Gospel. And his life opens to the truth just as a bud opens into full flower.

Religion and education went had in hand in the early development of our United States. They must still be intimately connected if our country is to continue to grow and prosper. Religion and education must be close partners in the foreign lands or religion will not be properly understood and assimilated. The permanent effects of missionary work are due largely to the development of the minds and hearts of the people brought about through Christian education.

Education prepares the mental and spiritual soil for the gospel seed and the fruitage comes in after years thirty, sixty and one hundred fold. We young folks here tonight have had educational advantages for which we should be very thankful indeed. The best way to show our thankfulness is to do our utmost to see that the benighted people of earth have the same privileges."

The Need of Teaching and of Teachers.

In Romans 10 Paul says, "How shall they believe in him of whom they have not heard? and how shall they call on him in whom they have not believed?" Educational missions are gathering in the little ones and teaching them and they are going back to their homes and telling the older ones and they too are coming out to hear. Many homes are being brought to Christ first by the school children of the Christian schools. The children in all lands are the hope of the Christian workers, and in heathen lands there are being reached more effectively through the schools and the kindergartens than any other one way.

In the same connection Paul goes on to say, "How shall they hear without a preacher?" Paul is using preacher here in the sense of a teacher. And he asks a very pertinent question. Without a teacher how can one learn? The best work done on the mission fields is done through teaching because in that we, the workers, have a chance to get an audience with the unsaved and win them—first through secular education, then as they teach the Bible in all Christian schools the pupils are won for the Kingdom.As the pupils come to the schools for an education they keep coming and as they come year after year there is a great opportunity to not only teach them the truths of the Gospel but to found and ground them in the faith and in practice which in a heathen country is so necessary because all the foundation work that we have done for us naturally in our Christian homes as we are growing up is lacking in the heathen pupil, or one from a heathen home.

In our home mission schools the pupils, by being in the school and associating with the workers, become established in the truth. "The schools for the colored children in the Southland have transformed whole sections and done untold good. In them the head, the heart, and the hands are cultivated and educated simultaneously; and these young colored folks are trained to depend upon themselves and the Master. Multitudes of them are living splendid lives today as a result of this Christian training, and many of them are outstanding leaders in their own race."—C. E. Q.

Our own school at Pine Ridge, Ky., is an example of what can be done by educated, consecrated Christian leaders. It would be impossible to estimate the good that school is doing and the change that is coming about because of its leadership. We might have had as good Christians there as we have and yet had they not been well educated and well equipped to teach all that an A 1 state high school requires we would not have had the pupils nor would our workers have commanded the respect that they have won from the people. Their ability has won the friendliness of the community as well as the recognition that they are the friends of the community. Far beyond the local community they are regarded as the efficient Christian leaders they are.

Right here in these mountains wonderful things have been accomplished in mission schools. Many of the outstanding leaders in church and state have come from these same Southern mountains and we are truly expecting that our school will not be lacking in these products as the results of the work of our splendid corps of teachers and other workers.

The Bible in Mission Schools

In mission day schools, contrary to the general practice in the public schools of the United States, the word of God has a generous place. It is doubtful if there is a mission school in existence where the Bible is not a definite part of the course of study. It seems sad that the heathen children, in far-away lands, have these privileges of Bible study, which are denied our own children here at home.—C. E. Q.

Darkness and Light.

There is darkness still, gross darkness, Lord,
On this fair earth of thine.
There are prisoners still in the prison-house,
Where never a light doth shine.
There are doors still bolted against thee,
There are faces still set like a wall,
And over them all the shadow of death
Hangs like a pall.

Spread the light! Spread the light!
Till earth's remotest bounds have heard
The glory of the Living Word;
Till those that see not have their sight;
Till all the fringes of the night
Are lifted, and the long closed doors
Are wide forever to the light.
Spread the light!

—John Oxenham.

Tabernacle Christian Endeavor Society.

We as a society are still alive although we have not reported for some time.

We held our regular weekly prayer meeting Sunday afternoon with a very good attendance. A. S. Jones, Jr., was leader for the afternoon.

We were pleased to have with us Miss Palmer and Miss Gold from the N. C. C. W. Miss Palmer rendered us a beautiful duet, "Face to Face," which we appreciated.

We as a society are striving to do more for the Master from this time forth than we have in the past. A Member.

A Tribute to a Beloved Co-laborer.

As we approach the season of the annual meetings of the missionary societies of the Methodist Protestant Church of North Carolina, memories of those whose wise counsel and untiring efforts along mission lines come bringing to us a new realization of their achievements. In the passing last November of Mrs. Mary Elizabeth Barrow McCulloch, of Greensboro, the missionary societies lost an efficient worker and a loyal supporter, her family a loved one, and her friends one who was ever true. Happy indeed were those who were numbered as her friends. Kind and conscientious, loyal and true was she. Burdens were never too heavy and demands upon her time and strength were willingly borne.

Following her graduation at Adrian College, Mrs. McCulloch began letting the light of her beautiful life and character shine through avenues of service. Her sweet, quiet, unassuming manner and her superior ability won for her friends wherever she accompanied her husband on his pastoral work and finally in her permanent home. Without a murmur or complaint her life ended quietly and peaceably, but her influence will go on and on, and her work so well begun will be fraught with unmeasured success. Her friends, knowing her superior ability, leaned heavily upon her in her home, her church and her State.

May those of us who feel there is an empty chair at the missionary meetings, which are in progress at Winston-Salem this week, strive to forward the work which was so close to her heart.

For many years she was editor of The Woman's Missionary Record, the official organ of the W. F. M. S. She was a woman of unusual ability and her life and talents were consecrated to the Great Giver of all good and perfect gifts. Her death brings to a close a life of beauty and usefulness. Of an unusually quiet and retiring disposition, an ideal wife and mother, thoroughly domestic in her instincts and habits, yet she took a deep interest in literary and public matters and was a wise reader, and those who were privileged to know this side of her character found her a wise and delightful companion. Those who knew her best will long treasure the memory of a sweet, lovely, gentle woman.

Few women in her sphere of life exerted so wide an influence, or can count so long a list of friends. Her Christian character and her unswerving piety, her gentle love and sympathy, her willingness to serve and help, wherever service and help were needed, made her greatly bloved. Truly her life was a benediction to all who knew her. "A Morning Thought" by Ella Wheeler Wilcox was practiced in her every-day life and will comfort and cheer those with whom she has been associated.

"A Morning Thought.

"Let me today do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

"Let me not hurt by any selfish deed
Or thoughtless word the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence when I should defend.

"However meager be my worldly wealth,
Let me give something that shall aid my kind,
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.

"Let me tonight look back across the span
'Twixt dawn and dark, and to my conscience say,
Because of some good act to beast or man,
'The world is better that I lived today.'"

Minnie Hancock Hammer.

CHILDREN'S HOME.

Concord, Saxapahaw	$ 4.00
Friendship, Stanly	6.09
Lineberry, Davidson	6.89
Pleasant Grove, Davidson	3.23
Denton	3.93
Mrs. Blanche Dosier, Sheepshead Bay, Brooklyn, N. Y.	10.00
Friendship, Mt. Hermon	5.00
Stallings, Mecklenburg	3.23
State Street Church, Lexington	1.90
Kistlers, Cleveland	2.59
Mitchells Grove, Guilford	1.13
Fair Grove, Haw River	6.64
Bethel, Randolph Circuit	1.75
West Lexington Mission	2.97
New Salem, Randleman	2.00
Rev. J. F. Dosier, Randleman	1.00
Sopling Ridge, Alamance	5.38
John and Mrs. John Landreth, Palestine	.60
Bethel, Flat Rock	2.00
Mrs. Emma Bayliff, Graham	3.00
Sunday Schools—	
Charlotte	5.40
Burlington	18.33
Winston	13.29
Mt. Pleasant, Mt. Pleasant	4.90
Bethel, Mocksville	5.00
Grace, Greensboro	16.00
Mt. Zion, Pinnacle	3.01
Hebron	3.87
Reidsville	8.30
West End, Greensboro	7.10
Graham	6.79
Tabernacle	2.60
Worthville	2.92
Whitakers Chapel	31.00
Whitakers	6.00
Shiloh, North Davidson	5.24
Gibsonville	13.18
Mt. Lebanon, Randleman	5.79
Glen Raven	4.35
Ray Memorial Bible class, Graham	4.70
Sunday Eggs—	
Gideon's Grove Club:	
Mrs. J. B. Trogdon	1.60
Mrs. Vannie Angel	1.00
Mrs. G. A. Middleton	1.10
Mrs. Nora Albert	1.25
Mrs. S. R. Lemons	.25
Ollie and Mamie Lemons	1.70
Miss Mamie Johnston, Whitakers	1.40
Mrs. Ida Finch	25.00

Other Gifts.

North State Nursery, Julian, N. C., 108 apple and peach trees. Bennett Brothers, High Point, furnished the Home a good quantity of nice fresh fish for Easter Sunday. Mrs. T. L. Amick of Elon College, nice dress, shoes, eight pair stockings and socks. Thank you all very much for helping to make the Home report what it is this week.

E. G. Lowdermilk, Superintendent.

Runaway Mountain.

"Moving Mountain," near Meeker, Colo., has been taking another little trip. The peak, which is about two thousand feet high, moved westward about one hundred yards in two days last week. Hundreds of feet of main roads in its path were destroyed. The mountain has taken several trips of this kind in the past. When an earthquake is in progress the mountain seems to rise and fall like a great ocean wave.

Philadelphia World's Fair.

President Coolidge has issued a proclamation inviting all the States of the Union and all the nations of the world to take part in the Sesquicentennial Exposition at Philadelphia. That exposition, or world's fair, is to be held in 1926. It will commemorate the one hundred and fiftieth anniversary of the signing of the Declaration of Independence.

ROBIN'S ESCAPE.

As Kate and Lionel wended their way to school one bright spring morning the very Sunshine seemed to enter their young hearts, and fill them as full of life as the merry birds that hopped and trilled on the bushes and shrubs around.

In two very different ways the birds afforded special pleasure to these two children.

Kate loved the little feathered playmates who shared with her the Heavenly Father's care. Lionel was always glad to see them, as they were such good targets for his unerring stone-throwing, of which he was extremely proud, and many were the tragedies in birdland in account of his wanton sport.

As they ran along a fine redbreast alighted on a stump in front of them. In an instant Lionel had grasped a stone, and had taken aim.

"No—don't!" cried tender-hearted Katie. "O Lionel, don't!"

Lionel took no notice. Katie saw she must act if she would save Robin's life. Quick as thought she stepped between the boy and the bird. Lionel had not yet thrown and of course knew now that if he did he might do serious damage. But anger overcame his better feelings, and he sent the stone spinning onward. Katie stood firm, and received the blow directly on her arm. The pain brought tears to her eyes, and thus it was a woe-begone pair who faced the teacher a little later.

Of course the teacher wanted an explanation, which, when he heard it, brought down his wrath upon Lionel. I do not know which had the greater sting—the cutting reprimand from his teacher or the heavy cuts of the cane, but certain it is Lionel did not soon forget his shameful conduct and its reward.

Let us hope, too, it made him less cruel to the innocent little birds.—Selected.

"RULES AND REGULATIONS."

Mrs. Babcock's face wore a troubled frown. Her two children, Clyde and Ella, had come downstairs ready for school with such untidy appearance, dirty faces and unpolished shoes, that they had had to be sent back "for repairs."

"If only Mother could teach you children not to come down looking so unpresentable," she said, as she inspected them a second time, and kissed them good-by. "I shall have to think up some method of doing it, surely."

"We don't mean to be so thoughtless, mother dear," said Ella, "we just forget."

"We shall have to try stopping that 'forgetter,' then," replied their mother, as the children scampered off to school.

After the morning's work had been completed, their mother and their sister, Ruth, held a consultation.

Finally Ruth explained: "Oh, mother, I have it! Let's make rules and regulations for them, which must be obeyed, under penalty of some sort of punishment."

"That might work," commented her mother, thoughtfully, "but we would have to make it interesting for the kiddies, else it would prove too irksome and they would not enter into it in the right spirit."

That evening there was a consultation held around the library table.

"Children," said their mother, "your sister and I have been discussing the matter of your untidy appearance this morning. We believe we have a sort of game which we can all play at and which will doubtless break you of your bad habit. We thought we would all make the plans this evening."

Clyde and Ella were interested. "All right, mother," said Clyde, "I'll be glad if I can remember to do these things. We don't mean to leave our work for you to do, but it seems we can't get up in time to do it, or we always forget, or something."

All entered into the "game" with considerable zest, and before long the following "Rules and Regulations" had been written out on two large sheets of white paper—one to be hung in each child's room:

1. Get up at first bell.
2. Turn back covers to air.
3. Polish shoes.
4. Wash and brush teeth.
5. Dress hair and manicure nails.
6. Dress.
7. Hang up night clothes.
8. Open bedroom windows.
9. Be down to breakfast as second bell sounds.
10. After breakfast, go immediately to rooms and put away all clothing on proper hooks or in proper drawer. Close all drawers and closet doors. Put top of dresser to rights. tidy up room. Make beds.
11. Before leaving for school, make inspection of lower rooms, to see if any of your belongings are lying about; if so, put them in their proper places.
12. If you want anything, do not shout to mother. Go to her and ask for it, instead of expecting her to come to you.
13. Always be kind, courteous, and respectful, as well as obedient to mother and father.

"Demerits" were provided for, as penalties. They were to be "worked off" in various ways usually by assignment to some task the offender particularly disliked.

Inspections were to be made ten minutes before time to start for school. If anything was still to be done, it must be done in that ten minutes. If it took longer, they had to stay just the same and do it, and that meant running all the way to school or being late!

The first few mornings, it was difficult for Clyde and Ella to carry out the schedule on time, but they entered into the "game" heartily, and did their best. In a few days things began to move smoothly, and their mother was much pleased with the results. She said it took a load off her, because it lessened her work considerably.

When rules were violated, "punishment" was given, usually in the form of some duty in the kitchen. If there was anything in the world Clyde disliked to do it was to wash dishes, and that was usually his "punishment." Ella "just hated" to pare potatoes, so that proved a punishment severe enough for most of her "demerits." It wasn't long, however, before the children became so orderly in their habits that not much "punishment" had to be given.

Clyde and Ella did not become "models" right away, of course, but the plan worked wonders in their lives, and they are thankful for it, because, they say, it has taught them habits of tidiness and neatness which have been very valuable all through their lives.

This plan can be worked in breaking many other habits, and if any of you children wish to try it, you will no doubt find it interesting. I am sure your parents would not have any objections either.—Sunday School Times.

WHEN THE BOOK TALKED.

By Chester E. Shuler.

"You ought to go with me to church this evening, Helen," said Laura to her chum as they walked homeward together from school one beautiful autumn afternoon. "Our pastor is holding a series of special evangelistic services now, and his sermons, especially for the young people, are so helpful. I wish you could hear some of them."

Helen laughed carelessly. "Don't turn preacher, Laura," she said. "I know I'm a giddy girl—that's what most folks seem to think anyway—and fond of a good time, and—"

A pause followed. "But, Helen—" Laura hesitated a bit. "But, Helen, dear, you know what the Bible says about our salvation—it's something we must look after now. I hope you understand me."

"Yes, I think I do, Laura. But I'll take my chances for a while yet. However, I'll say I appreciate your motive in speaking to me—you're a true friend, and I don't mind going with you to church."

"Very well; we will go at 7:30. Will you come over to my house as soon as you've had your supper?"

And so it was arranged. Shortly after seven that evening Helen rang the bell at Laura's home. Laura was in her room, and Helen was asked to go up.

After a bit, Laura said, "Excuse me, Helen, but I want to help mother with the supper dishes. You will find my books in the case there, and here are my kodak albums. I hope you won't be lonely. I'll not be gone long."

"Not at all, Laura. I am sure I can amuse myself."

After Laura had gone to the kitchen, Helen arose and walked leisurely about the pleasant room—studied the pictures on the walls and the photograph of Laura's mother and her sister that stood on the dresser. Just then her eye rested upon a little black Bible lying on the table near by.

She picked it up idly. It appeared much used. Someway it seemed fitting that the little Bible should be Laura's.

The little Book fell open at a spot where the pages were much thumbed. It was marked there: John 3:16, "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

Helen turned the pages and read the next marked passages upon which her eyes fell—the first verse of the eighth chapter of Romans "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

It was strangely fascinating to the girl who had never cared before to read the Bible. She turned over other pages and soon came upon another marked verse, "And I, if I be lifted up, will draw all men unto me."

Helen shut the book impatiently. What was

coming over her, anyway, that she should actually **want** to read the Bible? She was about to lay it back upon the table, when something impelled her to open it again. It opened at another well-thumbed passage, Ecclesiastes 12:1, "Remember now thy Creator in the days of thy youth" was underscored.

Helen closed the Book again, but this time very gently, and replaced it on the table. What a good girl Laura was! What a fine, true friend! How reliable, and trustworthy, and clean-minded! Yes, she was **different** from the other girls she knew. Was it, after all, because in Laura's life there was something—something which came from her God—which she herself did not possess? Helen wondered if that little black-covered Bible, with its marked passages, had anything to do with it. Was that why she was always to be depended upon? Was it the reason she scorned a disloyal thought as well as a dishonorable action?

"And I, if I be lifted up, will draw all men unto me."

"There is therefore now no condemnation to them which are in Christ Jesus."

It was very quiet in the little room; no sound was to be heard save the delicate "tick-tick" of the tiny clock on the mantel.

Helen looked at the picture of Laura's mother, with her sweet face and tranquil eyes.

"It's easy to see Laura has a good mother," she mused. And then she sighed. For Helen could not remember her own mother. She had died when Helen was but three.

Again she opened the little Book.

It opened readily at Psalm 90:1, "Lord, thou hast been our dwelling place in all generations."

Again the girl sighed.

How the marked passages accused her of wasted hours and neglected opportunities—of a life thus far spent absolutely with no thought of or care for that Heavenly Father who gave his only Son to a lost world!

She repeated softly—for the words remained fresh in her memory still: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

A quick step on the stairs sounded, and Helen hastily replaced the Book on the table. Laura bounded merrily into the room, a bit of song on her lips, her pretty face wreathed in smiles.

"Ready, Helen? Sorry to keep you waiting so long—there were more dishes than usual this evening."

"Yes, I'm ready—for the first time in my life," replied Helen with a new and reverent gravity. Laura noted the seriousness of her chum all the way to church, but said nothing concerning it. She sent up a silent prayer to her Savior that Helen's heart might be touched.

All through the sermon, which happened to be especially applicable to young lives which were not being lived for God, Helen listened with rapt attention, drinking in with a strange eagerness the preacher's message.

One of the ushers came to Laura's side and whispered something into her ear. She nodded, then turned to Helen and whispered:

"The minister has requested that I sing a solo for the invitation number at the close of the sermon. You won't mind if I leave you for a bit?"

"No, Laura. Go."

Laura uttered a silent prayer for the Spirit's guidance and stepped before the audience. Then, in a clear, rich voice, vibrant with the deep emotion caused by the Spirit's presence in her heart, she sang:

"I have a Savior, he's pleading in glory,
A dear, loving Savior, though earth-friends be few;
And now he is watching in tenderness o'er me,
And oh, that my Savior were your Savior, too!"

Scarcely had she begun the second verse when there was a slight commotion in the audience, and a girlish figure arose and came forward.

It was Helen.

Many in the crowd were surprised, but not so Laura. She only knew it was the answer to her fervent prayer, and was glad that her Savior had used her to win her chum.

And when, a week later, Helen told Laura of the part the little black-covered Bible, with its marked passages, had played in helping her make the great decision of her life, Laura realized even more fully still the goodness of the Heavenly Father whom she loved so well.

"That little Book seemed fairly to 'talk' to me, Laura," said Helen. "And it was truly the 'Sword of the Spirit.'"—Selected.

DADDY'S COMIN' HAME.

Noo, Jessie, lay your knittin' doon an' dress your hair sae fine,
An, Rabbie, polish up your shoon an' mak' the buckle shine,
An' get ye in your tartan dressed that bears the Stuart name;
Today my bairns maun look their best, for Daddy's comin' hame.

Wet was his een an' sair his heart when last he kissed us all,
Fu' lang he lingered, loth tae part, yet proudly marched awa';
For wi' the Hielan' laddies true when first the war ca' came,
Thank God, your feyther went an' noo thank God he's comin' hame!

The music o' his merry voice, the magic o' his smile,
That used tae mak' us a' rejoice we've missed a dark lang while;
But we yince mair the bonnie bliss o' voce and smile shall claim,
Oh! ne'er was day sae great as this, for Daddy's comin' hame!

But, bairns, we maun' no greet or grieve if he is changed a wee,
His coat may hae an empty sleeve, his broo' may bandaged be;
His step may lack its spring o' yore, but aye his heart's the same,
An' a' his wounds for us he bore, for Scotland, God, an' hame!

—M. H., in Boston Transcript.

"YE DO IT UNTO ME."

Christ does not any more stand in need of Mary's ointment, or Martha's hospitality, or the Samaritan's drink of water. He is beyond the reach of these things, and will never need them more; but He has left many of His brothers and sisters behind in this world, some diseased, some lame, some like Lazarus, all covered with sores; and He says what you do to them you do to me. Do you live plainly, in order to have more to give away? Do you put away vain and gaudy clothes, that you may be able to clothe the naked?—McCheyne.

A BUNCH OF KEYS.

What key is the hardest to turn? A donkey.
What key is the most amusing? A monkey.
What keys are the brightest? Yankees.
What keys do we like to eat best? Turkeys.
What keys are used in prisons? Turn-keys.
What key should you never touch? Whiskey.—Selected.

PRESSING TOWARD THE GOAL.

"No man having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

A divided heart is not a good asset in the business of life. Lot's wife, giving a longing look toward Sodom, never took another step in the way of safety. One cannot go forward while looking back. We must forget the things that are behind and forget self while pressing towards the goal of victory. One only truly lives when he consecrates all to win a world for God. We should do with our might what our hands find to do, in His name and by His strength. Looking backward is turning away from your leader, which means spiritual decline. The next step after looking back is going back—going back into the Egyptian bondage and the indulgence of past evil habits. No one can plough a straight furrow when his attention is attracted with other things.

We are sent forth into this world to plough and cultivate for a great harvest. Our motto should be, "This one thing I do; I press towards the mark for the prize of our high calling in Christ Jesus." Gazing back at past failures and pitfalls is discouraging to the soul. Our only hope is in looking unto Jesus, beholding the incoming of His everlasting kingdom, until He says: "Well done, good and faithful servant, enter thou into the joy of thy Lord."—Edwin W. Caswell, in The Bible Champion.

LET'S BE DIFFERENT.

Let's be different! Pick out the good points in the church and talk about them whenever you get a chance; and like Napoleon, if you do not see an opportunity, make one. The best advertising for a firm in business is the talk of its satisfied customers. Talk your church up! When you are inclined to find fault, just be different. Change your tactics, face about. It is perfectly all right to point out errors, to offer suggestions, to make corrections, to criticize constructively, but all of this is very different from fault-finding. Criticize to help, not to hinder!—Selected.

—Little Miss Louise Pierce, daughter of Rev. and Mrs. T. E. Pierce, had the misfortune to break her leg several days ago, and is confined to bed in the Guilford General Hospital, High Point, under the care of Dr. S. S. Coe. It is reported that she is doing as well as could be expected.

The gods love those of ordered soul.—Sophocles.

FROM PASTORS AND PEOPLE.

Fairview, Anderson Charge.—We have not made a report to the paper in some time but it is not that we have not been working. There have been so many things to take up our time, for instance being without a regular pastor for a while. At the beginning of the year the Conference sent Rev. and Mrs. E. G. Lowdermilk to us again. They were called to the Children's Home in High Point, and although we loved them dearly we were willing to give them up since we realized it was their duty to answer the call. Then Rev. Mr. Pike came to us but his health failed so he asked to be released from the work. In March Rev. Mr. and Mrs. Koons and their three precious children came into our midst. They are diligent Christian workers and we learned to love them at first sight. The church is making great progress with such an earnest, wide-awake leader.

The children of the Sunday school rendered an interesting and impressive Easter program on Easter Sunday before a large congregation. More than sixty little folks took part and each did his part well. A collection of $5 was taken for home missions.

Rev. Mr. Koons has been preaching a series of good sermons on "Life's Railway" or "From the Cradle to the Grave."

M. M. H., Reporter.

April 13.

Kernersville Charge.—The second quarterly conference for this charge will meet at Sandy Ridge on Saturday before the fourth Sunday in April. We will have with us at that time Dr. Dixon, and other visitors. Services will begin at 10 o'clock with an address by some one of the visiting brethren. Lunch will be served, after which the business of the quarterly conference will be transacted. All of the officials please take notice and be present if possible. Since spring opened up our attendance at all of the services has increased. There is evidence of progress along all lines. The people show a willingness to co-operate with the pastor, and we are expecting great things on this charge for the remainder of the year. Come on, friends, and help make this the best year in the history of your church up to the present. Your church needs you, but you need your church more.

Since our last report we have received several tokens of kindness which we appreciate very much.

Edw. Suits.

Grace Church.—The Junior Christian Endeavor society recently gave a Japanese play in the church but. The Endeavorers took a great deal of interest in the play, which made it possible for the play to be a success. It was a very suitable play for children to give and appealed to them very much as it gave the customs and ideas of the Japanese people and too the idea of thoughtfulness and kindness was brought out in it. The attendance was splendid, we thought, and we made $11.25 on it.

We had very nice Easter services Sunday. During the Sunday school hour we had a short Easter program by the children which was composed of songs and recitations.

The church service was quite impressive, as there were sixteen people who joined the church at this time. Fourteen of the sixteen were children, the other two moving their membership here from a church out of town.

Maude Jones.

Democrat Church.—We are having a good Sunday school and we have prayer meeting every Sunday at 3:00 P. M. and are getting along fine. Everybody seems to be interested in it.

We held our second quarterly meeting at Terry's Fork Saturday before the first Sunday in April. Brother Bates preached for us at 11 A. M. He preached a good sermon. We all enjoyed it.

Mrs. Lelia Wyatt, Reporter.

Littleton Circuit.—The First District Rally met with us at Hawkins Chapel the 28th and 29th of March. It was quite a treat for our people, especially Hawkins Chapel church and community. The papers read and the addresses made were both instructive and enjoyable to all who heard them. Our chairman, Rev. R. C. Stubbins, added greatly to the program by his spicy talks thrown in all along.

The rally was well attended and the interest was good from the beginning to the end. We had good music which helped very much in the program. We appreciate our friends from our neighboring circuits' coming to spend this time with us. We hope that our people got enough inspiration that will mean more interest and progress in our church. We say to our friends, Come again.

J. B. O'Briant.

Mocksville Charge.—It has been some time since you have heard from us through the columns of the Herald, but it has not been because we have not had anything to report. There are many things that we feel are encouraging on this field. The work is in the best financial condition that it has been since we came to the work. We have paid about $225 on the parsonage debt, and are keeping up with the pastor's salary and more has been paid on claims than has ever been paid this early in the year.

Sunday Schools.

The Sunday schools are having record-breaking attendance. Union Chapel is in the lead with a record attendance of 132, with an average of 94 for the month of March. Bethel comes next with an average of about 75 for the month of March. Bethel leads in the offering. Dulins and Elbaville have good live Sunday schools but I am not prepared to give exact figures as to their average attendance.

Health Conditions.

There has been quite a lot of sickness among our members for some time. Mrs. L. C. Crouse of Elbaville was carried to a hospital in Winston-Salem Sunday morning. Miss Minnie Sain and mother of Bethel are confined to their beds with "flu." Brother J. A. Reynolds, Mrs. W. F. Martin, and Hughie Sisk (our son) have all recently returned from Long's Sanitarium at Statesville where they underwent operations.

Second Quarterly Meeting.

The second quarterly meeting was held at Elbaville Saturday, February 28, and named Brother M. F. Nichols of Union Chapel and Brother C. S. Summers of Bethel as nominees for delegate to the one hundredth annual conference to be held at High Point.

Fourteenth District Rally.

The Fourteenth District Rally was held at Dulins church March 28 and 29 with a large representation. Most of the speakers were of the local field. Mr. C. H. Smith of Winston-Salem presented the subject, "Our High Point College and Its Future" very efficiently. We feel sure that those who heard him have a deeper appreciation of our church.

J. T. Sisk, Pastor.

Kistlers Church, Cleveland Circuit.—We are still trying to do something for the Master, notwithstanding our church has been made sad by the death of two of our oldest and most beloved members. In the going of Brother and Sister Kistler, Kistlers church has lost two of its most faithful members. But our loss is their gain.

It was my privilege to attend the district conference. We had a good conference, every charge represented but one. Everybody seemed to be delighted with the good things said. It was a treat to be there and to enjoy the hospitality of those good people. May God bless Brother Phillips in his work there and his people.

Brother Morris filled his appointment at our place April 5 and preached us a good sermon as usual. His subject was, "A Risen Christ." We had a good service. We are trying to do things the best we can. Pray for us that this may be the greatest year that Cleveland circuit has ever witnessed.

Praying the blessings of God upon the editor and the many readers of the Herald, I remain your friend till death.

Reporter.

Charlotte, Richland Circuit.—We are not heard from very often but are moving steadily along. We are having a splendid Sunday school. The interest and attendance kept up fine during the winter, and as spring came we increased in number. We had the largest attendance today we have had in months, and it encourages the faithful ones to see people coming and taking an interest.

At 11 o'clock today Rev. C. H. Hill delivered a splendid sermon to a large and attentive congregation. Every one enjoyed his discourse.

April 4 the second quarterly conference was held at New Union. The attendance was fairly good. All the churches were represented and the work of the conference was completed in harmony.

The ladies of the circuit are invited to meet at the parsonage on Saturday, April 18, to discuss plans of getting up a quilt to raise money for this charge.

Charlotte is glad to report that her part of the debt on the parsonage is paid in full. The money was raised in a very unique way. One of the ladies in the community became very much interested and volunteered to give a pig to help pay off the debt. Tickets were issued and sold at 50 cents each, the money going to the debt on the parsonage. The one getting the lucky number on the ticket got the pig free; in this way the pig brought $106.50. [This way of raising money is not to be recommended. It is the lottery scheme.—Editor.]

Mr. and Mrs. Worth Bulla are the fond

parents of a new son, Everette Worth. Mr. and Mrs. T. T. Redding have a little daughter in their home.

Both of the fathers are the faithful stewards of the church.

Best wishes to the Herald and its readers.

Reporter.

April 5.

Welch Memorial Church is quietly moving along, making some progress. The Sunday school has been growing so rapidly, we had to provide more rooms; so we just utilized the basement, by partitions making three rooms instead of one, the Baraca Class going back upstairs to their former room and leaving the basement rooms for the young folks. The young people of the Sunday school rendered a very beautiful Easter program Sunday evening.

Several weeks ago we asked the church to pledge their quota for College endowment, who was $150. They very readily did so, and much of it has been paid in. We expect to pay all of it in a few more weeks.

The first Sunday in this month, the pastor being away assisting Rev. G. L. Curry at Union Ridge in a special meeting, Rev. E. Lowdermilk filled the pulpit at the 11 o'clock service, and at the evening service Rev. F. W. Easter filled the pulpit. The congregatons were well pleased with the messages brought to them by these brethren. We aim to begin our meeting some time in the near future, just as soon as it will be convenient for our Brother, Rev. J. L. Trolilnger, to be with us.

Friends, pray for us that we may have a real revival. T. E. Pierce, Pastor.

Easter Sunday at Calvary.—Last Sunday was a good day at Calvary church, Greensboro. Rev. N. G. Bethea had been with us for two weeks preaching nightly in evangelistic services. Results were seen in the accession to the church on Sunday morning. The following persons united with us: Mr. and Mrs. Cary Kirkman, Ruby Blaylock, Margaret Pope, Ruth Hines, Elizabeth Dixon, Hulda Booth, Dorothy Hines, Elizabeth Williams, Joseph Hines, Richard Causey, Charles Coe, Jr., Oman Coe, Mabel Cox. Communion service was held at the 11 o'clock hour after the reception of members and the baptism of some of the new members. Then at night came the Easter service, which drew a full house. The service of the Sunday school boys and girls was well rendered, and made a pleasing impression. The offering for home missions was about $70.

—A telephone report from Dr. Spahr informs that Grace church had a splendid day last Sunday. The Easter service came before preaching and was highly successful in every way. The contribution for home missions was about $100. The other services of the day were well attended, and the day was a very satisfactory one.

—Rev. L. W. Gerringer is preacher this week in a series of evangelistic meetings in State Street Church, Lexington. His pulpit in Calvary church will be occupied next Sunday by Rev. N. M. Harrison at 11 o'clock and by Rev. T. F. McCulloch at eight o'clock.

St. Paul Revival Services.—A series of revival services will begin at Saint Paul M. P. church in Revolution the fourth Sunday, the 26th of this month. Preaching at 11 A. M. and at 7:30 P. M. Services during the week, 7:30 P. M. each day.

Rev. G. H. Hendry of Gibsonville will do the preaching. The public is cordially invited to attend the services.

J. H. Moton, Pastor.

Henderson.—It would be difficult to record our impressions of yesterday. The day was bright and beautiful and full of the Easter spirit. It was a pleasure to have with us in the Sunday school so many of our young people who are either in college or are away teaching. Then at the 11 o'clock service our choir took us up into the third heaven. An abundance of Easter music had been prepared and was rendered so splendidly that the writer and it seemed everybody else present were simply charmed. The music together with the scripture lesson and the receiving of five bright boys into church membership consumed all the time and the pastor saved his sermon.

At eight last evening the beautiful Easter pageant, "The Gate Beautiful," was rendered in the presence of a great throng of people. Almost half an hour before time for the service to start the people were standing in the vestibule out to the outside door. For the benefit of those who could not see it last evening we have decided to repeat it on Tuesday evening of this week.

The Easter music of yesterday morning with two or three other numbers will be given next Sunday evening. The entire hour will be given over to music.

Those uniting with the church yesterday on profession of faith were: Richard Gooch, Albert Scoggins, Harold Roberson, Francis Martin and Milton Hight.

Miss Katie Cook, our faithful reporter, underwent a serious operation in Rex Hospital, Raleigh, N. C., Saturday morning. The last report was that she was doing well.

J. E. Pritchard.

Orange Charge.—The second quarterly conference met Saturday, 11th, at Chestnut Ridge church. A good attendance of the officials. Business transacted harmoniously. The different reports showed we are making progress.

The prospects for beginning the new parsonage soon are good.

The following brethren were nominated as candidates for delegate to the next annual conference: W. A. Davies of Union Grove church, S. N. Hayes of Chestnut Ridge church. Either of these brethren will make a good representative. Sincerely,

B. M. Williams.

Lebanon, Spring Church Circuit.—Brother Thompson filled his appointment yesterday as usual. He gave the children a very interesting little talk before preaching, which they enjoyed. His subject was, The Resurrection, and he gave us a good sermon.

Am glad to know that Mrs. Thompson is improving and hopes to be able to come home soon. She has been in Roanoke Rapids hospital for three weeks and has had a very serious operation.

We were glad to have Brother O'Briant and his wife with us Sunday afternoon.

There were several visitors with us; hope they will come again.

The second quarterly conference will be held at Pleasant Hill Saturday before the fourth Sunday. Mrs. W. W. Grant.

Pine Grove, Kernersville Charge.—Pastor Suits filled his appointment yesterday at 11 o'clock. He always seems to be at his best. Pastor Suits has just returned from a very pleasant stay of two weeks over in Asheville, where he helped Rev. Mr. Bates in a series of meetings.

We are glad to report that after a very desperate struggle we are just about "over the top" with our church debt.

On Saturday before the fourth Sunday in this month the second quarterly conference will be held at Sandy Ridge church beginning at ten o'clock. Pastor Suits is urging not only the official members but as many of the membership to be present as possible. It will be a kind of get-together affair. Dr. Dixon and probably other speakers will be there.

Miss Nelle Gray attended the Fourth District Rally which was held at West End last Sunday, March 29. She was very disappointed that no more of our number were present to hear the splendid addresses.

Our hearts go out in sympathy with Mrs. McMichael in the loss of her daughter, Mrs. Annie Gardner. Annie was always such a good sweet girl. She leaves three precious little children besides her relatives and friends.

With all good wishes to the Herald and its readers, Reporter.

English Street Church. We had a good day Sunday, the 12th. Had 158 in Sunday school. It is an inspiring sight to see so many young people in Sunday school and also so many of them taking an interest in every department of the church work. What a privilege we older ones have of training the young minds in the gospel way. We pray that God will help us to feel the responsibility He has placed upon us, in giving us in charge these splendid boys and girls that we may teach them the truth as it is in Christ Jesus. We had a good attendance at both the morning and evening services. At the evening service Brother Hamilton preached a splendid sermon. He exhorted every member to find their place in the Master's vineyard, and to serve faithfully in any way to advance the cause of Christ in the world. May God help us every one never to shirk any duty, but to be always diligent about the King's business. We believe the time has come when God wants real red-blooded men that stand for the vital things of the Bible. We want our church to be a home-like place where the stranger is always welcome. Pray for us and visit us whenever possible to do so.

Yours in His service,

Clifton L. Croker, Reporter.

There was need for courage in Eden, and courage has been the crying need of the world ever since the gates of the Garden closed behind the exiles. Fear began with sin and guilt, and it will exist until those twin evils are stamped out. Until then every fight in every realm demands courage.—Selected.

KEEPING AT ONE'S BEST.

Professor Gairdner used to say, "One never knows what work God may ask one to do at any moment, and one should always be at one's best." And surely that is only a paraphrase of the Master's counsel: "Have your loins girt, and your lamps trimmed, and be ye ready." And if this spiritual readiness is to be ours it will demand a spiritual habit and not merely an ocasional act. For it implies a way of living. It means that the soul keeps itself reverently posed toward the eternal with an alert readiness to know and to do the will of the Lord.

That is one of the shining distinctions of the angels of God: "They do His commandments hearkening unto the voice of His word." Their spirit is ever ready, they are alert and vigilant. They are receptive and appreciative, and their mood is constant. They serve him day and night in His temple, and it is a service in which they never tire, and never grow old.

Yes, we should always be at our best, and the secret of being at one's best is found in waiting on God "all the day." We must seek continuity of communion. We need a Divine fellowship which remains unbroken in seasons of merriment and in the hours when we earn our daily bread. Our God is a Companion for the whole journey. He will accompany us all the day and all the way.—J. H. Jowett.

CHRISTIANIZING THE AUTO.

When the auto really gets enthused over religion, it is a powerful factor in a community. They have been known to get out of the garage when they found the door open on Sabbath morning and go running over the community looking up children for the Sabbath school, and men and women for the Bible classes. One was discovered in North Carolina, where they raise all sorts of things, that spent every Sabbath hunting up crippled folks and old folks to take to church. It seemed to enjoy taking them to church and waiting till the service ended to take them home.

The next drive must be to Christianize the auto. We must have a survey to determine how many are religious and how many are not. And as we send missionaries to the heathen lands to Christianize barbarians, we must send missionaries to the garages to convert automobiles. We must not let godless autos come into well-behaved families and turn them away from their church. If any family has an unconverted auto and it refuses to be Christianized, sell it and walk. It is better to go through life on foot and go to church every Sabbath than to have a super-six and spend Sabbath whizzing down the pike just to keep up with the Joneses. If you try to keep up with them, you will land in the ditch with them. What effect is your auto having on the religious life of your boys and girls? If it is a heathen auto, taking them at break-neck speed on a bad road, sell it and get a Christian auto that will take them on the Zion road.—Richmond Christian Advocate.

A GIRL DETECTIVE.

Nancy put down her book with a sigh of regret. "I wish I were a man. I'd be a detective," she declared.

"Why not be a woman and a detective?" Uncle Porter asked, smiling.

Nancy tipped her head and looked at him doubtfully. Uncle Porter was a joy, but nobody ever did know just where his remarks would bring one out.

"I am sure that would not be at all the same thing," she replied. "But you may tell me—I can see that you are aching to."

"Well," Uncle Porter declared, with a twinkle over Nancy's penetration, "there are a great many women detectives. Some of them specialize on dirt; they could 'run down' a speck of dust in the dark; others are remarkably skilled in seeing the faults of other people. I've heard them say that they knew there was something wrong about such and such a person—they just felt it"—Nancy, for some reason, colored brilliantly— "and, of course, very soon they discover the terrible thing. That, I am bound to say, is a cheap form of detection—almost anybody can learn to do it in three lessons. But there's another splendid variety of detective—the one who can always find beautiful things in people, no matter how disagreeable they seem to others. Your grandmother was like that; she was one of the real seers of life—she saw a child of God in everybody. Sometimes it takes a genius to do that, Nan."—Epworth Era.

INVESTMENTS.

It is dangerous to desire money. The only way to be delivered from that danger is to desire God's will; if it is God's will that we should ask him for money, and receive money, he will keep us from its injury. A man of faith has said: "My permanent investments have not made me a good man. I do not think money ever helps a man morally, and he is a splendid man who can keep money from hurting him." There are no splendid men except those whose lives are hid with Christ in God. Such men can safely be entrusted with money, for they recognize that anything and everything they have is only a trust. They know that it does not belong to them, but to God, and as honorable stewards they ask the Owner what he would have done with that which is his. Then any so-called "permanent investments" are so far outweighed by their eternal investment in Christ that they are guarded from stumbling.—Sunday School Times.

WHAT CHRIST TAKES AWAY.

"Taking away" is a work which only God can do with finality. Sometimes, indeed, He has to do it in judgment and punishment; but over and over again he does it in grace and blessing. The expression occurs scores of times, from Genesis to Revelation. One of the early cases is when Pharaoh's daughter said to the sister of the baby Moses, "Take this child away, and nurse it for me." The princess did not realize it, but God here "took away" Moses from death and the Egyptians finally, though the final deliverance was not consummated until many years later. The last mention in the Bible is the dread prophecy of judgment that "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" (Rev. 22:19). But perhaps the two blessedest "takings away" in the whole Book and in all of God's purposes are touched upon in the scripture prophesying Christ's second coming. The actual words are not there, but the truth is, as we read (Heb. 9:28): "So Christ was offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."' In the Keswick Calendar for July 7, the comment of Alfred Mace on this Scripture was given: "Brethren, get on your tiptoes here, gird your loins, stretch your neck, open wide your eyes. We are not looking for death and judgment; we are looking for the Lord himself! The first time he came **he took our sins away**; the next time he cames he will **take ourselves away.** Are you ready? The gathering shout may come before we sleep tonight, and on lightning wings we who are his shall be caught up to meet him in the air."—Sunday School Times.

FIFTY YEARS WITH THE BIBLE.

There is no doubt that Abraham Lincoln's conception of manhood and character was built up from his study of the Bible. In his childhood and youth it was the one Book of the community; in his father's house it was constantly read, debated, quoted. He grew to knew it textually as few men do. It colored what he wrote and cropped out in his daily conversation. Many of his keenest and most widely quoted comments on public matters during the Civil War were direct or adapted quotations from the Bible. Thus, there was his dismissal of the Fremont boom in 1864. Fremont was a "protest" candidate for the Presidency. His supporters loudly claimed that at the Cleveland convention, held in the spring of that year, he would draw "thousands." But it turned out that there were only some four hundred persons present. When this was reported to Lincoln, his only comment was to pick up the Bible, which always lay on his office desk, open it without hesitation, and read: "And everyone that was in distress and everyone that was in doubt gathered themselves unto him and he became captain over them, and there were with him about four hundred."

But Lincoln knew the Bible spiritually—felt its truth; and particularly did he understand the type of character that the Bible holds up to man and strives to make him love and emulate. I think it is quite clear, both from Lincoln's words and actions, that he believed that it was only the kind of man that he saw portrayed in the Bible who could ever be of any lasting and powerful influence in building up democracy.—Ida M. Tarbell.

LONG-SUFFERING.

Fred had become a Christian, and with several other juniors he had been baptized and united with the church. Some of his chums, knowing about Fred's quick temper, said among themselves, "Let's get Fred mad and then tell him his Christianity is no good." And so they tried. They hid his book when he wanted to read; they threw mud on the walk that he had just swept; they called him names as he went down the street. But Fred showed no signs of anger, and when those very boys were out on a raft which began to sink, it was Fred who sprang into the boat and rescued everyone.

As he brought them back to shore the boys said, "Say, Fred, you're all right. We believe you now, that you're really a Christian, and we want to be like you."—Selected.

QUIET TALKS ON THE SIMPLE ESSENTIALS.

By Mr. S. D. Gordon.

The God-Man.

he blacksmith was right. Ignorant, blas-
mous, he railed on the man trying to sell
a Bible. The man deftly left a copy be-
as he supped out. The blacksmith began
ling. Caught, surprised, startled, he sprang
rying, "There's a man in the book."
es, there is a Man in the Book. That's
outstanding thing. Look at Him. Born in
ure poverty, cradled among cattle, His
e in an unsavory village, among people
nsely clannish, He had no touch with
ols, never traveled far, had no book, ex-
one, and wrote none, left no organiza-
and died a death of peculiar shame. Yet
in three days after, He was seen alive,
within three centuries he changed the cal-
r of imperial Rome.

is fascinating in these older leaves to get
ng glimpses of an Unusual Man. He talks
childless Abraham under the blue, and
the twinkling stars to number Abraham's
rn heirs. He wrestled one dark night with
y Jacob, and gives the strange soft touch
h bends that rugged chieftain's will. He
s intrepid Joshua at Canaan's gateway,
ly gives orders, and is obeyed.

talks with cautious Gideon and the na-
s long captivity becomes overwhelming
ry. Strong Samson's father is overawed
d the Man talking with him strangely no
man. The Jewish statesman administer-
he world's empire of the Euphrates is
l by a Man of Fire in a blinding blaze of

first it is simply a man, in outer appear-
in tone of voice, in garb, in the inter-
own. Then, quietly, unmistakably, comes
eribable overpowering evidence that He
t simply a man.

d there is something more that runs
with these fleeting glimpses. There is
nusual Man Coming. These glimpses
y illustrate the meaning of that. That
childless exile of Ur is told that through
born son will come a man who will bless
ce.

htless old Israel, on the Nile, sees a Man
g to lead the race. The foremost racial
r speaks of a Man coming to do for all
he does for the Hebrews. The royal poet
sweetly of a Man coming to rule, and
right, and be as a benediction to the
fragrant of the dew of the new mor-

n—then, the Man is here. He is born in
unknown before, and unrepeated since.
ows up in the simple Nazareth home.
out of thirty-three years, ten-elevenths
s life, is spent in a whitewashed stone
e and a carpenter shop.

areth means a commonplace life, in its
circumstance, lived truly for God. Look
ent: rising in the morning, the kindling,
g the cow likely, hanging the kettle over
e maybe, down the street with a cheery
l morning" to His fellow-craftsmen.

the carpenter shop, amid the odor of
ne shavings, hammering nails, gouging
chisel, pushing a saw, polishing off the
a table for a crusty customer. Back at
stretching weary muscles, the evening
meal, talking over with the mother of the home the small, big, home problems, rent-day maybe, making both ends meet.

And then off sharing sleeping space on a pallet in a corner with a brother. And that not for a year, thirty of them. The Father's plan for the God-Man's life down here meant just that, living, simply living a truly human life, commonplace in its outer round.

Then there was the smaller round, measured in years. Feding men's hunger, healing the maimed and lamed and diseased, robbing the grave of its victims, comforting sore hearts, talking over personal problems in the doorway, teaching by the roadside.

Is it any wonder the Galilean hills rang with praise of this Man, faces brightened at the mention of Him, homes echoed glad songs, little children came a-running, strong men and women came and listened and went with a peace within.

Then the opposition. Of course. The enmities aroused, the selfish ambitions blocked, old prejudices rudely jolted, cherished plans threatened. And then the climax. Ten times the leaders tried to do Him to death, and are held off with an unseen power they can't understand and can't resist. Then He allowed them to take Him, and do their worst.

And He did it, He said, for us. There was some terrible need that it be done, that dying. So He died. And when the tomb had quite done its work, He quietly let Himself up, up toward His true center of gravity. No tombs for Him when that one had done its work.

Truly He was the God-Man, and is, as human as though only human and nothing more; as really God as though only God and nothing else. Jesus was the Face of God looking into men's faces. He was the Voice of God talking into men's ears. He was God Himself in human shoes, hand-pegged, and in human clothes, home-spun, hand-stitched.

HEAVENLY BREEZES.

A ship was lying becalmed while the sea around it was like glass and the air seemed motionless. Presently a pennant on top of the tall mast was fluttering gently. There was no hint of breeze on water or on the dack of the vessel, but the sailors spread the upper sails. Soon the ship was moving through the quiet waters, being driven by the currents of the upper air. This story is a parable of life. The atmosphere in which we move on the street, in the shop, in the office, as we transact business and social affairs, may seem dead, and we may feel that life is unprogressive and dead, but above all these there are currents of life like the breezes of the upper air, and, if only we will spread our sails and take advantage of them, the soul can cease standing still. We can catch the impetus of higher and better things.—Exchange.

LOOKING FOR SNAPS.

Who are some of the boys who would rather "catch a ride" than do their own errands? Well, one of them is the boy who tried to get through school by "luck," by cheating, or by any other method than hard, honest study. Another is he who endeavors to perform his tasks by makeshifts—giving only superficial effort instead of diligent, thorough labor. Again, there is the boy who expects to be given a position, and to get along in life generally, because of his friends or influence. He would ride to success on somebody's fame or fortune rather than plod there by his own efforts. Of course he misses the ability that comes by labor, and he misses, too, the sense of mastery that comes only through the performance of one's own work.

The truth is, too many of us have that dangerous notion in our heads that we ought to seek a "soft snap." Try to go through life under that impression and you will have the hardest kind of a time. Think for a moment how cowardly such a creed is. It means virtually this: "I will work my share of the work; I will get out of paying every honest man's debt to the world; I will ride to success, if possible, on some other person's labors." Could anything be more un-American, unmanly, or ignoble?

The boy whom the world will love and honor is he who bravely and conscientiously gives it of himself and his work. He is not afraid of labor—labor is the lot of all honest men. He has a contempt for any "short-cut" methods of reaching success. Others may idle and ride when they ought to be working and walking, but as for him, the true boy, he will not stint in faithfulness or energy. In short, he takes as his working creed the words from a certain wise book, "Whatsoever thy hand findeth to do, do it with thy might."—W. T. Ellis, in Sabbath School Visitor.

TESTED BECAUSE TRUSTED.

A father who was an officer during the war, with his son under him, wrote out an order called his son, and said, "Deliver this to the general down on the firing line." The young man placed the message under his belt, mounted his horse and rode away. The enemy's bullets flew thick and fast while he made the dangerous ride. The father stood and watched, and waited, and wondered, while that strange conflict raged in his soul that must take place where the father and the officer are one person, and the son and subaltern the other, and that son exposed to danger by the father's command. At last the son rode back into his father's presence with his foam-covered horse and dismounted. The father threw his arms about his boy's neck and said: "My son, I did not want you killed, but I had to send a man that I could trust." God's bravest and best soldiers are in the hard places.- The Changeless Christ.

CLEAN HANDS.

A jewelry salesman, noticing his hands to be somewhat soiled, said: "This is very trying to me. Of all persons, I should have soft and clean hands. It is awful to offer a diamond or pearls of any sort to a possible customer when my hands are not perfectly white and tidy. It makes a repulsive background for the piece of jewerly."

The Christian should have clean hands and a clean life. Whoever he may be, minister or not, he recommends Jesus Christ and his salvation to the world. His life should not be a sorry and repelling background.

They who bear the vessels of the Lord should have pure hands. The salesman was very sensitive, and rightly so. He had cultivated taste. Each professing Christian should be scrupulously careful to maintain a consistent life.—Selected.

From Brother Braswell.

We want to extend our heartfelt thanks to the following persons for the donations they have made to us in time of need. Sister Hattie Harris Perkins of Raleigh, $10; Brother T. D. Harris of Oxford, $10; Brother E. C. Harris of Oxford, $10; Brother Thomas Chandler of Oxford, $1; Brother F. A. Pearson of Garysburg, $5; Sister C. T. Moore, $1. I have no words that will express my deep appreciation of these donations and others that have been made during our days of trial.

I have many things to be thankful for. I feel very grateful for friends, and for the Bible with all its precious promises, and for Jesus who has promised to go with us to the end. I thank the Lord he lets me work for Him and with Him in the lowly places of His Kingdom. I am serving a little church that has paid me about $13 this year. I preach for them every Sunday, and we all enjoy it together. I am very glad indeed that I have gotten well and strong enough to do a man's work again. I have to work as hard as I ever did at any time in life. I do not know how long I will hold up at it. I am so glad that I am able to take care of the one that has stood by me for nearly fifty-two years. I am having to go through some things that seem hard. I reckon it is right or it would not be so. It might be different if those who have money would spend it in the right way. If I keep as well as I am at present, I am planning to do all the revival work I can this year. I have two engagements to hold meetings, one the third Sunday in August, and one the first Sunday in September, and there are a number of places where there is no church that a man can go and hold meetings and do good. God bless you all. Pray for us. D. A. Braswell.

State Street, Church, Lexington.—The Easter program rendered principally by the children was very good. The collection too was quite encouraging.

Our revival meeting began last night. Brother Gerringer of Calvary church, Greensboro, is doing the preaching. He gave us a fine sermon last night. We feel sure this meeing will have great results in many ways.

Sunday school is growing in numbers and interest. Our church heads all the churches in town for attendance according to the number of church members.

Please pray for the success of the meeting here. Reporter.

A card just received from Brother Bethea reports a great Easter service at State Street, and G. C. B. paid in full. Hats off to State Street.

Please let us have the Easter offering from all charges promptly. Our books are balanced each month and all G. C. B. receipts forwarded to Treasurer Staley. We trust that the Easter offering may be in by the time our April account is balanced. Thank you.

S. W. Taylor, Treasurer.

April 13, 1925.

Stanly.—Many things are being done here since spring has opened. Just a few weeks ago the people of Friendship got together and began to beautify the grounds around the church and parsonage and in a few days the grounds were looking much better. The grass seed has been sown and has come up and is growing rapidly. We are planning to have some beautiful flowers as soon as the weather gets warm.

A nice and very expensive bulletin board has also been placed on the church ground near the highway which marks the place plainly and adds much beauty.

The District Rally will be held at Friendship April the 18th and 19th. All-day services Saturday and Sunday, beginning at ten o'clock A. M.

We are getting ready for the painting of the church inside and out. We hope to have it finished by the rally day.

The second quarterly meeting was held here Saturday. The business was transacted in a spirit of love.

A large congregation was present Sunday. Some have said Mr. Ridge presented one of the best sermons they ever heard him preach.

Our Easter program is being prepared and will be rendered Sunday.

Assistant Reporter.

April 7.

Alleghany, Davidson Ciscuit.—Pastor Ridge the second Sunday preached a good Easter sermon, which we enjoyed very much. There was the largest congregation that we have had this spring. There is some sickness which hindered some. Mr. A. O. Lanier is very low.

Sunday school is doing fairly well. The little children seem to enjoy it fine. Some of them had some pieces which they spoke well. We always love to see the children have a part. I believe that all ought to have a chance to do something in the church. I believe that sometimes some stay away from church because they feel that they don't have part in the work. Give all a chance to do their part. There is work for all and plenty of it. Just a few cannot do all the work. Collection, $1.80.

Brother Ridge will commence a singing next Saturday night, $1 for adults and 50c for children under 15 years. Pray for us that we may all do our part.

Abigail Coggin, Reporter.

Community Church, Thomasville.—Our special meeting of ten days closed last Friday evening. Rev. J. R. Hutton was with us and did the preaching. He endeared himself to us while here, and we shall welcome a visit from him at any time. We enjoyed having him in our homes and listening to his most interesting conversations; and in the pulpit he is really a teacher of God's Word. Every sermon was made plain and clear even so the children could understand the word. We greatly appreciate his work and feel that his efforts were not in vain.

On Sunday morning we received ten into the church on profession of faith and by letter, whom we are glad to welcome and fe they will be much help in our work here. A the infants of our good brothers and siste Mr. and Mrs. Frank Gardner, and Mr. a Mrs. Lewis Hall, were baptized just after t opening of the morning service. Then fo lowed a beautiful sermon by our pastor, R O. B. Williams, on "The Power of the R urrection."

Sunday evening the children rendered Easter program. They did their parts w about forty children taking part. The off ing for our Board of Home Missions amou ed to $20. A large crowd was present. Williams made a short address on home m sionary work.

Just after the service he and Mrs. W liams left for Hillsboro in their car to v his father and relatives on Easter Monday

Our Sunday school is doing splendid wo Superintendent Finch is always thinking new and nice things to do—and does th On Sunday morning he had quantities of c nations there and distributed by several yo ladies to each member and visitor present, everybody was wearing a flower and a sm and no doubt but that Mr. Finch was happiest one there. We greatly apprecia this act of kindness and thoughtfulness his.

We were so glad to see our young pe who have been away in colleges back with again; also the ones who are elsewhere in b iness, and the one who had married and l away. All came back to visit home folks their interesting church. Even our g friend and singer, Miss Myrtle Perry, wh under her physician's care and has order rest and keep quiet (and we had missed so much for the past two weeks) came in. trust she may soon be able to take her u place in the choir. Reporte

April 14.

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ETHODIST PROTESTANT HERALD.

F. McCulloch, Editor and Publisher.

lished weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

CE.—$1.50 a year, payable in advance.

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INVITATION TO ALL METHODIST OTESTANTS IN NORTH CAROLINA.

xt Sunday the splendid new church in Point is to be opened with a sermon by . H. Lewis, president of the General Con- ce, and the pastor, Dr. Geoge R. Brown, es all our people in North Carolina to at- this service. The sermon at night will be resident A. G. Dixon, of our conference. ose who cannot accept this invitation yet rejoice with our High Point people the fact that they have come into pos- n of this magnificent church. It does not very long to us since they built their church. That has since been enlarged by ddition of Sunday school rooms, and now een outgrown, and this new building was sary to supply a felt need.

Klux Klan Declining.—Reports from ent parts of the country where this or- ation has had its greatest strength indi- that disintegration has set in. Various s are assigned, as the quarrels among ls, loss of confidence and consequent re- to continue to pay dues, etc.

Ve were pleased to have a call from Rev. F. Kennett during his recent visit to sboro. He and Mrs. Kennett are enjoying work and associations with the people anville.

The sum of more than $100,000 has been l by a citizen's committee of Staunton, for a memorial to President Woodrow n. Staunton is the birthplace of the President. The house where he was born e made into a national shrine.

Elwood Haynes of Kokomo, Indiana, in- r, designer and builder of the first ve- ever driven by a gasoline engine, died 13, at the age of 67. Mr. Haynes took rst ride in his "horseless carriage" on 4, 1894, at a speed of about seven miles ur. Later, in Chicago, a policeman or- him to "get that contraption off the s." The "contraption" is now in the sonian Institution at Washington, D. C. Haynes gave it to the Government in 1910.

In 1898 Mr. Haynes founded the Haynes Automobile Company at Kokomo and was its president until his death. He was the inventor of many improvements that have helped to make the automobile what it is today. Thirty years ago the "horseless carriage" was a curiosity. Today the automobile industry is one of the greatest industries in the world.

—Dr. Tikhon, former Patriarch of All Russia, that is, head of the Russian Orthodox Church, died April 5 in a monastery near Moscow. He was known throughout the world for his struggle against the Soviet government of Russia. In 1922 he refused to obey an order that all church treasure should be turned over to the government to aid in famine relief. He charged that the government was simply stealing church property for its own uses. He was thrown into prison charged with treason, but was finally released. However, he was forced to resign as Patriarch. The Soviet government is opposed to the Russian Orthodox Church and has tried to break its power in that country. Dr. Tikhon was well known in the United States. He was head of the Russian Orthodox Church in this country for eight years (1899-1907). He first went to San Francisco and later to New York. He was elected Patriarch of All Russia in 1917.

NOTICE, PASTORS AND CHURCH TREASURERS.

Receipts for A. C. B. are falling below current expenses. There is not enough in hand now to meet the obligations of this month. Thank you.

And that Easter offering—please, **please do not neglect** to send it in. Every dollar of it should be reported during this month. Some have been very prompt; others will, no doubt, get their offering in at the earliest possible date. S. W. Taylor, Treasurer.

April 21.

The finance and budget committee of the W. H. M. S. recommended that the apportionment for the branch be $4,500, and that the following months be specified for raising the funds for the various interests:

April—General Fund.
May—Scholarships for High Point College.
June—Business Girls' Home in Baltimore.
September—Bethel Home.
October—Foreign Work in Ohio.
November—Children's Home.
January—Pittsburgh Mission.
March—Pine Ridge.

If you have not learned what your apportionment is don't wait, but begin at once to raise as much or more than you you were asked to raise last year on practically the same percentage basis.

If it is too late to raise the General Fund in April try to double up the first month if possible or select one of the months that is not specified. Let us begin a drive for funds now. Mrs. H. A. Garrett, Treasurer.

"SOMETHING KEPT ME."

A business man said recently in an informal talk to his Bible class of young men: "My stepfather was unkind to me, and I left home for good when I was only eleven years old. My mother was a good woman—I loved her, and she loved me—but she knew little of the world and could not advise me as an experienced father might have done.

"For the next six years I mingled with all classes of people except good people and had every opportunity to become a tough and criminal. Well, I wasn't a model boy by any means, but I never lost my footing. How I kept it I don't know. As I look back at those days I can't remember that I had the instinctive shrinking from wrongdoing that is the safeguard of some sensitive natures. The things I saw and heard didn't disgust me.

"When I was about seventeen years old a lad from the country came to work in the factory where I was employed, and he and I became intimate. John Wilson—that was his name—told me a good deal about his home, which had been a far different home from mine. John had had his share of temptations, but he said frankly that he believed his mother's prayers had helped to carry him through. I began to wonder whether my mother had ever prayed for me. If she had prayed for me she had done it in secret.

"One evening I went with John to a religious meeting in a little Methodist chapel in the suburbs. Some of the earnest prayers I heard that night amazed me. What most impressed me were the petitions for all who were tempted, helpless, destitute, distressed, lonely, or friendless. That seemed odd to me. I had always thought of prayer—when I had thought of it at all—as asking God for something we wanted for ourselves. I had never thought that Christians the world over prayed for people whom they didn't know, but who needed God's' protection and help. And during those years of hardship and temptation such prayers had been going up to God for me! Something had kept me all through those perilous days! Something was keeping me now and would keep me to the end! God's people had called God's attention to me, and he had been watching over me.

"I think I learned the secret of prayer that night. Praying for people I don't know has a meaning for me. It isn't a formula; some one needs it. Who can say where I should be today but for the prayers of strangers?"—The Youth's Companion.

A great fortune is a great slavery.—Seneca.

HEALTH HINTS FOR FARM HOMES.

By Rev. Luther K. Long.

If you were offered the privilege of choosing one from among these three things—health, wealth, learning—which would you take? I imagine that, however longingly you might gaze on wealth or learning, you would finally settle down with health as your best friend. You would rightly conclude that with health you might expect to acquire sufficient wealth and learning to meet your needs; while without health nothing else could be very much enjoyed. A thing so highly prized as health should be guarded with great care. Here are some homely helps.

Teeth.

The teeth should be brushed after each meal and before retiring. Adequate dental service is a necessity. Prompt filling of cavities is wise economy. Abscesses on the roots may cause serious trouble. The mouth is the mill in which food is cut and ground; because of the important work it does—and for the sake of the stomach and bowels receiving the material which it has worked upon—the mouth should be kept clean and in good repair.

Lungs.

The lungs should be so managed as to utilize all their parts. Holding the head high, keeping the shoulders up and thrown well back, making use of such exercises and doing such work as call—at least occasionally, for rapid and deep breathing, are excellent habits.

The lungs need pure air with which to invigorate the blood; they also throw off poisons with the breath—hence the importance of spending much time in the open air, and having sleeping rooms well ventilated.

The Skin.

"Cleanliness is next to godliness." Remember the commandment, "Six days shalt thou wash and keep thyself clean, and the seventh day thou shalt take a great bath. For in six days man gathers filth and disease germs: wherefore the Lord blessed the bath-tub, and hallowed it."

In addition to frequent water baths there should be an air bath twice each day. It is bad practice to jump from the bed into one's clothes in the morning and back from one's clothes into bed at night, even in the coldest weather. Take plenty of time. Go over the entire body with the hands, rubbing vigorously. This will wake up the skin, remove dead particles from it, admit fresh air to the pores, and give mild exercise to all the joints and muscles.

Food.

Eat regularly and moderately. Stop before getting full. It is a sure sign that you have over-eaten if, after leaving the table, you feel you are carrying a load.

Even if one does not think best to reject all animal food, one will be wise to use meat only sparingly — especially after having reached middle life.

Fruits, vegetables and grains may be used in liberal quantities—pastry and rich desserts with discretion. Tea and coffee should be mild and cooked but little.

Exercise.

No farmer should allow himself to imagine that work—even outdoor work—furnishes adequate exercise. The horse, after drawing the plow all day, will if not overworked, take some exercise when turned loose at night. The normal boy plays—exercises—after his work is done, sometimes even before his task is completed. The back, the legs, the feet, the shoulders, need special handling to supplement the sort of exercise they get in connection with a man's daily toil. Several times a day, whatever a person's work may be, he should straighten himself up, breathe deeply, and call into action for a few moments muscles not ordinarily used.

The getting together of farmer folks for community games and athetic stunts contributes to both health and sociability.

Stimulants.

Faithful obedience to the eighteenth amendment and the Volstead act will bring no regrets. The farmer needs a clear head, money in his purse, and a fine family life—all of which intoxicants threaten to destroy.

Why should a man's mouth be made filthy and his whole body be rendered mal-odorous by the use of tobacco in any form; even if grown men are granted the right to use the weed, boys should be instructed against injuring their development by such indulgence.

Calls of Nature.

Heed promptly the calls of ature. Delayed and imperfect elimination of bodily wastes is one of the most fruitful causes of inefficiency and disease. Nature's promptings are usually timely, but, because of our artificial ways of living, it is not always convenient to respond —and we suffer for our neglect.

The bowels and bladder are important, even if "unseemly,"' parts of our bodily machinery—so they should be given the "more abundant honor" of prompt obedience. Perfectly clean and wholesome food leaves in the body deposits of waste materials which, if retained too long, breed poisons as disastrous to health as the most deadly gases ever found in mine or sewer.

By careful observance of these simple hints residents on the farm may become in fact—what fancy has mistakenly pictured them to be—the healthiest group of people in the world.

THE DIFFERENCE IT HAS MADE.

Nearly 1900 Easter days have come and gone since the affrighted women came to the tomb of Jesus with their spices, found it empty, and heard the angel say: "Why seek ye the living among the dead? He is not here, but is risen."

Nearly 1900 long, long years have passed, and still in the world there are crimes unutterable and shameless men and women. We are tempted to say in our darker moments as we approach another day that celebrates the gladdest anniversary of all the year: "What has been accomplished, after all? How is the world better? How has Jesus' resurrection affected mankind for good?"

The whole creation groaneth and travaileth in pain until now. We take up our morning paper, and we read of bandits and bootleggers, of a "crime wave" in Chicago, of a rum fleet off the Jersey coast, and of a "lone wolf" in Boston. We read of chaos in China, of starvation in Russia, and of increased war-preparations in half of the countries of Europe. The plea of President and commoner for a World Court of International Justice falls upon deaf ears in the Senate, and wisest plans for a better country and a bet world are side-tracked for the sake of so petty bit of political advantage. We get patient and perhaps morose as we cry "How long, O Lord, how long?"'

Why do the chariot-wheels of righteousn stick in the mire like Pharaoh's, and "dr heavily"? If the death and resurrection Jesus mean all that Christians say they why have not the slow centuries produce better world? Why is it still a matter of bate between optimists and pessimists whe eth the world is really growing better worse? Above all, why has the most horr and devastating of all wars ruined half earth, nineteen centuries after the Prince Peace came to present His program of g will to all peoples?

One way to meet these questionings forebodings is to deny the major premise the pessimist, that the world is no better, haps worse, than it was nineteen hund years ago. This denial I would make wit bold face and a stout heart.

More Tender-Hearted. The Man in the Ca

In the first place, the world is far more der-hearted than it was nineteen centu ago. Let me take an illustration of this f the daily papers, where the pessimist gets of his information. A few weeks ago a man got imprisoned under a pile of rocks earth in a cave in Kentucky. Did anyb care? Rather, was there anybody in Ame who did not care? For seventeen days whole country followed the fortunes of one poor man with almost breathless anx Every morning the daily papers gave t largest and best space to him. Head-l three and four columns wide, told how the liverers were working toward the impris man. He seemed to be of more importanc the nation than the President of the rep himself. Large groups of men neglected t business and worked in relieving squads and night as they never would work for in order to reach one poor, perishing bro man, while millions and tens of mil watched eagerly for the messages which graph and telephone and radio consta flashed over the country.

Floyd Collins was no superman on w the destinies of America depended. He wa ordinary man, dear to an old father and m er, liked, no doubt, by his neighbors and low workmen, but yet not one whose del ance affected the nations. Why was all ado made over him? Simply because he a man, a fellow man, a man whom Christ by His life and death and resurre taught us was worth saving even so far a natural life was concerned.

If Jesus had not come and suffered died, would the country have believed Floyd Collins or any other man in humbl would have been worth all this strenuous rewarded toil by day and night for more two weeks, and of all this tremendous pu ity in a thousand newspapers I do no lieve it. Jesus Christ showed us the di of man as well as the worth of a soul.

In the old Roman days would a Floyd lins dying by inches have created such a sation? Who can think it? When Roma bles threw their slaves into the ponds to

their fishes; when they wrapped the Christians in tar and oily rags, and lighted them as torches to amuse the populace, would Floyd Collins in his cave have stood any chance of rescue? Would any company of men have dug feverish days and nights on the possibility of saving him? Who can believe it?

To little children, to helpless women, to dumb beasts even, has the whole world become kinder and more loving, because Jesus Christ lived and died and rose again.

More Honest. The Shopkeeper's Pennies.

The world has grown more honest since that first Easter Day. I write this looking the facts squarely in the face, remembering the bank defalcations and the robberies, the petty thieving and big malfeasance in office, of which the newspapers keep us so well informed.

Some people try to make us believe that dishonesty is universal, that every man has his price; but if it were so, no business could be done, no bank would dare to open its doors, the wheels of industry would all cease to move. Because honesty is practically universal and dishonesty the exception, and, comparatively speaking, the rare exception, men continue to buy and sell and live at peace with their neighbors.

On the busy Boston street on which I live in the winter, a newsdealer, having "other fish to fry" besides newspaper-selling, goes off on his other jobs for two hours every morning. He leaves his stock of papers and magazines to look after themselves; he opens wide the large window of his shop, and sets a little wooden box on the sill. His customers come to get their morning papers, throw into the box the two cents which the papers costs, and go off with their favorite journal. The customers might each take two papers instead of one. They might put into the box one cent instead of two, or they might put in nothing at all. Nobody would know the guilty one. They might loot the box or the whole little establishment, with small chance of discovery. As a matter of fact, none of these things happens, and when the newsdealer comes back he finds the right number of pennies in the box and the right number of papers in his piles, and all the rest of his goods intact. He has kept on doing business in this way for months and years, which he certainly could not do if most people or many people were dishonest.

I seldom see a policeman on our street, and at least one hundred, perhaps five hundred, people every morning in the shop-keper's absence go by the piles of papers and the little wooden box half full of coppers, dimes, and nickels; but the dealer rarely loses one of them. Our street is not an exceptionally honest one. I often see the same sight at railway stations and other places—little piles of coin and large piles of papers, while people come and go, make their own change, leave their money, and carry away the news of the day. The sight is not an unusual one in many parts of America.

Opposite my newsdealers shop is a big public school attended by hundreds of children, eight, ten, and twelve years old, little Jews and Negroes and Italians and Slavs, and a few one-hundred-per-cent American youngsters. But the newsman suffers from no peculations, though in attractive candy-stores near by the children could find a use for the pennies so temptingly left unguarded.

No, in spite of the pessimist, the Golden Rule has made its way into the hearts of the vast majority of men and women and children, and these pennies and these papers are safe because once there was the first Easter Day, and the One who then rose from the grave introduced a new system of ethics. Most men are learning, in some degree, at least to do as they would be done by.

Think of the incredible corruption of pre-Easter days, the extortions of the publicans, the profligacy of the rulers, the rascalities of those in high places and low, and we can realize in some measure what Easter has done not only for one newsdealer and his box of pennies, but for the whole civilized world which he represents.

More Peaceful.

Once more, the world is growing more peaceful because the Son of God once rose from the grave. I dare to say this while the earth is still palpitating with the echoes of the greatest war of all time, while the cripples of that war still go about our streets and the hearts of millions of wives and mothers are still bleeding for the loss of their dear ones.

Yet, when was there ever such a longing for universal peace as now? When were such a multitude of good men in various ways planning to abolish war? When was war so execrated as now? When were the nations so deadly sick of war and all its horrid train of evils as now?

In the time of Christ war was considered the normal state of mankind. Might alone ruled. Rome had literally conquered the world. What effective voice was raised against it? Only one, and that a still small voice, which said, "Blessed are the peace-makers, for they shall be called the children of God."

For nineteen centuries that still small voice scarcely made itself heard, over the tumult and the shouting of the warriors. But it has never ceased to speak. It is beginning to be listened to. It is being heard in high places and low, in king's palaces, in halls of Congress, in labor assemblies, in all great church gatherings. It is the leading topic of the day. This very year of 1925 may see such advance as the ages have never seen before in response to the demands of the people of the whole world for peace and good will.

Mr. Pessimist, you and your tribe may go to the rear and hush your doleful wails. Jesus Christ was born in Bethlehem; Jesus Christ was crucified on Calvary; Jesus Christ rose from the new rock tomb. One more Easter Day is almost here.—Rev. Francis E. Clark, in Christian Endeavor World.

AGAIN THE "FIVE BARLEY LOAVES AND TWO SMALL FISHES."

By Charles V. Vickrey, General Secretary Near East Relief.

I have seen the feeding of five thousand—in the land of the Book.

I saw also the feeding of eight thousand. Yes, I have seen the feeding of tens of thousands of little children in the land of our Savior's birth and in the land of Paul's missionary journeys.

The first five thousand that I saw were seated together in one assemblage, practically under the shadow of Mount Ararat, and they were "beginning again at Ararat" after devastating war, political revolution and social chaos had made havoc of the past.

Of the eight thousand whom I saw being fed, a thousand or more were in Jerusalem, some were in Nazareth, but the much larger number were on the hillsides of Syria, above and around ancient Sidon. They were not very far from the identical spot where Christ Jesus fed the five thousand men, besides women and children. The ones whom I saw were all children, without fathers, without mothers, and many without country.

Just as in the old days He said in substance to His disciples, "How many loaves have you?" and they replied, perhaps somewhat apologetically, "Five barley loaves and two small fishes," so in these later days He has said unto the children in America, "What hast thou in thy hand?" and the children replied, "Some nickels and dimes and a few pennies." He said, "Give them to me," and He transformed those nickels and dimes and pennies into bread and milk and other forms of food, and blessed the offerings of the children of America, and they were distributed in His name by the Near East Relief workers to thousands of little starving children.

No other religion and no pagan philosophy has ever yet put into the hearts of little children ten thousands miles away to sacrifice for and contribute to the feeding of other children whom they had never seen.

It is only the living Christ—living today in the hearts of millions of Christians—that can accomplish miracles like the feeding of these thousands, and there are millions of people living in the world today, and hundreds of thousands of children, looking forward with hope to the future because Christ lives.

We have the privilege of doing in Jerusalem, Nazareth and Syria some of the work which He would do if He today were walking in the flesh. The breakfast which His children in the Near East had this morning and the supper which they will have tonight came from Him through His children in America.

IMPORTANT NOTICE.

The order cards sent to our pastors and Sunday school superintendents with the samples of the Children's Day Service call for "ONE CENT STAMP," but the new postal rates call for TWO CENT STAMP in all such post cards.

When the order cards were printed, the provisions of the new law were overlooked. Please put a TWO CENT STAMP on the card when mailing your order to me for the supplies, which will be sent free to our schools, and send it promptly.

Fred. C. Klein,
Executive Secretary.

—President Coolidge at a White House reception held at noon on April 11 shook hands with 980 persons in seventeen minutes. That was at the rate of 57 a minute.

—April 23 is the ninety-first birthday of Chauncey M. Depew, of New York, noted railroad man, former Senator and one of the best after-dinner speakers in the United States.

RECEIPTS FOR COLLEGE.

Amount previously reported, $132,378.12.

$500, C. F. Finch,

$50 each: Mrs. W. C. Tise, Mrs. D. A. Neese.

$33.34, J. D. Murphy.

$30 each: J. W. Lambeth, Ralph W. Holmes.

$25 each: F. S. Lambeth, L. F. Ferree, Union Ridge Sunday school, Forsyth Circuit.

$20 each: Rev. J. D. Williams, L. H. Hilton.

$15, Mr. and Mrs. H. G. Henning.

$10 each: J. R. Powell, E. H. Kirkman, Mrs. L. Holland, W. F. Stone (Alamance Circuit), E. C. Hendrix, Mrs. J. Bibb Mills, Bynum Clapp.

$8, Madison Fritts.

$5 each: F. L. Wooten, Mrs. C. C. Lineberry, A. T. Peace, J. E. Clodfelter (no pledge), Paul Clodfelter, J. H. Fritts, Jason A. Hedrick, S. Tilden Moseley, C. R. Hatley, J. W. Smith, Lero Ivester, F. D. Voss, R. W. Lowder.

$4 each: W. B. Mays, Walter C. Mays, Mr. and Mrs. A. M. Keiger (together).

$2 each: Mrs. J. K. Osborne's Sunday school class, West End, Greensboro, D. T. Berrier, Ollie Hege.

$1 each: Miss Anna Cox, Mrs. Annie Styers, Mrs. D. T. Berrier, Johnson Berrier, Estelle Berrier, Lewis Hege.

Total, $133,383.46.

Endowment Insurance Fund.

Amount previously reported, $1,386.03.

$50, J. O. Glenn.

$25, J. M. Cutchin, Jr.

$17, Mrs. Ira W. Baity.

$10 each: A. V. Ferguson, J. F. Baity, Ira W. Baity, Mrs. G. H. Black.

$7.45, Level Cross, Randleman Circuit.

$5 each: Miss Elsie Baity, Mrs. L. C. Hine, Mrs. J. M. Hunter, Mrs. E. F. Kiger, E. F. Kiger, Miss Flora Kiger, Miss Myrtle Kiger, Miss Florence Carpenter, Miss Bertha Culp.

$2, Miss Anna Skater.

$1, W. H. Henderson.

Total, $1,563.48.

J. Norman Wills, Treasurer.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.
5. Charlotte.

Paid G. C. B. in Full.

1. State Street, Lexington.

A. C. B.

1	Burlington	$380.00
2.	Mt. Pleasant	156.70
3.	Forsyth	133.35
4.	Glen Raven	126.00
5.	Fallston	125.00
6.	Concord	121.00
7.	Orange	106.00
8.	Flat Rock	103.00
9.	Henderson	100.00
10.	Enfield	97.00
11.	Granville	80.00
12.	Spring Church	80.00
13.	Alamance	78.65
14.	Cleveland	67.85
15.	Calvary	63.00
16.	Reidsville	60.00
17.	Stanley	59.04
18.	Welch Memorial	58.00
19.	Littleton	53.50
20.	Mebane	50.00
21.	Halifax	46.00
22.	Bess Chapel	45.75
23.	St. Paul	45.00
24.	Randleman	44.00
25.	Kernersville	42.45
26.	Lincolnton	39.00
27.	Gibsonville and Fountain Place	38.00
28.	Davidson	32.12
29.	Asheville	31.38
30.	Vance	30.10
31.	Weaverville	28.15
32.	Haw River	27.00
33.	Richland	25.00
34.	Grace	23.00
35.	North Davidson	20.00
36.	Saxapahaw	18.84
37.	Mt. Hermon	17.00
38.	Winston-Salem	16.50
39.	Randolph	16.07
40.	South Davidson	14.00
41.	Thomasville Circuit	13.91
42.	Tabernacle	13.75
43.	Pinnacle and Mt. Zion	13.70
44.	Yarborough	13.45
45.	Cornelius	12.00
46.	Thomasville Community	12.00
47.	English Street	12.00
48.	Lebanon	11.05
49.	Siler City	10.50
50.	Asheboro	9.00
51.	Fairview	4.85
52.	West Forsyth	4.72
53.	Anderson	4.00
54.	Roberta	3.50
55.	Midland	2.65
56.	Graham	2.00
57.	Union Grove	1.25

G. C. B.

1.	Concord	$235.00
2.	Forsyth	166.80
3.	Henderson	150.00
4.	Why Not	114.42
5.	Whitakers	114.03
6.	Calvary	89.50
7.	Asheville	64.97
8.	West End	58.43
9.	Randolph	54.20
10.	Burlington	50.00
11.	Haw River	50.00
12.	Littleton	50.00
13.	Gibsonville and Fountain Place	48.00
14.	Enfield	47.50
15.	Albemarle	43.40
16.	Saxapahaw	43.20
17.	Mt. Pleasant	40.00
18.	Graham	37.00
19.	Alamance	35.00
20.	Halifax	35.00
21.	Stanly	35.00
22.	Davidson	32.80
23.	Yarborough	30.78
24.	Spring Church	29.80
25.	Fallston	25.00
26.	Orange	25.00
27.	Reidsville	25.00
28.	Randleman	23.70
29.	Vance	21.40
30.	Asheboro	20.46
31.	Charlotte	18.95
32.	North Davidson	15.53
33.	Roberta	12.90
34.	Siler City	12.00
35.	Mebane	11.25
36.	Winston-Salem	11.00
37.	Weaverville	10.00
38.	Denton	10.00
39.	Granville	9.35
40.	Lebanon	9.00
41.	Guilford	8.00
42.	Kernersville	7.55
43.	Glen Raven	7.40
44.	Pinnacle and Mt. Zion	6.40
45.	Anderson	5.00
46.	West Forsyth	2.30

This week we add three more charges to our lists, leaving fifteen not heard from to date. We have five charges paying over $100 on the G. C. B. We should have a score or more. We are glad for the additional names on this budget this week. The list has gone up from 29 to 46. That is a good jump and a great many of those who were on the budget sent in good substantial gifts on this budget.

Too, Littleton sent in a good amount to the A. C. B. while English Street stated that their $12 belonged on the A. C. B., adding one more name to that list. It is possible that a number have not had time to report on the Easter offering and that next week we will have a great many more names. Let us keep going and going a great deal more rapidly than we have. Yours in His service, A. G. Dixon.

THE WORK AND THE WORKERS.

Friday night, April 17, 1925, was spent in Concord. We went there to hold their second quarterly conference.

It has been a long time since I presided over a quarterly conference where the reports were all so complete and up to date as were all the reports in this conference. Every report from that of the superintendent of the Junior C. E. society, up to that of the pastor was written, and every department of the church showed progress.

Their church treasurer reported pastor's salary paid to date, and also the A. C. B. and the G. C. B. paid to date with 60c in the treasury. A fine record.

Important Announcement.

At the unanimous request of our Board of Young People's Work, and also of the trustees of the High Point College; and by the consent of the Concord church, Rev. Lawrence C. Little has been released from the pastorate of the Concord church and appointed field secretary of our young people's work.

In connection with his work among our young people, such as he did for one year among us, he is to canvass for students for the High Point College. He is seeking now to get a list of all Methodist Protestant young people who are graduating this spring from a high school. Pastors will please see that this list is sent at once to Dr. R. M. Andrews at the College, or to Brother Little in Concord, N. C. Also a list of any other prospective students for our college.

The Concord church regretted more than many of us will ever know to give up their pastor, and we sympathize with them in this. But most of our people will rejoice to know

that we are to have the services of Brother Little in the field again.

District Conference at Friendship.

Dr. R. M. Andrews, Mrs. Dixon and I were with the people of the thirteenth district for their rally an Saturday and Sunday, April 18 and 19, and Rev. Lawrence Little and his wife were there for Sunday.

This rally was held at Friendship church on Stanly charge, and was well attended. It was a good meeting. The people attended well, and seemed interested in the discussions pertaining to Kingdom service.

We were glad to note the signs of progress around Friendship church. That church stands in the midst of one of our most prosperous country communities. They have beautified their church grounds, have the church and parsonage lighted with electricity, have put up a splendid bulletin board in front of the church, are painting their church this week, and in the near future they will be building Sunday school rooms. They and their pastor are happy in the work.

At Albemarle.

The district conference closed with the afternoon session. Brother Ridge prevailed on Dr. Andrews to stay and preach that night, and we went into Albemarle to preach to our people there, and to present the College endowment. One man pledged $100 toward it, and a committee was appointed to canvass the membership.

Our church in Albemarle has been assisted by our Board of Church Extension until this year. So all of us are interested in its progress. It seems to be moving along in pretty fair shape at this time. The Sunday school, we understand, is the largest in the history of the church. It has one class of young people which numbers 82. Brother Lawrence Little spoke to this class on Sunday morning, and he will tell you what they plan to do for the Young People's Summer Conference.

They have a good orchestra backed by a good choir, and they make good music. They gave us some splendid music at the district rally. Pastor Trollinger is planning to hold evangelistic meetings soon with Rev. T. E. Pierce to assist.

College Endowment.

Pastors and committees will please work this up as rapidly as possible that those of us who are giving nearly all our time to it may turn to other things. Our College cannot run without this endowment, and of course we are going to raise the endowment; but why not do it quickly so other things may not be neglected.

Children's Day.

Dr. F. C. Klein, Berwyn, Md., has recently mailed to each of our Sunday school superintendents a copy of a splendid program for Children's Day services. If for any reason you did not get yours, write Dr. Klein and he will gladly send you one. Children's Day should be held during May or June, and every Sunday school in the entire denomination should hold this service and take a special offering for foreign missions. I shall be delighted if every Sunday school in the North Carolina conference will hold this service. Order your supplies from Dr. Klein, and get your children to practicing soon, and have a good service.

Each church can easily raise 25 per cent of the General Conference budget at a Children's Day service if the proper effort is put forth. Be sure to hold the service and take the offering.

A Request.

I am asking that each charge please give their pastor a vacation from June 15 to June 26, and pay his way to the Summer Conference at the College and Children's Home. We want every pastor in the conference to be there for those ten days. Please see that they come.

Yours in the Master's service,

A. G. Dixon.

Union Grove Charge.—Our pastor, Brother Totten, has been very faithful, and preached for us every Sunday since he came on this work except during his Christmas vacation. We were much pleased to see the largest congregation at church last Sunday we have had this year; very glad indeed to have Mrs. J. A. Wooten and little daughter Esther back with us again; we missed them and were so anxious for them while they were absent on account of serious illness. Mr. Wooten now lives in his new home, erected near the church.

Our Sunday school is increasing in interest and attendance, and there are yet many more that we hope to see come in.

The Christian Endeavor society is still going on..

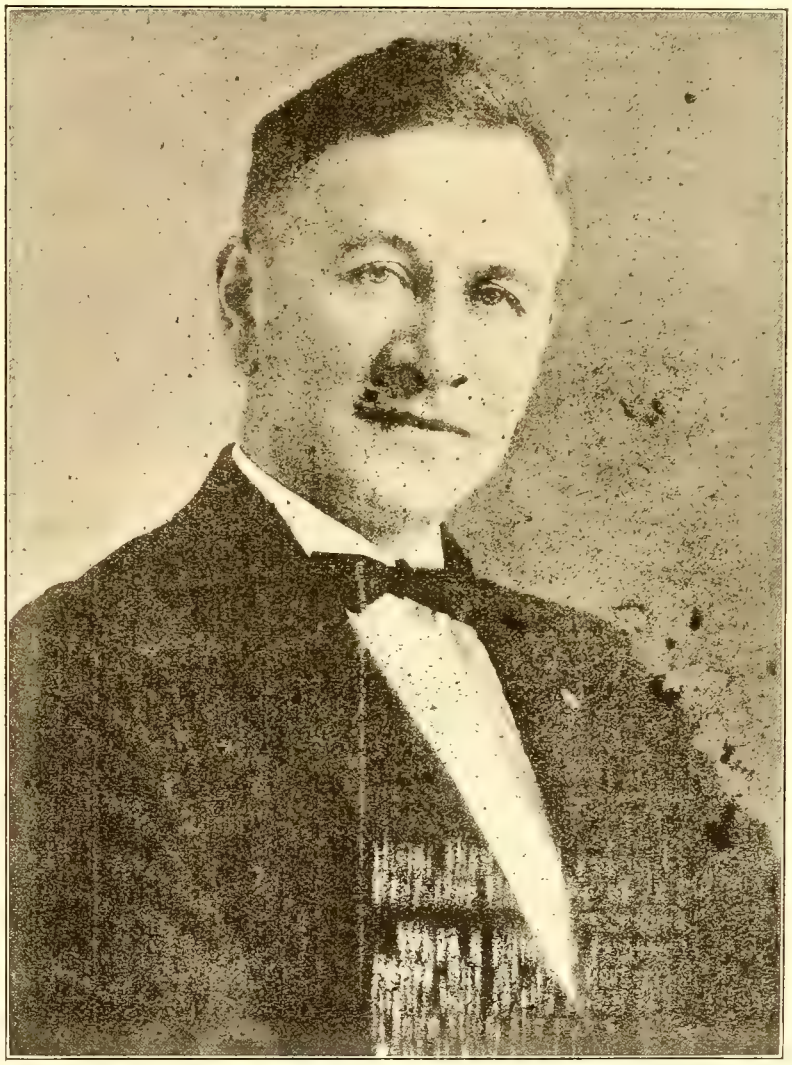
The Ladies' Aid society met at the parsonage last week and set up a nice bed. There will be another meeting of this society at the parsonage Saturday, May 9, at two P. M. All the ladies are requested to attend and offer their suggestions about the work needing to be done in the house, and on the grounds.

Miss Gertrude VanHoy united with our church fourth Sunday in March.

We are expecting Brother and Sister Dixon back with us at our annual meting fourth Sunday in September, and trust the Lord will be with us in saving power and revive the interest for his cause in all of our hearts.

Our second quarterly conference has been held, and not being present, I am not able to say how we are getting along in finances, though I fear we are far behind our assessments. Best wishes to the editor and all readers of the Herald.

Reporter.



REV. GEORGE G. SHURTZ, B. D.,

Pastor of the First Methodist Protestant Church, Tiffin, Ohio.

Brother Shurtz will speak at the Young People's Summer Conference on Tuesday and Wednesday evenings, June 23 and 24. It will be recalled that Brother Shurtz was at the Young People's Summer Conference at Weaverville in 1923 and exerted a most wonderful influence on the life of our young people.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Report of Education Committee, N. C. Branch, Woman's Home and Foreign Missionary Societies.

The Education Committee has decided that it can do its most effective work with the young people by co-operating each year in furnishing a speaker at the annual Young People's Conference.

If it can be arranged this year, we will provide a speaker from our organization selected by the president of the Young People's Board.

We recommend that this committee keep in touch with Life Work Recruits both at High Point College and throughout the M. P. Church in North Carolina. Also that a report be given each year at Branch meeting from these recruits by the chairman of that committee.

We recommend that each auxiliary continue to give twelve per cent of its budget for the scholarship fund, and if possible raise this amount by personal contributions.

We recommend that we endeavor to make the monthly meetings more educational, by encouraging the use of the programs given in the Missionary Record. Because the committee understands that in some of our organizations the study part of the program has been subordinated to the collection of dues, we propose to do all possible to change the emphasis from finance to study. Should any organiza- find that the programs outlined in the "Record" fail to meet their particular need, or should any organization have difficulty in securing leaders for their study programs, the education committee through the district chairman will try to supply additional literature and speakers if necessary in order to create an intellectual interest in missions.

Mrs. R. M. Andrews,
Mrs. C. L. Whitaker,
Miss Julia Ross, Committee.

THIS IS NEXT.

Nature has awakened from her long winter's sleep, and bedecked plant, shrub and tree with bud, blossom and flower, and inwrapped herself in verdant robes o'er hill and plane.

Easter, with the cheery note of birds from southern scenes, and the peals of bells and the glad song of assembled hosts in earthly temples united in praise over the triumphs of the glorified Christ, has passed into history.

And throughout the wide range of our denominational territory young and old have thought and desire turned once more to the gladsome day which recognizes the place and value of the childhood and youth of the entire church, and also the church's solemn obligation to instruct and train them for life and service dedicated to the upbuilding of the Kingdom of light and righteousness.

The Union Board of Foreign Administration, authorized by the General Conference, has anticipated the needs of our Sunday schools by preparing the means for discharging a distinct and important part of that obligation, i. e., the missionary education of the children and young people who are under the care of the church in its many Sunday schools.

This has been done by publishing its annual Children's Day Service which is considered to be among the very best of the many services issued, whether considered from musical standards, literary worth, printer's art, etc.

Only words of praise have reached us for the beauty of the original front cover design which portrays representatives of the three countries, in which our church is carrying on its foreign missionary operations, drawing near to the Christ, and for the clearness of the pictures which depict workers, buildings etc., and we are satisfied that the music selections will be found not only pleasing and attractive but adaptable in the range of young voices, and the program is so varied as to meet the requirements of every school, and leaves room, of course, for the introduction of any special features desired by any of the schools.

The pageant, written expressly for this year's service, can be used as a part of the regular program, or can be used separately on some other occasion as may be desired.

One essential object of the Children's Day service is to enlist the enthusiasm and efforts of all connected with all our Sunday schools, and all the ladies of all the auxiliaries of the Woman's Foreign Missionary Society, and all members of every local church in duly celebrating the fortieth anniversary of the introduction of the Children's Day Service into our Sunday schools.

It was Rev. F. T. Tagg who instituted the first service in 1885, and it has been supplied regularly through the years to our Sunday schools, and has greatly increased the interest and co-operation of our people in the conduct of the foreign work, and been the agency through which a large part of the Board's income has been derived.

It is most fitting, therefore, that we should honor his memory, and we can do that by providing to maintain and develop the work in which he was so deeply interested, and which he did so much to promote.

Every Sunday school can help greatly by giving in the Children's Day offering 25 per cent of the local church's budget, and for this we plead. Fred C. Klein.

THE TOBACCO GHOST IN UTAH.

By Will H. Brown.

When a sheriff was elected in Utah who announced that he would enforce the anti-tobacco law of that state—which prohibited smoking in public places—tobacco users made loud protest. With many of them it seems that law to them is like law to the boozers—not to be enforced if it hits you. At any rate, after a lot of loud talk, following several arrests of more or less prominent citizens of Salt Lake City, the law was amended. With this action the tobacco organs claimed a great victory, but when one takes a good look at the law as amended, he wonders what they are crowing about. Here is what we actually find:

Prohibition of sale of cigarettes except in cities of the first class and upon the payment of a license costing $100. Prohibition of cigarette advertising of any kind, within the borders of the state. Prohibition of tobacco advertising of any kind on bill-boards.

Inasmuch as the protest was so loud over the enforcement of the part of the law prohibiting smoking in public places, one is puzzled over the pretended jubilation of the tobacco people, in view of the fact that now it is illegal to smoke in any kind of an enclosed place, except in compartments especially set aside for smoking, and labeled as such. This means one can not smoke in hotels, restaurants, cafes, cafeterias, theaters, passenger elevators, street cars, interurban and passenger railway coaches, waiting rooms, motor and other public conveyances, or in state, county or public buildings, except where the owner or proprietor of any public eating place may designate the same as a public smoking room by a conspicuous sign at or near the entrance. The tobacco man who can rejoice in such a law needs no further recommendation as an optimist.

THE ANNUAL MEETING.

This article will convey the information to all parties concerned, that the Board of Home Missions of the Methodist Protestant Church will hold its annual meeting in the Victory Memorial Church, Indianapolis, Ind., on Wednesday, May 13, 1923, at nine o'clock A. M. "Applications for assistance shall be presented to the Board at the Annual Meeting. Emergency appropriations shall only be made upon the recommendation of the Executive Committee, and with the unanimous consent of the Board." See Discipline, page 93, paragraph 10.

A number of churches desiring help in former years have neglected the matter of presenting applications at the proper times, and it has been difficult to secure satisfactory information to the members of the board between the meetings. We hope that this year there will be no deferred applications, and that everything will be in hand previous to May 1. If your church had any expectation of presenting an application to the Board of Home Missions at the Annual Meeting, please place it in the hands of the secretary if possible previous to May 1, and in any case previous to the Annual Meeting. The report and recommendations will be prepared of course previous to the meeting the board, and if the applications were not in hand no recommendations could be made.

What will be devedoped at the Annual Meeting? No man knows. The recommendations so far as they have been received are being considered upon the presumption that the churches will approach the goal set for Easter by the Board of Home Missions. When we have our reports from the treasurer of the General Conference, and know what sums have been contributed by the churches for the support of our work during the closing year, and what surplus remains as cash in bank from the operations of the closing year, we will make our final recommendations to the board, supported by the facts in every case so the action of the board may be intelligent.

The needs of the field are great. We have never approached our duty as a denomination in reference to our home mission work. Our needs are not less than $300,000 per year. Our appropriation, as fixed by the General Conference, is $115,000 per year. Our appropriation as fixed by the churches including budget credit, Million Dollar Fund, Interchurch Fund, and special campaign for the year ending April 30, 1924, was $40,131.79. Of this amount $38,852.84 was entitled to budget credit, and is the sum which should be used in an estimate of the percentage received o

e General Conference apportionment. What ll the church set as our apportionment for e year closing April 30, 1925? You have the swer. If your Easter offering is promptly ported, and designated as an Easter offer- g for the Board of Home Missions, and if ur budget apportionment is paid in full to te, we shall have the full apportionment. it every church that holds its Easter offer- g until too late to reach Treasurer Staley fore April 30, or fails to designate the Eas- r offering as such, and every church that is arrears in its monthly payments on the eneral Conference budget, will deduct the nount of its total arrearage from the home issionary appropriation for the closing year. very such church must accept the responsi- lity for any delay on the part of this board beginning important new work, or develop- g work already under way.

We shall discuss this subject further next eek. Charles H. Beck.

I HATE TO DO IT.

But there doesn't seem any other way out it; so here goes. Yep, it's another drive, mpaign, movement—call the thing any ame you want to. You know what Shake- eare says about roses. But let's start it, nd then stop it by getting through with it. hat's the best way of taking castor oil that know of.

By this time I suppose you have looked to e who's writing this foolishness. And I sup- ose you have said to your several selves, Just as I expected; it's that fellow Bates gain. Wonder what he wants now?'' Maybe 's a flying machine for the president! And en maybe it ain't. It ain't!

Get out your smelling salts, and I'll tell ou what I want. I want $500. Yep; just that nuch. Not a cent more. If the amount you ve only comes to $499.99, I'll try to make o the balance. But somehow or other I must et that five hundred.

Did I hear you say, ''What do you want 500 for?'' Well, I'm not going to pay off e mortgage on the old home place with it. here ain't no sech place. And, you will agree, 'm not asking for enough to buy the presi- ent a flying machine.

Now if you'll be still a minute and listen 'll tell you what I want of it. I want it so I n ease my conscience! It's been hurting e bad for the last nine months. You see, I aven't done what I said I'd do. You know hat your conscience does for you when you et in that fix. It just rises up in the middle f the night, meets you in the middle of the oad, and gives you such a stare that you feel ke hiding. And I don't want to hide. I want go up to the old thing and say, ''Here you, et out of my way; you can't scare me worth cent. What hast thou to do with me?''

But I can't do that unless you help me. Lis- en! I opened my mouth at the last General onference, and put my foot in it. I'll let ou find the reference of the ''it.'' Aw, now, e serious! Well, here we are, my face is as ng as your arm.

As I was saying, at the last General Con- erence I opened my mouth and told Dr. Dix- n to pledge $500 for the North Carolina Con- erence on the new college church at the Na- oya College, I opened my mouth and told him if he'd pledge that much, I'd raise it among the folks. He took me at my word when I opened my mouth, and Dr. Klein put it—the $500 pledge, not my mouth—down.

Then, when I went around the circle and got back to the Old North State again, I found so much to do; and so many other matters pressing in the Herald, that I kept putting off getting that $500—and I haven't got it yet. But my conscience is giving me fits. I must have this money. And my conscience hurts worse because I know it's all my fault that I haven't had the money months ago. All I had to do was to ask for it. You have never refused anything I have asked you to do. I knew you wouldn't refuse this request. But I just put off, I procrastinated, I delayed, I neglected, I—I— Yes'm, I did.

$500 within the next two month! To help provide the College Church at Nagoya, Japan. To help Brother Auman do his work among the young men of the Sunrise Kingdom. $500 to redeem the honor of the conference. All right, postman, bring in that sack. You needn't make an extra trip. I'll go up to the post office, and get the rest of the letters. Thank you. And say, friend, if you didn't get your letter in that delivery, it may not be too late yet. Send your check to

C. W. Bates,
165 Hillside Street,
Asheville, N. C.

SOLID SENSE FROM BRITISH COLUMBIA'S PREMIER.

He thinks Straight and Speaks Clearly.

By Rev. Luther K. Long.

The people of the Pacific coast—both Americans and Canadians—are face to face with the critical Asiatic problem. Shall Orientals be allowed to come in? or shall the bars of exclusion be kept up?

California has sometimes yielded to panic and taken foolish action—comparable only to the unreasonable action of the United States Senate in passing, over President Coolidge's veto, the Japanese exclusion bill in its grossly irritating form.

British Columbia is said to have about 90 per cent of all the Asiatics in Canada. Instead of being unduly excited over the situation, however, John Oliver, the able prime minister of that province, carries an unusually level head. In a recent interview he has given expression to a number of facts, sentiments and principles that are well worthy of thoughtful consideration by those who dwell on either the north or the south side of the Canadian boundary line. All races and nationalities and colors are exceedingly human, hence, when a well read man of discerning mind talks of race relations something interesting and informing is likely to be heard.

Asiatics and Whites Compared.

''As regards this Asiatic matter,'' Mr. Oliver said, ''I do not favor letting down the bars. In that direction I see no tolerable solution of the problem. It is repugnant to me to think of certain phases of the competition introduced by immigrants from Japan, China and India. I do not like to contemplate, for example, the unmarried Asiatic in competition with the married white man striving to bring up a family decently in this country.

''But the white man, in my view, should give some thought—anxious thought—to his position. He should ask himself if he is not degenerating, not losing the grit, the frugality, the passion for work, the mental, moral and physical qualities that are necessary not only to build a civilization but to keep it after it is built. There is nothng a white man cannot do as well or better than an Asiatic. All he requires for success in any rivalry is a full and determined use of his natural powers. I am not for letting down the bars, but I will tell our people that, in my opinion, they are in far greater danger from self-indulgence and deliberate avoidance of hard work than from any kind of foreign invasion.''

What Job?

This prime minister was born in England, at twelve years of age he worked in the mines, came to British Columbia 48 years ago and engaged in farming until he went into politics. He is, therefore, quite well qualified to speak of jobs—to the enlightenment of Americans as well as Canadians. He says:

''Our people—the people of this generation —are appallingly extravagant, and at the same time very particular as to what they will and will not do. We had great unemployment here not long ago. We had this unemployment when numerous lines of endeavor, many tasks, were calling for workers. I have two boys on a farm. They could not get help, though the streets of our cities were crowded with idle men. Farm work was too hard, far beneath the dignity of these men. In my office one day I received a delegation of the unemployed, and a woman member snarled at me: 'You are the man who wanted my husband to dig ditches.' 'Well, madam,' I said, 'I dug ditches, and I should dig them again if necessary. I dug ditches and my wife is not begging for bread as you are.'

''It is the attitude of mind seen in this woman's remark to which I object, and in which I see peril to the future of the white man. He should profit by the Oriental's example of steadiness at his job. He should grasp the fact that Orientals are valued by employers not only because they eschew overniceness as to what job they will do but because they are less prone to desert their work lightly and to go upon strikes from which they can reap nothing but disaster.''

Living Standards Too High?

Mr. Oliver hews to the line just here. He attained his present position because of industry and native ability—yes; but frugality, also, played an important part. So he is qualified to speak. Hear what he says:

''It is true the Asiatics we get live in overcrowded shacks and are satisfied with the bare necessities of existence. It is true such a way of living, united with the ability and disposition to work, means formidable competition in the sphere of productive enterprise. If Orientals are satisfied with too little, it is not less sure, to my mind, that our white folk demand too much. Today in British Columbia, in Canada, and I dare say, in the United States and throughout the white world, standards of living are too high. We here, but for our superabundant natural resources, could not carry on at our present rate.

''These natural resources are not inexhaustible. I mean they are not going to last and

support us in our extravagance forever. One knows it is the law of the pendulum of life to swing to and fro. It has swung too far to the side of thoughtlessness and improvidence among white men. It may swing back, but I see no promise of such a movement in our time or our children's time. It were well if the leaders and teachers of the white world would try to make it sensible to its follies. If the Oriental can bring us back to a hearty esteem of the virtues of constancy, self-denial and hard work he will do us good out of all proportion to anything he can do us in the way of harm."

Read and Think.

This practical prime minister inveighs against other things besides the wastefulness of his people and their disinclination to certain sorts of necessary work which, they may think, do not comport with their dignity. He has something to say of their intellectual activities—or lack of activity. His thoughts are as good for Americans as for Canadians. He says:

"Our people do not read and think enough. Their mental habits are frivolous. Too many love the flimsy and the sensational. Great thoughts and serious study, constructive intellectual pursuits, do not interest them. Not a few, claiming to be democrats, do not understand democracy.

"Let me illustrate. Speaking to some of my constituents I must give time and energy to defining the line of demarcation between the legislative and administrative domains of government. Premiers find themselves urged and even bullied to do things lying wholly outside their official competence. There are people who look upon me as an autocrat. They do not realize that when I take my place in the legislative chamber I am but one representative among forty-eight, and bound by all the restraints of our parliamentary practice. Altogether too much, anyway, are the people of the modern world inclined to ask government to do for them what can be done only by themselves. In no country can government be the conscience of the citizens, or preserve their morality, or endow them with virtue and strength, or take from their backs the burdens destiny ordained them to carry."

Only Fittest Peoples Will Survive.

Much unwisdom has been uttered concerning the superior qualities of this or that race of people.. The most harmful heresy of all is the belief that somehow, perhaps by Divine interposition, a self-acclaimed superior race will be relieved of the necessity of meeting the competition of the so-called inferior races with the character and service which alone can make good their claims of superiority. The closing words of Mr. Oliver's interview are well worth pondering.

"In this great and many-sided problem of the races, whether in the Pacific or elsewhere, let the white man take to heart the fact that he cannot permanently hold what he is not worthy to hold. He has a great patrimony and a great trust. No man believes in him more than I; no man is more devoted than I to conserving his power and his inheritance. If I point out what seem to be his shortcomings it is only because I should like to see those defects corrected; and I have no manner of doubt that, in the long run, with the inevitability of the moral law, the relatively unfit, white or colored, will perish and the fittest will survive."

CHILDREN'S HOME

Pleasant Union, Mt. Pleasant	$ 1.85
Shoals, Pinnacle and Mt. Zion	1.83
Union Grove, Orange	2.80
Harris Chapel, Vance	2.29
Pine Hill, Davidson	2.25
Treasurer N. C. Branch, W. H. M. S.	466.43
Union Chapel, Mocksville	1.54
Center, Alamance	2.60
Rehoboth, Creswell	1.61
Pageland Church	5.26
Fairview, Fairview charge	2.50
Pleasant Grove, Thomasville	6.52
C. E. Society, Tiffin, Ohio	8.00
Kernersville	7.00
Sunday Schools—	
Fountain Place, Burlington	2.94
Bethany, Randolph	2.26
Concord	25.00
Haw River	5.80
Lebanon, High Point	5.10
Asheville	4.16
Mebane	8.00
Calvary, Greensboro	15.40
Grace Baraca Class, Greensboro	14.00
Henderson	13.62
Lawndale (union)	14.84
Liberty	8.00
Clarks Chapel, Weaverville	7.50
Sunday Eggs—	
Willing Workers Class, Bethany, dolph	9.20

Other Gifts.

Moffitt Underwear Co., High Point, two suits underwear for each of the boys in the Home. Mrs. C. A. Shoffner, Climax, chrysanthemum slips. Mrs. D. L. Johnson, Siler City, dahlia slips. Mr. Bingham, student at High Point College, dahlia roots. Wm. Nicholson Mission Band, Mebane, lot of pencils and tablets.

Things are going on at the Home because good people are sending checks, money and other good things to help us. Thank you, let us keep going on. E. G. Lowdermilk, Superintendent.

West End, Greensboro.—The Easter services were unusually interesting and well attended at West End this year. At the 11 o'clock hour the children of the Sunday school, under the direction of Mrs. J. R. Holden, entertained the congregation with the rendition of the Easter program issued by the Board of Home Missions. The offering was generous, amounting to $58.43. In the evening the choir had charge, giving the cantata, "In Joseph's Garden." The musical selections were interspersed with readings and tableaux very effectively given.

Mrs. W. H. Bonkemeyer was hostess to the Woman's Foreign Missionary Society this month, and Mrs. C. W. Huffines entertained the Woman's Home Missionary Society. Both of these societies have done splendid work this year, paying their assessments in full, and submitting a good report to the branch meeting. At the First Reformed Church during the past week members of the two societies repeated the play, "Aunt Peggy's Surprise," which has been so successfully given a number of times.

The social committee of the Junior Christian Endeavor society entertained the m bers of the society and a number of inv guests at a party in the basement of church Saturday afternoon. More than th were present and they had a delightfully l py time together.

We have been very much pleased the two Sundays with a weekly bulletin Mr. lard is publishing entitled, "The West Mesenger." A kind friend, whose name not disclosed, in response to an audible from the pastor that $10 might be raised continue this publication, very genero donated the entire amount. This will c the expenses of publishing for some time come, and we feel greatly indebted to good friend.

A number of our members have been the past few weeks on account of illness we miss them very much. Among this nun is Miss Violet Routh, who so faithfully efficiently serves in the Sunday school Christian Endeavor work. We trust that illness may not be of long duration, and she may soon take her usual place in church. Reporte

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Harmony Grove, West Forsyth.—Our tracted meeting commenced on Easter Su day at 11 o'clock and lasted through week, closing Sunday night, the 19th. Mr. Riddle of Draper assisted our pas Rev. D. A. Morgan, in the meeting. Mr. dle preached some forceful sermons, and hope that much good has been accomplis

Mr. and Mrs. Marvin Fishel are the pr possessors of a fine baby girl, Helen Vir ia. Helen can boast of having more gra mothers living than most babies. She has grandmothers, four great-grandmothers, one great-great-grandmother, the great-gr grandmother being Mrs. Louvitha Hunter Old Town. She is now nearing her 87th bi day. The only grandfather is a great-gra father, Mr. E. M. Fishel, a well known s ing teacher and preacher. Reporte

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Midway, Haw River Circuit.—We had Easter program Easter Sunday at three P. The house was filled with people, some be visitors from a distance, some being our and girls who have been away in school teaching; in fact, it seemed a little like ho coming day. We were so glad to have Bro E. G. Lowdermilk and some of the girls f the Children's Home with us. Brother L dermilk was our pastor before Brother R came and he is much loved by our people. were sorry Mrs. Lowdermilk could not with him.

The Easter service was well rendered. children did their part well, the singing good, and the offering for home missions $35.53. The children were trained by John Bartee, Mrs. Clarence Butler and writer. Mrs. G. W. Apple, Reporte

April 21.

—Mrs. A. G. Dixon is holding evangel services in the chapel of High Point Col this week in place of the regular mor chapel services. Students speak highly of addresses.

—The youngest son of Rev. W. F. Ashb now holds a position in a leather belt fact in Greensboro.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, MAY 3.

How Can We Help to Make Home Happy?

Daily Readings.

Mon. Practice mutual forbearance. Gen. 50: 17-21.
Tues. Give Jesus a place. John 11: 1-5.
Wed. Establish religion. Deut. 4: 9.
Thurs. Serve one another. Rom. 15: 1-7.
Fri. Paul's recipe. Col. 3: 14-24.
Sat. A helpful home. Acts 9: 36-43.
Sunday. Topic. Eph. 4: 29-32; 5: 1, 2.
(Consecration Meeting.)

Some Bible Hints.

The habit of making caustic remarks destroys home happiness. Let us master kindly words (v. 29).

The world's greatest lack is that of kindness, and this can be developed if we are in earnest (v. 32).

Imitate God in His love and patience and home will be happy. Unhappiness is largely caused by selfishness and impatience (v. 1).

It is as possible to make home happy as it is to keep the house clean. We must make it our job, and give ourselves up to it at all costs (v. 2).

One should strive to be just as tactful in dealing with those in his own home as he is with other people. Tact is based on kindness. Tactlessness is thoughtlessness or ruthlessness, which pay no heed to the feelings of others. There can be no home joy if we nag or blame or wound feelings.

Bring other young people into your home, and in trying to give them a good time you will find happiness. We can plan for joy, or we can give way to little disturbances and be miserable.

One Indian tribe has an official called "the Joy-Maker." He greets the sunrise with a song. It is his duty to make the people happy. It would be great if every Christian would strive to be a joy-maker. There is no excuse for an unhappy Christian home.

The Leader's Part.

This meeting should be filled with good cheer. A happy atmosphere in our Christian Endeavor meetings will help us all to be happier when we go home. A study of this topic will affect every one of us, now and forever, and we need to think seriously and happily over it.

Home should be the happiest place on earth. Here the little intimacies of life are permitted. Here the future of the children is planned. Here the things are done which make or mar the children's future. The family is the basis of our entire life, and if the home life is what it should be the rest will largely take care of itself.

Happiness in the home depends upon the attitude of the inmates of the home toward each other. In our consideration of this topic we should stress the word **help**. Helpfulness is what makes a happy home possible. This sort of an attitude on the part of every member of the home circle will do away with everything which hinders the development of true hapiness. Helpfulness does away with selfishness, with meanness and with everything which hinders the construction of all that is highest and best in the home.

Taught in Our Scripture Text.

Our Scripture lesson opens the window of truth and allows us to see the various things which Christians in the home should practice in order to help the home to be more happy.

Our conversation in the home, while more intimate and free than is possible outside, should be high and of such a character as to edify and build up the minds and hearts of the members of the home. Grace comes, many times, through clean, Christian conversation.

The Holy Spirit is often grieved by the attitude of various members of many homes toward each other. Paul tells us here that a number of things must be put away if we would be true Christians. And this truth must be emphasized in our home life. Bitterness, wrath, anger, clamor, railings, and the basis for all these things, malice, must have no place in our home life. We ought to have at least as much consideration for those in the home as we have for others outside, but that is often not the case.

"Be ye kind one to another, tenderhearted, forgiving each other," is splendid advice to Christians.

Homes are made unhappy, and oftentimes broken up completely, because these graces of kindness and forgiveness are not believed and practiced to a greater extent.

The Lesson in Our Daily Living.

Christ must be the head of the home if it is to be a happy, Christian home. A home can not be truly happy where our Master is not honored and loved. All difficulties and differences must be submerged in obedience to His commands; and they will be if He is the Head of the home.

A home cannot be truly happy unless every member of the family, who is old enough, is a Christian. The influence of both parents should be that of Christians, and as each child becomes old enough he should become a Christian and join the church on his own responsibility. And this will come about, easily and naturally, in a truly happy Christian home.

There is an indescribable something about a happy Christian home which makes us marvel. We have all been in homes where everything went smoothly, where there seemed to be no friction whatsoever. We have passed from such homes into others where all was chaos and confusion. And we have wondered what made the difference. In nearly every case lack of true Christianity is the reason.

Points of Prayer.

1. Thank God for godly parents the world over.
2. For those parents who have spared no good advice to their children.
3. For the teachings of God's word concerning happiness.
4. Ask God for courage to be as good Christians at home as we are in other people's homes.
5. To bless your home and your parents.
6. To help the church and the Christian Endeavor societies to influence their members towards Christian happiness in their homes.

—From the C. E. Quarterly.

—Brother J. Norman Kirkman and his brothers of Guilford County and Burlington are in Atlanta, Ga., this week to attend the funeral of their brother Everett who died of heart disease.

WHAT ARE YOU DOING FOR THE MASTER

So many people seem to think that when they have their names placed on the church book, that their whole duty is done. They lose sight of the fact that the whole unsaved world is watching them. A man said to me some weeks ago, "I cannot afford to take the burden of Christianity on me unless I could see some member of the church that is better than I am." Now, friends, if you think Christianity is a burden you don't know anything about it. Our blessed Savior has never denied His followers one single pleasure that did not bring sorrow and pain in the end. He has never required us to do anything except the things that bring joy and happiness later.

We so often hear that we must pray for the revival service that we expect to have later in the year. Wouldn't it be better to live for it? The world is watching the church members every day and if they see that you have something valuable they will want that thing. Again, we are taught that if any one fails to accept Christ at the revival service in the summer, one cannot be saved till next summer. That is Satan's favorite suggestion. We don't need any one to help us take Christ into our hearts. One old brother said, "One of the best places to commune with Christ is between the plowhandles—up and down the corn rows." An old lady said, "Yes, and over the cooking stove and the dishwashing." When we acquaint ourselves with Him in this way we will understand "what a friend we have in Jesus, all our sins and griefs to bear." A minister said to me recently, "The churches are filled with people who know nothing of the new birth, and the whole world is drifting to destruction." Now, friends, it is time for us to be up and doing. Every day of our lives we are impressing our associates with our personality. Are we making a good impression or a bad one? Are we making people think more of Christianity or less? Are we loving our fellow men, or are we hating them? Are we striving every day to lift people's burdens, or are we putting more burdens on them? Do you ever think of the difference between heaven and the abode of the lost? None in the world except one is love and the other is **hate**.

Let us try to be kind and gentle, and unselfish and get our happiness in making others happy. I heard a man say once that Christ was selfish. When some one asked him where he got the idea from, he said, "From His childhood to the cross His greatest and only pleasure was in befriending and blessing every human being with whom He came in contact." If we can call that "selfishness let us try to follow Him more closely. We can do so many little things that cost only a small effort but mean so much to people who think no one cares for them. Do not let our fellowmen believe that we have "an axe to grind" every time we speak to them.

We are passing through the hardest time that the present generation has ever known morally and financially, and we need to be watching every moment to see what we can do to lighten the burdens of our fellowmen. Do not think you are not important enough to help in this war against evil. The poorest man on earth is equal to a millionaire if he by divine aid is overcoming sin.

Ruth Fletcher.

THE AWAKENING OF DORIS MEREDITH.

Stillness, befitting the sleeping-place of the dead, brooded over the expanse of shining gravestones. It was afternoon of Easter Sunday. The chill o f winter was still in the air. Here and there, through bending trees, were hints of color—bright promises of life to come.

A light footfall broke the quiet. A young woman veiled in black made her way in and out among the lots. With head bent low she saw not the heralds of coming summertime. There were no visitants in shining garments to stand beside her, as in the long ago they stood by the women sorrowing at an empty tomb. "Why seek ye the living among the dead" were words she had forgotten.

The sudden bursting forth of a bird note from a tree just above her head delayed her step. She looked up, a moment's eager expectancy shining in her eyes—but only for a moment. A deeper sadness overspread the girlish face, and involuntarily she whispered,

"How can ye chant, ye little birds,
And I sae weary, fu' o' care?"

With dragging step she passed on, halting at length beside a lonely marble shaft. Gazing down upon the narrow bed, the sweet face twitched in an agony of pain. Then, encircling the cold marble with her arms, she pressed her face against it and gave herself up to a passion of weeping. Time passed unnoted. What mattered it? There was no one to know or care. The husband lying silent at her feet, untouched by her misery, had been all her world. Back in the years of childhood, father and mother had been put to rest in another quiet graveyard far away. After that, there had been none of her own blood to cherish her.

Then had come, in the freshness of her young womanhood, a love that brought compensations for what she had missed. A brief year of wedded happiness— then the awful accident, which had left her body unscarred but had stabbed her soul with a mortal wound. Since that day in the month of roses, when, as if from a great distance, she had heard them say the burial service, and somehow knew that hands she was too numb to feel were tearing her away from all she cared about—since that awful hour, life had been only a wretched existence. Friends had called and tried to open the door for her to new interests. Others from the church had come with words of comfort. She had smiled with brave lips until they had gone, then had turned again to the sad solace of dear memories.

The afternoon was nearly spent and still she stood, clasping the grim gravestone. A sudden sound burst upon the stillness. She raised her head, startled. A child's voice in an abandon of grief—loud, heart-breaking sobs. She hastened in the direction whence they came. Near by were the public lots where lay in unmarked graves the city's poor. Prone upon the chill earth lay a girl of perhaps twelve years. Her bitter weeping was hushed as the woman bent over her and placed a gentle hand upon her head.

"My dear child, you must not lie on the damp ground and you should not weep like this. Tell me why you do it."

Reasured by the sweetness of the voice and face, the child stood up and grasping the woman's arm in a sudden yearning, breathed, "My precious mother!"

"Tell me all about it," the kind voice encouraged.

"She died just the night before Christmas and left me all alone."

"Have you no father or brothers and sisters?"

"No, ma'am. We lived all by ourselves. I was a baby when papa died."

"What made your mamma sick, child?"

"Oh, she hurried to get a lot of dresses done for Christmas. The rich folks always wanted so many things to wear, and they must have them right away. Then mamma got cold. Oh, she was awful sick before I went for the doctor. She didn't want me to get him because she thought we couldn't afford it."

"Who is taking care of you now, dear?"

"There's nobody my own now. I live with Miss Harris on Stony Court. Mamma was good to her once and she keeps me. But she's poor and she's got rheumatism and we don't have nice things to eat like mamma used to make and she can't sew for me. Oh. I miss my mother so!"

The child turned again to the silent grave. A friendly arm was slipped quietly about her and the kind voice said, "Come, let us walk home together." With a despairing look at the spot where her mother rested, the child allowed herself to be led away. The woman made no turn of the head toward the scene of her own recent tears. But one thought filled her mind. What could she say to this little one in her sore need? In vain she searched through her own experience of the past months to find the right word. All at once, she seemed to see these months of gloom and darkness as they must appear in the light of that other world. The truth of words oft read in happier days, came to her now:

"Life is too short for logic; what I do
For God alone shall guide."

I must do simply; God alone must judge—
The child must have the right message.

"Lord, give it me," she breathed, and turning to the little silent girl—"What shall I call you, dear?"

"My name is Marjorie—Marjorie Hunt," answered the child.

"And mine is Doris Meredith. Now, dear, I'm sure your mamma doesn't like to have you come here and grieve so."

"Why, do you think she knows?" Big blue eyes opened wide.

"We can't be sure, Marjorie, but if she could speak to you, she would tell you not to do it, wouldn't she?"

"Why—yes, I never thought of that," said the child slowly.

"She is just as near you at home as she is here. You mustn't think of her as here at all, you know. It may be she is close beside you all the time, just hidden by a little veil that your eyes can't quite see through. I'm sure she wants you to be a brave little woman, doing the best you can with each today and trusting the dear God to plan splendid things for you as you grow older."

"Mamma was planning to keep me in school so I could learn to be a teacher. Oh! I'd love to be one—but now I never can," and again came the choking sobs.

"Marjorie, I want you promise me something before we say good-night. Will you try to do everything just as if you knew mother was watching you? Somewhere she is happy and smiling. Smile back at her, will you, and"—Mrs. Meredith caught her breath—"don't come here any more. Mother isn't here."

For a moment there was no answer. The girl raised questioning eyes to her friend's face. Then hesitatingly, as if half afraid to speak: "But, Mrs. Meredith, you come here. I saw you crying when I came, and you have black clothes on. Did your mother die?"

"My husband, dear, was killed in an awful accident last June and my mother died when I was younger than you."

"Oh, then you know all about it." and impulsively the child kissed the hand that held hers so lovingly.

"Yes, I know all about it, Marjorie. Shall we promise each other not to come here again for a long time? Now run home. I will see you some day soon, dear. It is almost dark and you are shivering. Good-night."

With a new look upon her face, Doris Meredith hastened home. This was the hour of the day when she was wont to sit alone, with no light save from a fire in the grate, and think upon the anguish of her life. It should be different today. Entering the house, she passed quickly from room to room and raised the drawn shades. "Tomorrow's sunshine shall come in," she whispered.

In the dining-room, she took from off the table, near her solitary place, a photograph of her husband. A moment she gazed at it earnestly. "If sadness can enter the place where you are living, dear," she murmured, "I must have made you sad all these weary months. But I know the way now. I'll give you smile for smile the while we wait," and the picture was returned to its old place in the library.

At the kitchen door she paused. "Jane, you may serve supper a little early tonight, and eat with me, please. It will be more cheerful for both of us." She did not wait to see the glad look that brightened the faithful old servant's eyes.

Before her bedroom closet, she stood irresolute. Some things were hard to do. There hung her husband's clothes, all undisturbed as he had left them. Could she bear to see the empty hooks? Yes, her resolution, taken as another's need made claim upon her, should be carried through. Tomorrow those garments would be given to the poor. Then her eyes rested upon her own black robes. She must go all the way, she thought. Black was not the right symbol of a Christian's grief. She would wear it no more.

Her thoughts turned to the sad child whose helpless grief had brought her own awakening. She switched on a light and sat down to think it out. Something she must do for her. Slowly, the thing shaped itself in her mind. A smile of childlike eagerness came to her face, as she sat tense with tightly clasped fingers. Why Not? Here was here beautiful home. She had money and leisure. There might have been a daughter of her own flesh, but Heaven had had other plans. Yes, Mar-

jorie should come and be her child. Together they would fashion a new life pleasing, perchance to the dear ones waiting beyond the border line—and pleasing to Him who died and rose again that the sting of death might be forever gone.

Finally she remembered her Sunday school class of young girls—forgotten during all her time of selfish grieving. Tomorrow she would find them. There was so much to do tomorrow!

"A sacred burden is this life ye bear." Old familiar words came to her.

"Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win."

All at once the church bell rang forth a joyous note and with the sound came suddenly the recollection that this was Easter Sunday. Not once had she remembered it. All the day she had spent in the tomb's darkness, but now at eventide, the risen Lord had appeared unto her. Hastily she rose. Yes, she would go to the church. Supper could wait. She would get Marjorie and together they would listen to the Easter message. Henceforth for them the graves should be empty. Some day, questions that had filled their aching hearts would all be answered. Then they would know even as also they were known. But now the Lord had need of them to serve with Him awhile.

Soon they sat together in the lily-scented church, listening to the message of life triumphant over death; of peace triumphant over pain—understanding at last that our light affliction which is but for a moment worketh in us a far more exceeding and eternal weight of glory.—Susie Potter Hesse, in Zion's Herald.

A WILD PET.

Probably the only wolf in captivity that is allowed all the privileges of a pet dog is the one owned by Mr. and Mrs. T. W. Bewick of Wisconsin. The wolf, "Laddie," is now three years old, and having been brought up from its earliest days with the bulldog belonging to Bewicks, it displays more dog characteristics than those of a wolf.

Three years ago a marsh was being burned out near the town in which Mr. and Mrs. Bewick live. The fire routed out a nest of wolves, and the mother escaped without saving her little ones. All excepting the one saved by Mr. Bewick perished in the flames, but he took the one which he rescued home with him that night and decided to keep him as a pet. The little wolf was so young that his eyes were not yet open, and Mr. Bewick thought that his bulldog would mother the little thing, but instinct warned the dog, and if the Bewicks had not constantly been on guard the dog would have killed the baby. Eventually, however, the stranger made a welcome for himself, and the dog took the best of care of him. If the dog is away for any length of time Laddie becomes restless and unhappy and whines pitifully until his foster mother returns. As for other dogs, Laddie has no use for them. As soon as their unsuspecting backs are turned, he attacks them ruthlessly. Strange to say, however, dogs seem to have no fear of Laddie, so like a dog has he be-

[illegible]. They approach him as one of their own kind.

[illegible]

when he makes [illegible] [illegible]

[illegible] "We wouldn't part with him for any money."

SUNDAY SCHOOL LESSON—APRIL 26.

Stephen the First Martyr.

Lesson Text: Acts 6:8-15; 7:54-60.

Golden Text: Rev. 2:10.

[illegible]

The Word Points.

1. [illegible] were appointed to take care of this part of the work of the church. [illegible] the social affairs of the church.

2. [illegible] the congregation of the Jerusalem church selected seven men to look after the social affairs of the church.

3. [illegible]

4. Stephen was endowed with the gift to work miracles. He became a mighty exponent of the truth of Jesus Christ. Hundreds

[illegible] for the new faith. [illegible] They [illegible] He accepted. [illegible] argument triumphant [illegible] his doctrine [illegible] by the spirit of [illegible] with which [illegible]

[illegible] in argument, they [illegible] They hired men to [illegible] him. It was [illegible] for which [illegible] condemned Jesus to death. [illegible] the people." Another [illegible] treatment accorded to [illegible] populace was moved to [illegible] crucify him." And [illegible] Stephen and brought [illegible] Sanhedrin.

5. [illegible] to the Council [illegible] Jerusalem and [illegible] was also false and mis[illegible] had declared, "I am not [illegible] fulfil."

[illegible] his face as it had been the [illegible] the light of the [illegible] that burned in his soul [illegible] his countenance that dazzled [illegible]

[illegible] and irresistible defense [illegible] and murderous anger. [illegible] court did not [illegible] the accusations and pass [illegible] rushed on him with [illegible] It was a perilous, trying moment. [illegible] looked up and [illegible] Jesus Christ standing on [illegible] of God. He had stepped down [illegible] throne to welcome the [illegible] to the glory world.

[illegible] against any further [illegible] of God, they rushed [illegible] and stoned him to death. [illegible] of capital punishment.

"Lord Jesus, receive my spirit." [illegible] death of Jesus. Who [illegible] thy hands I commend [illegible]

[illegible] lay not this sin to their charge." [illegible] of Jesus' praying on the [illegible] forgive them, for they [illegible] what they do."

Practical Points.

1. [illegible] faith and entire consecration [illegible] full salvation "Yield [illegible] completely, and God will [illegible] entirely. Nothing short [illegible] of the Holy Spirit will insure [illegible] faith, love, and power.

2. [illegible] cannot successfully [illegible] apostles of Jesus. [illegible] men the first [illegible] able to turn the [illegible] "But God hath chosen [illegible] of the world to confound [illegible] God hath chosen the weak [illegible] to confound the things [illegible] things of the [illegible] hath God [illegible] to bring [illegible] "Because the [illegible] is wiser than men; and the [illegible] is stronger than men."

3. One man with God is a majority against

the powers of darkness. "For one shall chase a thousand, and two put ten thousand to flight."

"Satan trembles, when he sees
The weakest saint upon his knees."

4. "The blood of the martyrs is the seed of the church." The death of Stephen served to scatter the firebrands of the gospel throughout Judea, Samaria, and Galilee. A foreign missionary movement was then started that has spread over the entire earth.

5. Stephen yielded his last breath on earth in earnest supplication for his murderers. And who knows but that his mantle later fell upon Saul of Tarsus in answer to prayer?

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer."

FROM PASTORS AND PEOPLE.

The Postal Card, W. F. Kennett, Editor.

Evangelism.

Soon our revival meetings will begin in full force. In July and August many of them are held.

Has it ever occurred to you that a revival has a financial basis? Remember the 10th chapter of Acts is our text. In the second verse we read of Cornelius that "he feared God with all his house" and "gave much alms." and in the 31st verse, "and thine alms are had in remembrance in the sight of God." Thus it would seem in this Cornelius meeting alms-giving is credited with a part of the preparation for this great revival. You might test this in preparing for our revivals this summer. Get the finances well on and out of the way, both the budgets and pastor's salary, and see if God will not pour us out a great blessing.

Prayer.

All, we think, recognize prayer as one of the essentials of a revival. In getting ready for this meeting there was prayer at both ends of the line. Cornelius not only gave much alms but he "prayed to God alway" (see second verse), and Peter, the preacher chosen of God for this revival, "went up upon the house top to pray about the sixth hour." Are you to assist in a meeting? Don't forget to pray much for that meeting.

Work.

After Cornelius had sent for Peter—the God-chosen preacher—he got busy. In the 24th verse we read, "And Cornelius waited for them, and had called together his kinsmen and near friends, and when the preacher came he could say, "Now therefore are we all here present before God, to hear all the things that are commanded thee of God." And then, 34th to 43rd verses, we have Peter's sermon and in the sermon Jesus is the central figure. Someone has said that the reason so nearly all who are saved are led to Christ during our special meetings is because through the year the preacher "preaches about Christ," but during the revival the preacher "preaches Christ." And Jesus said, "And I, if I be lifted up, will draw all men unto me."

These three, alms-giving, prayer, and work, will usually bring about a revival—a Holy Ghost revival. Let us try it this year. God will not disappoint us.

Granville Circuit Meetings.

Our special meetings are to be held as follows, with the help as indicated:

Rehoboth, first Sunday in July, Rev. R. A. Hunter to assist. Mt. Carmel, second Sunday in July, Rev. R. A. Hunter to assist. Union Chapel, fourth Sunday in July, Rev. R. C. Stubbins to assist. We earnestly crave the prayers of God's children for gracious revivals in our churches.

Henderson, April 20.

Henderson.—We repeated our Easter pageant on Tuesday evening of last week to another full house. A splendid impression was made with the pageant and $50 is the amount of the offering for home missions.

We gave over practically the entire hour last evening for music and a fine program was rendered to a packed house, it being with difficulty that we seated all the people. Miss Cheatham, our organist and choir director, was presented with a ten-dollar gold piece as an expression of the church's appreciation of her work. J. E. Pritchard.

Orange Chapel, Saxapahaw Circuit, Mission Circle.

The Myra Crawford Mission Circle met with their superintendent, Mrs. J. I. Lewis, April 10, for their first meeting of this year's work. The meeting was called to order by the superintendent and roll was called by secretary, nine active and two honorary members being present.

The following program was then carried out: Song, "Happy Workers." Scripture lesson by Ruth Crawford and Allene Thompson. Prayer by Mrs. Foust Thompson. Easter Bible story by Bettie Pickard. Recitations—"He Arose Today," Ruth Crawford; "He Loved Me Best," Lucile Edwards, Paulette and Margaret Edwards. Song, "Bring Them In." Recitations—"The Diamond," Bessie Mae Smith; "If We But Knew," Allene Thompson; "It Is Easter Time," Margaret Pickard. A reading by Mrs. Foust Thompson. Recitation, "Easter Morn," Elizabeth Thompson.

Plans for this year's work were then discussed. Then the superintendent with the aid of two of the girls served home-made candy and candy Easter eggs.

After the meeting was dismissed the children enjoyed an egg hunt which had been planned for them while they were having their meeting. The children were glad to have as visitors Mrs. Mattie Edwards, Mrs. Johnnie Edwards, and Miss Betsie Pickard.

Secretary Young People's Work.

Asheville.—Last Sunday was a very good day for our church here. Little Helen Bates was baptized and received into membership. This makes a total of four recently received into membership. There are others coming soon.

Brother Bates's sermon Sunday morning was one of the very best; the text, Luke 2: 49, "Wist ye not that I must be about my Father's business?" "The Church as a Business Concern" was the subject. Some of the fine things he said:

The church is a great business concern, oldest and largest. I. The Plant. The church as a manufacturing concern dwarfs all material factories, as to money invested, physical equipment—church buildings, sites, college benevolent institutions, publishing houses. Th cost of running the churches in Americ alone is $400,000,000 annually. II. The Pe sonnel. Back of every industrial concern i the personal element—president, board of d rectors, stockholders, superintendents, ma ages, foremen, mechanics. So, the church. Go is a silent Partner. Jesus is founder an President. It belongs to Him. He loved i gave Himself for it, directs it, issues orde for it. He has committed the welfare of th church to "managers"—pastors, superinten ents, presidents of societies, teachers. II Products. IV. Power. It was a beautifully i lustrated sermon, practical and most helpfu

Our brother, Roy Pittman, is critically il His sisters, Mrs. Ricks and Miss Pittman, a here from Rocky Mount.

Mrs. U. S. Miller, one of our most faithf members, recently returned from a visit t her children in New York City and Detroi While away she visited one of our old men bers, Mrs. Wallace, at Flint, Mich.

Mrs. Fears recently donated a number fine books to Westminster College, Texas.

The fruits of Brother Suits' labors in ou special meeting just before Easter are in ev dence continually. His visits among the men bers, with Pastor Bates, gave much comfo and will yield results. His practical sermo were much enjoyed. He will always have place in our hearts.

The shrubbery recently planted on th church lawn has made it one of the pretti in Asheville.

Total of offerings on Easter Sunday wa $100.

The Christian Endeavor Society will pu chase the bulletin board so much needed.

Pastor Bates will begin this Wednesda night a series of studies on Bible characters Abraham is the subject this week.

Reporter.

Burlington.—Two banners were presente to as many missionary organizations at th morning service yesterday. These banne were awarded at the branch meeting held i Winston-Salem April 7-9. The banner awar ed to the Y. W. A. was for the best all-roun report. Mrs. R. A. Maynard, the presiden received this banner for her organization. Th Buds of Hope banner was given for the lar est enrollment, and was received by Mrs. O lie Moser, the superintendent. The other ba ner awarded to the G. M. B. has been ordere but has not yet arrived.

The Burlington church has eight missio ary organizations—two for women and s for young people. This is the total numb of organizations provided for in the gener program of the women's work, and since w have them all, we suppse that our church ma be rated as a 100 per cent church in missio ary organization. About 300 members are e rolled, and the amount raised at the close the fiscal year, April 30, is $848. We a grateful for our missionary activities.

The services yesterday were spiritual, a well attended. Prof. C. C. Haworth assiste us by teaching the Philathea class, and sin ing in the choir at the preaching service. Ot er visitors, and some of our members living other cities, were gladly noted in the servic

The regular work of the C. E. Societies will e suspended during the Ham-Ramsey meet-ngs. Instead of the usual program, the Inter-nediate and Senior societies will meet at the hurch at seven P. M., to pray for the meet-ngs. These meetings have been running for week now, and are getting well under way. he interest is growing and the effectiveness ecoming more and more apparent. The seat-g capacity of the tabernacle was taxed yes-erday. Many could not get seats last night. Iore than six thousand people must have een present. We are praying for and expect-g a great meeting.

The sick among our people are getting bet-r. Mrs. Hornady is able to move about in er home, though she has to go on crutches. rs. W. N. Thompson, Mr. Carl Holt, and Mr. . L. Boswell are out of the hospital. Maxine ennedy, who was so badly hurt in an auto cident some weeks ago, is able to walk out her home, though she will probably have undergo an operation before she gets en-rely well.

Our Easter program was full of interest d gladness. The program had been well pre-ared, and was well rendered. The usual of-ring for home missions was taken.

The father of little Jerry Boggs, one of our ys, died early Sunday morning. Our hearts out in tenderness and sympathy to Jerry d to the family. S. W. Taylor.

April 20.

Mizpah, Brown Summit Charge.—If I were oking for the happiest people on earth, I ould go to Mizpah church to find them. With e old church torn away and the beautiful w structure taking its place and the grounds autified, you would hardly recognize it as e same place. It is a wonder to all who ow that such a beautiful church has sprung in so short a time, and with such congen-l good fellowship. The writer has never own anything like it. They were not satis-d just to have a new church, but it had to beautifully carpeted, with new pulpit airs and table, and last of all, a beautiful ano has been installed—and better yet, this ek will be pay-up week when there will be debt on anything. Why not they be happy? And as a result, new life is in evidence on lines of church work, larger and better nday school, finances in better shape, all cause the folks had a mind to work.. And would be mean if I did not say that the od women of the community played a large rt in the endeavor. W. D. Reed.

Concord.—There was a large congregation thered yesterday morning at our 11 o'clock rvice to hear Dr. R. M. Andrews, president our college, who brought us a wonderful essage on Leadership. Dr. Andrews told us a magnificent way the importance of hav-a leader, someone that we could follow. Every one was very happy indeed when it s announced that our former pastor, Rev. wrence Little, was going to deliver the eve-ng message for us. He brought us a mes-ge that I am sure will help our church to ercome some of the trials and difficulties ich we are now having to face. From Mr. ttle's message I believe everyone has re-lved to do his best, to do the things God would like to have us do while we are without a pastor. Mr. Little closed by challenging us to lean heavily upon our Master, and by trusting in Him for strength, to do whatever He would like to have us do.

The second quarterly conference was held Friday night. Our president, Dr. Dixon, was with us, and presided over the meeting. We had splendid reports from the different organizaztions, the church treasurer reported that everything was paid up to date, and a small balance left in the treasury. Besides the reports there were other important business matters attended to.

The Senior Christian Endeavor society held its monthly service at the county home Sunday afternoon at three o'clock. The old people at the home always seem happy to have us come and sing for them.

We were all sorry to give our beloved pastor, Mr. Little, up, but we are all going to do our part and work harder than ever until another pastor can be supplied for us.

Bernice Nash, Reporter.

Resolutions of Appreciation.

Mr. and Mrs. Lawrence C. Little:

Words are inadequate to express our appreciation of the splendid work you have done since being in our midst. Therefore be it resolved:

First—That the members of the Ladies' Aid society wish in this way to tell you that we love you and with every thought of parting there comes a pain.

Second—That we sincerely regret that circumstances have made it such that you had to leave; but we shall always cherish the memory of your stay with us.

Third—That wherever you go or whatever work you take our prayers and best wishes shall follow you.

Fourth—That a copy of these resolutions be sent to Mr. Little, the quarterly conference, the Herald, and a copy be placed in the minutes of our society.

Mrs. Lillie Robbins,
Mrs. D. A. McLaurin,
Mrs. R. H. Haupt, Committee.

Palestine, Flat Rock.—Our beloved pastor, Rev. J. B. Trogdon, filled his appointment third Sunday. The house was almost filled. Brother Trogdon brings us a new message every time he comes. We all enjoy hearing him. The more we hear Brother Trogdon the more we like to hear him. It seems he gets better and better every time. We have begun to think we have a "real" good preacher.

We all enjoyed having Mrs. Trogdon, Idez, and J. B., Jr., worship with us. The pastor, Mrs. Trogdon, Idez and J. B., Jr., sang and played a special piece of music that we all enjoyed.

Immediately after service, Mrs. Trogdon presented the Sunday Egg Club to us. Mrs. J. C. Tucker was elected secretary and treasurer, Sister Dollie Sharron to solicit members. Hope to have the club well organized by our next appointment. Sunday egg club money will go to orphan children.

Sunday school is beginning with Brother J. C. Tucker superintendent. Hope all will attend that can.

Our revival meeting will be as usual third Sunday in July. Pray for us.

Grace R. Tucker, Reporter.

Greensville Circuit.—I held my second quarterly conference at Wesleys Chapel on Saturday, April 11. Pastor preached at 11. A nice dinner was served, after which we transacted business of charge. A good representation from all the churches except Ebenezer which was not represented. A very interesting session was held. The spirit of love and good fellowship prevailed. A good showing on pastor's salary—not much on conference claims. The following were nominated for delegate to represent charge in annual conference: Joseph Brancombe of Philadelphia, R. D. Pair of Hobbs Chapel.

Matthews Chapel gets the next Quarterly conference. All together for a good and successful year. Very truly,

H. L. Powell, Pastor.

Orange Charge.—On last Monday night, after we had returned from a visit to Mizpah church, Haw River circuit, a number of the people from Efland and Hillsboro came to our home and left various articles, suitable for table use.

This is the second regular pounding we have received here; but from time to time we have been remembered by useful articles of food and clothing. For all of these expressions of kindness we express our sincere thanks.

The work seems to be moving along nicely. The Easter program was rendered at three of the churches. Easter offerings were taken at each of the churches.

The contract for new parsonage is to be let next Saturday, the 25th.

Sincerely, B. M. Williams.

Pleasant Grove, Thomasville Circuit.—We have had the seventh district rally and had a nice time. We enjoyed having all the visitors with us and hope they will come again some time. We want to thank Brother Bethea for preparing the program.

The Sunday school is progressing nicely but there is room for improvement.

The Christian Endeavor has decided to give a box party to get a library for the church. No definite date has been set.

Brother Reynolds preached us a splendid sermon Sunday. We were very much delighted to have Mrs. Reynolds with us Sunday.

At the close of the service the church made up $28.65 to pay for concrete walk to cemetery, and to terrace the front yard. The Ladies' Aid society is going to beautify it with shrubbery and flowers.

Walter Burton, Reporter.

HERALD SUBSCRIPTION RECEIPTS.

Rev. T. E. Pierce, $9. Rev. G. W. Holmes, $3. Rev. H. L. Isley, $3. Rev. C. E. Phillips, $3. Rev. D. R. Williams, $1.50. Rev A. Ridge, $1.50. Rev. C. L. Spencer, $1.50. Rev. H. L. Powell, $1.50. Rev. W. D. Reed, $4.50. Rev. S. W. Taylor, $1.50. Rev. J. M. Morgan, $1.-50. Rev. W. F. Kennett, $3. Rev. J. A. Burgess, $1.50. Rev. C. L. Spencer, $1.50. Rev. O. C. Loy, Jr., $3. Rev. E. L. Ballard, $1.50. Mrs. Richard Harris, $1.50.

Calvary.—Since our last report we have held our special meeting which began March 29 and closed April 10. Rev. N. G. Bethea came to us on Monday, March [illegible] and did preaching through the meeting. [illegible] Bethea did some strong preaching and [illegible] the old-time gospel with great power. [illegible] Bethea greatly endeared himself to the people of Calvary church during the two weeks' stay among us. He has such a shining disposition. Our pastor opened the doors of the church on last Sunday morning and [illegible] joined the church and others will be [illegible] join a little later.

We held our Easter service Sunday night and were proud of the way our children did. It was wonderful how well our ladies had trained the children inasmuch as our revival was going on for two weeks. Despite this fact the children showed the [illegible] training and reflected credit on the ladies of the church who had this work in charge. The collection amounted to $70, which has been applied on our conference budgets.

We have our church walk [illegible]. This has come through the generosity of Mr. [illegible] and daughters without any cost to the church. We appreciate this and all other favors that continue to come in. The people in the community seem to appreciate our church in their midst and give us every [illegible]. We realize more and more how fortunate we were that the Conference saw fit to send Brother Gerringer; he is such a fine preacher and always has something good for us and is so much in earnest about the work of Calvary church. No church could fail to succeed with such an earnest, spirit-filled preacher to lead them. He is assisting Brother Bethea at Lexington for two weeks.

We feel that there is a great future for Calvary church. Pray for us.

A. C. Dixon, Publicity Committee.

High Point.—A beautiful Easter service called "Easter Angels" was rendered at the Sunday school hour on Sunday morning. The children acquitted themselves [illegible] in their songs and recitations, and the service was greatly enjoyed. We are glad to see the children of our church are being trained to take part in entertainments. Much praise is due the committee for interest [illegible] teaching the children, Mrs. C. C. [illegible], Mrs. J. A. Gray, and Miss Lucille Pickens.

Dr. A. G. Dixon, president North Carolina Conference, conducted services on Sunday morning, and the choir rendered beautiful and appropriate Easter music. The pulpit was surrounded with a mass of lovely flowers. Easter lilies, carnations, roses, and others, which were the gift of Mrs. Geo. T. Penny. We were all delighted to have our pastor, Dr. Brown, present at this service, and he is rapidly regaining strength after his illness. We were also pleased to see Rev. J. H. Stowe present after being kept at home several weeks by illness. Dr. Dixon gave the old, but ever new Easter story in his own inimitable way. The resurrection is the eternal foundation of our Christian hope for all ages—the bursting buds on trees, the verdure of the grass, the unfolding petals of the flowers, all bespeak a resurrection from the grave. Woe be to these modern philosophers who would rob us of our beautiful hope of an eternal [illegible] union with those "we have loved long since and lost awhile."

Great sympathy is expressed by many friends for Mr. and Mrs. A. M. Rankin, [illegible] loss of their baby son, Frank Alexander Rankin, who died last Tuesday. The little boy had been ill two weeks, and everything possible was done to save him. He was a very large baby, nine weeks old.

[illegible] in the main auditorium of the new church for the first time on Sunday morning, and it is expected that this will be a joyful day for the congregation. Dr. [illegible] of Washington, D. C., president [illegible] Conference, will conduct the services, and a special program is being prepared and a large crowd is expected. We [illegible] our friends, including the [illegible] Herald, will find it convenient to be present on this happy occasion.

[illegible] is ongoing and next week the students and faculty, [illegible] for the brief [illegible] will be returned on Thursday [illegible] "The Torch," a recent publication from the College, is quite creditable, and contains a number of original articles by [illegible] students.

[illegible] ladies attended branch meeting [illegible] last week: Miss [illegible] of the College, Mrs. Geo. R. Brown, Mrs. J. A. [illegible], Mrs. [illegible], Mrs. [illegible], Mrs. R. L. Douglas, Mrs. C. [illegible], and others. The missionary [illegible] were [illegible].

[illegible] Reporter.

[illegible] Circuit.—Misses [illegible] delightfully [illegible] the last books of the [illegible] Sunday school. They played several games, and also had an egg hunt, which [illegible] was the prize by finding the most eggs, which was a large bunny. They served eggs, mints and fudge. All reported a pleasant evening.

[illegible] Sunday morning about 5:30 o'clock several of our people gathered at Mt. Lebanon to hold our regular Easter sunrise service. [illegible] largest crowd present [illegible] for a number of years. Mr. A. [illegible] a good talk, which was enjoyed [illegible]. After the service in the church was [illegible] continued in the cemetery, [illegible] and prayer.

[illegible] at Sunday school Sunday, [illegible] a collection of $5.25. [illegible] we had an Easter service [illegible] delivered just splendid [illegible] was $20.65.

Our pastor's wife, Mrs. W. H. Neese, is improving [illegible] we are glad to report.

A Reporter.

[illegible] Church.—1892 years [illegible] these words were spoken: "[illegible] Lord and [illegible]." On [illegible] we had arrived at Mizpah [illegible] would have said the [illegible] in the church; for the old church had been torn away and a splendid new one erected. The old church, which had been serving spiritual food since 1850, is a store house of Mr. M. L. Wagoner and will serve the public with food for their physical bodies.

On Easter Monday all-day services were held in the new church. At ten-thirty there were more people at Mizpah than have been there in many years. The leading person was Rev. W. D. Reed, who is the pastor at present. He was busy going in and among the crowd, giving them a good hand-shake and a cordial welcome. Several of Mizpah's ex-pastors were present, also Dr. R. M. Andrews and Dr. A. G. Dixon.

Dr. A. G. Dixon, president of the North Carolina Conference, preached at 11 o'clock. "Live for Others" was the thought of his sermon. He drove home this message with [illegible] earnestness and simplicity; so simple even a child could have understood.

The steede shifted about 12:30 and every one was gathered about one long table in the grove, refreshing their bodies with fried chicken, ham, beef, chicken salad, sandwiches, cakes, pies, pickles and other good things that were there to eat. Immediately after dinner Mr. Dewey Hunnies auctioned off a quilt that had been made by the good women of the church. Mr. S. B. Hunnies was the last bidder, and received the quilt for $30.50; this brought the amount raised on this quilt up to $212. A few old lamps and the old carpet were sold.

The new piano sounded excellent under the playing of Miss Hazel Hutlines, now a student of High Point College. Mrs. R. M. Andrews of High Point, sang a beautiful solo; Mr. and Mrs. Butler and Dr. and Mrs. [illegible] from Midway gave us a selection. Rev. B. M. Williams, an ex-pastor of Mizpah, gave a brief history of the growth of [illegible] and Haw River charge. Rev. [illegible] Ashburn, another ex-pastor, preached a very fine and impressive sermon. Dr. Andrews, president of High Point College, then took over the service for a few minutes to raise the remaining small amount to pay for the church.

Dr. Dixon had charge of the corner-stone laying. A Bible was placed in the stone as the foundation for the building. The corner-stone was a gift from Mr. R. M. Palmer of Stanly county. The members of Mizpah church become over their new church and wish to thank each and every one who has in any way contributed towards its erection. It is a church of God and everybody is always welcome to come and take part in the worship with us. The good influence of Brother Alex Jones and many others still hovers around Mizpah. Our revival will begin the first Sunday in July. We would be glad for as many as can to be present. If you are a Christian, we can use you. If not, we want you. We want to be about our Father's business.

J. Elwood Carroll.

—How much has the United States grown in population since the Government census of 1920? The official figures for that year showed a total population of 105,710,620. An unofficial estimate places the present population at about 113,500,000. If the estimate is accurate that is a gain of nearly eight million in five years.

IN HONOR OF THE DEAD.

Tribute to Miss Lewis.

On March 2, the whole Orange Chapel community was made sad when it was learned that Miss Martha Jonna Lewis had passed to the great beyond. She was born August 28, 1861. When she was very young she surrendered her life to God and joined Orange Chapel Methodist Protestant church. To this church she was faithful and loyal until death. Although she was almost an invalid for many years, she often attended church, many times when she appeared to be unable. Miss Lewis lived a beautiful Christian life. She was modest and unassuming, amiable and pleasant.

For some time she had made her home with her nephew, Brother J. I. Lewis, who with his wife ministered to her so tenderly and lovingly.

A large crowd of relatives and friends attended the funeral service at Orange Chapel, which was conducted by the writer. Her body was then gently laid to rest in the nearby cemetery. The flower carriers were the Mission Band girls of Orange Chapel.

She is survived by Brother D. M. Lewis, her only brother, also one nephew and two nieces: Brother J. I. Lewis, Mrs. Henry Isley and Mrs. Tucker Conklin.

"Beautiful toiler, thy work all done,
Beautiful soul into glory gone,
Beautiful life with its crown all won,
God giveth thee rest—
Rest from all sorrows and watchings and fears,
Rest from all possible sighings and tears,
Rest through God's endless wonderful years,
At home with the blest."

H. L. Isley.

Lashley.—Columbus Monroe Lashley was born May 5, 1851, and departed this life March 11, 1925. Early in life he accepted Christ as his personal Savior and joined Mt. Olive Baptist church, later transferring his membership to Antioch Baptist church. Although not a member of the Methodist Protestant church, Brother Lashley attended services frequently at Orange Chapel, it being the nearest church to him, and often spoke of joining. He was a good man, a kind neighbor, and will be greatly missed.

Brother Lashley is survived by his wife and one son and one daughter. The writer was called on to conduct the funeral service at Orange Chapel Methodist Protestant church, after which his body was laid to rest in the church cemetery. H. L. Isley.

Three Kinds of Thermometers.

Boiling point of water: Fahrenheit, 212; Centigrade, 100; Reaumur, 80.

Freezing point: Fahrenheit, 32; Centigrade and Reaumur, zero.

To change Fahrenheit reading to Centigrade: Subtract 32 from Fahrenheit reading, and multiply the remainder by five-ninths.

To change Fahrenheit reading to Reaumur: Subtract 32 from Fahrenheit reading, and multiply the remainder by four-ninths.

To change Centigrade reading to Fahrenheit: Multiply Centigrade reading by nine-fifths, and add 32.

To change Centigrade reading to Reaumur: Multiply Centigrade reading by four-fifths.

To change Reaumur reading to Fahrenheit: Multiply Reaumur reading by nine-fourths and add 32.—Selected.

THE FOUR VALENTINES.

There once lived in a village a certain rich young girl, the Lady Louella Lapidee, who was very fond of sweets and pastries. Twice a year she had her huge pantry stored with supplies for making them; but several times the flour had run short.

When the St. Valentine season came round Lady Louella made up her mind that that should not happen again. So without saying anything to her cook, and without knowing anything herself about weights and measures, she sent a large order to the mills.

She wondered very much when a wagon loaded with sacks of flour drew up before the door.

"O dear, dear me!" she said to herself. "What shall I do with it all?"

But she had ordered the flour, and so there was nothing to do except take it.

Forty large sacks were carried into the storeroom.

"My stars!" said Lady Louella. "I must take a long walk and try to think what to do with all that flour."

As she strolled down the road the first house that she passed was a paper-hanger's shop; the windows were full of wall-papers of all patterns. The second building belonged to a banker; there was a pile of gold coins in each window. The third belonged to a dry goods merchant; in the windows there were wax figures of ladies in velvet gowns. The fourth building was a bakery and in the windows of that there was nothing at all.

All at once an idea occured to her. She turned round and went home and wrote four notes and sent them to the houses that she had just passed. In each note she said, "I have more flour than I know what to do with and shall be glad to give away thirty sacks at five o'clock tonight."

The notes made a great stir when they were delivered.

"The paste that I can make!" said the paper-hanger.

"I can sell those thirty sacks and have more gold pieces for my windows," said the banker.

"I will give away a pound of flour to every customer and so increase my trade," said the merchant.

The baker was the most excited of all, for he had almost run out of flour. "But now," he said as he caught his little daughter, Irene, and whirled her round and round, "I can get more flour."

At five o'clock Lady Louella sat waiting in her parlor. She wondered which of the four men would come in response to her letter.

There was a knock at the door, and a few minutes later the servant showed in five visitors—the paper-hanger, the merchant, the banker, the baker and little Irene, the baker's daughter, who had begged to come too.

Lady Louella was astonished; she had no idea that so many people wanted flour. "Could you really use thirty sacks of flour?" she said timidly to them.

"I could, indeed," said the paper-hanger, the banker, the merchant, and the baker almost with one voice.

"O dear, dear me!" said Lady Louella.

Here was a pretty state of affairs! The lady looked in a troubled way at her guests, and her guests looked at her and at one another. No one knew what to do.

Then little Irene stepped forward and raised her hand. "Please, Lady Louella," she said.

"What is it, little girl?" said Lady Louella.

"Day after tomorrow will be St. Valentine's Day," said the little girl. "Suppose you say that you will give the flour to the person who sends you the best valentine?"

Lady Louella was delighted. "Just the thing!" she said. "I will give the thirty sacks of flour to the person who sends me the sweetest—yes, the very sweetest — valentine on St. Valentine's Day."

The four men agreed readily to that. Each of them was perfectly sure that he should succeed.

Late the next afternoon they came again, but this time little Irene was not with her father. The men laid their offerings before Lady Louella.

With a pink spot in each cheek she began to unwrap the packages.

The paper-hanger's valentine came first. It was made of layers and layers of delicate silver paper, and on each layer was painted a tiny wreath of flying birds, rose and green and turquoise. "How lovely!" said the lady.

The merchant's valentine was made of ivory- colored lace as thin as a cobweb, and gilt threads were woven through it. It was decorated with clusters of little velvet violets, white and lavender, purple and gold. Lady Louella was charmed with it.

The banker's offering was very handsome. The foundation was a piece of heavy gold cloth as large as a plate; in the center was a perfumed rose with golden petals, and at the heart of the rose lay a milk-white pearl. Lady Louella clasped her hands in wonder and delight.

The baker's valentine was in a white box. When Lady Louella had taken off the cover she sat and stared. Then her eyes began to twinkle.

"How sweet!" she said. Then she picked up the contents of the box and took a big bite. For the baker's valentine was very sweet indeed; it was a heart-shaped chocolate cake covered all over with trailing vines of green and with little frosty pink-and-white flowers of cocoanut.

"Oh, how delicious!" said Lady Lapidee. "Dear me, how rude I am to begin eating it right away. But I could not help hyself." Then she added, "You will have to admit, gentlemen, that this is the sweetest valentine of the lot."

The baker beamed, but the three other men looked terribly disappointed.

"We didn't know you meant that kind of sweet," said the merchant, the banker, and the paper-hanger all together.

"I didn't know it either," said a voice at the door, and little Irene came running in. She had not been able to stay at home any longer.

"Well, I didn't mean that kind of sweet," said Lady Louella. "But somehow this valentine seems the sweetest in every way."

Irene's face shone. "I just knew that nothing could be better than one of father's good cakes," she said.

So the long and short of it was that Lady Louella sent for a knife and then cut out the bitten piece and sliced the cake and passed it round. The banker, the merchant, and the paperhanger had to admit that it was a wonderful cake.

So the baker, aided by his little Irene, won the prize. He offered to share it with the other men, but they shook their heads and declared as they finished the chocolate and cocoanut crumbs that he had won it fairly.

Then they all went home, and the baker and little Irene spent many happy hours turning those thirty sacks of flour into loaves and cakes and puddings and pies.—Clara Peterson, in The Youth's Companion.

IN HONOR OF THE DEAD.

Rosa Victoria Brown.—"Blessed are the dead that die in the Lord." Such a one was Rosa Victoria Brown, born at Buffalo Springs, Va., February 14, 1861. Converted in girlhood, she joined the Episcopal Church. She was married to W. A. Brown April 29, 1885, to which union four children were born, two of whom have preceded her to the heavenly land. Those left to mourn her death are her husband, W. A. Brown, Elizabeth, a daughter, and Talmadge, a son, besides three grandchildren, Rosamund, Thelma and Louise Merritt, whom she has had since the death of her first daughter, all living at Gibsonville, N. C.

She came with her husband to Haw River in 1885, where she became identified with the Methodist Protestant Church, and thence to Gibsonville in October, 1906.

She was a fine, unassuming Christian character, and was much loved by those privileged to know her. She was not well for many years before her death, and was several times in the hospital, and all was done that human hands could do, but after a long illness death came, and she reached the Gates at 11 A. M., April 1, 1925, surounded by her family, to whom she had given evidence of departing to be with Christ. Funeral services were conducted by her pastor, Rev. G. H. Hendry, in the Gibsonville Methodist Protestant church in the presence of a large congregation of relatives and friends that overflowed the church, April 2, 1925, at 2:30 P. M.

The sorrowing one we commend to God "and the word of his grace" that they "sorrow not as those who have no hope," but rather may her mantle resting upon them lead them to the everlasting habitation.

WHAT IS HE GOOD FOR?

What is a boy good for anyway if we can't trust him? He may have a fair face, fine clothes, and standing collar, but what does he amount to if his ears are not right?

We have no earthly use for a boy that will sneak or tell a lie; better tell the truth all the time than lie just a little. A boy may sometimes have to be punished for telling the truth, but the punishment will be ever so much lighter than if caught in lies, and in nine cases out of ten he is sure to be caught. So no matter what kind of a scrape you get into tell the truth first, last and all the time. —Selected.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

HOW HOT IS IT?

In Rio Janeiro it seemed hot. We went around in our lightest clothes and felt rather uncomfortable at that. Then we noted that most of the well-to-do men wore ordinary suits of heavy cloth with coats buttoned up. At a great funeral there were several hundred men in stove pipe hats and heavy Prince Albert coats, all carefully buttoned up. None of them looked especially hot and uncomfortable.

We began to wonder whether it were really hot, and to look for a thermometer. We found one. It stood at 91 degrees. "That's one degree below freezing," said the Lady, "and we are standing around here with our lightest clothes on. It's not reasonable."

"What's this on the other side?" asked another member of the party. "It looks like another thermometer."

"So it is," assented the Lady.

They all looked. It registered 25 degrees. It remained for the Young Graduate to solve the mystery. "That thermometer is a European thermometer," he said. "One side is the Centigrade scale, the other is Reaumur. The temperature here is 91 Centigrade or about 80 Reaumur, but who knows what that means, Fahrenheit?"

Nobody knew, but the tall man undertook to figure it out.

"One degree of Centigrade is equal to one and eight ninths degrees of Fahrenheit," he said. "That would make 31 degrees of Centigrade about the same or 56 Fahrenheit."

"It's more than 56 right now," declared the Young Graduate, wiping his forehead. "I forgot to add 32," said the tall man. "That makes the temperature right here in the shade 88 degrees. No wonder it makes us sweat."

"How about those fellows in the tall hats?" asked the Lady, still a little skeptical of the figures.

"They are used to it," was the reply.—Selected.

—A deaf man was being married and the minister asked the usual question, "Do you take this woman for your lawful wife?"

"Eh?" said the deaf man.

"Do you take this woman for your lawful wife?" This time a bit louder.

The groom seemed to get angry. "Oh, I don't know," he said. "She ain't so awful. I've seen wuss than her that didn't have as much money."—Exchange.

Small Boy (waiting with others to be served)—"Say, mister, hurry up and 'tend to me; my father's waitin' for his breakfast."

We Make a Specialty of

LOOSE LEAF BOOKS FOR MINISTERS' USE.

WILLS BOOK AND STATIONERY CO.

Grocer—"All right, sonny; what is it you want?"

Small Boy—"A broom and a bar of soap."—Boston Transcript.

—Policeman Jennings, a member of Calvary church and a son-in-law of Rev. W. F. Ashburn, has been confined to his home for two weeks by neuritis attributed to diseased tonsils.

—Misses Hull and Richards, teachers in the Children's Home, were among the visitors at Calvary church last Sunday.

WHAT WILL YOU DO WITHOUT HIM?

I could not do without Him!
Jesus is more to me
Than all the richest, fairest gifts
Of earth could ever be.
But the more I find Him precious
And the more I find him true,
The more I long for you to find
What He can do for you.

What will you do without Him?
Is He not kind indeed?
Did He not die to save you?
Is He not all you need?
Do you not want a Savior?
Do you not want a Friend?
One who will love you faithfully,
And love you to the end?

What will you do without Him
When death is drawing near,
Without His love—the only love,
That casts out every fear?
When the shadow-valley opens
Unlighted and unknown,
And the terrors of its darkness
Must all be passed alone.

What will you do without Him
When He hath shut the door,
And you are left outside because
You would not come before?
Then it is no use knocking
No use to stand and wait;
For the word of doom tolls through your heart
That terrible, "Too late!"

—Francis Ridley Havergal.

Serve God, and God will take care of you. Submit to His will, trust in His grace, and resign yourself into His hands with the assurance that the Lord is well pleased with those "that hope in his mercy."—Gardiner Spring.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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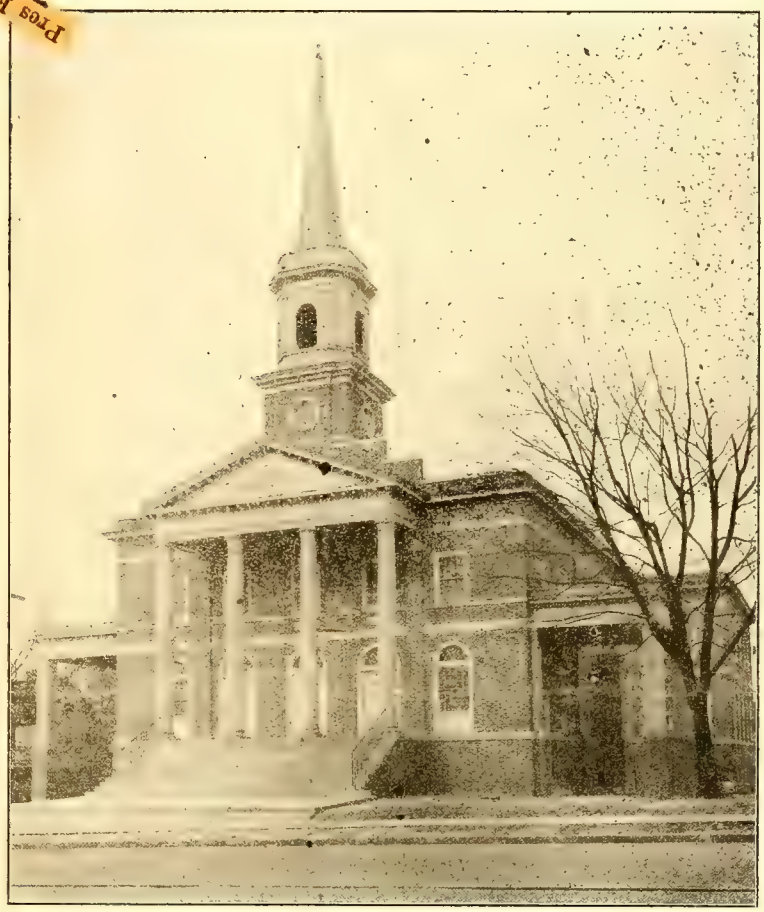
—Read the report from High Point this week and you will begin to realize what a magnificent structure our people there have prepared for their use. This building is, we believe, the best church our denomination has yet erected. We think neither Washington, Baltimore nor Pittsburgh has its equal. But Dr. Brown intimated that they would be free from vainglory and would have a sense of greater responsibility because they have the advantage such a building gives them. Last Sunday after the sermon thirty people came forward and united with the church.

—Dr. Lewis, in his sermon at the church opening in High Point last Sunday spoke of God's real dwelling place on the earth. From the time that Jacob set up a pillar of stone and called it God's house men have been trying to localize the presence of God. But all the great temples that men build are but shadows, symbols, of God's real dwelling place on the earth. The speaker found the real temple of God to be the human body. In the body of Christ dwelt all the fulness of the Godhead. But every believer is to be the temple of God. Christ showed in his relation to God as a man what all men may become. The great thing is not a consecrated house but a consecrated life, including soul and body. Have consecrated houses no value, then? Yes, they have a value. Solomon's temple had a value. Every Christian church has a value—as a type or shadow of the reality, the indwelling of God in the body and soul of man. "The tabernacle of God is with men and He will dwell with them."

A Methodist Protestant in Important Position.—Brother Ira Champion of the Alabama Conference has for some time held the important position of assistant legislative superintendent of the Anti-Saloon League of America, with office in Washington, D. C. He was called to this position because of his ability in work of the kind. He is thus associated with Wayne B. Wheeler, who is the terror of the wet politicians. Brother Champion was in Greensboro last Friday and honored us with a call.



THE NEW FIRST M. P. CHURCH, HIGH POINT, N. C.

—The Germans in their election last Sunday elected General Hindenburg as the president of the German Republic. To many this seems to indicate a leaning toward the old order of thngs, including monarchy. Others think that it has no such significance. Time will probably tell.

—Last Sunday night at Calvary church Rev. L. W. Gerringer preached the annual sermon to the graduating class of South Buffalo High School. This school has closing exercises this week.

—Brother Bynum Clapp of Grace church favored Calvary church with a solo in the Sunday night service.

—May 23-30 will be observed throughout the country as Flag Week. At least that is the plan of the United States Flag Association, of which President Coolidge is honorary president. The purpose is to bring to all Americans greater love and respect for the Flag and a better understanding of what Old Glory stands for.

—The Japanese freight ship Raifuku Maru sank off the coast of Nova Scotia last week. All the thirty-eight members of the crew perished. The ship sent out radio calls for help, which brought two big ocean liners, the Homeric and the Tuscania, to the scene. They could do nothing to help, however, on account of the heavy seas.

—Augustus Lukeman, sculptor, of New York, has been named to finish the work on the gigantic confederate memorial that is being carved on the side of Stone Mountain, ner Atlanta, Georgia. He succeeds Gutzon Borglum, the sculptor who planned the memorial and began work on it. Borglum had a misunderstanding with the memorial committee and was discharged.

—Brother J. Norman Wills was one of those nominated as members of Greensboro's board of councilmen in the primary election last Monday.

—Rev. T. M. Johnson was in Greensboro this week.

That which the French proverb hath of sickness is true of all evils, that they come on horseback, and go away on foot; we have often seen a sudden fall or one meal's surfeit hath stuck by many to their graves; whereas pleasures come like oxen, slow and heavily, and go away like post-horses, upon the spur.—Bishop Hall.

MISTAKES OF SCIENTISTS.

Scientists are but men—fallible men. But some seem to think that when the term "science," "scientific," or "scientist" is tagged on to a thing that settles it. It does not matter how wild, unreasonable, or foolish it is, the average person is ready to gulp it down whole—horns, hoofs and all, without any thought or consideration whatever. And most especially if the thing contradicts the Bible, do they the more eagerly swallow it down whole, with a relish. It suits the natural human heart. There could be nothing more delightful to some persons than to be assured that the Bible is false and that there is no God. And everything that they can scrape together that some persons calling themselves scientists have spit out contrary to the Bible, they hold as their most valued treasure. This becomes their god instead of Jehovah. Anything to get rid of God and the Bible. As Paul says, "they do not like to retain God in their knowledge," and "change the truth of God into a lie."

Dr. Nelson in his "Cause and Cure of Infidelity" tells of a certain formation, or deposit, in France that scientists judged to be from 10,000 to 20,000 years old. Of course, had their judgment been correct, it would have shown the Bible to be false because of certain remains which this deposit contained. But it turned out that an old man living in the community **remembered** when the whole thing happened. So the bottom fell out of this scientific(?) guess, and the Bible haters were confounded.

Sidney Collett in his "All About the Bible" tells that in the delta of the Nile where the deposit is about 30 feet thick, some pieces of human pottery were found at the bottom of the deposit. And some of the scientists guessed that these bits of pottery were at least 30 or 35 thousands years old. And of course this proved beyond all question—for a scientist had spoken—that man had been on the earth at least 30 or 35 thousand years—anything to contradict the Bible. But the bottom fell out of this infidel guess, when some of this pottery was taken to Rome, and found to be Roman pottery of a late date. And a Christian scientist, Sir William Dawson, showed that allowing one-fifteenth of an inch a year for the deposit (a very conservative estimate) the delta could have been built up in less than 5,000 years.

So when you find scientific statement contradicting the Bible, just lay it up in your curiosity shop and wait, and in due time it will be shown to be untrue. Nobody has ever shown the Bible to be untrue—some think they have, because of their ignorance of the Bible—but it always turns out that a "man of straw" has been set up and knocked down, and then a great yell for infidelity is heard. And some good people who believe the Bible, but know little about it, are troubled.

Dr. Howard Kelly of Baltimore, the distinguished scientist, physician, and surgeon, with degrees from a dozen or more colleges and universities in the United States and Europe, says, "Mere scoffing at the Bible has never disturbed me in the least. Scoffing is invariably the child of ignorance, and blindness to obvious facts. I was disturbed more by the critical attitude of sundry learned men with large reputations, often my professional colleagues, than I was by any scoffing. But this critical attitude, too, has always been due to ignorance of the Bible's teachings. I have never in my whole life met a man who knew the Bible and rejected it."

Neither have I ever read a book criticizing the Bible adversely, but the writer betrayed his ignorance of the Bible. But of this fact he was ignorant, and, of course, did not know that he was ignorant.

All this talk by evolutionists and skeptics in general, that the Bible is not a scientific book, I have never seen supported by any proof. We all admit that the Bible is not primarily a treatise on science, but that it teaches anything contrary to science, I have never seen proved. Where does the Bible teach the earth to be flat? Nowhere. I have never seen, nor seen the chapter and verse pointed out by others. The whole thing is a jumped-at conclusion by those unfriendly to the Bible, with no proof whatever. The Bible attempts no proof either way, but assumes the earth to be round. This may be a surprise to some who have not thought about it. But Jesus tells us that when he returns to this world, some will "be in the field"—day-time; others will "be in bed"—night-time; while others "will be grinding at the mill"—morning. How can these, and other similar statements of Jesus, be reconciled with the idea of a flat earth? They simply cannot. The poetic statement of God through the prophet, of Jehovah "sitting on the circle of the earth" cannot be reconciled with the idea of a flat earth. The statements, "things under the earth," and "the waters under the earth," can only mean on the "under" side of the earth from us. Are they not 'under" us? Being on the opposite side of the earth from us. Down and under being relative terms—being toward the center of the earth from us, things on the opposite side of the earth are under us, in this sense, and in the true sense.

There is much ado made by those unfriendly to the Bible about the "four corners of the earth," as if the Bible taught the earth to be flat and square. They cannot see, and it seems do not want to see, that the expression, the "four corners of the earth," simply means the "four **quarters** of the earth," and is so translated in another place. An expression that includes the entire earth. These fault-finders of the Bible are like a pig in an inclosed field, that can never see the hole he got in at, when you try to get him out. They see what they want to see, and that through glasses of prejudice and ignorance. No one unfriendly to the Bible can ever understand the Bible. There must be an open mind and an open heart. There must be a spiritual approach as well as an intellectual approach. And this the average scientist does not have. He approaches the Bible with a cold intellect and an unfriendly, antagonistic heart. He turns his back to the light, or shuts his eyes to the light, and then finds fault with the light, and then professes to be very wise—scoffing and sneering at the Bible, the church, and religion. Many of these are the ones who are leading our boys and girls away from God, the Bible, the church and religion. And what will the harvest be? It is fearful to think of it!

Another thing that should have been noticed in another place, is Joshua's commanding the sun to "stand still." There is much ado made over this. But where is the ground for it? Nowhere. Joshua used language in harmony with the **appearance** of things, just as we do to this day—astronomers and all. The almanac says the sun rises and sets. It does not say that the earth revolves, but that sun, moon, and stars rise and set—language in harmony with the appearance of things. So this great ado of Bible haters proves nothing. The language is used by believers in both the Ptolemaic and in the Copernican system of astronomy. As to what Joshua personally knew, or believed, about astronomy, this statement of his does not tell us. As already said, it is simply language in harmony with appearances, and proves nothing either way. Of course God knew, and does know, the facts as they are, and had he revealed the matter to Joshua he would have revealed it as it was and is. Joshua knew what he wanted, the day lengthened, and he got it. So this great ado of the infidel and modernist vanishes away when we approach the subject with a little common sense.

Jonah and the whale are old and stale, but we must give them a passing notice. In the first place, nobody knows that a whale swallowed Jonah. It was a great fish or sea monster, and is so translated in some passages, called a "great fish" in the book of Jonah. "Sea-monster" in the margin of R. V. "Great fish" in Hind's N. T.

Now it is a known fact that many fish have been caught with mouth and throat sufficiently large to swallow a man, and then room to spare. And then there are cases on record where a man has been found in the stomach of a whale, by whale fishermen, and the man still alive, and did live. We have never seen these facts disputed. These infidel scientists forget that there are different kinds of whales even. But it does not matter how many facts in absolute and unquestionable refutations of these infidel quibbles are produced, they are like the pig in the field, they can never see the hole or crack in the fence where they came in. They do not want to get out. They want to stay in. Did anybody ever hear of the devil's being convinced, or changing his mind? When he is beaten he will slink off for a while, but when he returns he is the same old devil that he was before. So of these infidel friends of his, they never change. They profess to be seekers after truth, but truth that does not suit them they will not receive. They profess to be very sincere and honest in the matter, but their whole attitude toward the Bible contradicts their profession.

Some get troubled about Cain's wife, and quote something for scripture that is not in the Bible, saying that Cain went to the land of Nod, "and there he saw his wife and knew her." They infer that he had never seen her before, and became acquainted with her on arriving in this place of banishment. The truth is, the word "saw" is not in the statement, neither the word "knew" in the sense of becoming acquainted. If some quibblers would be a little more careful in reading the Bible, and consult a good dictionary occasionally it would be quite a help. How old was Adam when Cain and Abel were born? Nobody

ws. He was 130 years old when Seth was n. Where does the iBble say that Cain Adam's first-born? Nowhere. There may e been many sons and daughters born un- Adam before Cain. This is not an impos- e nor unreasonable supposition. And out his father's family no doubt Cain got his e, and carried her with him to the land of . And there she conceived and bare a son, ch. And Cain builded a city and called it r his son.

ersons come to wrong conclusions by as- ing things without proof, for instance, Cain was Adam's first-born—an entirely uitous assumption. God saw fit to place representative persons in these ancient rds. The great mass of the people are not ed. Only three of Adam's children, Cain, l, and Seth. None of his daughters is ed, though he doubtless had many. His born might have been a daughter—who say nay. Nobody.

dam being 130 years old at the birth of h, how many sons and daughters, grand- dren, and great-grandchildren could have n born to Adam during this more than 100 rs? And the additional statement is that am lived 800 years after the birth of Seth, begat sons and daughters. There is no ount of premature death in those days be- se of disease. There may have been, but so, it is not recorded. So they multiplied the earth in those days—they were pro- , living hundreds, and well up to thous- s of years, and no birth-control cranks in se days, we may safely infer. So a little ring will surprise you, in arithmetical, or metrical progression, and show that there ld have been as many, or well-nigh as ny, persons on the earth at the Flood as ay.

ut this is beside the question: the whole le teaches that the first man was Adam, that the entire race has descended from , Cain's wife and all, without mixture of nkey, baboon, ape, chimpanzee, gorilla, ng-outing, missing-link, or what not.

J. F. Dosier.

HE WAS CONTENT WITH TWELVE.

By Mildred Welch.

'But, Horace, you are wasting your life e, a life that for its sheer quality and es- ce should be given to the world. It isn't y that we need a man who combines the dern scientific spirit with broad vision and rm grasp on the deep elemental things of human spirit, but you need the university. would find there the sympathy, the free- n of thought and speech you can never get e. You would have a laboratory equipped h everything money could buy, there would instructors and assistants and hundreds of dents eager to follow on any quest you ght set them—while here''—he gave a look ound the room and shrugged his shoulders. Of course,'' he went on, ''for a college like s you have remarkably good stuff here, how get it, I don't see.''

The other man smiled: ''By cutting down paint and fine buildings and professors' aries—unnecessary luxuries, you know.''

The university president made an impatient ture. Both men had the spare, lean frame, studious look of the scholar, but there the likeness ended. One was tailored and groomed almost to a fault, his hands were white and shapely, his hair silvered and abundant, his whole bearing distinguished, superior, complacent. The other carried himself more loosely, wore his shiny clothes with careless ease and had a kind of luminous look in his face that held the gaze.

The class room in which they sat was small. The floor planks were uneven, the blackboards old, the benches rough and hacked with initials, the few cases and shelves and tables were crowded with jars and models and specimens. But its wide windows looked out upon the campus. Five or six other buildings could be seen through the trees. They were of red brick with white pillars and trimmings and with the passing of time had acquired a softening of tint and outline that blended in with the mellow sunshine of the late April afternoon. The two men had been friends and classmates, both had made a specialty of biology and finished their studies abroad. Langdon had come back to rise by rapid and brilliant steps to the head of a great university; Owens had accepted the chair of biology in the same college in which he and Langdon had been students. From time to time a paper written by him had attracted attention from scientific men but offer after offer from universities and schools had failed to move him. Now Langdon had come down to his old college determined to secure him for his own university. But an hour's argument had failed to convince and he was becoming irritated. ''Of course, I know you are an idealist and I have not insulted you with the offer of a larger salary but I have put before you a great field of service, service for our country in training her future men of science. You must be mad to insist on staying here in this narrow and—yes, I will say it, this bigoted denominational atmosphere, when you might have freedom wide as the heavens in which to work.'

Owens, absently toying with a pencil, had been looking out at the window. Spring was in the air. Far down at one end of the campus there was a flash of blooming dogwood among the maples. Below the bluff the river ran golden in the sun. The boat crews were out for practice and the sunshine caught the wet blades of the feathered oars; two of the track team ran by the window, voices came up from the tennis court, here and there under the trees a student stretched full length on the grass was studying, another with his book over his eyes lay fast asleep.

Owens turned, ''I'm sorry, old friend, but I think you misunderstand. You have had your say out, it is my turn. You will not interrupt?'' ''No, go ahead, so sure am I that I'm 'playing safe' that if you can persuade me you are not wasting what you call that priceless thing—life, I will see what I can do for this precious laboratory of yours here.''

''When I first got back from Germany,'' Owens began, ''I'll confess I was somewhat adrift. Then I had a breakdown and the doctor ordered me to the woods. I spent a winter in the far northwest, living in a shack doing my own cooking, with no company but my books and an occasional talk with a trapper or lumberjack. After awhile in the quietness and stillness of those great solitudes I began to understand the significance of the words written above the Delphic Oracle, ''Know Thyself.'' Those silent spaces were my patmos where I found myself and—something that had been lost. I had always intended teaching biology but expected to do it in some college where I would be, as you may say—free. But now in the companionship of those forest aisles, the wide air, the stars, old things came back and long silent voices spoke in my soul again. Quite suddenly there emerged into my consciousness the vision of One, who, judged by the scholarship of this day, was merely an unlettered peasant but to whom the world, if it grants nothing else, awards the laurel of the greatest teacher of all time. To me, He is infinitely more than that but it is because He is the Great Teacher that I am here today. In a light, gentle and radiant, but revealing, I saw Him confronting a world task, the setting in motion of a power that was to overturn the Roman empire and affect the destinies of little isalnds in the far South Seas. And I saw that after a night in a desert place spent in solitude and prayer, He chose for the launching of His plan, twelve students, young fishermen, mostly. Thirty years after He had died a felon's death on a hill without the city walls, these students and others who had learned of them, were now in distant Roman provinces as men who were turning the world up-side-down. The charge was true, you know yourself that they did. One phrase came to me out there and sang itself over and over in my ears: ''He was content with twelve.''

I read the other day of the frame of reference which some scientists working on a certain theory had made for themselves. Here it is as I copied it. 'In an effort of many years to find ''a place to stand'' they hitched their frame of reference to first one thing and then another. Nothing would do, nothing was fixed, everything moved, moved with shattering velocity. At last they took the ether, took it on faith because they don't know whether there is such a thing or not but they had no further choice.'

''It was just this that was the secret of His power, the reason He could be content with only twelve in His school. He offered them no buildings, laboratory or equipment, but He could and did give them something worth more than all of these. For a short while He taught them, with only a bird, a flower, the night wind, a child, evening and morning skies, simple things of their everyday lives, as object lessons. Then He left them to work it out for themselves. They did work it out—with their frame of reference. That 'place to stand' which you will remember Archimedes also tried to find can be expressed, as they found it, in a short formula: 'In the beginning, God—revealed in Jesus Christ His Son.' After three years, these men knew one thing only, you may say, but to that one thing they could relate everything in an unknown, changing and hostile universe and their power to shake the world, to turn it entirely around on its track came from their tested knowledge of that one but eternally important fact. Yes,'' he divined the thought in his friend's mind, ''you are thinking of Judas. But even Judas knew, didn't he? You get a strong impression from the end of the

story that at the last, even Judas had no doubts."

There was a pause. A vagrant breeze brought the fragrance of locust blossoms through the window.

"Out there in the woods," he went on, "I, too, found my place to stand. Afar off and in my poor stumbling way, I try to follow in His steps. This small church college is my desert place, my Galilee; these farmers' and ministers' sons, these lads from the mountains and small towns with their dreams and visions, are my twelve. I teach them to follow truth to its shining end and in everything I teach of proven fact, I try to lead them to relate it to the same frame of reference that freshman class in Galilee was given—'In the beginning, God—revealed in Jesus Christ, His Son.' If I can send my students out having given them that sure, steadfast, certain, immovable place to stand and something to which they can relate whatever the years may bring of terror or pain, or joy and opportunity, because they know, I shall feel that life everlasting, immortal and complete has begun for me already!"

There were fire and passion behind the quiet words. But Langdon did not reply. The setting sun threw long, slanting bars of gold across the lawn, a bird in a nearby tree was singing to his mate. Owens, glancing at his friend, saw that pride and complacency had dropped from him and in their place had come the look of the dreamer. It was very still in the old class-room. For after many years, Langdon had come back and once again was following the Great Teacher along the shores of Galilee and in the lilied fields was listening to Him who taught not as the scribes but as one having authority.—Selected.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.
5. Charlotte.

Paid G. C. B. in Full.

1. State Street, Lexington.

A. C. B.

1	Burlington	$380.00
2.	Mr. Pleasant	206.70
3.	Concord	176.00
4.	Forsyth	133.35
5.	Glen Raven	126.00
6.	Fallston	125.00
7.	Orange	106.00
8.	Flat Rock	103.00
9.	Henderson	100.00
10.	Enfield	97.00
11.	Granville	80.00
12.	Spring Church	80.00
13.	Alamance	78.65
14.	Stanly	70.02
15.	Cleveland	67.85
16.	Calvary	63.00
17.	Reidsville	60.00
18.	Welch Memorial	58.00
19.	Littleton	53.50
20.	Mebane	50.00
21.	Halifax	46.00
22.	Bess Chapel	45.75
23.	St. Paul	45.00
24.	Randleman	44.00
25.	Kernersville	42.45
26.	Lincolnton	39.00
27.	Gibsonville and Fountain Place	38.00
28.	Davidson	32.12
29.	Asheville	31.38
30.	Vance	30.10
31.	Weaverville	28.15
32.	Haw River	27.00
33.	Richland	25.00
34.	Saxapahaw	24.82
35.	Grace	23.00
36.	North Davidson	20.00
37.	Mt. Hermon	17.00
38.	Winston-Salem	16.50
39.	Randolph	16.07
40.	South Davidson	14.00
41.	Thomasville Circuit	13.91
42.	Tabernacle	13.75
43.	Pinnacle and Mt. Zion	13.70
44.	Yarborough	13.45
45.	Cornelius	12.00
46.	Thomasville Community	12.00
47.	English Street	12.00
48.	Lebanon	11.05
49.	Siler City	10.50
50.	Asheboro	9.00
51.	Fairview	4.85
52.	West Forsyth	4.72
53.	Anderson	4.00
54.	Roberta	3.50
55.	Midland	2.65
56.	Graham	2.00
57.	Union Grove	1.25

G. C. B.

1.	Concord	$335.00
2.	Forsyth	166.80
3.	Why Not	164.14
4.	Henderson	150.00
5.	Whitakers	149.03
6.	Calvary	125.00
7.	Halifax	95.00
8.	Asheville	64.97
9.	Mt. Pleasant	60.00
10.	Alamance	59.00
11.	West End	58.43
12.	Randleman	54.36
13.	Randolph	54.20
14.	Burlington	50.00
15.	Haw River	50.00
16.	Littleton	50.00
17.	Stanly	49.70
18.	Gibsonville and Fountain Place	48.00
19.	Enfield	47.50
20.	Albemarle	43.40
21.	Saxapahaw	43.20
22.	Orange	42.52
23.	Graham	37.00
24.	Thomasville Circuit	36.05
25.	Davidson	32.80
26.	Yarborough	30.78
27.	Spring Church	29.80
28.	Fallston	25.00
29.	Reidsville	25.00
30.	Richland	25.00
31.	Vance	21.40
32.	Asheboro	20.46
33.	Denton	20.42
34.	Welch	20.00
35.	Charlotte	18.95
36.	Guilford	17.47
37.	Roberta	15.65
38.	North Davidson	15.53
39.	Siler City	12.00
40.	Mt. Hermon	11.50
41.	Mebane	11.25
42.	Winston-Salem	11.00
43.	Weaverville	10.00
44.	Granville	9.35
45.	Lebanon	9.00
46.	Kernersville	7.55
47.	Glen Raven	7.40
48.	Pinnacle and Mt. Zion	6.40
499.	Shelby	6.05
50.	Fairview	5.50
51.	West Forsyth	5.30
52.	Anderson	5.00
53.	Bessemer City	5.00
54.	Mecklenburg	4.00
55.	Midland	2.21
56.	Democrat	2.00

This week's report is exceedingly interesting as it places on the roll of one or the other of our budgets the names of all charges but eleven. There are now 62 answering to roll call on the A. C. B., and 57 on the G. C. B. We welcome the new names. There are four —Bessemer City, Shelby, Democrat and Mecklenburg—new to both budgets and contributions from 24 charges. That is fine. Had as many been reporting each week of the half-year just closed, what a fine half-year's work it would have been. Everybody make an effort to send in something every week during the remainging half-year. Stewards, see the people, and people, if you do not call on you, you call on them.

There are a number of the charges that could go over the top with a very little effort, and, pastors, I am calling on you to put forth a strenuous effort to put these charges over. Some pastors and charges have done very little yet on either budget and eleven have done nothing. I am asking you to make a diligent effort to pay up. Half your budget is due. The Kingdom needs it.

On the A. C. B. Mt. Pleasant with a fine payment held her place. Concord gained three points, going to third. Stanly also gained three points and went to 14. Saxapahaw gained two points, going to 34. On the G. C. B. there was good work done, 23 charges sending in payments. Look for yourself and see where you are. A number lost ground because others sent in good sums on this budget. Now let us not stop but keep at work and at paying until we are paid out in full. You might as well do it now as later. Some charges never fall short. Some pastors, no matter where they serve, never fall short. So I know you are going to do this, please do it now, and so help lift the burdens right now.

Faithfully yours, A. G. Dixon.

A SPECIAL AND URGENT REQUEST.

We are planning for great things in June at the High Point College and the Children's Home. Our Pastors' Summer Conference and our Young People's Summer Conference will be held at the same time, and the opening session of each will be held at the evening hour on June 15. We are anxious to have every pastor to arrange to stay through the entire conference, which will close on June 26. A fine program is in preparation. We need the inspiration of your presence through this entire meeting, and you need to be there with your young people to help us see that they get the very most possible out of the meeting.

This request is threefold. I am hereby asking all pastors to please plan to be there for the entire meeting. I am also asking that the charges give their pastors the ten days' time that they may be there. And I am also asking that the charges pay the expenses of pastors to these meetings. Of course if your charge gives the pastor this vacation, and pays his expenses you will do it with the understanding that he will attend these meetings. Most heartily I thank you for your cooperation in this. Yours faithfully,

A. G. Dixon.

RECEIPTS FOR COLLEGE.

Amount previously reported, $133,383.46.
$150, Mr. and Mrs. J. W. Thacker.
$25, N. W. Gordon.
$20, R. B. Hunter.
$15, I. M. W. Dickens.
$10 each: A. B. Holt, Mrs. J. J. Crawford.
$8.30, Matthews Chapel Sunday School.
$8, J. M. Barrow.
$5 each: C. T. Pope, Mrs. Nannie E. Wilson, C. A. Baxter, J. H. Snotherly.
$4 each: Mrs. E. M. Parrish, Archie Tucker, Annie L. Tucker (Shelton), Miss Marinda Tucker (deceased).
$3, Willie E. Johnson.
$2.50, Millard Isley.
$2, Miss Grace Tucker.
$1.94, Spring Church Sunday School.
$1 each: Esther B. Haynes, Mary Haynes, C. B. Haynes, Jr.; Robert E. Haynes, Mrs. Lillian A. Wilson, Joy Friddle.
Total, $133,681.20.

Endowment Insurance Fund.

Amount previously reported, $1,563.48.
$100, D. L. Carroll.
$50, D. A. McLaurin.
$25, Carl Brittain.
$10 each: D. L. Martin, J. C. Beam.
$2, Mrs. Stroud.
$5 each: D. G. Hyatt, G. E. McDowell, W. O. Elkin, Vance Royster.
Total, $1,780.48.

In the Herald of March 19 $10 was entered on Endowment Insurance Fund from Welch Memorial church, the names not having been furnished. This amount is to be credited to James Easter and Lacy Ingold ($5 each).

J. Norman Wills, Treasurer.

THE WORK AND THE WORKERS.

Important.

The figures showing standing of charges on the A. C. B. and the G. C. B. as published in the Herald from time to time show just the amounts sent to Rev. S. W. Taylor, our conference treasurer. They do not show any amounts raised by the woman's missionary societies. We are endeavoring to secure these figures now through pastors' reports for second quarter. The missionary women will please help pastors to get the exact amount that you have raised, which may be counted on the General Conference budget.

Half the year is gone. Another six months will bring up up to conference. Up to date all charges but 11 have reported some amount paid on one or the other budget. See if your charge is omitted. The charges reporting have paid a total of $3,829.75 on the A. C. B., and a total of $2,540.75 on the G. C. B., leaving a balance of $17,265.25 on A. C. B. and a balance of $47,549.25 on G. C. B. to be raised during the next six months if we are to do our share in Kingdom service through the budgets. Just six months of the twelve left in which to do this heavier end of the work, and if we wait to do it within the last six weeks of the conference year we are apt to disappoint our Lord.

Out of the 62 charges having made payments on the G. C. B. during the first six months of the conference year fourteen of them have paid over two-thirds of the total receipts. And out of the 57 charges having made payments on the G. C. B., eight have paid over one half of the total receipts. Conference directed that we make monthly payments on the budgets. God expects great things of us—**we must not disappoint Him.**

Among the Churches.

On Saturday, April 25, we were privileged to be with the people of Kernersville charge in a splendid circuit rally at Sandy Ridge church. There was a fair attendance of the people. Addresses were made by Dr. S. K. Spahr, Mrs. A. G. Dixon, Rev. N. G. Bethea, and me, and the second quarterly conference was held in the afternoon. The people who were present seemed deeply interested in Kingdom affairs. The pastor and the people, I think, are very much encouraged over the work. They prorated the allotment for college endowment among the churches and directed that the pastor with his committees canvass the membership for this amount. We predict for them a good year.

Two Happy Events.

On Thursday evening, April 23, we had the privilege of taking supper with the people of Grace church in their hut, and then of sitting with them in a business meeting where they agreed to proceed at an early date to begin building their entire new church plant, the building to cost about $125,000. They also canvassed those who were present and raised around $40,000 that evening. That, together with cash in hand amounts to around $85,000, and their committee is to continue the canvass among many members who were not present in their last meeting. The pastor and the people are happy in the prospect for a new church. Really the people gave **happily.**

High Point.

The second happy event was the opening services in the new church in High Point. I cannot tell what it cost. These facts, together with many others, will doubtless be given by another. But I can tell you that it is a thing of beauty and will be a joy forever to our people in that city. To my way of thinking, it is the most complete church plant in all its apartments I have ever seen. For the greater part of my ministerial life I have dreamed of a great plant like that in which God's people may worship Him, and through which they may serve Him. Sunday, April 26, was a happy day for Dr. Geo. R. Brown and his people. Dr. T. H. Lewis, president of our General Conference, preached a very appropriate sermon to a large audience at the morning hour. On the platform with him were four of us who have had the privilege of serving the High Point church as pastors, together with Dr. R. M. Andrews, Rev. Paul S. Kennett and Rev. N. M. Harrison, Jr. In the audience we noted Dr. J. F. McCulloch, Rev. J. H. Stowe and Rev. E. G. Lowdermilk, besides visiting laymen from many of the surrounding communities. The day was beautiful. The music was most inspiring. The preacher was at his best. The pastor and the people were happy, so the service was a memorable one. At the close of the service 31 were received into the church.

At the evening hour I had the privilege of preaching to another large audience, and tried to do my best. Thus ended the greatest day in the history of that great church.

We could but feel that the spirits of Rev. W. R. Lowdermilk, Mr. and Mrs. J. J. Welch, Mr. W. P. Jickett, Dr. and Mrs. J. R. Reitzel, Aunt Sallie Wilborn, Mr. J. C. Welch, Mr. B. F. Montgomery, little Evelyn Penny and many others hovered over the scenes of yesterday in our First Church, High Point. God bless all our faithful workers there.

Yours in His blessed service,

A. G. Dixon.

FAITH'S OLD SWEET SONG.

The song his baby lips could first repeat
He learned in Mother's arms. With voice so sweet,
At twilight hour in the long ago,
She sang it—"Jesus loves me, this I know."

A few more years—a merry-hearted boy,
Where lilies breathe of Easter's holy joy,
He stands with other children, face aglow,
And sings it—"Jesus loves me, this I know."

Now, full of years and honors, wisdom's quest
Leads but to truth learned at his Mother's breast;
He finds life's sweetest song, the balm of woe,
That old song—"Jesus loves me, this I know."

His Mother's smile returns with that old song,
Earth's staff of faith, the joy of Heaven's throng;
And, facing Jordan's flood, he murmurs low—
"Forgiven! Jesus loves me, this I know."

—Selected.

MOTHER'S DAY PRAYER DELIVERED IN THE UNITED STATES SENATE.

"Almighty God, we honor Thee by setting apart a day to hallow our mother's name.

"Thou hast held in thy keeping one universal heart and close to it in safety and peace thou hast put the babes to whom thou hast given life in this world.

"We cannot lose our whole life while we feel the touch of her hand.

"The symbol of her power today is the white carnation, more beautiful than our words, more fragrant than our praises, more pure than our thoughts.

"Amid the rush of life, may we this day go back in holy memory to this pure fountain of life, and may we come forth in the innocency and peace in which she gave us to our life's task.

"Enthrone once more in every place of power the scepter of mother love. For Christ's sake. Amen."—Rev. F. J. Prettyman, D.D., Chaplain.

Fortitude implies a firmness and strength of mind that enables us to do and suffer as we ought. It rises upon an opposition, and, like a river, swells the higher for having its course stopped.—Jeremy Collier.

THE YOUNG PEOPLE'S SUMMER CONFERENCE AND LIFE-WORK RECRUITS.

By Lena Martin.

Included in a questionnaire sent out by the Student Volunteer Movement to Life Work Recruits in diverse sections of the United States was the question, "What had the most influence on your life work decision?" A large majority replied, "A convention address." This is proof sufficient that our Young People's Summer Conference would be worth while if the only good accomplished were to furnish the opportunity of hearing inspirational addresses.

But this is just one of the manifold reasons why the summer conferences are necessary to the lives of our Methodist Protestant young people, and especially the Life Work Recruits. If one secret of the great usefulness of the young people's movement is influencing life decisions, another is the broadening of the vision. The young people get away from the idea that the men and women devoting their lives to unselfish ministry to the many and various needs of the peoples in distant lands are the only missionaries. They learn that those who perform similar offices for the neglected inhabitants of the hill towns of Kentucky, of the sparsely settled prairie or godless mining center of the West, and of the congested, vice-sodden slums of our great cities are equally deserving of that honorable name. Missions in its broadest sense is presented, and the young people are given a wide choice in their selection of a vocation.

A Southern gentleman was once questioning rather jocularly an old negro who had recently become converted. "Well, Sam," he remarked with a smile, "I should like to share your joy and assurance; but you see I have never become convinced that I am among the elect." The old negro thought for a moment and then replied, "Maybe,Marse Tom, but I don' 'member anybody's bein' 'lected what wasn't a candidate."

However much we may regret the fact, it is true that in our own Methodist Protestant Church there are hundreds of precious young lives that have never had the gospel presented to them in such a way as to arouse in them a desire to consecrate their lives to Christian service. They haven't become candidates for work in God's vineyard because they have never been trained to hear the call of God. Should we not then give them the opportunity of having the different phases of Christian work presented to them while they are plastic and receptive and ready to be developed and perfected? That is one reason why each year the young people of our beloved Methodist Protestant Church are called together in conference that they may get inspiration as well as vision.

To those who have already chosen their life's work the Young People's Summer Conference is of inestimable value. Some are facing financial situations that tend to make them give up the thoughts of being ministers or missionoaries, and going into the business world to make money. Such problems presented and discussed by the young people in their group meetings are happily solved, and the candidates are encouraged to forge ahead even if the battle is hard. Another feature of the program is the presentation and discussion of the many and varied phases of Christian work. Each phase, with its virtues and disadvantages, is taken up in detail and men and women of wide experience give counsel and guidance.

It has been said that when a young man comes to another as counsellor and sincerely asks advice about his life work, the spot where those two men stand is holy gorund. I wonder if that is not the reason why when the word "Weaverville" is spoken, all Methodist Protestant young people smile and look happy, for many life decisions have been made at Weaverville and the place is held dear in the hearts of the young people. This year we are hopng the number of Life Work Recruits will be doubled, and the name, High Point College, will in the future hold an even warmer place in the hearts of the young people because it is the college of our own denomination and our own conference.

CLEAR THE DECKS!

We are now approaching the close of the fiscal year of the Board of Home Missions in the Methodist Protestant Church. April 30 is "settlement day" with the board, and May 1 is our "New Year."

In "taking stock" preparatory to submitting our annual reports to the board at the annual meeting to be held in Indianapolis on May 13, we find many very encouraging items. We find that the instructions of the board have been carried out in every particular. We find that all of the missions under the care of the board have been continuously supplied with pastors, except First Church, Seattle, Washington, which has been vacant since April 1, 1925. Plans are under way which we hope will adequately provide for this field. Within the year the church at Arkport, N. Y., has completed the payment of its debt, and the appropriation made by the Board of Home Missions which was to be due and payable under certain conditions has been fully paid. Within the year, our work at Montgomery, Ala., has taken on a fine development, with rapid growth in both numbers and influence. A fine new $6,000 parsonage has been erected on a part of the church property, on which there is an indebtedness of about $3,500 to be paid by the local congregation.

Within the year, adjustments have been made at the Southfields Church, Chicago, and the appropriation arranged for to be paid in installments. Obligations of the Board of Home Missions have been placed at the service of the local congregation, and will be cared for as they mature.

Within the year, nearly one thousand new members have been added to our churches, and very substantial net gains have been reported by our pastors. Our Sunday schools are being organized upon the most approved lines, and the membership is growing in every field.

Within the year, the Harger Memorial Sunday school, in Detroit, has so completely outgrown its equipment that it seemed to be absolutely necessary to complete the building as planned. This church had worshiped in the basement unit of their permanent building for some time. Work is under way, and the walls are practically all up at the present time.

Within the year, plans have been develo which we expect soon to result in the beg ning of operations on the new building ent pdise at Mt. Lookout, Cncinnati, Ohio.

Within the year our work at Gordon Pla Kansas City, Kans., has grown until the n building here is almost compulsory. The w at Westheight and University churches is a quite prosperous.

Within the year, Emmanuel church, Phi delphia, Grace church, Indianapolis, Ava Park, Chicago, and Seaview, Seattle, have veloped until building plans must be dev oped to adequately house and properly c for our work.

Throughout the year God has been good us. The secretary has been kept in perf health. The members of the board have n suffered serious affliction. Our constituen has been gracious and kind, and many spec contributions and courtesies have helped make the year a blessing, and to keep work in a prosperous condition. We can enumerate either our mercies, or our opp tunities. Our limited space will not permit to be done.

Clear the decks for action.

Charles H. Beck

THIS IS VERY GRATIFYING.

The response to our request for the pron return of the order cards which were sent w the samples of the 1925 Children's Day S vice to our Sunday school superintende and pastors is very encouraging.

It is being recognized that to secure t supplies at an early date makes it possible have sufficient time for practice of the mu selections by the schools, and for rehear of the other features of the program, a thus be prepared to render a very credita service.

It is hoped, therefore, that our superinte ents will speedily send to me their orders the special cards sent to them, or in any o or convenient way.

It is greatly regretted that every year he tofore a great many of our Sunday scho have failed to order Children's Day suppli and made no effort to hold a special serv in the interest of foreign mssions.

Some may hesitate because the music new, but it is not difficult, and was specia written for this service, can be found in other publication, and the composer has h long experience in preparing such selecti for Sunday schools, and knows well th needs as he is in the active work in charge a progressive church.

Others may hesitate because the progr calls for a little time and labor to train t children and young people, but that ought n to be a great tax on any one, and anythi else appropriate can be used to form the p gram in addition to such parts of the Uni Board's suggested program as may be use

But a serious matter is involved in n holding a Children's Day service in eve Sunday school.

It has been authorized by the General Co ference as one of the agencies of the Uni Board, and as a part of the missionary edu tion the churches are expected to impart those entrusted to their care.

Nothing is plainer than that the childr

and youth of today will be the leaders, members, workers of the church of tomorrow, and to meet the new and enlarged opportunities and responsibilities of the future there must be a fully informed, trained, consecrated and working membership, and that can only come from present teaching and active participation in the work of the church which will tend to hold them in loyal devotion to Christ, and in unselfish service for the world's uplifting.

Furthermore, every child, every young person now holding membership in a Methodist Protestant church, or holding any relation thereto by being in any of its organizations, or sharing in its services, can justly claim the right to know what the church is, and what is its mission in the world, and to what extent it is fulfilling that mission today.

As to its operations in the heathen world, the Children's Day service is one explanation thereof, and all connected with holding a service by the Sunday schools is for the purpose of informing and enlisting the young in the work of the church.

The Sunday school that does not hald a Children's Day Service is depriving its members of what they ought to have, and of what the General Conference, through the Union Board, has provided to help each local church do its duty to the young, and it is a very serious matter for any to withhold the means of helping the young to be taught the work of the church, and enlisted therein.

Send your order for Children's Day supplies to Rev. Fred C. Klein, Berwyn, Md.

SUNDAY SCHOOL LESSON—MAY 3.

A Sound Mind in a Sound Body

Lesson Text: Dan. 1:8-17.

Golden Text: Dan. 1:8.

The Central Truth: The boy or girl, man or woman, who has a clean heart and a clean life is in line for large usefulness and high promotion in the kingdom of God.

Scriptural Points.

1. Nebuchadnezzar was a strong believer in higher learning. He wanted the best equipped men possible to whom he might entrust the affairs of government. He selected four youths out of captives from Jerusalem to train for posts of honor and responsibility.

2. He accorded them most royal treatment. The best instructors in the realm were to be their teachers. The mere pittance given the captives was replaced by royal dainties from the king's table.

3. But these royal dainties ran counter to the laws of Moses which were the rule of conduct for the Jews. The king's meat was no doubt swine's flesh and strictly forbidden by the precepts given from Mt. Sinai. The king's wine was most likely intoxicating, and therefore wrong and sinful.

4. Daniel, along with his three companions, determined in his heart that he would not violate the law of his God, defile his body, and outrage his conscience by partaking of the king's meat and wine. And he requested that he might be excused from partaking of them.

5. In response to his noble resolve and conscientious courage "God had brought Daniel into favor and tender love with the prince of the eunuchs." It is one of Solomon's wise sayings: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

6. The prince of the eunuchs was afraid to yield to Daniel's request. He feared that his charges could not thrive so well on any other diet. And he trembled for his own life if Dannel and his companions should lose in flesh and good looks by the change. He couldn't understand that anything could be so good for them as the king's meat and drink.

7. Daniel proposed a ten days' test: Let him and his three friends live on a vegetable diet, while the rest of the student body partook of the king's allowance. And to this Melzar agreed. And the test proved entirely satisfactory. These four gained more in flesh, had fairer complexions, and their general appearance was more attractive than that of those who partook of the king's meat and drink. And these four valiant youths were allowed to subsist upon a permanent diet of pulse and water.

8. The change in their acquisition of knowledge was even more marked than it was in their physical condition. Their healthy vigorous bodies enabled their minds to become clearer, more receptive, and more vigorous. And God helped them in their studies, and gave them a grip on the subjects being taught beyond their natural capacity.

9. And Daniel was specially favored of the Most High, because he was the leader of this group of boys. He was endowed with the gift of prophecy. The secrets of the mind of God were revealed to him.

Practical Points.

1. In every crisis of apostasy there is a remnant of faithful worshippers of Jehovah. Daniel and his companions belonged to this remnant. Their parents were doubtless also faithful to the God of heaven. They possessed such strong stamina of character as to be able to resist successfully the most attractive and powerful of evil influences. They were Israelites indeed in whom there was no guile.

2. They possessed the courage that characterizes heroes of the first class. They maintained a whiteness of soul in the midst of a maelstrom of iniquity. They stood firm when a flood-tide of unholy example and influence swept over them.

3. Their godly training stood them in good stead in this dark and trying hour. They were true and loyal sons of Abraham, of whom God had testified: "For I know him that he will command his children and household after him, and they shall keep the way of the Lord, to do justice and judgent; that the Lord may bring upon Abraham that which he hath spoken of him."

4. A holy, unflinching purpose is half the battle in every conflict with the powers of darkness. All omnipotence sides with the man who takes an immovable stand with God. "They that be with us are more than they that be with them."

5. A future of large usefulness is guaranteed to all who take a bold stand for the right. Such are enlisted to fight the battles of the Lord, to rescue the perishing, and to impart momentum to the progress of the kingdom of God. By the co-operation of such, "Our God is marching on."—The Word of Life.

—Truth needs no color, beauty no paint.

SERVICE THE MEASURE OF SUCCESS.

It isn't the cut of the clothes that you wear,
Nor the stuff out of which they are made,
Though chosen with taste and fastidious care,
And it isn't the price that you paid;
It isn't the size of your pile in the bank,
Nor the number of acres you own,
It isn't a question of prestige or rank,
Nor of sinew and muscle and bone;
It isn't the servants that come at your call,
It isn't the things you possess,
Whether many, or little—or nothing at all
It's service that measures success.

It isn't a question of name, or of length
Of an ancestral pedigree,
Nor a question of mental vigor and strength,
Nor a question of social degree;
It isn't a question of city or town,
Nor a question of doctrine or creed,
It isn't a question of fame or renown,
Nor a question of valorous deed;
But he who makes somebody happy each day,
And he who gives heed to distress,
Will find satisfaction the richest of pay,
For it's service that measures success.

—The Cave Scout, Boy's Life.

THE DEDICATED LIFE.

We can say "Thy will be done" without fear. I went one night to a near-by city to hear an address on consecration. No special message came to me from it. But as the speaker kneeled to pray, he dropped this sentence, "O Lord, thou knowest we can trust the Man that died for us." And that was my message. I rose and walked down street to take the train. As I walked I pondered deeply all that consecration might mean to my life, and —I was afraid. And then, above the noise and clatter of the street traffic, came to me the message, "You can trust the Man that died for you." I got into the train to ride homeward. As I rode I thought of the changes, the sacrifices, the disappointments which consecration might mean to me, and—I was afraid. And then again, above the roar of the train and the hubbub of voices, came the message, "You can trust the Man that died for you." I reached home and sought my room. There upon my knees I saw my past life. I had been a Christian, an officer in the church and a Sunday school superintendent for years, but had never definitely yielded my life to God. Yet as I thought of the darling plans which might be baffled, of the cherished hopes to be surrendered and the chosen profession which I might be called upon to abandon—I was afraid. I did not see the better things God had for me. So my soul was holding back. And then, for the last time, with a swift rush of convicting power, came again to my innermost heart that searching message: "My child, my child, you can trust the Man that died for you. If you cannot trust him, whom can you trust?" And that settled it for me. For in a flash I saw that the man who so loved me as to die for me could be absolutely trusted with all the concerns of the life he had saved.

Friend, you can trust the Man that died for you. You can trust him to lead you in the path which is the very best in this world for you. You can trust him to baffle no plan

which is not best to be foiled, and to carry out every one which is for God's glory and your highest good. You can trust him to ask no obedience which will not end in highest blessing both for your life and the kingdom of God.—James H. McConkey in the Dedicated Life.

NEARLY A FOURTH OF OUR GOAL! SIX WEEKS TO GO!

With just about six weeks to go, we are a fourth of the way toward our goal of **fifteen hundred registrations** to the Summer Conference at High Point in June. The following have been received since last notice:

257. Miss Ila Burrow, Greensboro.
258. Miss Cynthia Williams, Greensboro.
259. Miss Mary Wills McCulloch, Greensboro.
260. Earl Williams, Greensboro.
261. Mrs. H. E. Vassar, Spring Church.
262. **Rev. J. B. O'Briant**, Rosemary.
263. Mrs. W. T. Braswell, Whitakers.
264. **Rev. S. K. Sjahr**, Greensboro.
264. **Rev. S. K. Spahr**, Greensboro.
266. Mrs. A. G. Dixon, Greensboro.
267. M. H. Waynick, Greensboro.
p68. Mrs. M. H. Waynick, reensboro.
269. Miss Cleta Routh, Greensboro.
270. Miss Margaret Osbohne, Greensboro.
271. Miss Velna McCulloch, Greensboro.
272. **Rev. T. F. McCulloch**, Greensboro.
273. J. K. Osborne, Greensboro.
274. Mrs. J. K. Osborne, Greensboro.
275. Walter Burton, Pleasant Grove.
276. I. A. Teague, Pleasant Grove.
277. Mrs. I. A. Teague, Pleasant Grove.
278. J. E. Vench, Pleasant Grove.
279. Amos Sain, Vale, N. C.
280. B. H. Sain, Vale, N. C.
281. Miss Grace Sain, Vale, N. C.
282. Miss Lois Willis, Vale, N. C.
283. **Rev. J. F. Alexander**, Harrisburg.
284. Calvin Garmon, Roberta.
285. Mike Garmon, Roberta.
286. R. H. Auton, Charlotte.
287. J. A. Pressley, Charlotte.
288. Clarence Newton, Concord.
289. Miss Ruth Surner, Concord.
290. Miss Lorraine Craven, Concord.
291. Beatrice Craven, Concord.
292. Miss Virginia Eury, Concord.
293. Miss Daisy Furr, Concord.
294. J. P. Little, Concord.
295. Mrs. J. P. Little, Concord.
296. Mrs. H. G. Little, Concord.
297. Mrs. C. O. Garmon, Charlotte.
298. Mrs. J. A. Pressley, Charlotte.
299. Miss Margaret Auton, Charlotte.
300. Miss Vera Garmon, Charlotte.
301. **Rev. N. Brittain**, Roberta.
302. Mrs. N. Brittain, Roberta.

Albemarle—

303. **Rev. J. L. Trollinger.**
304. Mrs. J. L. Trollinger.
305. Ruby Trollinger.
306. Joe L. Trollinger, Jr.
307. Miss Hettie Rollins.
308. Mrs. C. B. Efird.
309. Edmond Efird.
310. D. J. Hatley.
311. J. E. Gantt.
312. Mrs. J. E. Gantt.
313. Mrs. J. C. Goddy.
314. J. C. Goddy.
315. John U. Whitlock.
316. Mrs. John U. Whitlock.
317. C. B. Efird.
318. C. B. Efird, Jr.
319. C. W. Watson.
320. C. L. Hatley.
321. Mrs. C. L. Hatley.
322. Irene Hatley.
323. Frances Hatley.
324. J. P. Green.
325. J. H. Snothrerly, Friendship.
326. Mrs. J. H. Snotherly, Friendship.
327. Mrs. A. Ridge, F riendship.
328. U. S. G. Lefler, Friendship.
329. **Rev. W. D. Reed**, Brown Summit.
330. Mrs. W. D. Reed, Brown Summit.
331. Miss Annie Lackey, Fallston.
332. E. E. Martin, Brown Summit.
333. Mrs. E. E. Martin, Brown Summit.
334. Miss Christine Johnson, Midway church.
335. Miss Edna Johnson, Midway church.
336. Mr. A. J. Dixon, Midway church.
337. Mrs. A. J. Dixon, Midway church.
338. Mrs. G. W. Apple, Midway church.
339. Russell Christopher, Midway church.
340. J. R. Turner, Reidsville.
341. Miss Lelia Wagoner, Friendship church.
342. Mrs. F. E. Jones, Mizpah church.

Let's Make It Five Hundred Next Week!

Please rush in yours at once. We want to go a third over our mark in next week's issue of the Herald. **Remember** that you are helping pay the expenses of our Young People's Summer Conference when you pay your registration fee. Lawrence Little, Chairman.

430 N. Church St., Concord, N. C.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, MAY 10.

Where and How Should We Spend Sunday?

Daily Readings.

Mon. Sunday as rest-day. Exod. 31:12-17.
Tues. Sunday as worship-day. Rev. 1:10.
Wed. Sunday as Bible-day. Ps. 42:1-11.
Thurs. Sunday as praise-day. Ps. 92:1-8.
Fri. Sunday as service-day. Matt. 12:1-13.
Sat. Sunday as fellowship-day. 1 Cor. 11: 23-34.

First of all the Sabbath is a day of worship, and every child of God should spend a part of the day in worshiping the great God who made us all.

We go to places which attract us. What attraction has the church? (v. 1). If there is no attraction in the church and its services for us we are getting on dangerous ground.

Sunday is not to be a day of idleness, though we should rest that day from our ordinary occupation. It should be a day of service for those who need us, as well as a day of worship.

Jesus expects us to be sensible in our understanding of His day and its use; but He also expects us to be Christian. He set a splendid example for us in His observance of the Sabbath day, under the old dispensation; and we, under the new dispensation, should be interested in making the day mean the very most possible to our lives and to the lives of others. If we do as we know Jesus expects us to do, upon His holy Sabbath day, we will help others to do likewise. But if we are careless and indifferent about it we will influence others wrongly. It is well to spend a part of the day in God's out-of-doors, but nothing should take us away, or keep us away from God's house at the appointed hours for worship.

Things Taught in Our Lessons.

The Lord's Day should be a happy day. People should be glad to go to God's house. Within the gates of the temple is the very best place for our feet on Sunday. Our faces should be lighted up with the divine radiance as we meet with others of God's children in our accustomed place of worship.

Giving thanks in the Lord's house on the Lord's day should be natural. The soul which once understands prayer in this respect, and the possibilities of worship when meeting with others in the church, can never be satisfied otherwise. Our souls are made for God, and we can never keep them true to Him unless we use a great part of each Lord's Day for worship in service in His name.

Proper observance of Sunday in worship and service fortifies our souls for the tasks of the week. We need the spiritual strength the day gives us, when used in such a way as to win the Master's approval.

Heb. 10:25. Neglect is the first law of death. Spiritual death comes on apace when Christians begin to neglect the assembling of themselves together in the Lord's house.

Every ounce of our influence, as Christians, should be turned in the direction of strengthening our own souls and the souls of others, through proper assembling on this day of all days.

Every Day Lessons.

From the very beginning the Lord set apart one day in seven for rest and worship because it was necessary.

It is fundamental in the constitution of the universe; it is necessary to the well-being of mankind, physically, mentally and spiritually; and it is vital to the spiritual ongoing of society in general. Had it not been necessary God would never have planned the Sabbath.

Business is the supreme thing with most men all the week, and they need the Sabbath that they may turn their minds in the higher things in life for one day in the week at least.

Sunday should be a day of rest. A day of turning entirely from the ordinary affairs of life which claim our attention on other days. God's day is a fine time for godly deeds. On this day we find it possible to put our profession into practice by doing deeds of mercy. Going to church, visiting the sick and the shut-ins, praying with those who are spiritually distressed, and going out of our way to help those in need, are among the blessed privileges of the Lord's Day.

Where we spend Sunday and how we spend Sunday is at bottom a question of heart desire. Folks generally do those things which they really want to do. We must really desire to worship and serve our Master on that day, or we will do it to no good purpose.

Christianity must stand firmly for the Lord's day, or it will never be restored to its original and proper use. Our country is declining rapidly from the right spirit in the observance of Sunday, and she will pay the price in decadence and ruin, as have other nations, if there is not a turning back to proper Sabbath observance.

Christian Endeavor has always stood foursquare for the proper observance of the

Sabbath. If we can train our young folks to proper Sunday observance, we need not worry about the future of our country.

Things to Pray About.

1. Thank God for His one day's rest in seven.
2. Thank God for the growth in spirituality, which one day set apart for His worship and service makes possible.
3. Thank God for all of that which brings us back to our best selves on the Sabbath day.
4. Ask God to help each of us to properly observe the Sabbath.
5. Ask God to bless us while we study this vital topic.
6. Ask God to help each of us to banish from our lives habits which tend to tear down the good use of the Sabbath.

CHILDREN'S HOME.

John E. Bird, High Point	$ 5.00
Allison Grove, Concord	5.00
Maple Springs, Sorsyth	5.10
Chapel Hill, Davidson	3.35
Elbaville Mocksville	2.25
James Braswell, Kannapolis	2.50
Union Grove	3.50
Flag Springs, Why Not	3.00
Giles Chapel, Richland	5.30
Charlotte, Richland	3.00
Zoar, Mecklenburg	2.50
Sunday Schools—	
Asheboro	14.82
Bethesda, Halifax	1.50
Creswell	3.80
Liberty Hill, Anderson	4.86
New Hope, Why Not	5.46
Flat Rock, Vance	1.75
Flat Rock, Flat Rock	4.00
Shiloh, North Davidson	5.49
Canaan, Denton charge	2.00
Bethesda, North Davidson	9.50
Spring Hill, West Thomasville	1.35
First Church, High Point	67.10
Sunday Eggs—	
Mrs. F. M. Taylor, Egg Club	1.00

Other Gifts.

Belk-Stephens Co. of High Point donated 80 or more pieces of underwear to the Home.

On yesterday six children of the Home joined the first M. P. Church at High Point. Their names are as follows: Annie Mae Dawkins, Virginia Beam, Mary Crickmore, George Crickmore, Charlie Crickmore, Howard Bird.

Howard and Herbert Garmon of Charlotte, who had been on the waiting list for some time, were added to the Home last week. Additions to the Home call for additions in collections. Thank you one and all.

E. G. Lowdermilk, Superintendent.

Shelby.—Our revival meeting began Sunday, April 19, and will close about May 1. Rev. C. E. Phillips has been preaching very effective sermons and the services have been largely attended. A more complete account of the meeting will appear in the Herald next week.

The writer preached in our Lincolnton church last Sunday night for Brother Phillips, who was at the Shelby church. We enjoyed a visit in Brother Phillips' home and spent the night with him and his family.

C. B. Way, Pastor.

State Street, Lexington.—Our revival closed Friday night, April 24. Brother Gerringer did fine work. His preaching was of a fine order throughout. Our people appreciate his faithfulness. Numbers from other denominations attended. The pastors from the other churches showed their interest by being present. The bulletin boards of the Presbyterian and M. E. churches were used freely in advertising our services. And this was done without our request, too. There seems to be an unusual spirit of co-operation here among the churches. Brother Gerringer remarked that he had never had as many pastors to attend in any meeting he had ever assisted in before. This is as it should be for where the Spirit of the Lord is there is unity.

The Lord was with us in power in these services, as was shown by the saving of quite a number of souls. There were about thirty in all. We have received eighteen so far and we have the names of five others to join and still others are talking of coming.

Our little band here were in high spirits Sunday morning when all who had given their names to join our church that were present were taken in at one time. All were received on profession of faith except three. It was an encouraging service to our folks, for most of them have labored hard to build up the church. In fact, all who attend may be counter as faithful laborers.

Our Sunday srhool reached high water mark yesterday, as there were eight present and a new class for junior girls was organized. The same for boys will be started soon. We praise the Lord for all the good done and for the promise of future usefulness for this organization. We only lack three now of doubling our membership this year and when we take in all that have given their names we will have more than done that. Most of them are children, but there are eight grown people among the number received. Please pray for us, we need your prayers. Sincerely,

N. G. Bethea.

Calvary News.—The work is still making good progress at the Calvary church in Greensboro. On Easter Sunday fourteen were received into church membership, two by certificate and the others on profession of faith Last Sunday three more were received on profession. This makes a total of 22 that have been received since the charter membership list was completed. All who united with Calvary up to and including our formal opening the third Sunday in January were counted as charter members.

Brother Bethea preached the plain gospel truth during the two weeks he was here and the people appreciated his work among us. They showed their appreciation not only with their presence at the services but with a check for $75 when he was ready to leave. To say that Brother Bethea is a good gospel preacher would only be saying what most of those who read this already know, for there are not many churches in our conference where Brother Bethea has not held meetings.

Another fine gift came our way last Sunday. Mrs. Riddick, daughter of the late Rev. J. R. Ball, presented Calvary church with a silver baptismal bowl. The inscription on the bowl reads, "Presented to Calvary M. P. Church, in Memory of Rev. J. R. Ball, by His Daughter Pattie." Mrs. Riddick has the sincere thanks of the Calvary church for this beautiful gift.

The Sick.

Quite a number of our people have been sick recently. Mrs. J. A. Cox, Mrs. M. H. Greer, and Mrs. Haynes have recently returned from the hospital, where they underwent operations. We understand that all three are regaining their health. Brother W. T. Jennings had his tonsils removed yesterday. He is doing nicely. Mrs. A. E. Causey, who has been ill for several days, is improving.

The Sunday school is still on the increase. We now have fifteen classes. We are exceedingly fortunate in having as much good teaching material as we have. I think we have more than the average church the size of ours. The Easter program given Easter Sunday evening at eight o'clock was one of the very best I have heard in years. We had set as our goal for an offering $50 but went far beyond that. The offering was $70.

Our budgets are almost paid. We owe only $16 on annual conference budget and $25 on the general. However, we do not feel that we are on flowery beds of ease financially. There are a number of outstanding obligations that will come due in time that must be met. We realize that we have a good sized job here at Calvary. And yet I have heard not a word of complaint. The members are shouldering their obligations right manfully.

Since our last reporting the pastor and family have been substantially remembered by a number of our people. Mrs. J. H. Coble on two occasions remembered us with various articles, such as four dozen eggs, two hens, preserves, jellies, laces, handkerchiefs, and other dry goods, Mrs. J. F. Williams, dozen and a half eggs, Dr. J. F. McCulloch, potatoes, Mrs. T. F. McCulloch, dozen eggs, H. I. Brooks fish, Henry Hunter $1.60 worth of groceries, Mrs. W. G. Coble two dozen eggs, Mrs. W. F. Medearis cake on two occasions and four quarts of vegetables, Mr. W. F. Medearis $5 cash, Mrs. L. W. Jobe a cake. And the largest donation we have had I believe I have not mentioned in writing to the Herald. The pastor was given enough of the old lumber that came out of the old Grace church to frame and floor his garage. This was, of course, a gift from the Calvary church. Brother A. E. Causey also gave me $5 off of his bill for labor in building the garage. We appreciate all these remembrances. And if any one has been left out it was not intended. We thank you all.

The thing that the pastor appreciates most of all is the fine spirit of co-operation and of appreciation. Not only do the members co-operate with the pastor but they seem to be able to work with one another without much friction.

The pastor appreciates the good work being done by our publicity man, A. C. Dixon. It pays to keep the work of the church before the people through the medium of the newspapers. No preacher with religion and the right spirit wants himself advertised but he does like for the public to know what the church is doing. L. W. Gerringer, Pastor.

April 29.

DREADING AND WORKING.

Dreading is harder work than working. A little girl learned this lesson. Her mother had told her she must pick the pods from a row of peas in the garden the next day.

"O, mother," cried Martha, "all those dreadful peas?"

"There are not many. Only the ones I have left to dry for seed," answered her mother.

"But I do hate to pick peas. It is so tedious," grumbled Martha.

She thought of the morrow's task the last thing before falling asleep, and the first thing next morning, and the thought made her miserable.

"Why don't you pick them and be done with it?" asked her brother who heard her complaining about them. But no, Martha dreaded her work so much that she put it off as long as possible. She didn't pick the peas, and yet the knowledge that she had to do it kept her from enjoying anything else she tried to do the whole morning through.

In the afternooon her uncle drove up in his car and asked if Martha might go for a ride with him.

"O mother, may I go?" cried the little girl.

"Yes, if you have gathered the peas," said her mother.

"Please let me go, and I will gather them as soon as I come back," begged Martha.

But Martha's mother felt that her little daughter needed a lesson, so she said:

"No, dear," and Uncle Fred drive away alone.

"I might just as well pick the mean old things now that they have spoiled my whole day," Martha said to herself.

She was surprised to find that there was only a small panful of them, and felt a bit ashamed when she carried them to her mother.

"Martha, it has just taken you 15 minutes by the clock to do the task which you have been dreading and putting off for more than 15 hours," said her mother.

"Yes, and I missed a ride, and I am just as tired as I can be besides. Why, mother, I believe dreading to work is the hardest work there is," said Martha. Which was a very wise remark, and a true statement even if it was only a little girl who made it.—Selected.

BINGO'S BIT.

Bingo was not handsome; he was not a dog one would pick out as being good to look upon. No, that certainly was not the reason why John Kelly paused unseen by the roadside one beautiful spring morning to watch Bingo as he played with Mistress Marjory among the daisies and buttercups under the shade of the newly-leafed apple trees.

Marjorie tied her doll's cap on Bingo; then she put a sweater over his head while Bingo patiently held up first one front paw, then the other, for Marjorie to slip through the arm holes. It was a green slip-over sweater, one which Marjory had knit herself. She placed a basket in his mouth saying, "Bingo, go get some food for my children, they are hungry."

John Kelly leaned over the fence to see what would happen. Off trotted Bingo, straight in the direction of the kitchen, up went one paw to scratch the door, which was opened from within; then Bingo disappeared. In a minute he walked carefully from the kitchen, still carrying the basket; slowly he approached Marjory, who took the basket from his mouth while she said: "Good old fellow! Good Bingo! You shall have a cookie!" From the basket Marjory took a paper napkin filled with fresh cookies and a bottle of cool milk. As she began to set the dollies' table she was startled by a voice saying: "Would Bingo care to enlist and go into training for his country? He seems a fine fellow. Just the kind we need to help win the war!"

Marjory looked hard at John Kelly, wondering who this strange man could be. Where had he come from? Could he, by chance, be poking fun at her? Whoever heard of a dog going to war?

John Kelly swung his legs over the fence and sat down near Marjory, taking one of her dolls on his knee while he smoothed its glossy, golden curls. Marjory decided John Kelly was all right, that he was not laughing; so she asked politely, "Will you have a cup of tea?"

John Kelly replied: "I am hungry; I would enjoy one very much."

Marjory and Bingo never knew just how it happened, but quicker than I can tell every one was having a perfectly beautiful time. John Kelly sipped his milk from the tiny cup. Bingo passed the basket of cookies.

John Kelly and Marjory talked of dolls, of parties, of horses, of war, of everything. At length John Kelly repeated his strange question: "Would Bingo care to enlist? Would you approve of his going over to do his bit?"

"My brother Dick has gone over to fight, but how could Bingo go? How could Bingo help?"

Then John Kelly told Marjory he was looking for dogs like Bingo; dogs who would fetch and carry and do what they were taught to do quickly, without fussing. John Kelly said that Bingo already knew more than many people, for he obeyed without stopping to think why.

Marjory began to understand, and when mother came out to see what all the talk was about she joined Marjory in giving her consent, for as Mrs. Mullen said, "I've let my boy go, I guess my little girl's not the one to keep her Bingo home if he can help win the war!"

So after some good-by hugs, some whispered secrets, some smiles and some tears, behind the barn, Bingo walked forth from the old, white clinking gate. Just then the sun went behind a cloud and of a sudden the daisies and buttercups looked cold and very lonely. Mother asked Marjory to come in and help hull the first strawberries of the season. But for some reason Marjory did not sample one single strawberry as she dropped them one by one into the big glass dish.

* * *

Over there in France, brother Dick was busy doing his bit; doing it along with all the other brave boys. At first everything went well, but there came a day when bullets and things grew pretty thick and as brother Dick started to wade through some deep mud something hit him in the shoulder and down he went. After a time brother Dick dream a strange, strange dream. He dreamed he w home again; that war was all over! that e erything was all right. He dreamed he w in his own soft bed, just a little tired, a having a good rest. He dreamed Bingo ca to his bed and licked his face and hands.

Without opening his eyes, brother Di whispered: "Faithful friend—home agai old man! Home again!" Then, in his drea the licking ceased and his cap was gent lifted from his head. But Dick was so tir he kept right on sleeping.

And when he woke he wasn't at home! H was in a hospital tent just back of the firi line. A white-capped nurse was whisperin "We don't allow the Red Cross dogs in he but I can't seem to do a thing with this on He won't move! Look at him! Ever sin they followed him to find the owner of t cap which he brought back to camp, no o can make him mind! Up till now he has be our best helper. No dog has been more int ligent or tireless than Bingo; but there sits without eating or sleeping, just looki at that soldier boy!"

"Bingo! Bingo!" echoed a sleepy, fa away voice.

A loud bark answered and before the nur could stop him two paws flopped on the spo less white cot bed and Bingo's head rest lovingly on brother Dick's good shoulde When brother Dick opened his eyes thought he must be very ill; he called for t head nurse but held Bingo close while waited. When she came Dick said: ' thought I was over there in France fightin but here's Bingo, my little sister's do and"— But Bingo interrupted again wi three sharp barks! He looked straight in brother Dick's eyes, trying to explain ho Marjory had whispered to him behind t barn at home to "Go find Dickie! Go fi our Dickie."

No one seemed to know much about it a John Kelly was not there to tell, but after while a much delayed letter came telli about the tea party, about John Kelly a about Bingo's going. At the same time Ma jorie sat under the apple trees reading a le ter from brother Dick telling all about Bi go's bit, telling how he had really saved h brother's life; for only a few hours after t finding of the cap the Germans had taken t very place where brother Dick had be found.—Exchange.

THE TWIN'S LUCKY DAY.

By Daisy D. Stephenson.

"I don't care. It's a nice garden, if it ours!" Jack declared, with one fist doubl up, ready to fight any one who disputed t plain fact.

"Course," said Jill, calmly. Her name h been truly Jane Louise a misty decade bac and her twin's name was John Gilbert, b they had achieved their nickname in the toddler days. They were always togeth sharing everything, whether it was nibbli a lolly-pop or lugging a pail of water. Bei a sensible pair, this Jack and Jill nev stubbed toes and broke crowns. Natural their garden plots were side by side. T posy plot was Jack's, and the vegetable ro belonged to Jill, who was thought to ha

even more gumption than Jark.

Jill had counted on getting quite rich off the garden, and she would not accept defeat without a fight. She sat at the end of the radish row now, chewing a grass blade and scuffing a sandaled toe. She eyed soberly the little wagon heaped high with tempting array of crisp lettuce, rosy radishes, and fresh onions that fairly cried to be made into a salad.

"Course it's a fine garden," she told Jack, rather scornfully, as if asserting the fact merely gilded the lily. "It ought to be, with us working our arms off, weeding, and watering, and chasing hoppers! Mummy says we know every radish by name. And now," Jill's eyes were stony, "we can't sell anything except to Mummy! Everybody out here had to go and have a garden this year!"

"Looks like it," agreed Jack, gloomily. taking grim pleasure in turning the hose on an impudent grasshopper that dared trespass on their property. "Looks like we'd have to eat our garden ourselves, and smell it. Isn't this a beauty bunch of sweet peas, Jill? Same color as violets. I'll give a lot to Auntie James. She can't buy them, but she'll lie there in bed and love'em all day."

Jill nodded, yanked on her pink bonnet and made ready for another hopeless trip about the neighborhood. "And I'm going to give some of my nicest veg-tubbles to Mrs. Watkins. She's so busy ironing and—and s'porting those four little stair-steps, she can't raise anything else, she says. If we can't make money off our garden, I guess we'll give it away to 'preciative folks, anyway." She stopped a minute to pick a four-leaf clover and tuck it into her worn sandal.

To their pleased surprise, luck seemed to change immediately. There was young Dr. Fields just starting out to make morning calls, and he greeted the twins warmly. "Hello, there, you J's! If you aren't the twinniest twins I ever saw! And so healthy I never get to dose you the year around. How much for those gorgeous sweet peas? Can you spare me a bunch for a little girl who can't run around on her own feet all summer?"

"Oh!" Jill's eyes were sweet with sympathy. "Take her half of them. Give him that pinky bunch, Jack! They are fairy bonnets, tell her."

"No, you don't," declared the doctor. "This is my treat, and it's lucky for me you cheered up the scenery right now. Only a quarter, sure? Dirt cheap. Pop around often, won't you? Mother needs green stuff once in a while. I'm too lazy to garden and she's too rheumatizzy."

"We will! Thanks, Doctor!" came the delighed reply as he drove off with a wave of his hand.

"There now; maybe we'll sell things and not half try;" Jill said hopefully as they trotted ahead in the hot sun. But house after house was well supplied, and the gardeners halted in a little park that separated the modest suburb from the avenue along which towered mansions that always reminded Jill of castles and fair princesses.

"Let's walk down that way and see the wistaria vine on that pagoda," urged Jill. She meant "pergola," but Jack didn't know the difference.

"Oh, look! Isn't she lovely? Just like Princess Gloria in my new book!" whispered Jill, stopping in her tracks as a slim young woman, all in white, came out of a big house and hurried out to a waiting closed car. She drove away, with Jill's eyes following her in admiration, but Jack, with an exclamation, darted across the street to the curb.

"Look, Jill!" He raced back with awe on his freckled face and a beaded bag in his hand. "She dropped it as she got in." As his adviser remained speechless, he urged, "What'll we do?"

"Why, take it back, of course!" said Jill, promptly. "I'm not scared to bang the knocker and tell the maid. Oh, maybe we'll see a real live butler!" Jill's eyes sparkled. They were having a regular adventure, and she forgot the discouraged little waiting wagon of unsold produce.

"You do the talking," said Jack uneasily. "It's easier for girls."

Off started the children, Jack clutching the bag, Jill rehearsing what she should tell the "butler." But as it happened, they had not quite reached the massive gate when a car rolled swiftly to the curb and the lovely white lady called to them eagerly: "Oh, you dears! You found it, didn't you? She leaned out, and her smile fairly dazzled them.

"Yes'm. Jack found it and we were going right up to return it," Jill smiled back. This was even better than the butler!

"I'm such a careless person," sighed the young lady confidentially. She took the bag and opened it. "I missed it at once, for I stopped at a florist's. I had tucked in some jewelry that needed repairing, so you see you have done me a great favor, and I want to reward you." She held out a crisp green bill, but to her surprise the twins shied as if it were a six-shooter.

"Oh, no! We couldn't!" gasped Jack, though his eyes bulged at the wonderful "V" on the bill.

"We didn't do anything" (Jill shook her blond bob) "but just be honest."

The lady's blue eyes were shining sapphires. "Just be honest!" she echoed softly, but she put the bill back and studied the twins thoughtfully. Then she glanced across at the waiting wagon and put one and two together. In a businesslike way she inquired: "What have you in your wagon, Let me guess! Nice, fresh garden things! No, that wasn't fair!" She bubbled over. "I saw the tail of a radish wiggle. And don't I smell sweet peas?"

The twins beamed, and Jack had the wagon on the spot in a jiffy, and displayed the contents.

"Oh, it makes me hungry just to look! And how lucky that I came back! Why, those posies are much finer than the florists!" declared this wonderful modern fairy godmother. "I'll take them all, please. I was on my way to see some kiddies at the hospital."

In a daze Jack handed her the dainty masses of fairy bonnets, pink and violet and snow-white. There were starry daisies, too, gay phlox, and sweet alyssum. "Now if you'll come with me to interview Cook Katie, we'll see if she doesn't want these nice vegetables. You see, we just moved here and have no garden this summer."

Jill took one long breath and flashed Jack an eloquent glance. Here was that rare and unhoped-for goal—a gardenless house! Cook Katie did need vegetables, it turned out. The twins felt they had almost saved her life as they skipped away, the empty wagon rattling merrily behind them.

"Goody, goody, grand! Veg'tubbles every day all summer!" sang Jill to a little home-made tune. "We're rich, Jack! We can buy our own school clothes and get Mummy a birthday present." So this Jack and Jill skipped down a hill to tell it all to Mother. "Do you s'pose the four-leaf really brought us luck?" asked Jill, earnestly.

Her mother hugged her tight. "There was a good deal more to it than the clover," said Mother, with happy eyes.—Exchange.

WORKING TOGETHER.

One very cold winter night old Northwind and Little Jack Frost had a long talk, and I happened to overhear them.

Northwind called Jack Frost to see a snow-drift which he had blown into a fence corner, and it certainly was a beautiful snow-drift, although Jack Frost turned up his nose and laughed, saying, "I can make just as pretty things; just watch me!"

Northwind decided to see what Jack Frost could do, so he wrapped his cloak about him and went to see Jack Frost work in a pond not far away.

As they flew on and on, Jack Frost peeped in a window, and saw a little boy sleeping. "Let's do something for Jackie Boy," whispered Jack Frost.

"We will!" shouted Northwind, and soon they were hard at work, Northwind puffing little flakes of snow against the window pane, while Jack Frost fastened them on, and at the same time drew pictures of trees on the outside. Then Jack Frost hurriedly tasted the water in Jackie Boy's silver cup, which turned the water into ice, and crept out ff the key-hole.

When Northwind and Jack Frost passed a tiny pond, old Northwind fairly held his breath a moment with delight; then he, being older, said, "Let's work together this winter."

"Agreed," laughed Jack Frost. "Will you ripple the top of this water while I freeze it?"

"That I will," answered old Northwind.

As Northwind and Jack Frost were going home next morning they saw Jackie Boy looking at the pretty pictures on his window. They tried to talk to him, but they rattled the window so noisily that Jackie Boy ran away to sit by the fire.

After breakfast Jackie Boy begged to go outside, and Jack Frost and Northwind were waiting to play with him. One pinched his nose and the other blew off his hat.

When he went in the house his cheeks were as red as roses and his fingers as purple as Jack Frost could make them; and he said to hs mother, "I guess Jack Frost and Northwind do their work so well because they work together."—Iowa Story Teller.

Who dares
To say that he alone has found the truth?
—Longfellow.

FROM PASTORS AND PEOPLE.

High Point.—Last Sunday morning, April 26, the handsome new First Methodist Protestant church at the corner of North Main and Richardson streets was formally opened for worship. Since the first of January services have been held in the Sunday school assembly room, but Sunday morning marked the opening of the auditorium proper for the first time. The services were conducted by the Pastor, Rev. Dr. Geo. R. B rown, and Rev. Dr. Thomas H. Lewis, president of the General Conference, delivered the sermon. On this happy occasion there were present the following former pastors: Rev. J. S. Williams of Asheville, Dr. C. L. Whitaker of High Point College, and Dr. A. G. Dixon, president of the North Carolina Conference. In addition to these Dr. R. M. Andrews, president of High Point College, Rev. Paul S. Kennett and Dean N. M. Harrison of the College, were seated in the pulpit. Owing to the illness of the organist, Mrs. Minnie P. Harrell, the music was directed by Mrs. R. M. Andrews, wife of President Andrews of the College, and Miss McIntyre of the music department of the College played on the splendid pipe organ. A select choir of 22 voices rendered the anthems.

The order of services for the day was as follows:

Morning service, 11 o'clock: Organ Prelude. Doxology. Invocation. Anthem, by Choir. Hymn No. 192. Responsive Reading, Selection No. 20. Gloria Patri. Scripture Lesson. Hymn, No. 407. Offering. Anthem by Choir. Announcements. Sermon, by Dr. T. H. Lewis, D.D., LL.D., President General Conference. Hymn, No. 418. Benediction.

Evening service, 7:45 o'clock: Organ Prelude. Hymn, No. 15. Prayer. Scripture Lesson. Hymn, No. 401. Offering. Anthem by Choir. Announcements. Sermon, by Rev. A. G. Dixon, D.D., President North Carolina Conference. Hymn, No. 403. Benediction.

The day was beautiful and auspicious, and at the morning service every available seat in the main auditorium and the spacious gallery was occupied, the audience numbering approximately 1,000. At the close of the eloquent sermon by Rev. Dr. Lewis, 31 persons presented themselves for membership, some on confession of faith, others by baptism and transfer from other churches.

The church, a magnificent structure and a model of simple classic beauty, is a type of English Renaissance architecture, being built of face brick trimmed with Indiana limestone. The plans were drawn by Herbert B. Hunter, local architect, and the building was constructed by R. K. Stewart and Son, contractors of this city. The dimensions are 88 by 146 feet. Entrance to the main auditorium is made by a broad flight of steps, thence through a portico, flanked by four tall solid columns, and into a broad vestibule, the whole being surmounted by an imposing spire 100 feet in height. On either side of the portico is a porte lochere with a driveway leading to it. A very unique and handsome lantern, suspended from the top of the portico, lights the front of the building at night.

The auditorium proper is large and spacious, having a seating capacity of nearly 1,000, including the gallery, which runs the entire width of the building. The side-walls and ceiling are finished in ivory, and the overhead lights are circular and concealed, there being besides a number of wall brackets. The floor of the auditorium is covered with elegant carpet, and the pews, which are arranged in three tiers with four aisles, are of walnut finish and colonial design. The pulpit is surrounded by a beautiful balustrade of ivory surmounted by a mahogany rail. Immediately behind the pulpit is the console of the magnificent pipe organ, which was built by the Tellers-Kent company of Erie, Pa., It has two manuals with echo and chimes in the tower, and the numerous pipes are all enclosed and invisible. The organ, one of the best and most handsome in the State, is the munificent gift of Mr. and Mrs. Geo. T. Penny, in memory of their only child, a lovely little daughters Evelyn, who died three years ago. The pulpit furniture was donated by the Reitzel family as a memorial to their sainted parents, Dr. and Mrs. J. R. Reitzel. The clock in the assembly room of the Sabbath school is the gift of Mr. and Mrs. J. A. Gray.

The rear of the church is three stories in height, and contains 42 rooms. On first floor is a large assembly room for the entire Sunday school, a commodious kitchen with modern equipment including an elegant kitchen cabinet, the generous gift of Mr. and Mrs. S. P. Montgomery, two smaller assembly rooms with seven Sunday school rooms adjoining each, and two mothers' rooms. On the main floor in rear of the auditorium are five large class rooms and pastor's study. On the second floor are two assembly rooms with eight class rooms opening into each, a library, and an organ room.

The First Methodist Protestant rhurch was organized October 20, 1895, and the Sunday school was opened at the same time. The congregation built and occupied the former church on the adjoining lot, and it was used continuously with some additions and renovations until a few months ago, when it was sold to the Masonic Order. Rev. W. R. Lowdermilk, who died March 9, 1917, was the beloved first pastor, and also superintendent of the Sunday school. There were 13 charter members as follows: W. P. Pickett, J. M. Sechrest, F. M. York, J. W. Guyer, Mrs. J. J. Welch, Mrs. J. M. Sechrest, Miss Lou Pickett, Mrs. J. C. Welch, Miss May Turner, Mrs. F. M. York, Mrs. J. W. Guyer, Mrs. Tannie York Shelton, and Miss Permelia Cole. The Sunday school was organized as a union school, was held on Sunday afternoon, and the first teachers were the following: Dr. J. W. Burton, D. H. Parnell, N. W. Beeson, Miss May Turner, Mrs. J. N. Crouch, Miss Venetia Smith, Miss Nannie York, and A. J. Dodamead, nearly all of whom were members of other denominations.

Rev. Mr. Lowdermilk served as pastor from 1895 to 1900, and was succeeded by Rev. William Porter, who served three years. Rev. J. S. Williams, now of Asheville, came next and was pastor in 1903-4 During his incumbency the parsonage at 609 N. Main street was erected. Rev. C. L. Whitaker, now connected with High Point College, was pastor from 1904-6, and was followed by Rev. J. D. Williams, now of Reidsville, who remained until November, 1908, and was succeeded by Dr. A. G. Dixin, president of the North Carolina Conference, who served nearly nine years. The present incumbent, Dr. Geo. R. Brown, came here as pastor on September 9, 1917. He is a native of Stewart county, Ga., and was educated at Bowdon College, Ga., and Western Maryland College, Westminster, Md. He has held various positions of trust and honor, having been editor of West Virginia Protestant for four years, president of WestVirginia Conference, associate editor of Methodist Recorder, Pittsburgh, Pa., secretary of the Board of Ministerial Education for 10 years, and has been delegate to General Conference six times. Dr. Brown is held in the highest esteem and affection by his people, besides having many friends outside his own denomination. He is prominently identified with the best interests of the city, being president of the Civitan Club and secretary of the Board of Public Welfare. During his pastorate the church has made a rapid growth. The membership now numbers 535, and the Sunday school has an average attendance of approximately 400.

The memoers of the building and finance committee, a most important factor in this huge task, are the following: Messrs. Geo. T. Penny, V. W. Idol, C. C. Robbins, H. A. Moffitt, J. W. Hinkle, J. S. Pickett, A. M. Rankin, Sr., J. A. Gray, S. S. Coe, J.R.Montgomery, M. P. Sechrest, W. A. Davis, R. H. Shaw, H. A. Garrett, D. E. White, J. H. Pritchard, Lewis E. Teague, A. J. Koonce, S. C. Vuncannon, S. P. Montgomery, Mrs. S. S. Coe, Mrs. J. A. Gray, and Miss Pearl Leonard.

The members of the congregation are to be congratulated sincerely upon the consummation of the hopes and dreams of many years, and this day, which witnessed the fruition of their patient toil, sweet service, and happy sacrifices, was indeed gladsome and auspicious. May the Great Master, to whose honor and glory this building is erected, pour out His richest blessings on this great work.

Reporter.

April 27.

English Street, High Point.—Our quarterly conference met Monday, 13th inst. We had a good attendance, and very encouraging reports from the pastor and superintendent of the Sunday school. Our part of the A. C. B. for the first half of the year has been paid in, and the financial condition of the church is good. The writer was examined and granted a license to preach. We are arranging a special program for Mother's Day services, and trust that it will be a day of much spiritual blessing to the entire membership of the church.

We are thankful for the new song books which were presented to the church by the Christian Endeavor society.

Clifton L. Croker, Reporter.

Welch Memorial, High Point.—We held our second quarterly conference, on Friday evening, the 17th; had good attendance of the official board. The business of the church was well looked after; everything seemed to be in perfect harmony. At the conference we decidel to have a home-coming day the first Sunday in June. We are hoping to have a large attendance, all those who once lived here and worshiped with us and have since moved away are requested to come back for the home-coming day. We aim to have an interesting program, with several speakers and special mu-

sic. We will have three services, 11 A. M., 2:30 P. M. and 7:30 P. M. Everybody will be invited to attend these services.

Sunday, the 19th, was a record-breaking day with us at Welch. We had 215 in Sunday school, and large congregations for preaching service, both morning and evening. We are planning to begin our special meeting the third Sunday in May. Brother J. L. Trollinger of Albemarle will be our pulpit help.

We ask an interest in the prayers of all the readers of the M. P. Herald.

T. E. Pierce, Pastor.

Pleasant Hill.—On April 20 the friends and relatives of Mrs. Lelia Alston were saddened and shocked by her sudden death. She was the widow of the late Joseph J. Alston. Since his death December 12, 1917, her life would have been often lonely, if it had not been for her faith and trust in God. So many times I have heard her say that when she was alone, or working among her flowers, she felt nearer to God, and that her trust in him was so great. She knew He was always with her, and would take care of her.

Lelia Toy Ferguson was born August 10, 1863. She was married to Joseph J. Alston of this place December 11, 1883. To this union God gave two sons. The youngest one was taken to heaven in infancy. She leaves to mourn her loss one son, Willard L. Alston, four grandchildren, of Weldon, N. C., one sister, Mrs. Rose L. Crew, two nieces and one nephew of this place, besides a number of cousins and friends. Our loss is great, but her gain is greater.

At a request made by her several years ago, Rev. J. B. O'Briant conducted the funeral service from the M. P. church here, after which her body was laid to rest by the side of her husband in the family burying ground. Brother O'Briant also conducted the funeral service of her husband eight years ago. Since that time she has esteemed him as one of her best friends.

The many and beautiful powers which covered her last resting-place showed the number of friends she had.

By One Who Loved Her.

Hollister, Halifax Charge.—We have not been heard from in some time, not because we have been idle—just almost too busy to report. Brother Spencer gave us another one of his good sermons yesterday, the fourth Sunday. His sermons will make a body feel good whether they want to or not. Mr. Spencer is doing good work.

April 17 the second quarterly conference was held at Eden, all churches represented except one. The work seems to be moving along nicely. Finance is not coming in as we would like to see it, but we are working and praying that every cent of every claim will be paid before annual conference.

Easter service was real good; children all did well. The usual offering for home missions was taken which amounted to $10. Mr. Ellington, our superintendent, gave the children an egg hunt Easter Monday which was enjoyed by all, for the grown people hid the eggs, they could not find them. Our Sunday school is getting better all the time.

The Woman's Foreign Missionary Society held their April meeting in the home of Mrs. E. T. Ellington. Six new members joined, as follows: Mrs. E. T. Ellington, Mrs. W. A. Ellington, Miss Van Lee, Mrs. W. D. Wood, Mrs. E. L. Wood, Mrs. A. W. Crawley. We are glad to see those people take hold of this work. Since the mill was burned so many of our members have moved away our society had gotten very thin.

Mr. Willie Knight, who has been confined to his bed for six weeks, is able to be out again.

Mr. Spencer is having some repairing done on parsonage, which was greatly needed. Guess when his wife returns home from her daughter's she will feel like she will be going into a new home.

Our special meeting will begin fourth Sunday in August. Please pray for us. Best wishes to all.

Reporter.

April 27.

Salem, Saxapahaw Circuit.—On last second Sunday we held our Easter service. There was a good congregation present. Our pastor, Rev. H. L. Isley, was with us and gave us a very inspiring address. Our Sunday school is progressing nicely and seems to be growing each Sunday. We are planning on having Children's Day soon. With best wishes to the Herald,

Reporter.

John M. Baxter, a well known citizen of North-Brook township, Lincoln county, received a second stroke of paralysis April 21, 1925. He was not able to talk any after the strike, and only lived three or four hours. Mr. Baxter had been sick for some time, but at that time was able to walk about the house. He was fifty-seven years, nine months and five days old.

March 25, 1891, Mr. Baxter married Miss Ida Mouney, who is still living to mourn the loss of her faithful husband. Five children, two girls—Mrs. Sallie Craft and Hattie Baxter—and three boys—Earl, Boyt and R. G. Baxter—were born to this union and are still living. He has one brother, George Baxter, still living, and one sister, Mrs. Laura Self, and one brother, Charlie Baxter, deceased. Mr. Baxter's father, so well known as Uncle Tom Baxter, died November 24, 1922, and his mother July 28, 1924.

Mr. John Baxter professed faith in Christ at a camp meting at Bess Chapel when only a boy and joined Bess Chapel M. P. church. He has been faithful to his church since that time. He was regular in attendance as long as his health would permit. Some time before his death he said that he was prepared to go when God called him.

He was loved by all who knew him. His neighbors have many good things to say about him. He always got along fine with his tenants. They have been known to move back on his place the third time. He will be greatly missed by his wife, children, friends, church and community. May God's blessing comfort those who mourn their loss, and help them to look forward to another meeting on the other shore.

The funeral was held at Bess Chapel by his pastor, assisted by Rev. C. E. Phillips, a former pastor, and Rev. Mr. Houser, pastor of Bethlehem M. E. church. The church was more than full of friends who came to show their last respect. The grave was covered with beautiful flowers. The Junior Order had charge of the service at the cemetery.

E. A. Bingham, Pastor.

Hawkins Chapel, Littleton Circuit.—We did not have preaching service at our last appointment, it being Easter. Pastor O'Briant gave way for the Easter program by the children. Under the leadership of our loyal superintendent, Mr. Baldy Green, and his faithful companion who is not only a music teacher, but a primary trainer, these with the assistance of Miss Maggie Hawkins and Misses Berryman and Bratt (public school teachers), an Easter program was demonstrated through the children that was not only pleasing but inspiring to an audience that overcrowded the church. The harmony with which the children rendered their part showed they had had excellent training, and the church feels intensely grateful for the co-operative service of all who helped with the program, and thus assist in helping the children to be of service in the church while they are young. Offering for home missions amounted to $13.

At the close of the service the pastor made a brief address regarding the spirit of Easter, after which he administered the Lord's supper, of which more of the young people partook than we have ever seen at any one time before.

The entire service was inspiring and we feel that good was accomplished, especially among our young people.

We reorganized our Christian Endeavor society today, receiving one new member. We feel encouraged and hope to make better progress this year, but there are yet many who are not loyal and we shall need so much, oh, so much prayer!

Our finance on this charge is very much behind as was reported at the second quarterly conference of April 11. Our people are passing through a grave adversity owing to the shortage of production last year, but so far our people at this place are responding loyally under adverse conditions. May God bless the work and cause it to prosper through the service of His people.

H. M. P.

Reporter pro tem.

April 26.

Davidson Ciriuit.—The second quarterly conference met Saturday, April 25, at Pleasant Grove church. All of the churches represented and the business of the conference transacted in a spirit of harmony. The different reports showed we are making progress. The following brethren were nominated for delegate to the next annual conference: Ransey Surratt of Pleasant Grove church, Ed. S. Morris of Lineberry church. Either of these brethren will make a good representative.

Lineberry church is going to have a Children's Day exercise first Sunday in June. I am asking the other churches on this charge to fall in line and arrange for a Children's Day exercise during the month of June.

I have just closed a singing at Lineberry church and the subscription, which amounted to $30, was sent to Brother Taylor as part payment on our G. C. B. I think this an honorable way to raise funds, and as a result

Lineberry now has a good choir and the interest is growing, about 60 per cent in Sunday school last Sunday. I gave my services free in the singing but to my surprise on last Sunday night the good people of this church handed me $5.50 as a token of appreciation for the work I had done. Thanks. I also have one now in progress at Alleghany church.

Since first quarterly meeting there has been some work done on parsonage and there is no indebtedness on it. Just a little more work will complete it, and this will be done right away. Pleasant Grove church has the amount already subscribed to recover the church and Alleghany people are going to remodel and cover their church before their special meeting in August. We are trying to plan our work well and are doing our best to work our plans. Pray that we may win souls for the Master while we labor in this field.

C. E. Ridge, Pastor.

Democrat Charge.—It has been some time since we let the readers of the Herald hear from us. There have been a few things taking place here since our last report. The driveway in to the church and parsonage has been greatly improved by filling in and widening the road. The lawn in front of the church has been leveled up, which adds much to the appearance and convenience of the grounds. The Asheville Construction Company was very kind to furnish the dirt, as we had none whatever to spare.

Quarterly Meeting.

We held our second quarterly meeting with the Terrys Fork church on Saturday before the first Sunday in April with a very good attendance. Rev. C. W. Bates was present and delivered a most helpful sermon at 11 o'clock. After partaking of one of the biggest dinners that this preacher ever saw spread at a quarterly meeting, we reassembled for the business session. The usual business of the conference was gone through with. Brother S. W. Angel and Brother Jeff D. Carter were named as delegates to the annual conference. Reports showed finances badly behind. We hope to make a better show along this line soon.

Sunday Schools.

I had the privilege of attending two of the Sunday schools today. For some reason the school at Democrat was not as large as usual, but a good interest was manifested.

The Sunday school at Mountain Valley was encouraging, 53 in attendance, most of them young people. They had discontinued their Sunday school for the winter; reorganized the fifth Sunday in March, and have been steadily growing since.

Special Meeting.

The fourth Sunday we begin a union meeting at Pensacola. The Rev. Mr. Nancy of Ball Creek will be our help from the Baptist church and Brother Fred Love of Weaverville will also be with us. We desire the prayers of all Christians for the success of this meeting. Yours in the Kingdom service,

L. S. Helms, Pastor.

April 20, 1925.

Bessemer City.—Our Christian Endeavor attendance is improving, and they still have prayer meeting at the homes. We want the prayer of all that we may succeed and live for Him through every day and our Christian Endeavor work grow more and we be more interested in His blessed Word. Our Christian Endeavor society seems more interested now. We are trying to do as the Master would have us to do and hope to do more for Him through prayer. Anna Scates.

Winston-Salem.—The pastor and the local societies felt that it was a privilege as well as a pleasure to entertain the Branch Meeting of the Woman's Home and Foreign Missionary Societies. Surely an annual "come-together," where we interchange interesting views and get new ideas about the work of the Kingdom of Christ, become better acquainted, form new friendships, and renew old ones, cannot but result in substantial and lasting benefit not only to the ones present but to the organizaztions represented.

Rev. W. A. Sunday is conducting a six weeks' evangelistic campaign in this city; it started April the 19th, and many, many thousands have already listened to the great evangelist. The Piedmont Warehouse, located on Trade street, is the place of the meeting; it has a seating capacity of something over 7,000 including the choir, which is quite too small for a Billy Sunday meeting, judging by the people turned away.

With his unusual personality, his unmatched delivery, his great knowledge of the Bible, ancient and modern history, his wonderful flow of words, coupled with his untiring efforts and forgetfulness of self, Billy Sunday grasps his hearers with his first word and holds them spell-bound until he bids them goodby in his own unique way.

Eleanor L. Orrell, Reporter.

Charlotte.—Our church has experienced one of the best revivals in the history of the church. The membership manifested a willingness unusual and the Holy Spirit attended the efforts put forth. The services began Easter Sunday and lasted for two weeks. Rev. J. D. Williams, D.D., of Reidsville did the preaching for nine days and the pastor concluded the meeting, due to Brother Williams' absence on account of his wife's illness.

The men had their separate prayer services prior to the revival, and so did the women. The people also during the meeting resorted to the prayer room half-hour before the evening services and prayed for the preacher and for the saving of the people.

Between 50 and 75 reconsecrations and confessions were made during the meeting. It was not difficult to get the unsaved to go to the altar. Twenty-seven have united with our church already, the pastor is securing certificates for three more and it is anticipated quite a large number will join the church as a result of the recent series of services.

We trust the revival has not yet closed, as the prayer service before the Sunday evening service will continue. The membership desire to continue the evangelistic efforts. There will be more news later. H. Freo Surratt.

At a small country school the scholars were having a lesson on animals. The teacher had asked a number of questions which were easily answered. At length she said:

"Why does a dog hang out his tongue whes running?"

A lad who had not answered before held up his hand.

"Yes, Tommy, what is it?" she inquired.

"To balance its tail," was the reply.—New Orleans Times-Picayune.

THE MOTHER.

She never touched with skillful brush the canvas
And left a painting that the world might praise;
Or with the inspired fingers on the key-board
Sent down an echo through the length of days:
But once with eyes tear dimmed yet looking upward,
With smiling face she passed beneath the rod
Descending almost to the vale of shadows
To bring a little new-born babe from God.

She never sung a song of joy or gladness
In clear, sweet tones to make us smile or weep;
Her voice, too weak to win the world's approval,
Was only good to hush a babe to sleep;
She never penned a book whose glowing pages
Migh lift us up and help us in the fight;
But day by day she sought through loving patience
To guide two little stumbling feet aright.

And yet, methinks, when at the gate of heaven
She paused—God looked up at her and smiled;
With hands outstretched His kind voice spoke a welcome
To her—the mother of a little child.

—Exchange.

THE THINGS I LOVE.

These are the things that I love best,
These are the dreams I'll hold
Against my faintly thrilling heart
When I am old;
The color of the sky at night,
When it still throbs with sunset light;
The dawn's first gold;
The shading of the trees that turn
So scarlet, and the fires that burn
On my hearthstone—
These are the things that I love best,
That I will hold against my breast
When youth has left me, and I face
The end, alone.

The purple pansies that I plant
When early summer wakes,
The green of leafy, dew-kissed woods
When morn first breaks;
The iridescence of the sea
That creeps so far away from me;
The blue of lakes.
The wonder of a baby's eyes,
That seems to speak of paradise,
And love's first kiss—
These are the things that I love best,
That I will hold against my breast
The while I whisper, "Life itself
Was less than this!"

—Margaret E. Sangster.

Man must be prepared for every event of life, for there is nothing that is durable.—Menander.

IN HONOR OF THE DEAD.

Salie Surratt Smith, born June 20, 1843, d April 18, 1925. She was married to Bran- Smith at the age of 22 years. To this un- were born nine children; four sons and daughters survive her: James, George. llard, Dockery Smith, Mrs. Nannie Loflin, s. Sarah Coggin. The deceased are Mrs. a Varner and Mrs. Pallie Lanier and Miss nie Smith. Her husband preceded her to great beyond 29 years ago. She also leaves grandchildren and five great-grandchil- n. besides a host of friends and relatives. She professed faith in Christ at an early and united with the M. P. Church at Pleas- Grove, and later moved her membership Chapel Hill, where she lived a faithful mber until death. She was faithful to the rch, and loved her children and her home. was a good woman, a good neighbor and good mother. Every one who knew Sister ith regarded her as an ideal Christian wo- n. She will be greatly missed at church, the community, and in the home. Aunt ly always attended Chapel Hill camp meet- and it was an inspiration to be in her npany, for she was a woman full of the ly Ghost.

Her funeral was conducted under the arbor Chapel Hill camp ground Sunday, April 19, P. M., by her former pastor, Rev. J. W. lin, and the writer, in the presence of a ge gathering of people. Her body was ced in the grave in the church cemetery to ait the resurrection morn.

May our Heavenly Father comfort all the reaved ones in this sad hour.

By her pastor, C. E. R.

Walter Scott Crowson was born in Ashe- o, Randolph county, July 22, 1846. He s the eldest son of Elisha and Eliza Crow- . He was a soldier in the Confederate ny. On April 11, 1869, he was married to ss Elizabeth Johnson near Raleigh. To s union five daughters were born. Miss Lil- left this life December 15, 1889. In her entieth year Annie, wife of O. W. Rich, fol- ved next on November 3, 1917. The youn- st, Lucy, wife of L. F. Ross, was next ta- n on January 14, 1923. At this death he s heard to say he could not see why the rd did not take him and spare Lucy to raise sweet little children. The wife, two daugh- s, Mrs. M. W. Parish and Mrs. A. R. Win- ngham of Asheboro, and nine grandchil- en, and a large host of friends are left to urn for him, for those who knew him best ed him most. On April 13, 1925, at the age 28 years, eight months and 21 days, his irit went home to be with God.

He was a kind husband and father, a good izen, a loyal and devoted member of his urch. He professed faith in Christ in early nhood, and later united himself with the ethodist Protestant Church at Charlotte, d lived a consistent member until God called n to join the church triumphant. He loved s church and his pastor—he seemed like a ther to me. His place is vacant in his home d in the church. We miss him, but that kind rd and smile that he greeted every one with ll lingers in our life and helps us still to ss on. I have not words to express what his life meant to me. May God comfort the bereaved ones.

On April 14, 1925, funeral service was conducted by the writer, assisted by Rev. H. F. Fogleman of Asheboro. Representatives from the Randolph Chapter U. D. C. acted as flower bearers. Honorary pall bearers were Messrs. Winborn Andrews and Louis Sugg, Confederate veterans; active pall bearers were J. O. Redding, Earl Bulla, W. F. Redding, J. B. Humble, Wilson Free and C. L. Cranford. He was gently laid to rest in Charlotte cemetery, beneath a blanket of flowers. The many beautiful flowers and the great throng of people that gathered spoke of the high esteem in which he was held. He is gone to sleep, to awake in that Beautiful City. C. H. Hill.

THE LADY AND THE HOBO.

Miss Barclay sat by the car window looking out at the moonlight. It was wonderful moonlight. This moon must have wandered away from the tropics up to the Northern, far West country.

Miss Barclay was a school teacher from New York City. She had been teaching ten years, and naturally her nerves were somewhat impaired. So she had leave of absence for a year, and was intending to spend part of her vacation out here in a Western town, with a relative. She was nearing her objective point now, and had a sense of pleasurable anticipation of meeting her kin-folk, having a rest, and enjoying new sensations. Yes, it was all pleasant to think about. The train stopped at a station and her attention was momentarily diverted. Several women stood in a group on the platform eagerly watching the passengers who left the train at this point. A man or two joined the group, and one of them had a vaguely familiar look. But the train went on, and she turned her attention once more to the moonlit world through which they rushed.

It was late September but warm for the time of year, and for this climate. The harvests had all been gathered, the fields were bare. But under the moonlight they looked golden. Oh this moon light! It was more than light, it was a haze of enchantment covering the earth. It was a magical spell, woven by

"That radiant maiden
That mortals call the moon."
With white fire laden,

And then she was brought back to the earth with a jolt.

The conductor entered the car and on seeing her still there, he said, "Why, lady, that was your station we passed back there—why didn't you get off?"

She looked at him in perplexed bewilderment and amazement. "I did not know!—I did not understand!—What shall I do?"

"Well, I think this will be the best thing to do. We are coming to a little water tank station where this train does not usually stop. A man is there almost always, and he can walk back to your station with you. It is only a mile and you can go right up the track. But there is no light in the station, you had better go on to the next place and stop over and then wire to your folks you'll be back tomorrow."

In a few minutes, the train began to slow up, and the conductor came back hurriedly. "We'll have to hurry up. We are late now. But it is all right. There is a light so somebody is in the station. Sorry this happened. Good luck to you, and good night, Mam." And all in a breath she found herself on the platform with the train rushing away from her, making up for lost time. She saw the dim light through the window, and hurried across to the door. It was locked. She shook it. Then she pounded upon it. Nobody came in answer to her summons. She went to the window and looked in. Silence—vacancy. And she saw, too, the trick that fair enchantress, the Lady Moon, had played her. There was a lamp hung up on the wall, one of the old, old fashioned sort, with a tin reflector behind the lamp. The moonbeams shining at a certain angle through the side window, struck the tin reflector, giving the appearance of a light in the lamp. No one was anywhere about. Utter silence, save the faint bark of a dog from some unseen farmhouse across the distant fields. A terrifying sense of loneliness came over her. A blind unreasoning terror that was rapidly growing into panic. Again she shook and beat upon that closed door. Then she called, "Hello! Hello!" and the very sound of her own voice frightened her. She hurriedly seized her traveling bag that she had dropped, and started almost on a run up the track, with hardly a sense of what she was doing, or where she wanted to go. She was only conscious of an overmastering desire to get away from that evil spot. For it was evil. There was something wicked that was real, tangible, almost like a horrible stench in the air. She had gone but a few steps when there came a rustling in the bushes that grew by the side of the track. Then they parted, and a man stepped out of them. He must have been six feet or more in height, and brawny and massive in size. His hair was shaggy, his face covered with stubble, his features moulded on the devil's own plan. His clothes were torn and ragged, and he carried a short club or cudgel in one hand. He came slowly toward her with a hideous grin on his face.

"Pleased to meet you, lady," said he, "I heard you hollering 'hello,' and I come right along. Nice bright night, ain't it? Ain't nothin' to hinder us from having a real sociable time."

The woman swayed on her feet. She thought, for a moment, her heart had ceased to beat—that she was dying. She threw her arm across her eyes to shut out the sight of that loathsome face, and a quick, intense prayer went up from her heart.

"O God! Save me from this man!"

——What was this? An enveloping sense of warmth, of tenderness of being protected, came over her. A lightness, an almost dizzy exaltation flooded her heart—Afraid? No! An invisible host of unseen celestial ones were about her. She was filled with a supernatural courage. Almost without her own volition, she took a step toward the man. In a firm, distinct, authoritative tone, she said to him,

"I am God's child, and He is taking care of me. You dare not harm me."

Then she walked past him, directly up the track without another glance in his direction. She heard him walking behind her, following her, but not coming hastily. In fact, she

thought he stepped in a hesitating manner. They had gone several yards when he called to her in what she was sure was an apologetic tone,

"Lady! Oh Lady! Stop a minute, will you? I got something to tell you."

"Well, what is it," she answered, walking a little slower that he might overtake her.

"There is a lot o' the boys along here in the bushes, and it ain't safe for you to be walkin' by yerself. You'd better let me carry your bag and walk side of you so's they'll let you alone." And he took her bag and stepped to her side.

Presently the track made a little bend. As they rounded the curve they could see a fire blazing a short distance from the foot of the little embankment of the track. There were five men grouped round the fire. One was evidently so drunk he was helpless, and was sprawled on the ground, with legs and arms flung grotesquely about. Another one was not quite so bad but was able to help himself a little. The other three were sitting about the fire, and one drank from a bottle, as the two pedestrians came near. One of the men was telling something that seemed to highly entertain the others. They were laughing uproariously. Foul, filthy, obscene laughter, that was born in the pit. Even the drunken man who was not quite helpless clapped his hands clumsily in applause. When they saw the man and woman walking up the track, the three leaped to their feet and started toward them, calling out to them as they came.

"Well! If here ain't our friend ole Hank out walking with a lady!"

"Who is yer friend, Hank, ole boy? 'Tain't the Governor's lady, is it?"

"Interduce us to her, Hank. Don't be stingy."

And the man by the fire also raised himself to a half-sitting posture, and sent a stream of blistering profanity at them as his contribution to the conversation.

Miss Barclay's escort handed her bag to her, and changed his club to his right hand.

"You walk on while I settle these fool boobs. 'Twon't take me long, an' then I'll ketch up with you." And he started down the embankment to meet the approaching men.

Miss Barclay walked calmly on, as one without fear. She held her head high and felt like one who steps in unison with the peal of golden trumpets, "played upon by the choir invisible."

She heard something of a commotion amid the knot of men she had left behind her. Loud, angry tones. Sounds of scuffling and of blows given in a masterly manner. Then there was stillness broken only by the sound of the steps of her companion walking hurriedly after her.

When he overtook her, he was breathing hard, but otherwise uninjured. He said,

"I settled them guys. Put one of 'em to sleep, an' hammered up the other two. Hope you wasn't skairt," and then he took her bag again and fell into step by her side.

They walked on in silence, for quite a distance, until another turn of the track brought them in view of the station for which they were bound. A few more steps brought them close enough to hear the voices of the people on the platform. The man stopped, then, and held out the bag to her. "Say, lady, I ain't anxious to get no closer to them folks at the station, so I think I'll go on back."

She took the bag, thanked him, and got out her purse to give him some money. He waved her aside as he said, "I don't want no money but I do want to say something before I leave.—Say, lady, I dunno what's the matter with me tonight. Mebbe I'm gettin' softnin' of the brain." And turning abruptly, he walked away. He had gone but a few steps when he called to her,

"Say! Lady! I'm sorry I frightened you tonight."

And then he was gone, out of sight, around the curve of the road.—Angele Cox, in Our Home.

Wedding Gifts

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THE PASSER'S SONG.

"Some birds," says John Burroughs, "passing north in the spring are provokingly silent. Every April I see the hermit thrush hopping about the woods, and in case of a sudden snowstorm seeking shelter about the outbuildings; but I never hear even a fragment of his wild silvery strain. The white-crowned sparrow also passes in silence. I see the bird for a few days about the same date each year, but he will not reveal to me his song." On the other hand, the white-throated sparrow is decidedly musical in passing, both spring and fall. He sings on his way up and down. Nearly all the warblers also sing in passing and are to be heard in orchard and grove and wood, as they pause to feed in their northward journey.

It is an interesting difference, that is not confined to birds. There is something parallel to it in the human life. Some people seem too preoccupied with the end of the quest to sing on the way there. To them the goal is everything, and the road nothing except a means to the desired end. Others, less preoccupied, scatter songs as they go. And theirs is surely the more excellent way.

Jesus apparently liked the style of the wayside—occasional, spontaneous.

"As he passed by" is the keynote of most that Jesus said or did. A woman comes to a well to draw water and that well became a shrine, and the evening hour one of tender and healing revelation. There is hardly a page of the Gospels that is not resplendent with some similar wayside word or deed. It makes one wonder whether the fine sermon at the end of the road is really the all-important thing it seems, and whether we may not be judged by some action or inaction, some word or some silence as we passed on the way.

Of this I am sure, the loveliest of all services and all songs are those of the wayside. One I saw, years ago now, is still unforgotten. In a railway compartment was a mother nursing a child in arms. Opposite to her was a woman of refinement. They were complete strangers. Yet presently that mother was opening her heart to the stranger and they communed together of the things that matter in the training of children. In a simple and most charming way, the one gave to the other high and noble thoughts, the best that refinement and goodness could give. For the time being she was completely at the service of this her sister and her first born. She told her of the Mothers' Union, and how they prayed for one another each day and what its sense of comradeship meant to many a lonely mother needing guidance and help. She wrote the address on a stamped postcard. It was beautifully done, without a touch of unctuousness or of condescension—a fragrant wayside ministry. After all, is not our cherished reserve in these ways thoroughly selfish? Are not people everywhere, in most unexpected places, hungering for some Samaritan, who not officially but just humanly can speak the helping word or do the healing deed? The world wants our songs by the wayside. And as we shall pass this way but once, let us sing as we pass.

In a village I know is a girl who sings and plays well. She has indeed no ordinary voice. Her father is an insurance agent and on Friday evenings she collects part of his round. She finds it impossible just to go in and out of those homes. The people ask her to listen as the children play, ask her how she thinks they are getting on. Then they ask her if she has just time to play and sing one piece for them. She does so, in house after house. Though pressed for time, one night, for she was going away the following day, she sang Liddell's "Abide With Me," at the request of one invalid woman. Before her next visit that woman had died, and the girl was glad she had sung, setting those so lovely words in the woman's heart. She had more joy in that song than if she had sung for a high fee. That girl, singing as she goes, has the great secret. She also knows the more excellent way.—F. C. Hoggarth, in N. Y. Advocate.

The eye observes only what the mind, the heart, and the imagination are gifted to see; and sight must be reinforced by insight before souls can be discerned as well as manners, ideas as well as objects, realities and relations as well as appearances and accidental connections.—Whipple.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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HILLS AND STRENGTH.

By Mary Joan Wheeler.

I sought to have an easy track
To greet me as I went along,
But now I find as I look back
It was those hills that made me strong.

I sought to pass those hills that rose
Before my path from day to day,
But now I find that at the close
It had been best to pass that way.

That easy road without one loss,
Without one tear, without one cross,
Could never make my heart more strong,
And so I passed the hills along.

And as I passed each hill that rose,
I found them easier toward the close,
Ah, they grew easier all along,
For then my heart had been made strong.

—Selected.

"RELIGIOUS EDUCATION."

When is religious education successful? It n be successful on one condition only: that educates a regenerated soul. To offer relig- us education to an unsaved person is like ying to make useful citizens by sending dead en to college. There is nothing there to edu- te! The sad failure of much of what is lled "Religious Education" today is that it aves out regeneration, or the necessity of e new birth, and attempts to substitute nat- al educational processes. It is strikingly gnificant that the journal of the Religious ducation Association in its August number ublishes an article on the question, "Can the ducational Method Produce a Genuine Re- gious Experience?" It frankly states that any leaders in the field of religious educa- on today (and unfortunately that means iefly Modernists), while dissatisfied with the d methods of religious training, find that e "newer plans" do not "produce spiritual esults commensurate with those to which ey have been accustomed." And so they re calling upon their fellow-workers to see they can develop "vital religious experi- ice through new experinments in religious education,"—still newer, that is, than the "modern" and "progressive" experiments that have been tried out with barren results for the past generation. There is pathos and tragedy in this frank, naive, unsophisticated confession of failure and blindness to the cause of failure. There is a text-book that solves the problem: it is God's Word. When all religious education seeks first to bring the unsaved to Christ as Savior, and then to build them up in Christ in accordance with the revealed truths of the New Testament, there will follow convincing, thrilling, satisfying results such as only God himself can bring to pass.—Sunday School Times.

CAPITAL PUNISHMENT—MAN VS. GOD.

Recently two men, father and son, were electrocuted for the murder of two prohibition officers, under very aggravating circumstances.

Rev. W. A. Stanbury, the pastor of an important Methodist church in Raleigh, was the spiritual adviser of these unfortunate men, and, as such, he had to witness their death. The launching of two men into eternity naturally affected his emotions to such an extent that he lost his sense of justice, being able to see only one side of the matter. Under the stress of his feelings, he wrote a letter to the Governor in which he urged a change in our laws whereby there would be the substitution of life imprisonment for the death penalty.

Our Governor, in keeping with the character of his Scotch forbears who placed the authority of God's Word above the weak sentimentality of men, gave as his opinion that the welfare of society depended upon capital punishment, which, however, he said, should be administered only in extreme cases.

Whenever a murderer is electrocuted, we have a fresh outbreak of this anti-capital punishment sentiment.

That the average man of the streets should let his feeling take the place of his reason, we are never surprised; but when a minister of the Gospel, whose training has been to interpret the Scripture and to instill a reverence for the inspired Word, ignores the plain commands of God with reference to murder, we must confess that we are surprised.

One explanation is that his sensibilities were so shocked by his unaccustomed experience, that he could only see one aspect of the case, the deliberate killing of two men, while he could not see the other side—the cold-blooded murder of two faithful officers of the law, who were doing the duty they had sworn to perform.

Our Governor has been trained to prefer the praise of God far more than the praise of men, and he remembered God's command to man when the human race began a new start, after Noah came from the ark.

That command has neverb een revoked, and all the reasoning of sentimental men cannot remove it from God's statute books.

It cannot be misunderstood nor reasoned away on the ground that it passed away with the other Mosaic laws, because this was given long before Moses and the ceremonial law. That law reads thus: Genesis 9:5,6: "At the hand of every man's brother will I require the life of man.

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

Editor Harris, of the Charlotte Observer, presents another side of the question, which is in striking contrast with the views of this expounder of God's Word. We have before this expressed our admiration for the high moral tone of the Observer's editorials. Now we commend, not only the moral tone of his editorial, but also its sanity. We quote a paragraph:

"Too many people are inclined to see only one side to the picture. Much commiseration has been manifested for the families of the executed men. What of the families of the murdered men? And what of ushering them unprepared into the great unknown? Did these murderers give their victims time to so much as say a prayer? On the other hand, the murderers had 'the benefit of the clergy.' The Scriptures were read to them and prayers were said for them. They were advantaged by every possible preparation to meet their God. They were the objects of distinguished consideration. They perished by the sword they had taken up."—Presbyterian Standard.

—Tabernacle had memorial services of much interest last Sunday with a sermon in the forenoon by Dr. C. L. Whitaker and in the afternoon by Rev. Mr. Millard, pastor of Alamance Presbyterian church. There was a large congregation, more than filling the house. The pastor is Rev. J. A. Burgess.

—Rev. A. D. Shelton was in Greensboro on Monday to consult an architect regarding Sunday school rooms for Siler City church.

—Dr. Benson, editor of the Methodist Protestant, is in Johns Hopkins Hospital for treatment and expects to have to stay there several weeks. He has our sympathy. Pray for him.

—General Charles Mangin, one of the most famous of the French commanders in the World War, died suddenly, May 12, in Paris. He was 59 years old. General Mangin took a big part in the defense of Verdun in 1916. On July 18, 1918, with the First, Second and Thirty-second American Divisions under his command, he led the big attack that was the beginning of the Allied drive that ended the war.

—The deepest mine in the world is in the United States. It is a copper mine in Michigan and extends 8,700 feet, or more than a mile and a half underground.

WHAT DO YOU READ?

This is one of the most important questions we can ask. Next to, "To what God do you pray?" What we read enters into our whole mental and moral make-up. Whether our character be sturdy, firm, and dependable; or week, shallow, and vacillating, depends largely on what we read, or do not read. Better read nothing at all, than to read much that is written and printed these days. As has already been said, what we read enters into the whole mental and moral fiber of our being. If what we read is good and ennobling—containing high and holy ideals, by so much do these things enter into the warp and woof of our character. If what we read is light, foolish, frivolous, or untrue, so will be our character. Or if it be vicious, vile, irreverent, or irreligious, so will our moral nature be. All this has to do with an eternal, immutable law of our being that cannot be ignored or evaded.

As well attempt to take coals into one's bosom and not be burned, as to read much of the present-day literature and not suffer morally and mentally. It is light, foolish, irreverent—untrue to life, untrue to God, religion, and the Bible. It carries profanity, obscenity, and oftentimes sneers, jeers, and denunciations of the Bible, the church, and religion. We do not permit our children to associate with the profane and the vulgar, but permit them to read books, magazines, and papers, containing profanity and obscene, indecent words, insinuations and plots. Even the best of them are worldly. Many of them, if not the greater number, written by men and women of the world. Being of the world they write of the world. They are utterly incapable of writing anything to feed the spiritual man. But it is not only worldly, but much of it is interspersed, and sometimes filled, with skepticism and infidelity. Sneers and denunciations of the Bible, the church, the Christian ministry, and religion in general. Ignoring, when not openly attacking, the Bible, the sanctity of the sabbath, and the marriage relation, and every fundamental of our holy religion and our Christian civilization. It is shocking to find leading articles in our leading magazines and papers carrying the rankest infidelity and skepticism. It seems that the time has come for the boycott to be employed by the Christian people of the land. We would not permit a profane, vulgar person to enter our houses and spout out his profanity, obscenity, and infidelity—and where is the consistency in letting this same kind of filth, irreverence, and blasphemy come in quietly in books, magazines, and papers, and take up its abode? We are very much afraid of the deadly germs of tuberculosis that may be lurking in books, papers, and dark rooms. As dangerous, and as much to be dreaded and avoided as these are, the deadly germs of sin, vice, immorality, and infidelity that lurk in the most of the world's literature today, is far more deadly. The former destroys the body, the latter the soul. All this hellish, damnable poison is entering into the very moral fiber of the rising generation. And what will the harvest be? God only knows. We are going to reap as sure as effect follows cause. It is inevitable. When the young plastic mind and heart are brought under the molding influence of such skeptics, infidels, socialists as H. G. Wells, Upton Sinclair, Winston Churchill and scores and scores of others of a like kind, what can we expect but a harvest of a fearful kind? And especially when there is almost no reading of a real solid, evangelical, uplifting, ennobling kind, to help counteract this worldly, vile, skeptical kind that is being so generally devoured.

A person had better read nothing than something damaging. Better fast than to eat poison. There is plenty of good books and papers, but the majority seems to have no appetite for them. But the literature of the world and the devil is flaunted in your face at every turn. The church used to warn the young of the danger of bad literature—the dime novel, detective stories, etc., but somehow it's toned down or taking a nap, and the world and the devil are "making hay while the sun shines." There are a few devout people who read and study the Bible and religious books and papers—but they are few indeed, compared with those who do not. The schools used to have readers, like McGuffey's with high-toned, moral, religious reading in them—even extracts from the Bible, but now, matter of this kind, in school books, is about as scarce as a snow-storm in the tropics. We are becoming paganized, to say the least. We are desperately afraid of real religion in the public schools. We are desperately afraid of displeasing infidels, Jews, and Catholics. And while we are making a desperate effort to please this Godless minority, our children are being paganized, and educated for the devil.

Did you ever think what kind of men and women are feeding you and your children, through the daily press, the magazine, and the novel—the prevalent fiction of the day? Men and women of the world, to say the least—some infidels, and any and all kinds of religious perverts. Have you ever thought of this? But it is even so. What kind of character are you and your children going to produce on such diet? There are very few secular prints now that are fit for a Christian home. Nearly all of them do not scruple to use profanity in their columns—permit infidels and skeptics to "knock" the Bible, the church, and the ministry. These are patent facts, evident to every thoughtful, careful reader.

"Reading makes a full man," said Bacon, but what kind of man will he be, full of what the "world, the flesh and the devil" produce?

There is a great deal said these days about dietetics—a "balanced ration," etc., for the body; but it is far more important that the soul, the mind, the spirit, have a wholesome dietary. Who lays any stress on this? Very few. How few of the young people read real wholesome books and papers? It is stories, stories, stories, good, bad and indifferent, and after one has read what a mogul engine could pull, he is no wiser than he was before. Time wasted, to say the least. No real information gained.

People are often very careful about their horse feed, corn feed, hog feed, chicken feed, and even their dog feed, but careless, indifferent, or absolutely ignorant, as to the mental and moral food of themselves and children. We have pure food laws to protect our bodies, but where is the law to protect our children from the moral religious poison that pervades the great mass of our reading matter today? Of course we know that we have a law against obscene literature being carried in the mails. This is helpful, but in the very nature of the case cannot reach all cases. The only remedy is for parents, guardians, and teachers to examine, judge, discriminate, and throw out all books, papers, and magazines that are unfit for the home. Boycott the devil and his dirty sheets and books.

We do not want our children to use profane, obscene language, or hear it from others—then why let them read it? Why read it ourselves? Can one go among the pots and not be smutted? Can he take fire into his bosom and not be burned?

Persons who spend their sabbath, or largely so, over Mutt and Jeff, Bringing Up Father, Andy Gump, and all such worldly tomfoolery, are to be pitied. What do they really learn? Nothing. Time wasted, the sabbath desecrated, making character for hell!

It used to be that Sunday school libraries contained religious books exclusively; publications of the "American Sunday School Union," "The American Tract Society," and the church publishing houses. But now this is not always the case. Perhaps rarely so. We have seen some of the common, ordinary fiction of the day occupying the leading place in some Sunday school libraries. What is a Sunday school for, anyway? To stuff the children on the things of the world? If that be the case, we had better join the role ofthe Hard-shell Baptists. Why not make our Sunday school libraries, all of them, intensely evangelical and spiritual? It seems that now, in some quarters, that there is a morbid fear of being really religious. This is a very great mistake. Children and young people used to be drawn, or attracted, by real religiou; and it is a mistake to suppose that they have changed in their nature. We'll never save the young people by feeding them on the literary husks of the world and the devil—the average fiction writer of the day. Again we say, What do you read? You will be just what you make yourself, by what you read—good or bad, weak or strong, wise or ignorant. Fitting yourself and children for heaven or hell, by what you read. It enters into and becomes your very mental, moral, and spiritual being. It is an inexorable law that we cannot evade nor break with impunity.

J. F. Dosier.

A TRAGIC END TO LIFE.

A tragedy, sudden and dramatic, brought to a close the dinner of the National Press Association held on Tuesday of last week at the Trocadero Restaurant in London, when George Whale, who presided, suddenly collapsed and died in the presence of the two hundred guests of the evening. The banquet, which was held in honor of the centenary of the birth of Thomas Huxley, was intended also to encourage a campaign against the Christian churches. Mr. Whale, responding to a toast to the Association, said: "Let us eat, drink, and be merry, for tomorrow we die. Do I say that? No. I say take heart and help, for today we live." He also delivered a speech in which he attacked the dogmas of Christianity and its ministers. He had just ridiculed a statement

the "light of the Holy Ghost has guided church for nineteen centuries." "When light does come, I predict it won't have dazzling effect of the light which fell up- he apostle en route to Damascus—a light ch left him dazzled for the rest of his " Mr. Whale said, while the guests hed appreciatively. A little later they e just beginning to applaud the first sen- e of a toast in his honor presented by or G. H. Putnam, American Civil War ran, when Mr. Whale collapsed. Hushed spers and awed, stricken faces replaced hter and smiles. Then followed a tense nce, broken only by the dying man's ngled breathing. The incident may be ex- nable in a perfectly natural way, but it east gives emphasis to the need of a de- reverence for those things that many l people hold sacred. The Bible speaks of sin against the Holy Ghost. The Whale ch as reported comes perilously near to a type of transgression.—Zion's Herald.

CHILDREN'S PRAYERS.

By Rev. Luther K. Long.

ometimes a child, of its own accord, takes he habit of prayer. It adopts the Lord's yer, or some other that it hears, or it con- cts a simple form of its own. As it uses e it derives great benefit from them, and, increasing years, grows into a larger and er appreciation of prayer.

sually, however, children are dependent older persons to teach them to pray and ead them to understand and to value the ilege of prayer.

s a rule, I think, children are easily taught ray. One of the precious privileges of the er and mother is to do this teaching— lly when the child is going to bed.

he bed-time prayer may be made the oc- on of valuable instruction. The day is ed. Its joys and disappointments, its suc- es and failures may be brought in review. reasons for thankfulness, for forgiveness, the necessity for the heavenly Father's may be spoken of. Now and again the e one asks the meaning of words and ex- sions used in the prayer. At such times nind is specially open to receive the truth ed to its needs.

he language should be such as can be eas- understood. It is well that the prayer l over and over again the explanations v out of the prayer itself, so that as it is l over and over again the explanatioss become a part of it—recurring naturally he child's mind.

child should be trained to repeat its yers in a becoming tone of voice. It is al- mportant that care be taken with refer- to the speed and manner of speaking all will seem fitting and reverent. Thus, n the child grows up and leads in public ver it will not be handicapped with unfor- ate mannerisms.

he evening prayer—"Now I Lay Me"— many versions of varying value. The ds "soul" and "die"—sometimes used— theological, too difficult for a small child. the version I give here the expressions are as to easily fit into the mind of even a y young person; and they have a fullness of meaning adequate to meet the needs of one well advanced in years.

Now I Lay Me.

Now I lay me down to sleep;
I pray Thee, Lord, to watch and keep.
And in the morning, when I wake,
Help me the way of love to take. Amen.

The other prayer I am giving—"Loving Jesus"— is longer. It is suited for use either night or morning, at the bedside or in the family circle. I like the simple, beautiful, reverent expressions with which it abounds. Much fine teaching may be brought out through the years in answer to the child's questions.

However, one should remember that prayer is prayer. The desire and effort to instruct the child should not be allowed to dispel the spirit of reverent devotion. which should always prevail.

Loving Jesus.

Loving Jesus, meek and mild,
Look on me, a little child.
Make me gentle as thou art.
Come and live within my heart.

Take my childish hand in thine,
Guide these little feet of mine.

So shall all my happy days
Sing their pleasant song of praise;
And the world shall always see
Christ, the Holy Child, in me. Amen.

THE WORK AND THE WORKERS.

At the call of Rev. T. H. Lewis, D.D., president of the General Conference. I spent last Wednesday and Thursday, May 13 and 14, in Indianapolis, Ind. in attendance upon the All-Boards meeting, and the Meeting of the Presidents of the Annual Conferences. It was in every way a good meeting. The addresses were of a very high order, and a spirit of hopefulness pervaded the meeting. A full account of the meeting will be published in the church papers.

Among the Churches.

Sunday, May 17, was spent on Flat Rock charge, with Rev. Joel B. Trogdon and his people at Palestine and Bethel churches. Brother Trogdon has made a splendid start on Flat Rock in this first half of his first year with these good people. They have repaired and painted the parsonage, and have made of it a good home for the pastor and his family. This parsonage, like all other parsonages, should be near one of our own churches.

The charge is doing better this year than usual on the budgets.

Pastors' Reports for Second Quarter.

We are now in the third week of May and 63 pastors out of 81 have reported for the second quarter, and we thank the 63 for their promptness. But that also means that 18 pastors have not yet reported. Conference requires all pastors to report quarterly, and a blank was sent you for this purpose. Please let me have it soon. From these 63 reports we note that these charges have lost 210 members for the first half-year, and have gained 375, making only a total gain of 165 members in six months. True, we have not yet passed through our real revival season, but even when that comes we must be on the alert lest we lose more members than we gain.

Last fall pastors in their fourth quarterly reports showed a gain of 1,166 members for the year, and then about ten days later those same pastors made report to the Annual Conference and their reports showed a loss of 356 members for the year. I cannot believe that we lost members last year, and yet the reports to conference were the ones which had to be accepted.

Let us be careful with our figures this year, not just to count numbers, but that we may know that our records are right.

Pastors' Salaries and Budgets.

We are giving budget showings in another column, and we note from the 63 reports in hand that some pastors have received very small amounts on salary up to date. Their families cannot possibly live on these small amounts. We also note that other pastors are receiving their salaries by the month, which is as it should be.

This fact is also noted. Where the salaries are largest the people pay up best, and where they are smallest, pastors so often have to wait until toward the end of the year. Each pastor should receive at least one-twelfth of his salary each month until it is all paid.

Children's Day.

Be sure to prepare for Children's Day and plan for a good offering. Twenty-five per cent of the G. C. budget should be raised at that time unless you have a better plan.

Appointments.

May 24, Pageland, S. C. Commencement Sermon at closing of high school.
May 30 to 31, District Rally at Mt. Hermon church, Mt. Hermon charge.

Yours in the Master's service,

A. G. Dixon.

SPECIAL REQUEST.

Some one has suggested that my special request, written in the midst of my other notes will not be read, and if it is not read it will not be heeded. That is a slam on me, but here goes all by itself.

We are asking all pastors to attend both the Pastors' Summer Conference and the Young People's Summer Conference June 15, to 26. It will be well worth your while to do this. You are needed.

We are also asking the charges to give your pastor a vacation for these ten days, and pay his way to these conferences. Please do not fail your pastor in this. The ten days will cost him $15 plus his expense of travel.

Yours for a great conference

A. G. Dixon.

THE TENTH COMMENDMENT.

This is a unique commandment. Search all the laws of the world, and you will not find one which resembles it. The Tenth Commandment is the complement of all the rest. It shows that God requires of us not only outward virtue, but inward holiness; that He demands in us the sacrifice of the will, from which wicked actions spring; that sinful imaginations are a crime against Him as well as wicked acts.—Dean Farrar.

"Beg pardon, sir, but could you tell me if there is a man living in this hotel with one eye named John Hardy!"

"Maybe I could help you out. Do you know the name of his other eye?"—American Boy.

Winston-Salem.—The Home Circle held its regular monthly meeting at the home of the president, Miss Frances Martin, in Ardmore, with 12 members and four visitors present.

The devotional period was conducted by Miss Martin; then an interesting study of the Pittsburgh Mission was entered into, a number of papers were read in connection with the work.

After the business session, the hostess served ice cream and cake.

Miss Joem Davis, on West Fourth street, will be hostess to the Home Circle next month.

The members of the Philathea class, numbering about 25, were delightfully entertained by Mrs. Hunter and Mrs. Hunt, at the parsonage, on Monday evening, May 4.

Rev. R. A. Hunter led the devotional period. The class voted to send a delegate to the Young People's Conference to be held at High Point College June 16-26. The treasurer was instructed to pay $10 toward erecting a bulletin board in a conspicuous place in front of the church.

At the close of the business session a very interesting contest was entered into, "Cupid and the Flowers." Miss Leota Loggins proved the most successful contestant and was presented with a beautiful bud vase.

The Sunday school attendance was splendid for last Sunday; there were a number of visitors present and several names were added to the roll.

At 11 o'clock the pastor preached an appropriate sermon for Mother's Day, his subject being, "Mother, Home and Heaven." The main auditorium of the church was crowded. An earnest appeal was made to the congregation that for the sake of mother, for the sake of home and for the sake of reaching heaven at last, all strive for a deeper consecration to God and to His church. A number of familiar hymns were heartily sung by the congregation and a beautiful duet was rendered by Misses Blanche Hanes and Rosa Reynolds.

The majority of the pastors of the local churches are not holding services on Sunday evening on account of the Billy Sunday evangelistic campaign. It is a great inspiration to gather at the Tabernacle and unite our prayers and efforts with the throng of people coming from the churches in the city and surrounding country. One of the inspirational features of the meeting is the splendid singing by a choir composed of the best voices from the city churches and directed by Mr. Rodeheaver of the Sunday party. There has already been a revival of religion as the result of this meeting. Church members have been blessed, and have caught a broader vision of their mission in the world. Quite a number of men and women and boys and girls who had never professed Christianity have been influenced through these services to take their stand for Christ. With the united effort of the ministers and Christian people of the churches in connection with this great religious movement, eternity alone will be able to reveal the good that will come out of it.

Reporter.

May 19.

Death from sin no power can separate.—Milton.

$158.50 ISN'T $500.

Who said it is? Not I, sir. I said it isn't. But if I could add $341.50 to it it would be. And I'm counting on you folks who haven't sent your checks to help me do it. The response has been very good, but it could have been better. Indeed, it could have been the full amount.

This is the situation: An appeal was made by Dr. Leigh Layman, backed by Dr. Fred C. Klein, for $12,500 for a church at Nagoya College. For years the student body has been worshiping in a converted cow barn. While the student body this year is more than 1100, only 400 of them can find standing room in the old church. If the religious work at the College is to be carried on as it ought, we must povide church facilities.

Dr. Layman, in speaking of the attitude of the Japanese, especially the non-Christian, says they are guaging the emphasis we place on Christianity by the provision we make for carrying it on. "You," they say to Dr. Layman and our other missionaries, "provide spendid buildings for education. This cow-barn is what you provide for your religion." The point is obvious. Shall we put the emphasis where it belongs? Not poorer school buildings certainly, but better church buildings.

But there is still another reason for this contribution: Brother J. Clyde Auman, one of our own North Carolina boys, of whom we have every right to be proud, is the principal of the Nagoya College. Are you praying for his success? Back up your prayers by giving him the means by which he may succeed. I don't know any better way to assure him you have him in your hearts than to make this church that he so sorely needs possible. And the quicker you give it, the greater will be the expression of your interest in him.

As I said at the beginning, I have received to date $158.50. We must raise the full $500. Won't you send me a check for your part of the balance? Send it to C. W. Bates, 165 Hillside Street, Asheville, N. C.

Thomasville.—Our special meeting at Thomasville has closed with good results. As near as we can get it, there were 36 conversions and reclamations. Many of these were church members reclaimed. To date there have been only three additions to the church, but others will join later. Brother Bethea did most acceptable work and greatly endeared himself to our people here who will always be glad for him to return. As pastor we greatly appreciate his good work.

The interior of our church has been painted and the outside will soon receive its much needed coat. The Junior Baraca room has become one of the most beautiful rooms in the church. The boys seem to have put forth special effort and the result is a beautiful room. The same can be said of the Philathea rooms. The Senior C. E. society, under the leadership of Mr. Clyde Watts, is doing good work, as is also the Junior society with Miss Friendlys Harris as leader. These societies are led by young people.

At the Grove, something over $200 has been spent in cash and labor in beautifying front yard. Last Sunday there were 114 in Sunday school, which was the largest attendance in years and perhaps ever. Superintende Teague is very much pleased with result There are great possibilities for this churcl One of the smaller classes has an enrollmen of 45 with a good average attendance. N teacher can do justice to such a large class o little folks. Not until Sunday school room are built can this school develop as it shoulc So far as we know there is no opposition t the building of Sunday school rooms, how ever, some think we should get money in th treasury before building, while others thin we should build at once using all the fund we have and can get and borrow balance. W believe these opinions will be harmonized an the rooms built this year. More is involved i this step than many of the church think.

Our second quarterly conference was hel at Thomasville Wednesday night, May 13. I R. Connell and W. J. Loftin, both of Thomas ville, are the nominees for delegate to annua conference. The nomination of these breth ren insures the circuit a good delegate, for ei ther will fill the place most acceptably.

Brother Hubert Payne has given us 1 gallons oil for the Ford and five gallons kero sene oil for stove. We wish to thank him fo this act of kindness and good will. Fror Brother I. A. Teague we have received a fin lot of strawberries, cabbage, and other vege tables. To him and his good wife we exten our thanks. To all others who have given u needful gifts, we wish to express our sincer gratitude.

Our special meeting at the Grove begin second Sunday in July with Rev. A. D. Shel ton as pulpit help. Geo. L. Reynolds.

Burlington.—Yesterday was another grea day with the Burlington church. Four hun dred and sixty-four were present in the Sun day school, and the church was filled at th 11 o'clock preaching service. The spirit o evangelism was much in evidence in both th Sunday school and the preaching service. Sev eral testified to the goodness of God, an many asked for prayer, both for themselve and for others. One young man was saved a the close of the Sunday school. Thirty-fiv were received into the church at the mornin service, and more than twice that many hav been handed in for church membership. Th doors of the church will be opened again nex Sunday, and several more will, no doubt, b received at that time.

The Ham-Ramsay meeting is making a ver profound impression on our community. Th Lord is certainly in our midst and the peopl are yielding to His presence in great num bers.

The meeting will continue for two week yet, and we are expecting a great harvest o souls in these last days. S. W. Taylor.

May 18.

—Henry Ford is willing to buy the fou hundred remaining small ships built by th Government during the World War if th Government will set a "fair price." Tha was announced by Mr. Ford last week. H would "scrap" most of them and use the ma terial in the Ford factories. A few, perhap twenty-five or thirty, would be repaired an used by the Ford Company for Great Lake and ocean traffic.

Henderson.—Our faithful reporter, Miss Katie Cook, has not yet sufficiently recovered from her operation to give us the news, though she is making good progress and we hope will soon be able to attend services again.

We observed Mothers' Day a week ago with a goodly number present, fine music and a sermon appropriate for the occasion. Our attendance at all the services is very good. The Sunday school attendance seldom ever drops below 190 and seldom ever goes above 220. We expect to have our regular service next Sunday morning but at the evening hour (8:00 o'clock) we will have another musical program. Some weeks ago we had one of these evenings of music and had a packed house. The first effort was so successful that we are trying it again next Sunday evening.

In the absence of the pastor last week in attendance upon the board meetings at Indianapolis the midweek prayer meeting was led by Rev. E. R. Nelson, a Baptist minister who lives in this city. Our people are always pleased to hear Mr. Nelson and especially since he married one of our good Methodist Protestants, Mrs. Glenn E. Wills of Brinkleyville, sister of our Rev. N. M. Harrison, Jr.

Mr. Walter R. Vaughan and family of Vaughan, N. C., have moved to this city, where Mr. Vaughan is agent for the S. A. L. Railway Company. We welcome them to our church here. J. E. Pritchard.

Allison Grove.—There were 25 at Sunday school May 17, collection 49c. Mr. W. P. Sherrill is our superintendent. Allison Grove church will be dedicated on May 31. Dinner on the ground. Everybody come and enjoy the day. There will be both morning and evening services. Rev. Mr. Brittain and Rev. Mr. Ridge will be with us. The pastor, Rev. D. A. Braswell, preached a good sermon today. We enjoy hearing Mr. Braswell.

Don't forget the date, May 31.

Reporter.

Burke Chapel, Connelly Springs Charge.—Our faithful pastor, Brother Gurtner, has been with us three times since the last report, and is preaching some fine sermons. Our Sunday school is moving right along, has increased for the last few Sundays. We are still at work on our Children's Day and we believe the children are very much interested and are trying to do their best. We want to ask the prayers of all Christian people for our young people in this community. Pray that they may see their condition and turn before it is too late. Best wishes to the Herald and its readers. Jessie Greenhill, Reporter.

Orange Chapel, Saxapahaw Circuit.—The W. F. M. S. met with Mrs. W. M. Ferguson for their regular monthly meeting Sunday, May 17. The meeting was opened with Scripture lesson and prayer by the president, Mrs. J. J. Crawford. The secretary being absent, Mrs. J. L. Maynard acted in her place. The treasurer reported $11.25 collected on dues for the year. We used Tithing for our subject and had a very lively discussion of the same. A real interesting letter from J. F. Minnis was then read.

The meeting for June will be held at the church the third Sunday in June at 10:30.

Mrs. Foust Thompson,
Corresponding Secretary.

Palestine, Fat Rock.—It is time we reporters come out of winter quarters and refresh ourselves in the beautiful sunshine of spring.

Sunday school today has 551 on roll with quite a number of visitors. It seems to be growing very much. Hope it will reach 100 during next month. Have a goodly number on our Sunday Egg Club roll. Our member soliciter has been getting names this month. By the next third Sunday our secretary will be getting egg money.

Our church was almost filled today at the 11 o'clock preaching hour. We were very much surprised by Dr. A. G. Dixon's being with our pastor. We all enjoyed having him come. It was his first time to visit our church since he has been president, and the first time many of us young people had ever met him. So we say, Come again, Dr. Dixon. Dr. Dixon's sermon was sweet and impressively spoken. May we all take his message and live it.

We noticed by glancing over our congregation today members of the M. E., of the Christian, and Baptist churches worshiping with us. We welcome them every service.

Since my last report we have had Brother H. A. Garrett, former superintendent of our orphan home, with our pastor in our home for a few minutes, Brother Garrett being field agent for College.

Sorry Mrs. J. B. Trogdon is on the sick list again.

General health of our community is good so far as we have learned.

Glad to have Aunt Haily Ann Tucker at church today for the first time since October, and also Mrs. Bettie Tucker after a long illness. Best wishes. Grace R. Tucker,
Reporter.

Philadelphia, Greensville Circuit.—Pastor Powell preached a splendid sermon last night. We enjoy his sermons very much as they are so plain and we feel that much good is accomplished.

Our Sunday school seems to be growing a little for the last few Sundays. We are planning on having Children's Day the first Sunday in June. Everybody come. Best wishes to the Herald. Reporter.

Zoar, Mecklenburg Circuit.—Our pastor filled his appointment Sunday with two powerful sermons. Our congregation Sunday was pretty good. We were glad to see so many out that had not been out for quite a while. We want them to help pull things together and get right to work for the Master. Let all come together with one accord and co-operate with our pastor and we will all do much in serving our God.

We are planning to have a few days singing, with our pastor in charge, beginning on Thursday night before the fifth Sunday. Everybody that can come and join in and help us as we are going to have new books. We hope the interest will be good.

Best wishes to all the readers.

Mrs. T. J. Atkins, Reporter.

May 18.

SOMEBODY DID A GOLDEN DEED.

Some years ago the papers carried a news item of a man utterly discouraged, sitting upon the banks of the Delaware river. He was a lumberman, and the drought had stranded his raft of logs. Bankruptcy seemed to stare him in the face. A stranger stopped his steed and said, "Friend, what seems to be the matter?" "My logs are stranded, and I cannot do anything until next year. My wife and children will suffer." The stranger said, "It seems that you are in hard luck, but you are honest and industrious; come to my bank and I will tide you over."

Years after when this lumberman was wealthy, and on his death bed, he said, "Son, I would have been ruined had it not been for a good man who helped me, and if you ever have a chance to help Simon Cameron I want you to do it." Years after, when Simon Cameron was a candidate for the United States Senate this son cast the deciding vote for his father's benefactor.

"Somebody did a golden deed;
Somebody proved a friend indeed;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, ' 'Tis sweet to live';
Somebody said, 'I am glad to give';
Somebody fought a valiant fight;
Somebody lived to shield the right;
Was that somebody you?"

—Selected.

THE OLD WAGES.

There is a story of a certain unprincipled feudal lord who gathered about him men of like stamp, employing them from time to time in his lawless raids. Finally one of these men, having displeased his lord, was summoned into his presence to be punished.

"What is thy trade, varlet?" asked the tyrant.

"I am an ironsmith, sire," was the reply.

"Go home and make a chain three feet long," was the command. The unhappy wretch did so, and in time brought it to the tyrant, who examined it and said, "Now go home and make it twice as long."

This was done, and again the unfortunate presented it, and was commanded to make it still longer.

After the third inspection the tyrant was satisfied, and exclaimed, "The work is well done. Bind him with it and thrust him into the dungeon. Thus," he cried, "do I reward those who serve me and displease me!"

It is not hard to find the application of this little story. The devil is a hard task-master, and in much the same manner does he reward those who have given their lives to his service.—Selected.

—American-made automobiles are being shipped to England at the rate of one thousand a day. The reason for such big shipments is that a tax of one-third of the value of foreign-made cars will soon go into effect in Britain. Winston Churchill, Chancellor of the Exchequer, announced some time ago that the tax would become effective July 1. However, the "dumping" of many American cars in Britain to avoid the tax has alarmed the British Cabinet and it may decide that the tax shall begin June 1.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.
5. Charlotte.

Paid G. C. B. in Full.

1. State Street, Lexington.

A. C. B.

1	Burlington	$380.00
2.	Mt. Pleasant	281.70
3.	Concord	176.00
4.	Forsyth	133.35
5.	Glen Raven	126.00
6.	Fallston	125.00
7.	Orange	106.00
8.	Flat Rock	103.00
9.	Henderson	100.00
10.	Enfield	97.00
11.	Spring Church	96.50
12.	Granville	80.00
13.	Alamance	78.65
14.	Stanly	73.38
15.	Bess Chapel	70.06
16.	Cleveland	67.85
17.	Calvary	63.00
18.	Reidsville	60.00
19.	Welch Memorial	58.00
20.	Littleton	53.50
21.	Weaverville	50.35
22.	Mebane	50.00
23.	Halifax	46.00
24.	St. Paul	45.00
25.	Randleman	44.00
26.	Mt. Hermon	43.20
27.	Kernersville	42.45
28.	Lincolnton	39.00
29.	Gibsonville and Fountain Place	38.00
30.	Davidson	32.12
31.	Asheville	31.38
32.	Vance	30.10
33.	Haw River	27.00
34.	Richland	25.00
35.	Saxapahaw	24.82
36.	Grace	23.00
37.	South Davidson	23.00
38.	Randolph	21.07
39.	Yarborough	20.45
40.	North Davidson	20.00
41.	Winston-Salem	16.50
42.	Thomasville Circuit	13.91
43.	Tabernacle	13.75
44.	Pinnacle and Mt. Zion	13.70
45.	Cornelius	12.00
46.	Thomasville Community	12.00
47.	English Street	12.00
48.	Lebanon	11.05
49.	Siler City	10.50
50.	Asheboro	9.00
51.	Pageland	6.10
52.	Fairview	4.85
53.	West Forsyth	4.72
54.	Anderson	4.00
55.	Roberta	3.50
56.	Midland	2.65
57.	Graham	2.00
58.	Union Grove	1.26

G. C. B.

1.	Concord	$335.00
2.	Forsyth	166.80
3.	Why Not	164.14
4.	Henderson	150.00
5.	Whitakers	149.03
6.	Calvary	125.00
7.	Halifax	95.00
8.	Burlington	74.63
9.	Randolph	69.20
10.	Gibsonville and Fountain Place	67.77
11.	Asheville	64.97
12.	Yarborough	62.21
13.	Orange	60.02
14.	Mt. Pleasant	60.00
15.	Charlotte	59.60
16.	Alamance	59.00
17.	West End	58.43
18.	Randleman	54.36
19.	Saxapahaw	50.45
20.	Haw River	50.00
21.	Littleton	50.00
22.	Stanly	49.70
23.	Enfield	47.50
24.	First, High Point	43.47
25.	Albemarle	43.40
26.	Spring Church	39.80
27.	Graham	37.00
28.	Mt. Hermon	36.50
29.	Thomasville Circuit	36.05
30.	Davidson	32.80
31.	Winston-Salem	26.72
32.	Fallston	25.00
33.	Reidsville	25.00
34.	Richland	25.00
35.	Vance	21.40
36.	Asheboro	20.46
37.	Denton	20.42
38.	Welch	20.00
39.	Thomasville Community	19.70
40.	Lebanon	18.60
41.	Weaverville	17.50
42.	Guilford	17.47
43.	Kernersville	16.40
44.	Roberta	15.65
45.	North Davidson	15.55
46.	South Davidson	14.31
47.	St. Paul	13.35
48.	Pinnacle and Mt. Zion	13.20
49.	Siler City	12.00
50.	Mebane	11.25
51.	Anderson	10.00
52.	Granville	9.35
53.	Glen Raven	7.40
54.	Bess Chapel	6.10
55.	Shelby	6.05
56.	Fairview	5.50
57.	West Forsyth	5.30
58.	Bessemer City	5.00
59.	Greensville	4.25
60.	Mecklenburg	4.00
61.	Pageland	4.00
62.	Midland	2.21
63.	Democrat	2.00

Owing to absence from home the report has skipped two weeks. There are so many changes that everybody will have to look for themselves and both pastor and people see where they are. If you have gone up we rejoice with you and if down then we urge you to "let no man stand in front of you in the King's ranks." If a soldier in a physical fight which in all probability would mean his physical life could feel that way about it how much more ought we who are fighting for the King of kings and it means our success as well as his? While space will not permit us to mention all the changes yet there are some that stand out so prominently that we feel they should be mentioned. Yarborough, for stance, climbed from 26 to 12. That w fine climb when so many were climbing an many others sending in contributions la enough to hold their own. At the same ti on the A. C. B. Yarborough climbed from to 39. Quite a number of new names ente the G. C. B. High Point perhaps made best entry, coming in at 24. We welc Pageland to both budgets and Greensville the G. C. B. We all must note how Spr Church keeps steadily climbing. Someb has got to get busy or lose to Spring Chu Only 55 cents kept her from taking 10 fr Enfield. And look at Gibsonville and Fo tain Place going from 18 to 10 in the G. C. Splendid amounts were sent in by a num but the banner for the largest contribut for the two weeks goes to Mt. Pleasant, se ing in $75 on the A. C. B. Mt. Hermon s $51.20 for the two budgets.

This is a fine report but we must wo harder and get more money as our year fast passing. God lead every one to do best.

Yours for a full year's service,

A. G. Dixon

PROGRAM THIRD DISTRICT RALLY.

Mt. Hermon Church, May 30-31.

Saturday Morning.

10:00 Song Service and Devotionals—R W. F. Ashburn.

10:20 Our District Rally—Rev. B. M. W liams.

10:30 The Prayer and Devotional Life of t Church—Rev. T. A. Williams.

10:45 Church Music and Congregational Sin ing—T. O. Pender, Rev. S. W. Taylor.

11:05 Evangelism: Winning the Unsaved t Great Task of the Church—Rev. A. G. Di on, D.D.

Open Discussion on Above Themes, led by D Dixon.

11:35 Our Share in Kingdom Service Beyo the Local Church.

(a) Church Extension—Rev. G. H. Hendr

(b) Home Missions—Rev. G. W. Holmes.

(c) Foreign Missions—Rev. T. M. Joh son, D.D.

(e) Open Discussion on Above Themes, l by Dr. Johnson.

12:30 Noon Recess.

Saturday Afternoon.

2:00 Song Service and Devotions—Rev. C. Isley.

2:20 Organized for Service—The Church 1 Per Cent.

(a) The Sunday School—D. M. Davidso P. S. Dixon and W. M. Taylor.

(b) The Christian Endeavor Society—Re H. L. Isley, Rev. F. L. Gibbs.

(c) The Ladies' Aid, Mrs. T. O. Pende Miss Eunice Rich.

(d) The Woman's Home and Foreign Mi sionary Societies—Mrs. A. G. Dixon, Mr J. J. Crawford, Mrs. C. C. Durham.

(e) The Steward and Every-Member Ca vass—Rev. S. W. Taylor.

(f) Open Discussion on Above Themes, le by Rev. S. W. Taylor.

Adjourn at Pleasure.

Sunday Morning.

9:45 Regular Sunday School.

10:45 Improved Sunday School Methods fo

Country Sunday Schools—Mrs. A. G. Dixon.
11:00 Preaching Service.
(a) Preliminaries—Rev. W. F. Ashburn.
(b) Sermon: The Stewardship of Self, Service and Self—Rev. A. G. Dixon, D.D., President North Carolina Conference.
Noon Intermission.
1:30 Song Service, led by T. O. Pender. Prayer—D. R. Williams.
2:00 Training Our Own.
(a) High Point College and Its Future—Rev. R. M. Andrews, D.D., President, or Dr. Dixon.
(b) Our Pastors' Summer Conference—Rev. G. W. Holmes.
(c) Our Young People's Summer Conference—Rev. N. M. Harrison, Jr., President.
Business Session. Adjourn at Pleasure.

T. O. Pender,
Annual Conference Chairman;
B. M. Williams,
Chairman Young People's Work.

P. S.—We hope all whose names appear on program will take their respective parts; also we hope to have a number whose names do not appear on program take part in the open discussions. The Chairman.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

What Will You Do About It?

Will you picture yourself as sick, and far from friends and sympathy?

In contrast to this, picture yourself sick among friends who showered you with beautiful, fragrant flowers, and dainties that brought you from a lack of appetite to a sense of thankfulness for the food and its strengthening power, and from a feeling of helplessness to a sense of gratitude for the blessings of friends.

You have probably experienced the thrill of joy in giving something to some appreciative friend or neighbor who was in need of sympathy. Would you like to befriend the friendless, to whom you can not carry your beautiful flowers, nor a tray of appetizing food?

In the districts of Japan, China and India in which the Methodist Protestant church has assumed the responsibility of carrying the gospel, there are thousands who are hungering for human sympathy and the tender ministrations of earthly friends. These people have not heard of our Savior. If we would like to know how we may help some soul we can find out by reading the Missionary Record.

Besides the people in foreign lands, there are the mountaineers in Kentucky, foreigners in our own country in Ohio and "The Strip" in Pittsburgh. It was my privilege to attend a "Settlement House" meeting in New York City once, and I wish we could all realize what a wonderful work is done in these missions.

Friends, only a few more than one out of every four of our members are reading "The Record" if the figures I have are correct. Do we mean it when we pray, "Thy Kingdom come"? Are we doing all we can to bring that kingdom? What if Christ should come before we have finished the task he set us? Remember "the shortest way to the heart of the heathen is by way of the throne of God." If you can neither go nor give you can pray. Find out what to pray for from The Missionary Record. It is only 75 cents a year. I will be glad to send in your subscriptions or you can send them direct to Mrs. H. E. Amos, 918 Gaston Ave., Cambridge, Ohio.

I will be glad to have a sample copy sent any man, woman or child who will send name and correct address.

Yours for a great increase in subscribers in the next thirty days,

Mrs. R. M. Andrews.

Report of Woman's Home Missionary Meeting.

The 32d annual meeting of the Woman's Board of Home Missions was held in Victory Memorial church, Indianapolis, Ind., May 8-11, 1925.

Mrs. A. G. Dixon, president, and Mrs. W. C. Hammer, recording secretary, were present and filled their offices most efficiently. Others attending from North Carolina were Mrs. J W. Boyles, Thomasville, and Mrs. H. A. Garrett, High Point.

Reports from the various branches showed very satisfactory progress. Two new branches have been formed and quite a number of societies organized in the other branches.

The work in Ohio among foreigners, started by Miss Grace Brown nine months ago, has been very gratifying and she plans greater things the coming year.

Reports from the Children's Home and Bethel Home show that both are doing good work.

Pittsburgh Mission is still helping to better the lives of many foreigners.

The past year has been very successful at Pine Ridge and plans were made to erect a new high school building at a cost of $20,000, half of which is to be raised this year.

The budget for North Carolina was made the same as last year and in addition we are asked to raise $600 for the new building at Pine Ridge.

Please send all money raised to the branch treasurer so that it may be properly credited.

Mrs. H. A. Garrett.

THE PLACE OF AMERICA IN GOD'S PLAN.

The difference between home missions and foreign missions is one of territorial limitations. There can be no distinction in the realm of world citizenship. Home missions are not provincial, and should not be urged merely as a matter of national economy. Nor do foreign missions hold a monopoly in the matter of world enterprise for the Kingdom. Both are a part of the great task, and both are world-wide in their influence and accomplishments. Both should be studied as equally important departments of the world-wide responsibility of the church. Both approach a common problem, with a different method perhaps, due to differences in the fields of service, but with a recognition of the universal obligation "to the uttermost parts of the earth."

The Missionary Record for May lies before me In that number is a report of the annual meeting of the Ohio Branch of the Woman's Foreign Missionary Society. This report illustrates in a very striking way, the truth to which I have called attention in the preceding paragraph.

Take for instance the matter of elections. The president, Mrs. Rosenberger, is the wife of the pastor of our Grace church, Columbus, a church organized and brought to self-support by the Board of Home Missions. The first vice-president is Mrs. George Greaves, of the Hyde Park Church, Cincinnati, another church developed by our board. The second vice president is Mrs. C. J. Morton, the wife of the pastor of the Hyde Park Church, Cincinnati. The thank-offering secretary is Mrs. S. F. Denman, the costume secretary is Mrs. W. F. Barnes, and the reporter for the meeting was Mrs. Ely D. Miller, all members of our First Church, Columbus, a church organized and assisted to self-support by our board. The young people's secretary is Mrs. Frank Krapps, of McConnelsville, a church which was given some assistance at a critical time in its history by our board. The tithers and intercessors secretary is Mrs. R. C. Tolbert, wife of the pastor of the church at Mt. Vernon, a church which was given substantial assistance by our board during its building period. The very helpful devotional services were conducted by Mrs. Morton of Cincinnati. The evening devotional service, "Over the Teacups," was led by the ladies from the First Church, Columbus. The pageant, "Canton Pearls," was presented by the ladies from the Grace church, Columbus. The "centrally located and conveniently appointed Methodist Protestant Church" in which the meeting was held, and the courtesies of whose pastor and ladies were so greatly enjoyed during the meeting of the branch, is one of the churches assisted by the Board of Home Missions.

I am most happy in calling attention to the part the Board of Home Missions has played in the development of the home base, which makes possible this larger development of the work for foreign missions in the Ohio Conference. The work of our Home Mission Board underlies every other denominational enterprise.

This story of the work in Ohio could be repeated in connection with all of the other leading conferences of the denomination. We want to do more to help reach "the uttermost parts of the earth." Charles H. Beck.

PUT ON CHRIST.

"Put ye on the Lord Jesus Christ,"—Rom. 13:14.

"We are to 'put on' Christ. We are to make our own every separate element of His righteousness and holiness. We are to make His humility ours, and His courage, His gentleness, and His invincible integrity; His abhorrence of sin, and His mercy for the penitent; His delight in the righteousness of others, and His patience for their infirmities; the quiet submission with which He endured His own sufferings, and His compassion for the sufferings of others; His indifference to ease, and wealth, and honor, and His passion for the salvation of men from all their sins and all their sorrows. We are to make His perfect faith in the Father ours, and His perfect loyalty to the Father's authority; His delight in doing the Father's will; His zeal for the Father's glory. The perfection at which we have to aim is not a mere dream of the imagination, but the perfection which human nature has actually reached in Christ. The fountains of my life are in Him. It is the eternal

purpose of the Father that as the branch receives and reveals the life which is in the vine, I should receive and reveal the life which is in Christ.—Dr. R. W. Dale.

RIGHT BIBLE READING.

No one can tell any one else just how to read the Bible—or any other book, for that matter—in a way which will give the most profit. Each of us needs to develop a plan of his own, in order to get the greatest amount of good from the reading. Yet there are certain principles of profitable reading which are especially valuable in the case of such an important work as the Bible; and some of these are referred to below.

Certainly the first principle in helpful Bible reading is that one should distinguish between wrong methods and right methods. One very wrong but not at all neglected method of reading the Bible is what may be called the hit-or-miss method.

Somehow, too many people still hold on to an old superstitious idea of the Bible. They seem to think that there is a species of magic in the mere paper and ink that make up a copy of the Scriptures. To such persons any verse in the Bible seems to have application to any problem that they may be facing just then.

The logical result of such a mental attitude is the ludicrous custom of picking up a Bible on any given day and reading the first passage on which the eye happens to light. To be sure, this often will bring spiritual help; for the word of God is quite permeated with spiritual power. But how much greater help one can receive if only he reads the Bible in the right way!

What, then, is the right way? In general, it can be stated as reading thoughtfully, with common sense and with a definite plan. God has inspired the Scriptures, but His inspiration most effectively reaches our hearts through our minds. And minds work according to law, the law of mental common sense.

In order to get the most out of our Bible reading we must, first of all, follow this principle: Read the Bible as you would any other book in order to get the most profit from it. Read it as God's word, but read it thoughtfully, carefully and systematically.

Read by Topics.

Perhaps the simplest method of right Bible reading is that of following a course of "daily readings." Such, for example, as the readings bearing on a young people's prayer meeting topic, on a Sunday school lesson or on a mid-week prayer meeting topic. This method has its value, particularly for beginners, but there are more excellent ways.

Read by Books.

No one who has not tried it realizes the inspiration and surpassing interest that lies in reading the Bible a book at a time. Not one of the 66 books in the Bible requires for reading nearly so much time as even a short novel. And some of them are vastly more thrilling than many novels.

Read by Characters.

Another helpful and similar method is reading at one time the story of one or another of the numerous fascinating characters of the Bible. Few people, for instance, have read all the story of David, yet it can be read in an hour. This is true also of Joseph.

Read the Bible with any well considered plan you please; but with all your reading, read the Bible.—P. P. Faris, in The Continent.

CHILDREN'S HOME.

Fair Grove, Why Not	$ 3.40
Haw River, Glen Raven	6.08
Shoals, Pinnacle and Mt. Zion	1.45
Sandy Ridge, Kernersville	1.00
Fair Grove, Haw River	1.35
Pleasant Grove, Thomasville	9.15
Shiloh, Connelly Springs	3.93
Mt. Carmel, Davidson	3.00
Pleasant Union, Mt. Pleasant	.79
Mill Grove, Midland	3.65
Alleghany, South Davidson	2.00
John E. Bird, High Point	4.00
Pageland, Pageland, S. C.	4.11
Msr. T. B. Richard, Lawndale	6.00
Hickory Ridge, Forsyth	7.59
D. A. McLaurin, Concord	5.00
Harris Chapel, Vance	3.83
Mrs. Welch, Burlington	9.45
Sunday Schools—	
Lebanon, High Point	4.65
Bethel, Randolph	1.25
Shiloh, Randolph	2.06
Grace Baraca class, Greensboro	12.00
Love Joy, Why Not	9.19
Laurel Hill, Fallston	2.97
West Lexington	2.75
Glen Raven	3.92
Calvary, Greensboro	10.19
Asheville	3.93
Rehoboth, Creswell	.75
Mebane	9.00
Welch Memorial, High Point	6.51
Sunday Eggs—	
Mrs. T. F. Humphreys	3.25
Mrs. J. McCollum	1.75
Miss Mattie Everett	1.00

The Sunday egg report is from Bethany, Flat Rock charge.

Other Gifts.

Woman's Home Missionary Society, Winston, two sets of nice tablespoons.

Sowing bountifully is followed by bountiful reaping, as we learn in 2 Cor. 9:6, "He that soweth bountifully shall also reap bountifully. With a promise like that we can sow on, with a certainty of receiving the blessing.

Thank you for every contribution named in this report.

E. G. Lowdermilk,
Superintendent.

RECEIPTS FOR COLLEGE.

Amount previously reported, $133,861.70.
$100, L. L. Wrenn.
$35, F. V. Avent.
$25, Mrs. L. L. Wrenn.
$20, C. H. Kirkman, Pleasant Garden.
$15, Mrs. J .J. Crawford.
$12.50, Baraca class, Concord.
$10 each: J. M. Brown, J. T. Bowman, F. R. Stout.
$8.50, Helen Bates, Asheville.
$5, Mrs. J. H. Billings.
$1.67, Clyde Hatley.
$1.66 each: McKenzie Hatley, Spring Street Sunday school.
$1 each: Mrs. Pearl Bailey, Miss Mary Drake.

Saxapahaw Charge.

$40, Miss Lizzie Lewis.
$30, C. V. Ferguson.
$10 each: G. L. Shore, Mrs. W. M. Lewis, W. T. Lewis, M. T. Hargrove (M. P.).
$6, Miss Eula Woody.
$5 each: M. S. Guthrie, Robert S. Wood Miss Rosa Johnson, W. G. Crawford.
$4, H. H. Lindley.
$3.50, Miss Beulah Johnson.
$2 each: James Morrow, O. T. Rogers.
$1 each: Neal Hargrove, Miss Elsie A drews.

Orange Charge.

$40, J. F. McAdams.
$5 each: T. S. Brown, Mrs. L. C. Syk C. E. Sykes, Mr. and Mrs. S. N. Hayes (t gether), Mr. and Mrs. D. F. Sykes (t gether).
$2.50 each: Mrs. L. C. Davis, L. C. Davis
$10 each: G. W. Riley, Miss Pattie Crutc field, R. C. Minnis, S. J. Minnis.
$25 each: L. C. Sykes, J. M. Minnis.
$3 each: Mr. and Mrs. J. B. Sykes (toget er), Mrs. R. T. Hayes.
$1 each: Mrs. J. M. Hart, Mrs. S. C. Che (no pledge), Mrs. E. E. Brown, C. H. Jone Jr., James Thompson Jones, J. G. Sykes, S phina Brown (Howard), Mrs. John S. Fa cette, Mrs. Daisy Sykes.
$2 each: S. L. Terrell, Joseph C. Dodso Mrs. J. G. Sykes.
$4, Mrs. Thomas A. Gill.
$1.50, Harvey Sykes.
50c, Collie Sykes.
Total, $134,456.19.

Endowment Insurance Fund.

Amount previously reported, $1,848.86.
$50, Calvary Ladies' Aid.
$10 each: J. T. Bowman, D. G. Coble, J. M Minnis, R. C. Causey.
$5, E. D. Thompson.
Total, $1,943.86.

—The war game that the United State fleet has been playing off the Hawaiian Is lands has come to an end. And the island have been "captured" by the "invading" squadron of the fleet! Major General Hine Chief of Staff, and other high officers of th Army, took pa rt in the "defense" of the is lands. As a result of the war game, Arm officers will ask Congress to set aside money t fortify the Hawaiian island of Oahu and t increase the size of the Army from 118,000 t 150,000. Nearly all the additional 32,00 men would be stationed on the islands. Les than 15,000 men are there now. Oahu is natural stronghold and, it is said, could b made so strong that it would be impossibl for an enemy to take it.

—Photographs were successfully sent b wireless recently from Honolulu, Hawaiia Islands, to New York, a distance of more tha 5,000 miles. The photographs were sent b the Radio Corporation of America at the re quest of the War Department. The picture were views of the "war game" in Hawaii, an portraits of some of the Generals and Admir als. The tests proved that the "photoradio gram" is valuable for military purposes. Las December photographs were sent by wireles from London to New York by the Radio Cor poration of America.

What is nature? Art thou not the living government of God? O Heaven, is it in ver deed He then that ever speaks through thee —that lives and loves in thee, that lives an loves in me?—Carlyle.

Annual Meeting of the Woman's Home Missionary Society in Indianapolis.

The annual meeting of the Woman's Home Missionary Society convened in its thirty-second session in Victory Memorial Church, Indianapolis, Ind., on May 8. For several days the convention was in session, and the officers and delegates were considering the work of the year and laying plans for the future work. Representatives of the different phases of the work were present and spoke. Most gratifying reports were given, showing more interest, better co-operation and greater accomplishments. Miss Emily Grace Brown, the worker among foreign-speaking people in the Ohio Valley, gave a detailed account of her activities during the nine months which she had been engaged. She began by gathering children in a park; next, she was offered the jail, in which she taught for some time before receiving the present location, which is a store building. Miss Brown is optimistic over the work and impresses every one with whom she comes in contact of the great need and wonderful opportunities. Dr. and Mrs. T R. Woodford, who have been in charge of the Alvin Drew Mission school, Pine Ridge, Ky., were present and were even more interested and enthusiastic over the work than ever before. They gave some comparisons which are not only evidences of growth, but which will be read with interest. They are as follows:

"In six years we have grown in acres of land, from 42 to 125; in number of buildings, from 4 to 12; in value of property, from $10,000 to $35,000; in regular salaried workers from 2 to 11; in boarding students, per year, from 12 to 110; in total enrollment of scholare per year, from 64 to 154; in amount received for board and tuition per year, from $440 to $8,800; in largest receipts for any one month, from $99 to $1,278. Total number of girls and boys who have attended our school in six years, 351; coming from six states, sixteen counties."

Miss Lula Cash and Bert Callahan, who have been students at Pine Ridge, accompanieed Dr. and Mrs. Woodford to Indianapolis, and upon numerous occasions gave readings. They are indeed fine young people, and are full of hope and promise. Everyone was pleased with them, and were determined to stand more loyally by the work which is doing such great and permanent good. The time has come when more room is needed and it was unanimously decided that a high school building should be erected at a cost of $20,000, the same to be paid for, in the space of two years. A part of the funds has been subscribed,the people of the local section subscribing around $1,000. Mrs. Sarah Roach of the Indiana Branch left a legacy of $733 which will, according to the direction of the Indiana Branch, be used in some memorial in the new high school building. It was decided to immediately put forth efforts for the building fund in order that the building may be ready for use in the fall. The Pittsburgh Mission is not only continuing its splendid work but is laying plans for opening a new work along the same lines. Pittsburgh is a Mecca for foreigners, and all of the Christian people feel that it behooves them to care for the foreigner in their midst. Their persistent, consecrated efforts have indeed been crowned with success. Many of the young people who have been in the mission schools are making American homes and are filling positions of honor.

The members of the Maryland Branch continue their interest in the Home for Business Girls, and lose no opportunity in planning for a permanent location.

The reports of Mrs. H. A. Garrett of the Children's Home in North Carolina showed that, as the years go by, interest increases, and many opportunities present themselves for caring for children bereft of parents. The young people who have reached 18 years of age, and have gone out, are filling responsible positions. Two of the girls are married, and one has two beautiful little children. Inasmuch as the splendid new Methodist Protestant College is within a stone's throw of the Children's Home, better educational opportunities are offered. A scholarship loan fund has been started by the North Carolina Branch, from which loans are made to worthy young people to assist them in securing an education. This is especially beneficial to those who have been reared at the Children's Home and have no one to finance their college expenses.

Bethel Home, a Tubercular Home for Christian Men, which is under the supervision of the Rev. Homer Casto, himself a tubercular, continues its splendid mission.

The Woman's Home Missionary Society is the only organization which contributes to this undertaking. Mr. Casto submits an annual report which is most gratifying. The only other means of support is from interested friends. Since the establishment of the home six years ago, around fifty patients from twelve states have been cared for, a number of these are now earning a livelihood for themselves. The home has had a few women patients, among whom is a former teacher at the Children's Home. The memorial cottage fund which was started by a ten-dollar Christmas gift to Mr. Casto by the little son of a mother who died at Bethel Home, is slowly increasing, and when sufficient, will erect a much needed place in which women patients may have treatment.

The general work is growing, as evidenced by the reports of Misses Mabelle Shaffer and Laura Reid, field organizers. Miss Shaffer, although a student in the Westminster Theological College, has visited the Northern and Eastern conferences, Miss Reid the South ern and Southwestern conferences. Both of these capable young women have done splen- [illegible] furthering the work were made through the various committees, everyone agreeing the first and most needed being the erection of the high school building at Pine Ridge.

The invitation of the North Carolina Branch was accepted for the next board meeting. Mrs. E. A. Craig and Mrs. H. E. Risler were named as representatives to the meeting of the Woman's Board of Foreign Missions in Washington.

The following officers were elected: President, Mrs. A. G. Dixon; first vice president, Mrs. H. E. Risler; second vice president, Mrs B. S. Gadd; corresponding secretary, Mrs. Jane a Gordon; recording secretary, Mrs. William C. Hammer; treasurer, Mrs. W. B. Gilligan; auditor, Mr. T. R. Matthews; secretary of literature, Mrs. Arthur Hinkle; secretary of thank-offering and blessing boxes, Mrs. John Feth; secretary of scholarships, Mrs. Charles Knight; secretary of life, memorial and perpetual members, Miss Mary Marshall; secretary of Christian stewardship, Mrs. C. F. Stroup; secretary of temperance and moral reform, Mrs. H. E. Risler; secretary of young people's work, Mrs. L. S. Hockenberry; secretary of Beds of Hope, Mrs. T. L. Speas; historian, Mrs. E. E. Stewart; editor, Mrs. George B. Greaves.

The pastor of the hostess church, the local auxiliary, and the members of the Indiana Branch, and many of the ministers were lavish in their kindnesses. The meeting was pronounced one of the most pleasant and profitable in the history of the organization.

Mrs. Wm. C. Hammer.

Asheboro, N. C.

NOW IS THE TIME.

The two beautiful illustrated posters are being sent to the Sunday schools as their orders reach us. This began Monday, May 10.

All the schools which received their package of supplies without the two posters and two copies of the pageant, entitled "The Call," have had posters and pageants sent to them in envelopes ere this.

It may be one or more have been overlooked, and if your school received its supplies but did not get the posters or pageants, please drop me a postal card at once at Berwyn, Md., and you will be supplied immediately.

These posters must be seen to be fully appreciated, and they are being praised on all sides for the clearness of the pictures and the fact that for the first time all the church's missionaries and all phases of its work are set forth.

The pageant will be found to be a great feature of the Children's Day service, the hymns used are familiar, and any school can render it.

Wanted—Wanted.

We are calling for every Sunday school in the Methodist Protestant church to hold a Children's Day service this year. We have about 2,000 schools, and all ought to share in the benefits of such a service.

Especially those seehools which have not held a service at any time and those that have not held a service regularly every year, no matter what reasons may be assigned, ought to send for the supplies now and prepare to hold a service. This ought to be done every year. Put your school in the front rank.

The children and young people will be delighted to participate; it will advertise your school in the community as alert, as discharging its obligations to all those committed to their care, and will be doing what the General Conference expects, and the foreign missionary work of the church will be helped and also your local church, because the offering will count on its budget.

The number of orders, thus far this year, is ahead of any former year. We want yours also.

Send on your order for the Children's Day supplies, and do it today, please.

Remember the new postal rates and prevent delay.

Fred C. Klein.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, MAY 24.

Christian Traits Worth Striving For.

Daily Readings.

Mon. Honesty. 1 Thess. 4:11,12.
Tues. Peaceableness. Rom. 12:17-21.
Wed. Patience. John 19:1-12.
Thurs. Love. Acts 20:22-38.
Fri. Reverence. Luke 5:1-11.
Sat. Purity. 1 Pet. 1:22-25.
Sunday. Topic. Phil. 4:4-8; Matt. 18:1-6.

Some Bible Hints.

Joy is a Christian duty, and if we realize what Christ is to us we shall be truly happy (Phil. 4:4).

Forbearance or gentleness indicates a great soul, just as impatience shows lack of control (Phil. 4:5).

We should learn in all things to trust God, and this drives out anxiety and impatience. Trust is a habit (Phil. 4:6).

Humility and simplicity are signs of true greatness. Ambition is often but pride, selfishness, or an attempt to win praise from men (Matt. 18:4).

Suggestive Thoughts.

A hopeful spirit is worth striving for. Half of our troubles come from doubt and fear.

A clean mind is worth cultivating; that is, a mind that harbors no evil thoughts, and plans no evil purposes.

Unselfish service lies at the heart of Christianity. It is but another name for love, which is the mark of a Christian.

Self-control is worth attaining, no matter how great the struggle to achieve it. The lack of it means disaster.

Points for the Leader.

The Christian has certain characteristics by which he is distinguished from the non-Christian. The world has a right to expect the Christian to be different from the person who makes no profession, and the disciple of our Master must feel his responsibility in this respect. If a Christian is different he must do differently, and here is where the Christian traits appear.

The Christian life is one of growth. Every individual should be a better character each day than he was the day before, and each year should mark a decided improvement. Christian traits are the marks of the everyday life.

Christian Endeavor's greatest word is **strive.** In the pledge, we promise to "strive to do whatever He would like to have us do." The degree in which we come to measure up to His ideals for us constitutes the growth of the Christian in accordance with the various Christian traits.

Thoughts on the Scripture References.

The Bible is the measuring-rod which helps the Christian to gauge his growth in Christian virtues.

Phil. 4:4-8 brings us a happy message from Paul. A Christian should be happy, if anybody should. He should "rejoice always." The Christian has something in his heart which others do not have, consequently he should be happy.

Patience is certinly worth striving for. Christians needs to develop this very essential virtue, if they would conquer themselves and the world.

Paul also teaches us that the Christian is not to be overly anxious about anything, and to be positively thankful as he prays to his heavenly Father. This may not be easy to attain, but it is most certainly worth the price. And as a result, "The peace of God, which passeth all understanding," will guard us in the upward path.

Our thoughts largely govern our lives. As we think on the just things, the honorable things, the pure things, the lovely things, of life, we are transformed into His likeness; for He is the pattern of all these great things in life. Matt. 18:1-6. Here Jesus gives us His plain teaching about the virtue of humility. Now, as then, we must become as little children if we would enter into the kingdom.

Lessons in Life.

Faith is a foundation virtue. It contains the germ of all the rest. Faith in God and in His Son, and in their power, gives us the incentive to strive, and also furnishes us the power. Hope keeps us striving, and hence is a very practical and powerful Christian virtue. We keep on striving because we have hope in Him. Love is the keystone of the arch of Christian traits. It is the virtue which cements together all the rest, and without which a Christian can make very little progress.

Truth is perhaps one of the most neglected of all Christian virtues. Nevertheless, truthfulness will ever remain one of the distinguishing marks of a Christian.

Justice is a thing too seldom practiced today, but Jesus would have us "do justly and love mercy."

Honor is an old-fashioned word, but a good word, nevertheless, and Christianity bids us live "in honor preferring one another."

Purity is the very essence of holiness, and without this ideal young people cannot travel far in the Christian life.

Courage is also one of the greatest traits needed for the practical present.

Things to Pray About.

1. Thank God for Christianity as the greatest influence for good in human lives.
2. Thank God for Jesus, the one perfect Christian.
3. Thank God for the Holy Spirit, our ever-present help.
4. Ask God for grace to yield to the leadings of His Spirit.
5. Ask God for more personal consecration to His eternal purpose.
6. Ask God to help all of you to make this meeting very beneficial to all present.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, MAY 31.

The World's Need—the Unfinished Task.

Daily Readings.

Mon. A lost world. Eph. 2:1-9.
Tues. The world's hope. Rom. 1:13-17.
Wed. A preaching church. John 17:20, 21.
Thurs. Gentle Compulsion. aMtt. 22:1-10.
Fri. A world-call. Isa. 40:9-11.
Sat. Prayer for workers. Matt. 9:35-38.
Sunday. Topic. Matt. 28:16-20.

Some Bible Hints.

Do we make appointments with Jesus that He may tell us His will regarding the world? (V. 16.)

There are some that doubt today even when Jesus speaks—doubt the wisdom of missions, or their ability to face the task (v. 17).

Missions would be the most hopeless of tasks if we did not have the power of heaven behind us. With that power, nothing can prevent victory (v. 18).

Our duty is to "go preach" and leave results with God, who has ways of getting His will done (v. 19).

A Newspaper-Clipping Meeting.

I like the C. E. Quarterly's suggestion that we make this a newspaper-clipping meeting. Our newspapers are full of the happenings of the world, and many of the items show the great need of the Gospel of Jesus as nothing else does. The Gospel is the remedy for the sin of the world, it is the cure for the diseases, the balm for the sorrow and the relief for the poverty.

Ask all Endeavorers, either personally or by post-card, to come to this meeting with a newspaper clipping which has some bearing on the topic. Have them read the clipping, make some comment as they may wish, and answer the question, "What can this Christian Endeavor society do about it?" After the reading and comments some might lead in prayer, praying especially along the line of the clipping just read.

The Size of the Task.

The world's need is a big subject, and an important one—that is growing larger every day as the population of the world increases. There was a time when the known world was not so large and much might have been done to extend the Gospel to the then known "uttermost parts of the world," but exploration and discoveries have added to the task tremendously. For a time the difficulties of travel and the hardships of living in the heathen lands, food, disease, savagery and the climatic conditions made it an almost impossible task. Through prayer and a great desire on the part of His children to reach the "uttermost parts of the earth," God has transformed many of these hardships. Travel has become easy and safe and enticing, cannibalism and savagery are almost a thing of the past, the handicaps of climate are being overcome, medical science has gone a long way in conquering diseases, commerce supplies the right kinds of foods, and clothing, and even the languages have been simplified and reduced to systems so that they are no longer great barriers, and in every way God seems saying to His church, "I'll open the way if you wish to try." With many of the former difficulties met and conquered no matter what they may be for the future Jesus can meet them—and He will.

Means of communication has been so developed that there is now no excuse for ignorance of the world's needs. We know them if we want to know them. The newspapers are full of them, religious literature is full of them, returned missionaries and tourists, merchants and other world-travelers bring us the news and the needs from all parts of the world today. This is another of God's great ways of leaving us no excuse. We know if we wish to know, if we do not know our ignorance is our sin.

The task is great but there is time enough, power enough, workers enough and money enough if we take Jesus at His word and do our utmost to carry out His orders.

Prayer and the Unfinished Task.

Helen Barrett Montgomery says, "The church needs to recapture its fine careless rapture" of prayer. Many things have led to the neglect of prayer; the swift and only half digested progress of scientific knowledge, the sudden accumulation of material gains, the failure to maintain habits of church-going and Bible reading; the decay of family religion. But its neglect, if continued, is fatal. Our only power, now or ever, is of God, and any study that will bring professing Christians face to face with the facts will bring us to our knees. The Bible may bring the knowledge of Christ to a nation or an individual, but if there is no appropriation of prayer-power there is no life, no movement. It is important that men should know the Gospel, it is more important that they should pray the Gospel. If they pray, the Gospel proceeds; if they do not pray the Gospel halts. Its victories are wholly wrought by prayer; its defeats proceed from prayerlessness.

The Vision of Jesus.

Jesus saw the whole world. He saw the needs of all people for all time. He healed past, present and future. May God give us this same vision and the faith that Jesus is the remedy. And He will if we pray.

SERMON TO YOUNG PEOPLE.

Destiny.

Text: "If the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall be." Eccl. 11:3.

This is a short parable of destiny. The soul is immortal, because it is the breath of Almighty God, part of His eternal Spirit. The body will share this innate immortality of the soul after the resurrection. Where shall the soul and body spend eternity? is a most vital question. There is no concern of life that is more important. Let us most prayerfully consider the conditions, character, and fixedness of destiny. We will first take note of

The Conditions of Destiny.

The condition of a falling tree is its leaning, the way it has grown through the years The conditions of man's destiny are his choice, his faith or unbelief, his conduct, and his service.

A man's choice is his moral leaning, or inclination, or decision, concerning right and wrong. It is a choice between two ways, two masters, and two eternal abodes. "Choose ye this day whom ye will serve."

Salvation by faith in Jesus Christ is the appointed preparation for destiny. In his natural state man is a sinner, lost, and condemned. He is helpless to save himself. Christ alone can save, by virtue of the all-embracing atonement. "Believe in the Lord Jesus Christ, and thou shalt be saved."

Conduct is the fruitage of faith or unbelief. Faith and unbelief cannot stand alone. Both produce deeds. Faith in God will inspire the good works. Unbelief is the parent of all sorts of sin and neglect. God has appointed a day in which he will judge every man according to his works.

The extent of reward or punishment will be in proportion to service; of good done, on the one hand, or harm done, on the other. "None of us liveth to himself, and no man dieth to himself." We live and die to make this world either better or worse. "If any man knoweth to do good, and doeth it not, to him it is sin."

In the second place let us consider

The Character of Destiny.

The two kinds of destiny are as wide apart as the poles, as different as day and night; the one is happiness inexpressible, the other is untold misery; the one is fellowship with God, the angels, and all the redeemed, the other is fellowship with demons, the damned, and the scum of all the ages. The wicked shall eat the fruit of their own doings, reap the harvest of their own sowing. "They that sow to the flesh shall of the flesh reap corruption; but they that sow to the Spirit shall of the Spirit reap life everlasting."

The unsaved will undergo eternal remorse of conscience, "where the worm dieth not, and the fire is not quenched." The outer darkness of separation from all that is good will mean unspeakable wretchedness. And the lost will be assigned to "everlasting fire, prepared for the devil and his angels."

"Then shall the righteous shine as the sun in the kingdom of their Father." They will share in an inheritance that is incorruptible, undefiled, and that fadeth not away." In the many-mansioned home of their Father, they will reign as kings and priests unto God.

In the third place we will consider

The Fixedness of Destiny.

"If the tree fall toward the south, or toward the north, in the place where the tree falleth there it shall be." They know no changes in the world to come. The day of opportunity will have been forever past. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." To the redeemed it will be an everlasting union with the Lord. "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

"Are you ready for that day to come?" Where will you spend eternity? "Prepare to meet thy God."—The Word of Life.

THE CHRISTIAN ENDEAVOR SOCIETY AND THE YOUNG PEOPLE'S SUMMER CONFERENCE.

In discussing this subject it seems that we should be concerned primarily with two words: Problem, Solution. At some time in life every one faces these two words and feels their reality. The sincere individual knows the potency of these terms and realizes that his influence for God and righteousness will largely be determined by the way he solves life's problems.

No doubt every Christian Endeavor society has its problem. The problem of some societies may be more serious and perplexing than those of other societies, yet each society has its own peculiar problem. There may be various things: the meetings may lack variety, the prayer meeting committee or other committees may fail to function properly; the lack of good singing may hinder the true spirit of worship may not prevail throughout the service; or there may be problems of a different nature. The leaders in their respective societies may feel as though their face is against the wall and they do not know what to do or which way to turn. They are face to face with a problem. They realize its weight. The moment is crucial. However, it will never do to allow the problem to cool our enthusiasm. Sometimes it may be a problem for the terrapin to carry his house on his back, yet because he carries it he saves his life. So it is with the problem which confronts the Christian Endeavor society. It must be borne and the easiest way to bear it is to solve it.

But by whom and how shall it be solved? We believe that youth will solve the problem. Youth is full of enthusiasm, determination, zeal. Youth is dynamic! Youth does things! However, study, preparation and training are necessary for the solution of any problem If a task is to be done well, training is an essential. Of course, in case of an emergency, some one without training may have to "carry on" and learn through experience, but sometimes the experience is very costly. In our Christian Endeavor societies the answer to many of our problems is: "Trained Leaders." In order that our church may have more trained leaders is the reason why we hold our Young People's Summer Conference, and this conference lays particular emphasis upon Christian Endeavor work. Do problems confront you? Does your society lack in leadership? If so, do not fail to come to the Young People's Conference in June. The conference will last just a few days, but it will be time well invested and will bring forth an abundant harvest.

Fred W. Paschall.

THOUGHTS ABOUT HAPPINESS.

1. It is not like trouble; it is seldom found by seeking for it, trouble always is.

2. It can not be bought, if it could, the rich would all be happy. As a matter of fact some of them are very unhappy.

3. It is not confined to the physically well. Many with perfectly well bodies are miserable.

4. It is not confined to any special race or country. It can make its home anywhere.

5. It is neither an aristocrat nor a commoner. It has been known to walk down the street with a king on one side and a beggar on the other.

6. It is not driven away by sickness, old age, trouble or even death.

7. It stays longest with those who are busiest doing something for others.

8. It loves to come into a home where there is little criticism, fault-finding, egotism and jealousy.

9. It laughs with joy when it finds a soul with a clean body and a good conscience.

10. And best of all, happiness is found with all those whose faith in God and love for man keeps them from the black sin of all the ages, selfishness.—Dr. Sheldon.

—More than 420,000 automobiles were made in the United States in April. That is the largest monthly production of motor cars on record

FROM PASTORS AND PEOPLE.

Giles Chapel, Richland Circuit.—Our pastor, Rev. C. H. Hill, filled his regular appointment here last Sunday, and delivered us a very able sermon. His text was, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Think every one present enjoyed the sermon.

We are sorry to say the congregation was not near what it should have been. Brother Hill has filled all his appointments this year so far. Church members, have you filled yours? Your pastor expects you to be there. If you do not want your reporter to go into winter quarters, as someone has said, come out to church, and make her feel like she has something to report. Do not elect a reporter and stay away from church yourself.

Our Sunday school is not near what it should be. We have school part of the time. It is hard to get enough of grown people out to get teachers. Parents, do you feel like you can afford to rear your children in a community without a Sunday school? Will leave the question for you to answer. If you do not want the school to go down, you will have to come and help keep it going.

On the third Sunday in June at 11 o'clock is the time set for memorial services at Giles. We hope to have a large congregation on that day.

We have the debt on the parsonage all paid off except about $175, for which the bank holds the note. This note will be due the last of June. If any one has anything to give on the parsonage, will you please give it by this time?

Since my last report, one of our oldest members passed away. Mr. Isaac Diffee was buried on Easter Sunday at 11 o'clock. We believe a good man has gone to his reward.

Best wishes to the Herald. Reporter.

Elbaville, Mocksville.—May 3 we had a beautiful service. The communion service was held at this time, and after that we had "an old-time Methodist hand-shaking."

Mr. and Mrs. C. M. Markland united with our church. We welcome these young people in our church.

Yesterday we observed Mother's Day; our pastor gave us a most impressive sermon on Mother. We were glad to see quite a number of mothers at the service, and a number of young people also.

The many friends of Mrs. Lewis Crouse will be sorry to learn that she is confined to her home on account of sickness.

Best wishes to the Herald and ts readers.

Reporter.

Dulins, Mocksville Charge.—Yesterday being a glorious day with us, I decided to report to the paper. Our pastor, Rev. J. T. Sick, preached an excellent sermon at the morning hour, his subject being, "A True Mother." Our Sunday school is moving on nicely, but we are planning to make some improvements on it next Sunday. We have had 12 new members added to our Sunday school since our last report.

We are planning to have a Children's Day some time in June. Reporter.

May 18.

Welch Memorial, High Point.—During the first week of this month, we were associated with Brother J. L. Trolinger, in a meeting at his church in Albemarle. We enjoyed our stay with Brother Trollinger and his good family, also our stay in the homes of the good people whom it was our privilege to visit. Brother Trollinger has some fine people in his church, some of the very salt of the earth is there, yet there are some like we will find in every other church, who are not interested in the work of the church as they should be. We do not have the results in the meeting which we had hoped to have. We do not think it was because of any neglect on the part of the pastor, for he seemed to be whole-hearted in the meting; he had been preaching to the church preparatory to the meeting, and was deeply interested in every service. While the meeting was not what we had hoped for, yet we believe some good was accomplished. There were two professions on Sunday, and several of those of the church said they had been greatly benefited.

We closed the meeting there on Monday night, and came home to our own church, here we have been making ready for the special meeting, which began last night. Yesterday morning we observed Mother's Day, had a large congregation, and an interesting service. The program was gotten up by Miss Catherine Gill, the pianist, and Brother I. B. Ridge, the choir director, with others to assist. Mrs. Ridge read the Scripture lesson, Mrs. W. M. Welborn led in prayer; then Mrs. B. C. Royal read a beautiful selection on Mother, after which Mrs. W. L. Daniels of Lynchburg, Va., made an interesting talk on the subject of Mother, telling what mother meant to her. Following this was a special selection by the choir. Other readings were given by Mrs. J. W. Mitchell and Mrs. D. B. Eldridge. Several selections were sung by the choir, one of the most beautiful was, "Where is my wandering boy tonight?" led by Mrs. Eldridge, and response by duet of male voices. The whole program was interesting and inspiring. At the conclusion Rev. Mr. Young led the closing prayer.

The evening service was largely attended, the pastor preaching on "The Preparation for a Revival." At the close the congregation was asked for a manifestation of their willingness to co-operate in the services to follow.. There was a hearty response by the membership of the church, also other Christians who are not members of our church. We are looking forward for a great meeting. Brother Trollinger from Albemarle will be present to do the preaching through the remainder of the meeting. We ask an interest in the prayers of the Herald readers.

T. E. Pierce, Pastor.

Concord.—We have been very fortunate indeed to get the different men of our College at High Point to come and preach for us since we have been without a pastor. Rev. Paul Kennett was with us for the 11 o'clock service Sunday. Professor Kennett delivered a message that inspired all his hearers. We were all made happy when it was announced at the 11 o'clock service that our former pastor, Rev. Lawrence Little, was going to preach at the evening service. Though Mr. Little has gone into another field of work we still love him and he shall always be welcome in our midst.

The superintendent of the Junior Christian Endeavor society was very happy indeed when at the meeting Sunday sixteen of our fine junior boys and girls signed the Quiet Hour pledge cards pledging themselves to give five minutes a day to the study of God's word. The senior society held its regular monthly service at the county home yesterday. Mr. Will Widenhouse led the meeting, and all the seniors took some part in the service. The seniors are accomplishing a great work in giving these service at the home. All the inmates of the home are always inspired by their coming.

The young people's class of the Sunday school will hold its monthly business meeting and social at the home of Mr. Clyde Brown Thurday night.

We are now planning our Children's Day program, which will be given the last Sunday night of this month. We are hoping to make a great success with the program.

Bernice, Nash, Reporter.

Denton.—Our pastor, Brother Loy, preached for us again the third Sunday in May. He preached to us about our sowing and reaping. The basis of his discourse was Ahab and Naboth. He made it so clear how our evil deeds done to others would certainly come back to us. It certainly was a fine sermon and I am sure all present must have appreciated it. We are always glad when preaching Sunday comes around, so that our pastor and his wife can be with us.

Our Sunday school and church have lost several good and faithful members. Brother N. H. Johnson and family have moved to their farm to stay a few months. Mrs. Johnson was one of our faithful teachers and workers. Mr. Eugene Hill and family have moved to High Point. They were good church-going folks and Mrs. Hill was also a good teacher. Mr. W. K. Reid, our class leader, and family, have moved to High Point. We certainly miss these good folks and hope they will visit us when it is convenient.

Our series of protracted meetings begins the first Sunday in June, with Rev. J. M. Morgan as pulpit help. Brother Morgan was a student here in school a few years ago and was highly respected as a good Christian and a promising young preacher. We have learned since leaving here he has made great progress in the Christian world. We are glad to have Brother Morgan with us again; are praying that we may have a great meeting.

A Member.

South Davidson Charge.—The "hot-shot" evangelistic campaign is now in full blast at the tent between 8th and 9th avenues. In all my endeavorers to advance the Master's kingdom, I have never been treated so good. Mr. Siceloff, who is one of the wealthiest men in Lexington, gave me for tent curtains 75 yards of cloth. Mr. Moffitt, who owns a large part of Lexington, has favored us with chairs to seat the tent. Methodists, Baptists, Presbyterians, etc., are coming to form one phalanx for God and America.

We have had many conversions and people

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who have sworn that they would not go to church are pulling out into active service for the Master.

This campaign will be until May 31—closes out ay 31, 1925. When in Lexington join our ranks. This campaign will mean much to West Lexington church.

Many thanks to the Frazier Piano Corporation of Greensboro, N. C. If you wish to get the best for your money, call on them.

W. L. Carson, Pastor.

May 18.

Mt. Zion.—Brother Hunter filled his regular appointments Sunday evening, May 10, at 7:30, and also today, May 17, at 11 o'clock. We have changed our second Sunday appointments from afternoon to evening; had almost a houseful of folks. This was done with the hope of reaching more people and it is proving successful.

Sunday Mt. Zion was filled to capacity excepting "no-man's land" (amen corner); dear old Brother Barber still "holds the fort" in that part of our church. Thank God for Brother Barber. But listen! you Mt. Zioners, Brother Barber is passing, then what shall we do with those empty pews in the amen corner? "Brighten the corner where you are." Then you will want to sit up there. Come on, let us get right with God, give him the best we have in shop and not put Him in that "spare room"—it is too cold in there.

How many will join us in prayer for our revival which is coming on soon. Last year we asked through the Herald the prayers of all Christians and I feel sure that we had the prayers of many for we certainly had a great and good revival.

Brother Hunter preached a real sermon Sunday at 11, after which sacrament was taken. We were very favoraly impressed with the goodly number who went up and partook of this service.

And now about our Sunday school: 168 were out there on time Sunday. We were compelled to give Mrs. Bertha Fowler and her class of intermediates a real good cheer when we looked on the board and saw her class, No. 4, perfect, all present and on time.

On Wednesday evening of this week our teachers' and officers' meeting will be held in the home of the superintendent. We hope to do lots of work with these meetings of Workers' Council. We will tell you what we did next week.

How many of you Mt. Zion folks would like to see that "old, long, rusty, wornout stove and pipe moved out for the summer? Tell me Sunday.

Our very best wishes to every church and people in the land. C. W. Allen, Reporter.

Matthews Chapel, Greensville Circuit.—It seems it has been quite a while since we reported, but we are not asleep just the same.

Brother Powell preached for us Sunday morning as usual. We all look forward to our preaching Sundays as Brother Powell always has something good to tell us. His sermons are so inspiring we just cannot stay away.

Our Sunday school is doing nicely now since the weather has got warm, our attendance has increased right much.

We are looking forward to our meeting, which will begin on the fourth Sunday in July. We are expecting with us at that time Brother Troxler.

We are planning to have Children's Day some time in the near future. The date will be published later.

We are now trying to organize a junior choir in our Sunday school, which we hope will mean much to our church and Sunday school. We are going to try to make it a great success, something our church will be proud of in the future.

The Woman's Home Missionary Society of our church will meet next Sunday morning following Sunday school.

Brother Powell has treated himself and family to a new Ford.

Much success to Herald and its readers.

Lottie Edwards, Reporter.

May 18.

Randleman.—We began our special meeting at Worthville Sunday night, May 10th, and closed abruptly the following Monday night. Two cases of smallpox developed in town and a wholesale vaccination was to take place on Tuesday. All thought best to wait a while and begin again. Brother Ashburn was our engaged help and was on hand. He delivered two splendid sermons in his usual enthusiastic way. We regret very much that conditions were such as to necessitate a close.

Prayer meeting and attendance in general are keeping up fine at Mt. Lebanon regardless of inferior crossing facilities at the river. Probably by the first of July the new bridge will be open for traffic. When it is open, it will add considerably to our attendance.

Interest at the other churches is normal.

Wm. H. Neese.

May 18.

High Point.—A beautiful recital on the pipe organ was given last evening by George Martin Thompson, who is head of the organ department of N. C. College for Women, Greensboro, assisted by Mrs. W. I. Ward and J. Gurney Briggs. In spite of the inclement weather, there was a large audience, including a number of out-of-town people, and the silver offering amounted to $100. This concert was given under the auspices of the Ladies' Aid society. Mr. Thompson is an artist and under his skillful playing the exquisite tone and quality of the organ was brought to great advantage. The program was made up of choice selections, notably Schubert's Serenade, Handel's Largo, and Kreisler's Old Refrain being especial favorites. Mrs. W. I. Ward, nee Miss Aileen Long, of Graham, a cousin of our Mrs. C. C. Robbins, delighted the audience with her rendition of the lovely, "Fear not ye, O Israel," by Dudley Buck. Her voice is unusually sweet, and her enunciation very clear. altogether this recital was one of the best and most pleasing ever given in High Point.

The sacrament of the Lord's supper was observed for the first time in the new church last Sunday and proved to be a delightful service, in which the larger part of the congregation joined. Dr. Brown was assisted by Rev. Messrs. Andrews, Harrison, and Lowdermilk.

The Ladies' Aid society members are quite busy these days. Last Tuesday morning they served breakfast at the church to the workers for Community Chest, and realized $125 thereby. On Thursday evening they will serve luncheon for the Brotherhood ,which is to be formally organized at that time. Under the splendid leadership of the president, Mrs. S. S. Coe, the society is becoming a "live wire" and is doing things.

We are delighted to greet Mr. Richard Reitzel, who is at home again after a long illness from pneumonia in Watts Hospital, Durham, and are especially pleased to see him looking so well.

The lovely flowers which graced the pulpit last Sunday were placed there in memory of the late Mr. J. C. Welch by Mrs. J. C. Welch and her daughter, Mrs. George T. Penny.

Reporter.

May 19.

Pine Grove, Kernersville Charge.—We were glad to see so many people at preaching yesterday in the afternoon. Pastor Suits brought us a very inspiring message about home life. We are sorry that there is sickness in our pastor's home and we hope ere long the sick ones will be restored to their usual health.

Misses Blanche Ingram and Bessie Cooke were among the graduating class of the Kernersville High School which closed last week.

Our hearts go out in sympathy to Mr. R. L. Dwiggins, who continues very ill. May heaven be very near to him and his loved ones in this sad hour of affliction. Reporter.

May 18.

Friends of Orange Chapel, Notice.

There will be Memorial Service at Orange Chapel church the first Sunday in June at 2:30. Everybody invited to be present and bring flowers. Mrs. Foust Thompson.

LITTLE THINGS.

God has no end of material
For poets, priests and kings:
But what he needs is volunteers
To do the little things.

There are many men who are ready
To lead in battle and strife;
But very few are willing to do
The little things of life.

The widow's mite was a little thing
From a money point of view;
But he who reads our inmost hearts
Sees more than mortals do.

Great deeds receive rewards below,
And earth's applause is given;
But little things are seen by God
From his watch-tower high in heaven.
—Ram's Horn.

PERSONAL DEVOTIONS ARE IMPORTANT.

The greatest test being applied to Christianity today is the observation of the lives of those of us who call ourselves "Christians." It is just as necessary for us to maintain a high standard of individual living as it is for us to keep up the organization and work of a Sunday school or a young people's society. These personal standards should be maintained on a high level, not only because the world is looking at us for its measure of Christianity, but also for the beneficial result which comes to us as individuals.

The methods which can be used in the daily devotional period are many. Frequently it is possible to join with others in the home in family worship. This, however, should not take the place of individual Bible study and prayer. Many persons find the greatest satisfaction and benefit in using the Bible itself. The reading may be by books, which need not necessarily be taken in the order in which they occur in the Bible. Sometimes it is wise to alternate a book in the New Testament with one in the Old. In any case it is necessary to exercise care that the devotional period does not become too mechanical.

Considerable profit has been found in reading the Bible by subjects, such as "Love," "Joy," "God's Care," "Unselfishness," "Prayer," and so forth. By this method all passages bearing on the subject are sought out and studied. A large number of young people use the daily readings which are provided in connection with the Sunday school lessons and the young people's society topics as their guide in Bible study. Others employ some devotional book, such as "Building on Rock," "Songs of a Social Life," and "Marks of a World Christian."

Prayer is considered by many the most important part of the devotional period. It is through prayer that the supreme power of God is available for our daily living. Three things at least should be kept in mind as we pray: our prayers should be definite, progressive, and outreaching. The mere repetition of generalities is of little avail, but definite prayer for definite individuals and experiences accomplishes much.

The time for this devotional service should be adapted to individual routine and habits. Certainly some part of the day should be given to this preparation for our most effective Christian living.—Frank D Getty.

MARRED, SO HE MADE IT AGAIN.

In Jeremiah we have these words: "Then I went down to the house of the potter and he wrought a work on the wheels. And the vessel that he made of clay was marred in the hands of the potter: so he made it again another vessel, as seemed good to the potter to make it."

God never mends what man made but He makes another vessel of His own providing that suits His purpose better.

Man was marred by sin in the garden of Eden, and man has been ever since trying to mend what sin had marred. Man's efforts are to reform, to develop, to evolute from the lower to the higher; but man's efforts are doomed to failure, for what has once been marred can never be mended so as to make it a perfect vessel again.

God doesn't try to mend what man has marred. He makes it another vessel. The first Adam was marred, so God created a New Man, the second Adam, another vessel, as it seemed good to the Potter to make it. Those who are descended from the first Adam bear always the marks of the marred life; no descendant can ever rise above his level, the level to which he fell.

So God makes a new man, having a new nature. The saved sinner is baptized by the Holy Spirit and becomes a member of the body of Christ, the second Adam, the new man. Henceforth he is a new man, with new desires, new tendencies, a new creation. "If any man be in Christ Jesus he is a new creation: old things have passed away (not mended or improved or gradually getting better and better): behold all things are become new. And all things are of God." 2 Cor. 5:17,18.

The new man may now rise to the level of Christ the Head, with his affections set on things above where Christ is. Then when Christ, who is our life now, shall appear, then we shall also appear with Him in glory.

Marred? or made over again? Which is true of you?—North Avenue Presbyterian Church News.

THE MISTAKES OF EVOLUTION.

The best that can be said of evolution is that it is an unproved hypothesis, a system of guesses, some good and true, some bad and false, based upon data that is more or less unreliable. It is not yet a certified science, like chemistry, or mathematics.

The evolutionists have extended the six days of creation to ages, some say thousands of years each, some say, millions. On the duration of these ages they cannot agree. They fail to explain why it took the Almighty God millions of years to create what He might have created in six minutes, if He had so decided.

Moses, under the inspiration of God, knew more about the creation than all the wiseacres of evolution that ever lived. He specifically says that days were days of twenty-four hours each. "And the evening and the morning were the first day." And so on for each of the six days. Who ever heard of an age having a forenoon and an afternoon?

The fourth commandment plainly declares that the six days of creation were just common week days. "Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it." The days in the last part of this commandment are the same sort of days as those mentioned in the first part. To say that man's six days of toil are common days and the six days of creation are six ages is to insult one's intelligence and accuse Moses of unpardonable ignorance.

Evolution condones and glorifies sin. Its adherents say that man fell upward, not downward. If so, then sin was, and is, a blessing, instead of a curse. But the Holy Scriptures, observation, experience, and history combine in declaring that sin pollutes, degrades, and destroys.

Evolution denies the need of the atonement of Jesus Christ. Since man may "evolute" out of monkeyhood into manhood, through sin into sainthood, and by self-effort into the glory world, Jesus Christ must have been an inexcusable fool to have become incarnate, and die for a world that could get along so well without Him.

The evolutionists have failed most ingloriously to define when, where, and how the monkey became endowed with an immortal soul in the evolving process. Why do not the evolutionists produce some living examples of monkeys becoming men? Can they produce one single example of such during the six thousand years of human history?

And evolution tends to promote egotism and rob God of the glory due unto His name. Civilization is not a product of man's genius and power. God is the Author of civilization, as well as the Giver of every good and perfect gift. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."—The Word of Life.

HELPED BY HINDRANCES.

Thompson, the devoted Edinburgh medical missionary, speaks of the cost of giving up a boy's social gathering for games and reading, because the desired ends seemed not to be reached. A year or two afterward he started morning classes which proved a great success. A German countess was imprisoned, by those who would break up her Christian work among neglected sailors and fishermen, in a madhouse. Her plans were broken. But when her release came the story of her awful treatment led to laws which prevented the like outrages, and provided inspection of lunatic asylums and awakened so much sympathy and interest in her work that she was able to do thrice as much as she did before. Both were hindered that they might be given larger things.—Selected.

—A new island has been discovered in the Pacific Ocean by the scientists who are making sea explorations in the steamship Arcturus. It has been named Osborn Island in honor of Henry Fairfield Osborn, president of the American Museum of Natural History. The island is in the Galapagos group about 800 miles off the coast of Ecuador.

SUNDAY SCHOOL LESSON—MAY 31.

Peter at Lydda and Joppa.

Lesson Text: Acts 9:32-43.
Golden Text: Mark 16:20.
The Central Truth: The supernatural heal-ıg of the body and raising of the dead are mply demonstrations of the all-sufficient ower of God to "save a soul from death and ide a multitude of sins."

Scriptural Points.

1. During this period of quietness, described the verse preceding this lesson, the apos-es were busy going from place to place to rengthen the disciples in the faith of the ospel. On his round of visitation Peter came Lydda, a village not far from the Mediter-nnean coast.

2. The early disciples were called "saints," ecause they were sanctified, or set apart, r the service of Christ.

3. In his anxious solicitude for the needy nd the lost Peter found at Lydda a bedrid-en paralytic of eight years' standing. In m this apostle saw an opportunity of trans-itting the healing power of Jesus and there-y advertise the gospel of salvation.

4. "Jesus Christ maketh thee whole." On- Jesus could restore the palsied body and Jesus alone belonged the credit and glory. eter was only an instrument, or channel, in e hands of the Great Physician.

5. This miracle was the start of a great re-val. Everybody at Lydda and the surround-g country became convinced, and accepted esus Christ as Savior and Lord.

6. At Joppa, a town on the coast, not far om Lydda, a sick woman named Tabitha, or orcas in Greek, passed to her everlasting eward. She had spent her Christian life in e service of the poor. She had become so in-spensable to the church and community that ey were loath to give her up. Accordingly e disciples there sent for Peter to come to e relief of their distrsss and loss. It is prob-ble that all they expected of Peter was com-rt and strength in this hour of trial, for ey had already prepared the body for burial.

7. But Peter, fresh from Lydda, where the aling of Aeneas contributed so marvellous- to the spread of the gospel, was anxious to ave Dorcas restored to life for the same good urpose. So he dismissed the weeping bene-ciaries of Dorcas' many good deeds. Alone ith God and the dead he most earnestly im-lored the Christ, Who raised the dead when e was on earth, to raise this woman also, for e extension of His Kingdom and the glory f His name.

8. Like the other miracles of Jesus, it was retoration, not to the sickness and weakness which she succumbed, but to the usual vig-r of a healthy body.

9. "Many believed in the Lord." The in-uence of this great miracle led many of the esident Jews to accept Jesus as the promised Iessiah.

Practical Points.

1. Faith is the secret of the manifestation f miraculous power, whether in the realm of atter or of spirit. Jesus was asked by cer-ain anxious inquirers: "What shall we do, at we might work the works of God?" And is reply was: "This is the work of God, that e believe on him whom he hath sent."

2. Jesus has given faith an infinite range of exercise. He says, "All things are possible to him that believeth." Again He says, "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall ye do, because I go unto my Father."

3. The day of miracles is not past; but the faith to claim them is distressingly lacking. The blessings of civilization, the spread of learning, and the pride of social life have militated disastrously against the possession and exercise of large faith. People are getting too sufficient of themselves to expect great things from God. The race may be approaching a faithless age. "Nevertheless when the Son of man cometh, shall he find faith on the earth?"

4. "Faith cometh by hearing, and hearing by the word of God." The word of promise is the inspiration of faith. And large faith is developed out of deep humility, separation from the world, and the mortifying of the fleshly nature. "Have faith in God."

A BOY'S MOTHER.

My mother, she's so good to me,
Ef I was as good as I could be,
I couldn't be as good—no, sir!
Can't any boy be as good as her!

She loves me when I'm glad or mad;
She loves me when I'm good or bad;
And what's the funniest thing, she says
She loves me when she punishes.

I don't like her to punish me;
That don't hurt; but it hurts to see
Her cryin'"—nen I cry; an' nen
We both cry—an' be good again.

She loves me when she cuts an' sews
My little cloak an' Sunday clo'es;
An' when my pa comes home to tea,
She loves him most as much as me.

She laughs and tells him all I said,
An' grabs me up an' pats my head;
An' I hug her an' hug my pa
An' love him purt' nigh as much as ma.
—James Whicomb Riley.

AN APPEAL TO A BACKSLIDER.

By Raymond Browning.

Remember that we love you still,
Though sadly you have wandered,
And pray you add no further ill
To all the things you've squandered.

There's life and hope. God loves you yet.
The journey is not ended,
And love divine can sin forget
When grace your heart has mended.

The world will hate and cynics sneer
At weeping Simon Peter,
But if our Christ forgives His child
What joy of heaven is sweeter?

What's gone is gone. Face to the cross.
King David lost his blessing,
Yet love found gold beneath the dross
When once he came confessing.

With God's own Son that cross was decked—
Have you forgot that story?
If Christ would save what sin has wrecked,
Deny not Him that glory.

Like Samson shorn you may be found
Within the prison grinding,
And yet God's man may still confound
The fiends that caused his blinding.

Come now, you wounded soldier, rise
While comrades close about you.
The trumpet calls. There is a prize
We would not win without you.
Hendersonville, N. C.
(North Carolina Christian Advocate.)

A PRAYER.

Let me do my work each day; and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage amid he tempests of the changing years. Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth, and let me not forget the uses of the stars. Forbid that I should judge others, lest I condemn myself. Let me not follow the clamor of the world, but walk calmly in my path. Give me a few friends who will love me for what I am; and keep ever burning before my vagrant steps the kindly light of hope. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life, and for time's olden memories that are good and sweet; and may the evening's twilight find me gentle still.—Max Ehrman.

SEEN IN A BETTER LIGHT.

The young woman sat sewing in a cool and shaded sitting room. She was in doubt as to which was the right side of the material which she had basted together. She appealed to the members of the family who were present. After some deliberation they all agreed on what they believed was the right side.

The young woman went on with her sewing, but in the morning when she carried the dress into a room on the sunny side of the house, she saw that she had made it wrong-side out. If, in the beginning, she had carried it into a better light, she would not have had to rip the dress and make it over.

In all our perplexities the best thing to do is to take them into a better light. A few minutes spent in prayer with our heavenly Father will enable us to see the puzzling problems in a clearer atmosphere.—Selected.

—Saturn, the planet with the rings, is the new evening star in the heavens. It is an evening star from May 1 to November 9. It rises in the southeast soon after sunset and shines very brilliantly. Saturn is more than 800 million miles from the earth and its diameter is more than nine times larger.

Order means light and peace, inward liberty and free command over one's self; order is power.—Amiel.

It is not only arrogant, but it is profligate, for a man to disregard the world's opinion of himself.—Cicero.

WHAT THE YOUNG PEOPLE'S CONFERENCE SHOULD MEAN TO THE YOUNG PEOPLE.

Having never attended one of these conferences in my young life, I am not able to say what they mean to the young people, but having had the wonderful pleasure of attending two of these conferences later in life I will say a few words about what they should mean to the young people.

First, I would say they should mean an enlarged vision. As they meet day after day and hear discussed the great needs of the church of today, it seems to me there is nothing more inspiring than the thought of trying to measure up to these responsibilities.

Whenever I attend one I just feel that I'd like to live my life over, with the opportunities of today for the young people. It should mean much to the young people to mingle with the great leaders, not only of our own church, but religious leaders. Another great feature of these gatherings which should mean much to the young people is the social feature. When they learn that enjoyment can be obtained under the direction of the church, perhaps they will stop going elsewhere to look for it, and a much needed social problem will be solved.

To sum it all up, these conferences mean broader Christians, more loyal Methodist Protestants, and more efficient leadership, and here's hoping this will be the best conference yet. I would say to all who can possibly do so, go by all means. Mamie Johnston.

ALBEMARLE CONTINUES HER STRIDE AND FORGES AHEAD OF EVERYBODY!

Last week Albemarle held second place in our registration campaign for the Young People's Summer Conference! They refused to stay second. A splendid list from Mr. John U. Whitlock, a busy register of deeds but who never gets too busy to do service for the kingdom, puts Albemarle ahead of everybody with the splendid total of **ninety-four!** That's great, Whitlock and Albemarle. Hurrah for you. The list this week follows:

458. Miss Alice Jordan, Winston-Salem.
459. Frances Martin, Winston-Salem.
460. Harold Carroll, Winston-Salem.
461. Malcomb Sapp, Winston-Salem.
462. **Rev. Geo. L. Curry**, Forsyth.
463. Ira Baity, Maple Springs.
464. Mrs. Ira Baity, Maple Springs.
465. Miss Elsie Baity, Maple Springs.
466. J. F. Baity, Maple Springs.
467. Paul Hine, Maple Springs.
468. Mrs. L. C. Hine, Maple Springs.
469. E. F. Kiger, Maple Springs.
470. Mrs. E. F. Kiger, Maple Springs.
471. Miss Flora Kiger, Maple Springs.
472. Miss Myrtie Kiger, Maple Springs.
473. Mrs. D. C. Speas, Maple Springs.
474. Mrs. F. E. Shamel, Maple Springs.
475. Miss Ida Long, Maple Springs.
476. **Rev. B. M. Williams**, Efland.
477. Mrs. B. M. Williams, Efland.
478. B. Currie Williams, Efland.
479. Robert Williams, Efland.
480. Archie Gray Williams, Efland.
481. Mrs. Geo. F. Crutchfield, Efland.
482. Miss Pattye J. Crutchfield, Efland.
483. James E. Crutchfield, Efland.
484. Mrs. L. B. Clemmons, Greensboro.
485. **Rev. Ivey Crutchfield**, Pageland, S. C.
486. J. W. Sharpe, Burlington.
487. Mrs. J. W. Sharpe, Burlington.

Albemarle:

488. Homer Hatley.
489. Miss Virginia Hornbuckle.
490. D. F. Harkey.
491. Howell Harwood.
492. Howard Eudy.
493. Mrs. C. C. Moton.
494. Edgar Lisk.
495. S. R. Hutchins.
496. Mrs. S. R. Hutchins.
497. F. H. Burleson.
498. S. R. Greene.
499. Harry Max Gantt.
500. Margaret Ellen Gantt.
501. Dona Catherine Gantt.
502. Billie Miles Gantt.
503. Ollie Eudy.
504. Joe Hornbuckle.
505. Bill Hornbuckle.
506. Catherine Hornbuckle.
507. Elizabeth Greene.
508. Martha Blake.
509. R. D. Blake.
510. Mary Louise Shoe.
511. Edward Earle Hatley.
512. Edna Hatley.
513. Oscar Shoe, Jr.
514. Mary Ella Shoe.
515. James Hatley.
516. Charlotte Ussery.
517. Ella Ussery.
518. Jessie B. Watson.
519. D. J. Hatley, Jr.
520. May Hatley.
521. Juanita Hatley.
522. Doris Hatley.
523. Maurice E. Hutchins.
524. Margaret E. Hutchins.
525. Edith J. Hutchins.
526. Marshal Gaddy.

Just Four Weeks to Go!

Let's everybody fall in line now and make this the biggest thing we have ever done. Your registration not only shows your interest in our young people but helps to pay the expenses of the Summer Conference. Twenty-five cents for children and 50 cents for adults. Send to Lawrence Little
Field Secretary,
430 N. Church St., Concord, N. C.

STANDING OF THE CHARGES IN REGISTRATIONS FOR OUR YOUNG PEOPLE'S CONFERENCE.

Last week we wrote to every pastor and Sunday school superintendent in the conference, giving the standing of their charges and churches in the registration campaign for our Young People's Summer Conference. Many of our church have made remarkable showings.

I should like to call attention especially to Albemarle, one of our smaller churches, with a membership of only 150: they have already sent in 94 registrations and are still going! L. A. Hunter, pastor of our church at Winston, has personally secured **65**. Mrs. Surratt has secured 35 from Charlotte. May their tribe increase!

We have only four weeks now to go and we must have **a thousand more registrations!** Please send in yours to the undersigned today! Thank you!

Standing of charges is as follows: (Where charges have sent in the same number, the standing is determined by percentage of membership.)

Standing	Charge	Number
41.	Why Not	1
1.	Albemarle	94
2.	Winston-Salem	65
3.	Charlotte	35
4.	High Point College	33
5.	Concord	27
6.	West End	25
7.	Asheboro	24
8.	Glen Raven	21
9.	Forsyth	20
10.	Lexington (State Street)	15
11.	Henderson	14
12.	Haw River	13
13.	Whitakers	12
14.	Tabernacle	12
15.	Halifax	11
16.	Calvary—Greensboro	8
17.	Thomasville Circuit	8
18.	Orange	8
19.	Siler City	7
20.	Grace—Greensboro	7
21.	Lincolnton	6
22.	Roberta	6
23.	First—High Point	6
24.	Gibsonville-Fountain Place	5
25.	Stanly	5
26.	Saxapahaw	5
27.	Fallston	5
28.	Anderson	3
29.	Littleton	3
30.	English Street—High Point	2
31.	Reidsville	2
32.	Weaverville	2
33.	Burlington	2
34.	Shelby	1
35.	Mebane	1
36.	Welch Memorial	1
37.	Enfield	1
38.	Spring Church	1
39.	Pageland	1
40.	Granville	1
41.	Why Not	1
42-82.	**Everybody Else**	0
	Total	519

Exactly half our churges have sent in registrations. Can't we have all our churches represented by the next time? Thank you!

Registrations should be sent to
Lawrence Little, Concord, N. C.

WHALES AND CANARIES.

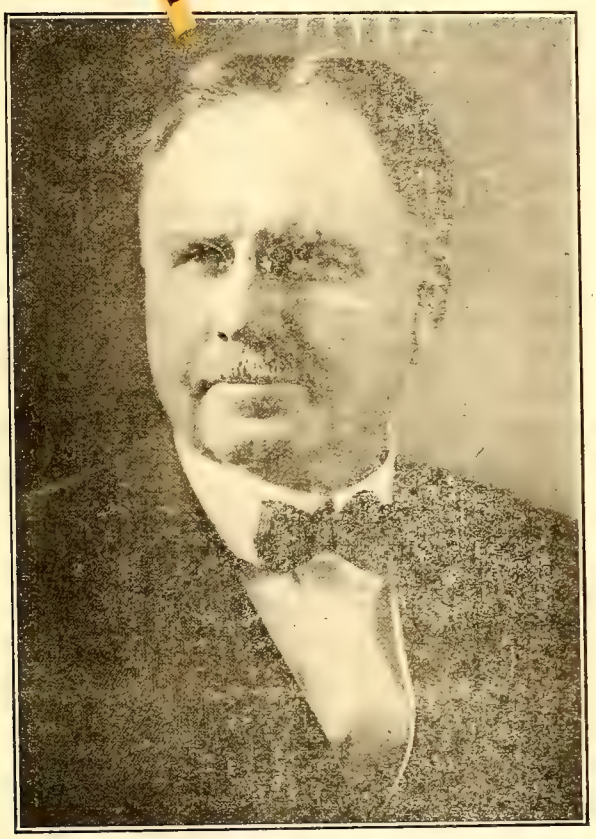
Do whales like to hear canaries sing? This may sound like a foolish question but it is suggested by the following incident: The steamship Columbus, on a recent voyage from Germany to the United States, carried 4,500 Hartz Mountain canaries. In mid-ocean the ship ran into a school of more than 150 whales and was forced to stop for a time. Did the whales just happen to be in the path of the ship or did they hear the canaries singing and rush to listen to a concert?

—Since the Dawes Plan went into effect last September 1 Germany has paid a total of 640 million gold marks (about 160 million dollars).

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXXI. GREENSBORO, N. C., MAY 28, 1925. NUMBER 29.



DR. IRA G. LANDRITH, BOSTON, MASS.

Dr. Landrith is Extension Secretary of the United Society of Christian Endeavor, and is one of the most powerful speakers in America. He has spoken in every country in the world. Possibly few men have influenced as many people for Christ as has Dr. Landreth. He will speak Friday morning, June 19, 11 o'clock, Friday and Saturday nights, 8:00 o'clock, in the college chapel, and Sunday morning, 11 o'clock, in First M. P. Church, High Point. Every Methodist Protestant in North Carolina should avail himself of the wonderful opportunity of hearing Dr. Landrith.

AIMS OF YOUNG PEOPLE'S SUMMER CONFERENCE.

There are four aims in view in holding the Young People's Summer Conferences:

(1) Deepen the religious life of the youth.

(2) Make more effective in church work.

(3) Aid in finding right channel for service.

(4) Widen acquaintance and Christian fellowship among the future leaders of the church.

If these aims can be realized to the fullest extent the church of tomorrow will be a more effective agency for the Master. Its thousands of pulpits now vacant will be filled with mighty men of God; its now needy mission stations will not want for men and money; its now unoccupied pews will be taxed to their capacity. The whole church membership then will be a mighty army of God-fearing and man-fearless men and women, with the sword of the Spirit, vanquishing the armies of sin before it.

If we believe Holy Writ we cannot say the above aims are impossible. All through the word this spirit prevails, therefore, let us undertake this possible thing and press forward with all our might and main to realize it.

With these aims before it the Young People's Summer Conference, which this year will be held at High Point College, June 15-25, makes a most profound and lasting impression on the young people who attend its sessions. There are hundreds of young people over North Carolina who are better Christians and more efficient workers because of these conferences. Twenty-four of this number have offered themselves for all-time Christian service. This conference is a real asset to the church. Let us see that every church is represented this year.

SUMMER CONFERENCE DELEGATES.

I am trying to give you from time to time through the columns of the Herald and in letters as much information as possible concerning the Young People's Summer Conference which will convene at High Point College June 15-25. We are expecting the largest delegation this year that has ever attended any conference. We can accommodate about 250 in the dormitories. In order to provide accommodation for everybody who wishes to come and to save confusion upon their arrival we are requesting that everybody who attends the conference will please notify me and with the notice send $5 which will guarantee the reservation of a room. This is important. If you are planning to attend the conference it would be wise not to neglect it. This fee will be credited to your bill when you arrive, or returned to you in case you cannot come provided you notify me by the twelfth of June.

We would like for you to select the course of study you plan to pursue before you arrive. Upon application we will send you a complete list of the various courses and shall be glad to advise you as to the courses you should take if you so desire.

Delegates will provide bed covers, linens, towels, toilet articles for themselves. Same should be securely wrapped and addressed to themselves in care of High Point College not later than June 10th. These will be in the room upon arrival.

A certain section of the dormitory has been reserved for married people who desire to come together.

Those coming by train will be met at the station and given free transportation by the College provided they have notified us at least three days before time what train they expect to arrive on. Those coming by bus from the direction of Greensboro will get off the bus in front of the College, and those who come on bus from other directions will go to the bus station and transfer to a bus to the College, or if a bus does not leave immediately for the College call me and car will be sent for them.

N. M. Harrison, Jr.

EXPENSE OF YOUNG PEOPLE'S SUMMER CONFERENCE.

Expense for room and board for the entire conference is $15. Those who stay part time will be charged $2 per day for the time they are here. Registration is 50c. Every Methodist Protestant in North Carolina should register whether they are planning to attend the conference or not. This will show that you are in sympathy with the conference, and are interested in the young people in their endeavor to better prepare themselves for the Master's work. Send your registration fee to Rev. Lawrence Little, Concord, N. C.

YOUNG PEOPLE OF TODAY: TWO INCIDENTS AND THREE REMARKS.

By Rev. Luther K. Long.

The first incident concerns a young man who saw service in France during the World War. According to the narrator this young man was badly gassed, spent some time in a hospital and, when dismissed, was assured that his chance for life was only one in ten. With the wildness of despair he flung himself into the gayeties of Paris, and sounded the depths of indulgence. Then, like another prodigal in a distant country, he came to himself and said he would return to America and, live or die, try to win back a place of honor and decency among his friends. And so he came back here, with high hopes, to the supposedly respectable social life which he had left. He found a complete absence of old and restraining conventions, he was amazed at the brazen freedom with which old and young, boys and girls alike, openly indulged n liquor, and joked about the not infrequent sequels to such indulgence. "My God," he said at last to an oldder confidant, "how can a fellow be decent?"

That there is an unwonted and dangerous looseness in the common conduct of young people, no one can deny. Many older people tremble at the thought of what may be going on when the boys and girls are beyond the supervision of persons responsible for their care.

The other incident opens the depths of a young man's heart, revealing unexpected splendors in a dark corner. A few years ago there was a disastrous theater fire in New Haven, Connecticut, with a large consequent loss of life. A picture was being shown on the screen exploiting the lower instincts of men and owmen—a lurid, sensuous production that had been well advertised about the Yale campus. Allan Keith and a friend were among the students whose curiosity drew them to the exhibition. In the midst of the showing there arose the cry of "Fire!" and in a moment the theater was a bedlam of shrieking, struggling men and women and children. Keith and his friend were near an upper exit, and were forced outside. Looking back, they saw the strugging mass and turned to help. Fighting they way back with might and main, they snatched children from frenzied hands, and dragged women from under foot, until a bunch of rowdies, seeing that these two heroes were blocking their own cowardly escape, rushed them. The friend was thrown to the ground and seriously injured. But Keith fought his way back again and continued his work until the flames reached him, when blackened and scorched, his clothes burning and torn from his body, he staggered out into the arms of eager friends who bore him to the hospital where, after three days of suffering, he died. As he looked into his mother's eyes just before the end he said, "Don't cry Mother; I have no regrets." And then he added with a touch of boyish pride, "Anyway, I was the last person to leave that theater alive!"

A person is at liberty to disaprpove of the boy's presence at the showing of such a picture. The fact remains, however—and this is of the greatest significance—that it was the real Allan Keith who was the rescuer of women and children. Fire had tested and revealed what was in him.

Remarks.

There is no end to the things being said to and about young people and their conduct. I feel that the situation concerns the whole family and the entire community. In these three remarks I am seeking to place the privileges and the obligations—mostly privileges—where they belong.

1. In these trying times we should have a sympathetic attitude towards youth. Boys and girls are inexperienced, undeveloped. They are in a new world, and are trying to make their way through it. They need to find themselves and to get possession of their powers. Some of them, in the course of their explorations into life, have fallen into bad ways. As a rule they are not worse than their parents were at the same age. There may be less show of piety than with some of the young people of former generations; there is also less of cant and insincerity. The heart of the matter it what counts. Here there is almost always soundness. They may be counted upon to respond to the real things of religion and life when presented in a genuinely human and appealing fashion.

2. It would be well if every young person could perform a daily bit of manual labor. Nothing has ever been invented to take the place of the night and morning chores and the Saturday's work. The tasks were sometimes irksome, but many of us are now grateful for the splendid discipline we thus received. Modern gymnasium and play-ground activities are not a satisfactory substitute. Dish-washing, sweeping and cooking did wonders for the girls. Cutting and carrying wood, feeding the pigs and poultry, milking the cows and helping in the garden were what the boys needed. The young people were required by their duties to be at home at certain definite, regular times. These duties were useful stunts. They added to the well-being of the entire family, and helped to prepare the boys and girls for their own coming family responsibilities.

Recently a woman has been bewailing the fact that, with life in a small city flat where there are no chores for the children, it is exceedingly difficult for her and her husband to oversee the spare time and the out-of-school recreations of these youngsters. Parents and children with a country or a village home—and plenty of interesting occupation for all the members of the family—may count themselves especially fortunate.

3. The whole family—when at home and elsewhere—should enjoy their games and recreations together, as much as possible.

"Some of the men in the party will carry liquor; that is why I do not want Archie to go with us." This was the reason a man gave his wife for not taking their fifteen-year-old son with him on an extended fishing trip. That was some years ago. Times have changed since then. The shoe has slipped on to the other foot. Now, boys decline to take their fathers with them and girls advise their mothers to stay at home because something might be seen or done to shock the sensibilities of these unsophisticated parents.

It is an encouraging sign that in some quarters families are getting together again. Community sings, games and picnics are b ing held. All ages and conditions participa in them. This makes for good and healthy d velopment. Speed every agency that promot family and community fellowship.

THE EVANGELISTIC SPIRIT OF JOH WESLEY.

By Rev. H. H. Smith.

John Wesley has been referred to churchman, itinerant preacher, theologia church-builder, and reformer. We must be in mind, however, that first of all, and abo all, he was an evangelist. As an evidence his evangelistic passion we hear him cry ou "Church or no church, we must attend to t work of saving souls." A glance through h Journal with reference to the texts he us in preaching clearly reveals the fact that constantly sounded the evangelistic note.

Using such texts as the following, he di the work of an evangelist and was indeed herald of the good news of salvation throug Jesus Christ: "He hath anointed me preach the gospel to the poor." "Repent an believe the gospel." "I came not to call t righteous, but sinners to repentance. "Christ our wisdom, righteousness, sanctif cation, and redemption." "Believe on t Lord Jesus Christ and thou shalt be saved. "I will heal their backslidings; I will lo them freely." "Almost thou persuadest m to be a Christian." "He was wounded f our transgressions; He was bruised for iniquities." "What shall it profit a man he shall gain the whole world and lose h own soul?"

From these and similar texts—and the li might be greatly extended—he preached tim and again, calling upon men to repent, an multitudes heard the word and were save

The phrase, "a passion for souls," has lo much of its force with us, but it may be a plied to Wesley with its full significance. is no exaggeration to say that a yearnin to save the lost dominated his whole life. W hear him cry out, "I must and will save many souls as I can while I live."

Such an evangelistic passion caused him look for conversions where others regarde the conditions as forbidding. He did not d spair of seeing the drunkard converted eve while he was intoxicated. He handed an intox cated man a tract, "A Word to a Drunkard, and describes the incident as follows: "H looked at it, then at me, and said, 'A word- a word to a drunkard, that is, sir, I am wrong I know I am wrong. Pray let me talk a litt with you." He held me by the hand for full half an hour, and I believe he got drun no more. I beseech you, brethren, do not d spise drunkards. 'Sinners of every sort,' sai a venerable old clergyman, 'have I frequentl known converted to God, but an habitu drunkard have I never known converted. But I have known five hundred perhaps fi thousand."

Now let us pause for a moment, and l that picture impress itself indelibly upon ou minds. There stands John Wesley, a graduat of the world's leading university and one o the foremost scholars of his day, with th best English blood coursing through his vein —gentleman, scholar, minister, —there h stands holding for half an hour the hand of

ıkard and talking with him about the ation of his soul.

'e have the "bandit" with us today, but Vesley's day they called him a highway-ı." On one occasion Wesley was held up by highwayman" who demanded his money ıis life. Under such circumstances the av ;e person would have been so agitated and erved that he would have thought of noth- but how to escape with his life. But Wes- was so absorbed with the desire to save lost, and had such self-possession that, r giving up his money, he turned to the ıwayman and said: "Let me speak one d to you; the time may come when you regret the course of life in which you are engaged. Remember this, 'The blood of ıs Christ cleanseth from all sin.'" No e was said, and they parted. Many years r, as Wesley was going out of a church in ch he had preached a stranger introduced self and asked Wesley if he recalled be- waylaid at such a time. He told him he llected it. "I was that man," said the nger, "and that single verse you quoted that occasion was the means of a total nge in my life and habits. I have long e been in the practice of attending the se of God and giving attention to His d, and trust that I am a Christian."

'hose who use the pen to do evangelistic vice have been called "Knights of the den Pen." We need more of these 'nights" among our Christian workers to-, and it may help us to see how Wesley d letter-writing to call men to repent. His hew, Charles Wesley, was a prodigy in sic, and a very bright young man, but he s not a Christian. Here is the way Wesley ressed him:

'Dear Charles,—It has been much upon mind today that I am still indebted to . There is a debt of love which I should e paid before now. But I must not delay ıy longer. I have long observed you with urious eye; not as a musician, but as ar nortal spirit that is come forth from God, Father of spirits, and is returning to Him ı few moments. But have you well consid- d this? Methinks if you had, it would be r uppermost in your thoughts. For what les in comparison of this, are all the shin- baubles of the world!

Vise is the man that labors to secure
he mighty, the important stake;
ınd by all methods strives to make
Iis passage safe, and his reception sure."

l has favored you with many advantages. u have health and strength and a thousand ward blessings. And why should you not e all the inward blessings which God has pared for those that love Him?

'You are good-humored, mild and harmless. t **unless you are born again** you cannot see Kingdom of God. But ask, and you shall eive; for it is nigh at hand!

'I am, dear Charles, your affectionate cle."

This letter brought forth a gratifying re- onse, and we wish we had space to give esley's second letter. But may we not learn ıch from this letter? It is simple, brief, to point, and withal direct from the heart. The last entry in his Journal refers to a mon he preached on "One thing is needful," and he adds, "I hope many, even then, resolved to choose the better part." And last of all, with his dying breath he gave orders that a sermon which he had preached on "The Love of God to Fallen Man" should be scattered abroad and given to everybody. How well he lived up to his motto: "I **must** and **will** save as many souls as I can while I live."

Blackstone, Va.

WANTED! !
2,000 Methodist Protestant Sunday Schools to Observe Children's Day.

To appropriately celebrate the 40th anniversary of the Children's Day Service, and to honor the memory of Rev. F. T. Tagg, who introduced it, we want 2,000 schools to observe the day with special exercises.

To increase interest in our foreign mission fields, Japan, China, and India, use the special program, recitations, pageant, large posters and offering envelopes provided by the Board FREE.

Your school needs the educationaal value of this program. The Union Board needs the financial support of your school.

Send orders to
Rev. Fred. C. Klein, Berwyn, Md.

Death Claims J. T. Jennings, Jr.

THE WORK AND THE WORKERS.

On Saturday, May 23, I had the privilege of meeting with the second quarterly conference of the Pageland charge. Rev. J. W. Quick has kept the work going on this charge until Rev. M. I. Crutchfield, the appointed pastor, could finish his course at the Westminster Theological Seminary.

Brother Crutchfield has completed his course there and is now at Pageland, and is getting started well with the work. The quarterly conference made fairly good reports, and seemed hopeful of the future.

On Sunday morning, May 24, I preached the commencement sermon to the graduating class of the Pageland High School. A large audience seemed to appreciate the message, and I enjoyed preaching to them. And on Sunday evening Mrs. Dixon spoke to our own people at the Rose Hill church in Pageland.

The Budget Report.

Rev. S. W. Taylor reports so small an amount reeeived on budgets during the last week that it is not worth while to take up the space in the Herald with it this week. Why Not made a substantial payment, but outside of that there was not much doing. Brother Taylor is sending an urgent call for funds this week. Please heed his call. I am wondering if church treasurers in some instances are not holding funds. If so, these funds are needed, so please forward them to Rev. S. W. Taylor, Burlington, N. C., and tell him what they are intended for.

Children's Day.

Please permit me, once again, to call attention to Children's Day. This day should be observed in every church in the conference for the benefit of the children and young people of your church.

Also plan for a rousing good offering on that day for foreign missions.

The Summer Conferences.

Just a few more days now and many of us will be gathering at the College and at the Children's Home for our summer conferences. Three courses are being prepared, one for all the pastors, one for the unordained preachers, and one for the young people and Christian workers. A fine time is in store for us all. Let no one fail to be there if possible for you to get there. Sunday schools and churches are asked to pay the expenses of your pastors. Do not fail them in this.

That Special Meeting.

That special meeting for June 9 at 10 o'clock A. M. is very important, or it would not have been called. It will be held in the College auditorium and will be called promptly at ten o'clock. Please be there on time. We are expecting you, and you will not fail us.

Yours in the Master's service,

A. G. Dixon.

FROM PASTORS AND PEOPLE.

Shelby.—The work here has been moving along about as usual since our last report to the Herald. Our Sunday school has been holding up fairly well during the past several weeks. Brother Joe Kennedy has been chosen superintendent to succeed Brother Clyde Tate, who resigned a few weeks ago. The children of the Sunday school, a number of those large enough to recite and sing, were called together last Sunday afternoon to be given their parts for the Children's Day service which will be prepared and held some time next month. Mrs. Thomas McFarland, Mrs. J. T. Ramsey and Miss Verda Chapman were appointed by the superintendent to train the children for the service.

The vote for delegate to the Annual Conference was taken at the morning church service the third Sunday and the result of the vote will be made known at the third quarterly conference. Brothers Joe Kennedy and J. T. Ramsey were the nominees.

The boys' class of the Sunday school, which is taught by Brother A. O. Eaker, held a cake and ice cream sale on the lawn of the Shelby Cotton Mill Saturday night, May 16, for the purpose of replenishing their camping trip fund. The class will go on a camping trip some time soon.

We are expecting to have Rev. T. G. McAllister, pastor of the Caroleen church, with us at the night service next Sunday and preach. He was with us in our prayer service last Wednesday night and made a very helpful talk on three kinds of rest. The rest which the sinner obtains in the forgiveness of sins, the rest which the Christian has who does the will of God, and the "rest that remaineth for the people of God," which is the final rest and peace and joy in heaven.

This pastor and family enjoyed a visit to the home of Brother Amos Gantt and family last Saturday night. We ate supper with them and spent the night. We enjoyed talking with Brother Gantt, who is very much inter-

ested in the work of the church. We returned from their splendid country home to Shelby in time for Sunday school. The visit was thoroughly enjoyed. Mr. and Mrs. Gantt and their two sons, Marcellius and Roland, are very faithful members of our church and Sunday school.

An added feature of our Sunday school work is the use of a large blackboard which is placed on the wall beside the pulpit. A record of the attendance and offering of each class is put upon the board. Also the total attendance and offering for the previous Sunday and a record of the banner classes in attendance and contributions. The board is also used for the record of Bible reading by members of the Sunday school.

C. B. Way, Pastor.

West End, Greensboro.—Dr. Joy Harris Glascock delightfully entertained a number of her friends at her home on Asheboro street Monday evening in honor of Mrs. R. T. Ballard, of Baltimore, who is visiting in Greensboro. In the receiving line were Rev. E. L. Ballard, Mrs. R. T. Ballard, Mrs. Perkins, Rev. and Mrs. L. W. Gerringer, Miss Mary Wills McCulloch, Mrs. J. E. Herndon, and Mr. and Mrs. Paul Burns. The invited guests were Rev. and Mrs. L. W. Gerringer, Mr. and Mrs. L. M. Foust, Mr. and Mrs. M. H. Waynick, Mr. and Mrs. C. A. Cooper, Mr. and Mrs. J. R. Bull, Mr. and Mrs. S. H. Stapleton, Mr. and Mrs. J. R. Holden, Mr. and Mrs. J. C. Edwards, Mr. and Mrs. J. K. Osborne, Mr. and Mrs. J. E. Herndon, Mrs. Ida Moore, Mrs. Perkins, Misses Velna McCulloch, Mary Wills McCulloch, Novella McIntire, Margaret Osborne, Lena Martin, Rev. E. L. Ballard, and Rev. N. M. Harrison, Jr. After a social hour of games and music, the hostess served a delicious ice course.

A goodly number attended the lawn party held at the church Tuesday evening under the auspices of the Woman's Foreign Missionary Society.

Attendance at prayer meeting is growing and those attending are getting something worth while. As a forerunner of the revival services to be held in August, we are hoping to have a still greater increase in interest and prayer meetings during the next two months.

Already picnics are becoming popular and the Foust Bible Class enjoyed its first one at the Guilford Battleground Thursday evening. Lots of good things to eat were furnished by the good housewives and the class had a good time together. This is the first of a series of outings the class will have during the summer. The May business and social meeting will be held Thursday evening at the home of Mr. and Mrs. L. M. Foust on Scott Avenue.

Members of the Senior Christian Endeavor Society went to Winston-Salem Thursday night to hear Billy Sunday preach.

The Christian Endeavor society of High Point College will have charge of the evening service on Sunday, May 31, presenting a missionary play entitled, "Real Live Folks." We extend an invitation to the public to come and see this play and help the High Point Endeavorers to raise funds for the support of a child at the Children's Home. Reporter.

The first great law is to obey.—Schiller.

Three-Corner Rally, District No. 1.

There will be a three-corner rally at Whitakers Chapel, Enfield charge, the fifth Sunday, May the 31st. The program starts at 10 A. M.—promptly. Good music. Good speaking. Old friends. Beautiful grove. Oldest M. P. church in State. The expected speakers will have messages you want to listen to. Dr. Clifton L. Whitaker of High Point College is expected to be with us. People from every charge in the district are invited, and those charges nearby, a large attendance. Bring lunch and drinking cups. Don't forget the day and hour. R. C. Stubbins, Chairman.

Burlington.—Large congregations were present yesterday in both the Sunday school and at the 11 o'clock service. Thirty were received into the church, nine by letter and the others on confesson of faith. Nearly all of these were adults. Many others whose names are already in hand will be received later. The doors of the church will be opened again the first Sunday in June. On next Sunday we will have no service except the Sunday school. All the churches of the city will worship at the tabernacle at 11 o'clock.

This is the last week of the Ham-Ramsay meeting, and a great week we are expecting it to be. People everywhere are talking religion, and hundreds are being saved. We are hoping and praying that there may be a great turning to the Lord in these last days.

Miss Reggie Moran, one of our splendid young women, was recently married to Mr. LeRoy Sykes of our post office force. These are both fine young people, and we hope for them every possible happiness.

Mrs. Emily J. Amick died here at the home of her son, Brother C. B. Amick, on last Saturday morning. The funeral service was held at Mt. Pleasant Methodist Protestant church on Sunday afternoon at 2:30, conducted by Rev. G. H. Hendry and the writer. Interment was in the church cemetery. The deceased is the mother of Brother G. L. Amick, our choir leader. Our hearts go out in deep sympathy to him, and to all the sons and daughters and other relatives of this good woman.

S. W. Taylor.

May 25.

Asheboro Christian Endeavor.

On Friday evening, May 22, a good number of the members of the M. P. Christian Endeavor society met in the parsonage parlor for a business meeting.

Officers for the coming year were elected as follows: President, Frank Redding, Jr.; vice president, Tyson Ferree; corresponding secretary, Lollie Jones; treasurer, Kate Bulla; secretary, Iola Lowdermilk; reporter, Mabel Cox; organist, Exie Callicutt; assistant organist, Anne Leslie Ferree.

These officers will be installed at the Sunday evening meeting on May 31. All members are requested to be present and visitors will be welcome.

The discussion of miscellaneous business followed the election of the new officers. Misses Mabel and Lucy Davis were appointed to represent the society at the Young People's Summer Conference held at the High Point College during June.

Following the business meeting a social hour was enjoyed and everybody voted the pastor an ideal host. Reporter.

Henderson.—The morning church service will be called off next Sunday so that all who wish to do so may go to the Vance County Methodist Protestant Rally at Gillburg church. Rev. W. F. Kennett will speak at Gillburg on The Methodist Protestant Church in North Carolina as I Have Seen It and as I Would Like to See It. Rev. M. P. Chamblis will speak Sunday afternoon on the subject The Essential Need of Every Church. Mr. W. P. Garrett is the district chairman and will have charge.

Our evening service at Henderson will be held as usual, so will be the Sunday school.

J. E. Pritchard.

Whitakers Charge.—The work is progressing nicely. The attendance at all services is gratifying, especially is this true of the Sunday school at Speight's Chapel. We are working and praying to the end that the present attendance may not decrease, but increase. The interest in the work at both churches is good and we are hoping that this will be a very successful year for this work.

Since the last report from this work we have held a ten-day meeting, having as our evangelist, Dr. C. Morgan Compher, of Washington, D. C. Brother Compher was faithful and untiring in his efforts for the reconsecration of church members and for the salvation of the unsaved. His sermons were appealing and filled with the power of God. His stay with us was a heavenly benediction. However, the visible results were not as gratifying as we had hoped and prayed for. Five people gave their hearts to God, while others sat as firm as stone or granite and would not yield. The spirit of God was with us in great power, people's hearts were touched, yet they would not take their stand for Christ. How foolish some people act concerning the welfare of their souls, the most precious possessions which God gave them. But we believe that an abundant harvest will yet come from those days of special services for we know that God's word will not return to Him void.

We are making plans now for some repair work on our church here in Whitakers. We are planning to put in a satisfactory heating system, carpet the floors, repair and paint the walls and put doors to the Sunday school rooms. We are also working that we may have a new fence around Speight's Chapel. In all the work that we are trying to do for our Master, we ask your best wishes and sincere prayers. Yours and His,

Fred W. Paschall.

Orange Charge.—Brother H. A. Garrett spent a few days on this charge recently in the interest of High Point college. He made a very encouraging talk at Chestnut Ridge May 10. Brother Garrett's visit has deepened the college interest on this charge. One leading member said Mr. Garrett could talk so pleasantly and encouragingly that it would make a man feel like he had some money for the College, though he was dead broke.

Yesterday was a good day for us. Rev. L. C. Little came to us for two services. At 3:00

P. M., Chestnut Ridge, he delivered an inspiring message. Then again at 8:00 P. M., Hebron, he spoke to the young people. Quite a number came to this extra service for Hebron. He put special stress on High Point College and the Summer Conference. Hope a number of our people can attend the conference.

B. M. Williams.

Hebron, Orange Circuit.—We had Sunday school at 10, preaching at 11, then we went to Mrs. J. M. Thompson's to a surprise birthday, it being her 72d year. There were about 76 people there, all her children and grandchildren, her only brother, Mr. S. L. Nelson, a number of other relatives and friends. We are sure she was surprised in a way.

The dinner was bountiful, the long table seemed to have almost more than it could hold. She received several nice presents. We hope she will have many more birthdays.

Then Sunday night at eight we had the real pleasure of listening to a very interesting talk for young people by Mr. L. C. Little, who is in the field for the purpose of helping the young in every way possible. We enjoyed the whole talk and hope so much he may come again.

We expect to have Memorial Service on second Sunday afternoon at two o'clock; hope all who are interested will come.

On the fourth Sunday morning in June we are to have Children's Day; dinner on the grounds. Hope to have a good attendance.

Reporter.

May 24.

Friendship, Haw River Circuit.—Yesterday, the fourth Sunday, was quite an unusual day for Friendship. The Township Sunday School Convention was held here. The speakers of the day were Miss Lottie Barber of High Point, Rev. O. W. Lee of Greensboro and Mr. Whitsett of Whitsett. The speeches were very helpful and inspiring. I am sure they were enjoyed by all who were present. Our next convention will be held at Hines Chapel the fourth Sunday in October. We hope for this to be even more successful than the last.

On the next first Sunday afternoon at two o'clock we will have a Memorial Service. At this time Rev. Lawrence Little will be with us. Our children, as well as we grown-ups, always enjoy Mr. Little's talks. So we are looking forward to his coming with great pleasure.

A number of our members attended the Sunday School Convention in Greensboro, our main delegates being Miss Beatrice Lambeth and Mr. George Maxwell. They brought back with them some very interesting and helpful ideas.

Plans are being made for a Children's Day program. A specific date for this service has not yet been made, however. It will be announced in my next report. Reporter.

May 24.

Haw River.—Mizpah: We will hold a dedication service at Mizpah church the first Sunday in June. The dedication sermon will be preached by Rev. Lawrence Little of Concord, who is now field secretary of our young people's work. At 1:30 P. M. Brother Little will speak to the young people for 30 minutes. At 2:00 P. M. Brother Lowdermilk, superintendent of our Children's Home, will have the children of the Home entertain us.

Everybody is cordially invited to attend this all-day service. Come on and rejoice with this little loyal, happy band.

There will be a Memorial Service held at Friendship the first Sunday at three P. M.. Brother Little will also preach at this service and at Brown Summit at 7:30 P. M.

Those of us who have heard Brother Little are anxious to hear him again, and those who have not heard him will be glad when you have heard him. W. D. Reed.

Cedar Falls, Richland Charge.—We have such a good and nice little pianist and I suppose the youngest in the conference, that I want the readers of the Herald to see her. Beatrice is about 13 years years old and is a daughter of Mr. and Mrs. D. N. Trogdon, our

Sunday school superintendent. The writer baptized Beatrice and received her into the church about three years ago, and I think she is one of the best little Christians I ever saw. Now if anybody can beat Cedar Falls M. P. church on a pianist, please trot her out.

Concord.—Regular services were held Sunday, conducted by our new pastor, Rev. P. E. Lindley, of the High Point College. Mr. Lindley made an introductory address at the morning service. We are glad to have Brother Lindley accept the pastorate here for the remainder of the conference year, taking the place of Rev. Lawrence Little, who is now field secretary for the Board of Young People's Work.

At the evening worship Mr. Lindley delivered a message which was inspiring to all present. One of the main features of the evening service was a duet rendered by Rev. and Mrs. Lindley.

After school closes at the College, where Mr. Lindley is now teaching, he and his wife are going to move into the parsonage of the church. We have already learned to love our new pastor and his wife, but after they move into our midst we will all learn to know each other better, and the work of the church will also go along still better than it is at this time.

It was voted Sunday morning at Sunday school to send at least three of the young people of our church as delegates to the Young People's Summer Conference. The delegates have not as yet been elected. The Junior Philathea Class and the Young People's Class challenged the entire Sunday school Sunday morning in registering their classes 100 per cent. We are sure that the challenge will awaken a greater interest in the registration campaign. Bernice Nash,

Reporter.

May 2.

Orange Chapel, Saxapahaw Circuit.—If we have a reporter at Orange Chapel, we do not seem to be hearing anything from her. So, for fear the people will think we are all dead, I will write a few words.

Our Sunday school is flourishing, our children are busy making a missionary quilt, our Woman's Foreign Missionary Society has taken on new life, and our pastor, Mr. Isley, is improving every day (not in health, but in preaching).

We are doing as the "boss" says and giving him a vacation, if he will take it, and have paid our proportional part of his expenses to the Young People's Summer Conference.

We have had right much sickness and several deaths on our charge this year, and our pastor has been more than faithful in every way. Mrs. J. J. Crawford.

PROFESSORSHIPS.

Because they have recognized what the Young People's Summer Conference means to the young people in the way of better preparing them for a more efficient and consecrated service of the church the following men have established what we call professorships, that is, they have contributed $12.50 toward the expense of the faculty:

Messrs. J. M. Millikan, R. N. Hauser, T. T. Hicks, C. F. Finch, G. B. Harris, A. M. Rankin, J. W. Boyles, R. H. Brooks, J. Norman Wills, W. S. Jones, J. D. Ross, C. C. Robbins, Wiley Ward, and J. M. Cutchin.

These men have made it possible for us to secure the service of some of the leading men and women not only of the M. P. Church but of other denominations as well. We thank these brethren for their suport. We hope that other laymen and laywomen who believe in the conference and who are interested in the future church will likewise establish professorships. N. M. Harrison, Jr.

—Brother O'Briant had four funerals last week—two in one day.

—Brother J. H. Trolinger since returning from the seminary has had charge of the work at Chase City, Va.

The earnestness of life is the only passport to the satisfaction of life.—Parker.

THE CALL IS TO ALL.

Come on, friends, let's have a real celebration, one long to be remembered on account of its general observance, and the creditable manner in which we as a church acquitted ourselves.

This is something in which every church through its Sunday school ought to participate for the following reasons, among others which could be named.

The Objects. They are most commendable. 1. We are called upon to express in some signal way our appreciation of an agency which has been markedly successful in creating interest, and in securing the co-operation of an increasing number of our people, old and young, and has helped in a large way to make possible the existence and the present development of our three missions in Japan, China and India.

2. We are also called on to honor the memory of one of our own great church leaders who wrought splendidly in different spheres of our church, but probably nowhere with more far-reaching effort than when in charge of our foreign missionary work in its formative stages, the late Rev. F. T. Tagg, D.D.

3. And we are called on to share in the centennial celebration of our denomination's life and service to mankind, and while the more formal celebration is to be held in 1928, a part of the celebration is now to be observed, and that is to lay on the altar this second year of the quadrennium, and each following year thereof, the budget in full, in gratitude for our goodly heritage secured for us through the sacrifices and toils of our honored church founders.

The Means. All the supplies needed for holding a service commemorative of the fortieth anniversary of the Children's Day Service, to honor the memory and work of the late Rev. F. T. Tagg, and to carry out a leading requirement of our Centennial Celebration are furnished free to all Methodist Protestant Sunday schools, and all that is required is to send an order to Rev. Fred. C. Klein, Berwyn, Md., and we will without delay have your order filled, but of course cannot control shipments after they leave us.

No Sunday school ought to deny itself the privilege of sharing in this great celebration, and really there seems no reason why any school should fail to do its duty to its membership and to the work of the Kingdom.

Another Reason. The Union Board greatly needs money to meet its obligations at home and abroad. Word has been sent to Japan to begin building that long promised church at Nagoya College for its 1100 students and surrounding community, but the funds are not in hand, and only a little more than one-third of the subscriptions made at the General Conference for that purpose have been paid, and we earnestly appeal for the prompt payment of every subscription.

The cause of Christ, the honor of our church, the standing of our missionaries before the Japanese demanded that we keep our promise, and build that church, after they gave us $25,000 for additions to our main building.

But the Union Board urgently needs money to maintain the work in face of rising prices, falling rate of exchange on American money, and other conditions we cannot control.

The Sunday schools can raise one-fourth of the assessment on their churches, and that is our hope. Get the supplies at once, hold a service, let every one boost the offering, and we will, under God, reach the goal. We count on you, brother superintendent. Send in your order. Fred. C. Klein.

IMPORTANT HISTORICAL CELEBRATION.

On Sunday, June 7, Frieden's Lutheran Church near Gibsonville, N. C., will hold an all-day historical and memorial celebration to commemorate the one hundred and fifty-fourth year since the founding of the church. Preaching was held on these grounds from 1768-71, and the church was duly organized in 1771, and has never been closed since that date. Elaborate plans are under way to make it an occasion worthy of the events celebrated. Several thousand dollars have been spent during the last few months in getting the building and grounds in excellent condition.

Dr. M. G. G. Scherer of New York city, who is the general secretary of the United Lutheran Church in the United States will make a special address, which will be followed by an historical address by Dr. W. T. Whitsett, Whitsett, N. C., well known as an authority upon early historical matters.

As this church is located upon a hard-surface road, near State route number ten, near Gibsonville, N. C., and easily reached from every direction, it is expected that the attendance will reach several thousand people for this important occasion. In the ancient cemetery located near the church more than four thousand have been buried, dating back to pre-Revolutionary times. Plans are under way to give a hearty welcome to all visitors, and the day will be a pleasant and profitable one to all who attend.

THE PLACE OF AMERICA IN GOD'S PLAN.

We wish to introduce this article by calling the attention of the readers to the fact tha the end sought by all home missionary workers, and foreign missionary workers is finally and eternally the same. Whether the work is for the extension of the Kingdom of Jesus Christ in America, or the extension of the Kingdom of Jesus Christ in Asia, in Africa, or in the Islands of the Sea, the purpose is the extension of the Kingdom, and the salvation of men through bringing them knowledge of the saving power of Jesus Christ.

It follows therefore that America should obey the scriptural injunction to begin at Jerusalem in its proclamation of the gospel, as directed by our Lord Himself, and recorded in Acts 1:8 and Luke 24:47. It is clearly evident also that the successful prosecution of our plans for the evangelization of the world involve the best possible development of the home base. The Master must have had this in mind when the command noted above was given. This is a well established fact in all military movements, and in all commercial enterprises, but many of our people seem to have forgotten that it is just as true in all missionary endeavor. Even the General Conference of the Methodist Protestant Church, our highest governing body the law-making body for the denominat has not been fully conscious of this fact. I islation has favored the foreign mission enterprises of the denomination at the pense of the home missionary activities of church. Our Board has urged that we sho at least have equal recognition with the f eign missionary agencies, and this just mand was recognized for several years. I a differential was made by the General C ference of 1920, and again in 1924, wh places the home missionary interests in s ond place. As the matter now stands, the propriations for foreign missions are $19 000, as compared with $145,000 for the nomination. A further advantage is given the foreign missionary interests in allow the foreign missionary society to retain entire collections up to $60,000, giving th unlimited access to the churches, while Home Missionary Society has only a $30,0 possibility from the same sources, with ma limitations which cannot be discussed in t article.

The point I am trying to make is this. T Methodist Protestant Church has not yet gun to appreciate the value and importa of strengthening the home base. In a limi degree we are following in the footsteps the Moravian Church, which was so zeal in the prosecution of its work abroad that entirely neglected its work in the homela and as a consequence the church has alm passed out of existence in America.

America is today the world's great Chi tian battlefield. Here the religion of the L Jesus Christ has its finest opportunity expression. Here the strongest foundati should be laid, and here the greatest ca paigns for world-wide evangelization sho be developed. Our lack in Japan, and In and in China, can only be met with a grea enlarged constituency and interest in Ame ca, and as noted in the article last week, best agency employed by the denomination strengthening the home base is the Board Home Missions. The more churches organi and brought to self-support in America, more churches and people there will be to s port our work in the various fields which we labor. America is our base of s plies, and must claim first place in all thought and planning for the expansion the Kingdom. Charles H. Beck

PASTORS' SUMMER CONFERENCE.

All who expect to attend the above nam conference to be held at the Children's Ho June 15, 16, 17, 18, will please notify me once, telling me when and how you are co ing, so that proper arrangements can be ma for your entertainment.

E. G. Lowdermilk

Mrs. E. M. Pugh, the mother of Mrs. J. Stone of Grace church, passed away on M 20 at her home in Morrisville, N. C. All children were with her when the end came

Funeral from the Christian church at M risville, by Dr. W. C. Wicker of Elon C lege.

Mrs. Stone, who has been with her mot the past five weeks, has the sympathy of friends in this bereavement.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

We know you are going to read this report f last year's work in our Woman's Foreign Missionary Society with rejoicing in your earts for such a splendid report. There is uch to be done and a part for every woman n the North Carolina Branch for this year. et us be up and doing!

Annual Report of the Woman's Foreign Missionary Society of the North Carolina Branch, 1924-1925.

Total number of auxiliaries in the Branch, 0. New societies organized during the year, 3. Total membership, 1372. New members, 39. Honorary members, 195. New members, 8. Life members, 86. New members, 7. Memorial members, 36. New members, 2. Perpetual members, 11. New members, 4. Record subscribers, 309. Tithers, 25.

Young People's Work: Precious Jewels, 91. Sunshine Circle, 73. Bission Band, 139. Young People's Auxiliary, 131. Total number of societies in Branch, 29. Total membership, 534.

Financial Report: Total money for dues, $1,036.01. Total money from Young People's Work, $458.73. Total money for Thank-offering, $764.25. Total money for other purposes, $3,790.82. Total, $6,049.81.

Scholarships and Native Workers: Burlington, N. C., Sunshine Circle supports scholarship in India, $35; Mission Band supports scholarship in India, $35; Young People's Auxiliary suports scholarship in China, $50; Philathea class supports native worker in India, $90.

Henderson Auxiliary supports one scholarship in China, $35.

West End, Greensboro, supports one native worker in India, $90.

Whitakers Auxiliary supports one native worker in India, $90.

Winston-Salem Auxiliary supports one scholarship in India, $35.

High Point Auxiliary supports one scholarship in India, $35.

Officers for 1925-1926: President, Mrs. Geo. R. Brown, High Point, N. C. Corresponding Secretary, Mrs. M. P. Harrell, High Point, N. C. Treasurer, Mrs. S. W. Taylor, Burlington, N. C. Recording Secretary, Mrs. J. W. Boyles, Thomasville, N. C. Record Agent, Mrs. R. M. Andrews, High Point, N. C. Secretary of Young People's Work, Miss Mary Young, High Point, N. C. Secretary of Bible Women and Native Workers, Mrs. J. M. Millikan. Auditor, Miss Velna McCulloch, Greensboro, N. C.

CHILDREN'S HOME.

Union Chapel, Mocksville	$ 4.03
Maple Springs, Forsyth	3.26
Elbaville, Mocksville	3.25
Liberty, Davidson	2.81
Flag Springs, Why Not	2.78
Center, Alamance	6.30
Pleasant Hill, Cleveland	7.50
Bethel, Alamance	6.00
Mrs. Satherine Disney	20.00
Mt. Hermon, Mt. Hermon charge	7.60
Sunday Schools—	
Roberta	4.53
Pine Grove, Kernersville	2.10
Creswell, Creswell charge	3.54
New Hope, Why Not	3.55
Winston station	12.93
Asheboro	10.35

Every contributor has our many thanks.

Rev. R. M. Andrews, D.D., president of High Point College, preached a very appropriate commencement sermon to the children of the Home on last night, Sunday, May 24.

In next week's report some of the needs of this institution will be named, but not all of them. Please read them carefully.

E. G. Lowdermilk, Superintendent.

REGISTRATION CAMPAIGN GOING STRONG!

Many New Churches on the List.
Many Others Sadly Missing!

Our registration campaign for the Young People's Summer Conference is really getting under way now, and we received nearly two hundred this week. Three or four big surprises are in store for next week. **Watch this column!** Halifax, Winston-Salem, Graham, Reidsville, Alamance, Haw River, Orange, Mebane, Calvary, St. Paul's, Granville, Randleman, Enfield, and Mt. Pleasant charges sent in fine lists. Let's everybody join in the triumphal procession next week and make the total **at least a thousand! I dare you!** Thirty-five charges not on the list at all yet. We miss you!

Remember you help pay expenses of our Summer Conference with your fee.

Halifax Charge
527. Miss Winnie Burt.
528. Paul Fenner.
529. Bryant Wynn.
530. J. R. Dickens.
531. Frank White.
532. Eli Bellamy.
533. B. F. Willey.
534. Mrs. B. F. Willey.
535. J. W. Hardee.
536. Mrs. J. W. Hardee.
537. Robert Ivey.
538. Sam Willey.

Winston-Salem:
539. J. R. Lackey.
540. Mrs. J. R. Lackey.
541. Miss Rosa Reynolds.
542. Miss Blanche Hanes.
543. Howard Lackey.
544. Mary Frank Lackey.
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METHODIST PROTESTANT HERALD.

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687. Mr. Leo Braswell.

Watch us pass the thousand mark next week! Please everybody rush in your registrations right away so that we may close up the campaign. Fees: 25c for children, 50c for adults. Help us pay the expenses of our Young People's Summer Conference, to be held at High Point College, June 15 to 25. Register whether you can come or not—and then come!

Lawrence Little, Field Secretary.

Concord, N. C.

—Rev. R. A. Hunter will preach the commencement sermon at the Smith Grove school next Sunday afternoon.

—Brother R. N. Hauser was elected a member of the Board of Aldermen at the recent election in Winston-Salem.

A BOOK FOR EVERY METHODIST PROTESTANT.

No, it isn't the iBble, although I agree with you that every Methodist Protestant should have one. Neither is it a dictionary, as much as in these days of cross word puzzles, such a book is almost indispensable. The book I refer to is "A Handbook of the Methodist Protestant Church." The book is by Dr. T. H. Lewis, president of the General Conference. That alone is a sufficient guarantee of its excellence. This book in a very small compass gives us the history of the church, its distinguishing differences from other Methodisms, its doctrines, its organizations; in short, every phase of our denominationalism. It is an answer to the question frequently asked, What and why is the Methodist Protestant Church?

I urge every Methodist Protestant who loves his church, who wants to be informed about it, who wishes to be in a position to inform others, to get this book. The book is cloth bound, and sells for 50c. Copies can be had either direct from Dr. T. H. Lewis, 2844 Wisconsin Ave., Washington, D. C., or from the Methodist Protestant Book Concern, 516 North Charles Street, Baltimore, Mr. Send for a copy now before the edition is exhausted.

C. W. Bates.

THE AVERAGE MAN'S MISTAKES.

"The average man at the end of life
Sat counting his life's mistakes;
And half of them, as he said to his wife,
Were those that rashness makes.
And the other half!—here he lifted his head;
He could scarcely believe his vision—
Yes, fully the other half, he said,
Were caused by indecision."

—From Pacific Mutual News.

OLD-FASHIONED VIRTUES.

There are a lot of questions about how people should dress, what they should eat, and how they should conduct themselves in a testimony meeting which are pretty difficult to settle. In fact, there seems to be a place for the individual conscience in many such matters: for, so far, no one seems to have been appointed to make an unbending rule for all the rest to follow.

But there are a few old-fashioned virtues concerning which there should be no arguing as to standards and very little variation in practice. For instance, truthfulness, honesty, and purity are cardinal virtues which all true Christians possess, and from their iron-like rules there is no provision for "conscience" to occasion much variation. There is no "no man's land" between truth and falsehood, honesty and dishonesty, purity and impuri —Selected.

IN THE MORNING.

Breakfast is ready; the toaster is red,
But who is a-dawdling and romping in bed
A yawn o'er a stocking, a button or two
Are fastened with grumbles, with grunts o' a shoe.

Poor mother is waiting; the porridge is co ing,
While certain young persons are fussing a fooling.
It's hard to believe it! It cannot be true!
No children behave so! I wouldn't, wou you?

—John Martin, in Chicago News.

STOOD BY HIS FLAG.

During the American Civil War a doz rough but brave soldiers were playing car one night in a camp. "What on earth that?" suddenly exclaimed the ring-lead stopping in the midst of the game to liste In a moment the whole squad was listening a low, solemn voice which came from a te occupied by several recruits, who had a rived in camp that day. The ring-leader a proached the tent on tip-toe.

"Boys, he's a-praying," he roared o "Three cheers for the parson!" shouted a other man of the group as the prayer ende "You watch things for three weeks! I'll sho you how to take the religion out of him! said the first speaker, laughing. He was large man, the ring-leader in mischief.

The recruit was a slight, pale-faced you fellow of about 18 years of age. During t next three weeks he was the butt of the cam Then several of the boys, conquered by t lad's gentle patience and uniform kindness his persecutors, begged the others to stop a noying him. "Oh, the little ranter is no b ter than the rest of us," answered the b ring-leader. "He's only making believe pio When we get under fire you'll see him r These pious folks don't like the smell of g powder. I've no faith in their religion!"

In a few weeks the regiment broke cam marched toward Richmond, entered the w derness and engaged in that terrible batt The company to which the young recruit b longed had a desperate struggle. The briga was driven back, and when the line was r formed behind the breast works they h built in the morning he was missing. Wh last seen he was almost surrounded by e mies, but fighting desperately. At his si stood the brave fellow who had made the po lad a constant object of ridicule. Both we given up as lost.

Suddenly the big man was seen trampi through the underbrush, bearing the de body of the recruit. Reverently he laid t corpse down, saying, as he wiped the blo from his own face: "Boys, I couldn't lea him—he fought so! I thought he deserved decent burial."

During a lull in the battle the men dug shallow grave and tenderly laid the remai therein. Then, as one was cutting the na and regiment upon a board, the big man sa with a husky voice: "I guess you'd bet put the words 'Christian Soldier' in son where! He deserves the title, and maybe it

console him for our abuse." There was not a dry eye among those rough men as they stuck the rudely carved board at the head of the grave, and again and again, looked at the inscription.

"Well," said one, "he was a Christian soldier, and," turning to the ring-leader, "he didn't run, did he, when he smelled powder?"

"Run!" answered the big man, his voice tender with emotion, "why, he didn't budge an inch! But what's that to standing for weeks our fire like a man, and never sending a word back? He just stood by his flag and let us pepper him—he did!"

When the regiment marched away, that rude head board remained to tell what a power lies in a Christian life.—Selected.

THE AMERICAN DOG THAT PREACHED A SERMON.

Although he had lived with those men for a long time, he had never had a name. The reason for this was because he was made of iron and not of flesh and hair. Iron dogs do not need names, do they? His home had always been on a shelf behind the same American window.

This was where he was when a kind-faced American teacher stopped one day and looked in at the window. "I wish he was mine," she said, to the gentleman who was walking beside her.

"What would you do with him?" he asked. "You would need a very large dog house to keep him in."

"Oh, I would not keep him in a house," said the teacher, smiling, "he should stand on my lawn in Burma. How much he could say to the people there!"

One day, not very long after this, that same gentleman came down the street, walked into the store, and asked the price of the big, bronze dog in the window. When he was told he bought him, had him fastened up tightly in a box and sent away over to Burma in a big ship.

How surprised that dog would have been if he had been alive! How wide he would have opened his eyes at the strange things he saw! But he would have recognized one face. The kind teacher, who had looked at him through the window in America was there in Burma, smiling at him.

Sure enough the teacher did have him put out on her lawn. He had not been there any time at all before all the space in front of the teacher's lawn was covered with the people of the village. They looked and asked questions of each other about the teacher's queer dog. Everything about him was so very strange that they were afraid to go near him.

"Come in," she said, "and feel of my watch-dog. He will not hurt you."

One by one they did come in and felt of him. Then they looked at the teacher and smiled.

"Why, he cannot take care of you," they said, "he is only iron."

"Don't you think he can?" asked the teacher. "What makes you think he is not a good watch-dog?"

"Why, he cannot bark and frighten any one," they said. "He cannot bite, either. We would not want him to take care of us."

"Then why do you trust in your gods of wood and stone to take care of you?" asked the teacher. "They are just like him, and yet you say they can watch over you. So many times I have told you that the true God is the only one who cares for you, and you will not trust Him. Come to Him now and let Him help you to be good and do the right thing."

So the dog preached a missionary sermon every day as he stood there on the teacher's lawn. Every time that a Burmese boy walked along the road he thought of what the teacher had said. When the little girls of the village passed that way they looked at the dog. They remembered, too, that he was only iron. So the dog said to them, "Love God." Many of them answered, "We will." Today in Burma some of the boys can still tell you about the kind teacher and her dog.—Missionary Magazine.

A MOTHER'S LOVE.

He was a rough Aberdeenshire lad, the leader in every scrape of the boys of the parish, the ring-leader in all trouble, the very terror of the village. Not a window was broken, but that he did it; not a can was tied to a cat's tail but he did it; not a trick was played in any house in the village but he did it. A reign of terror from Jack's practical joking had come, and the wise old woman of the village prophesied all kinds of disaster to him, and these prophecies seemed likely to come true. Through all the terrible boyhood the mother kept true; she would never believe that these deeds were done by her boy. But at last one moonlight night he steals from his home, whose parental authority he disliked, even of his loving mother, and he gets a bark yonder in the harbor of Aberdeen, and he ships without a word, without a farewell, to the gold fields of Ballarat, when the gold fever was at its height. He lived a rough life in the bush: never a word from home, never a letter. And seven years have come and gone, and the mother she has pined away. As day after day passed her heart was broken, and the villagers, in solemn tread, gathered behind her coffin as it was put into the village church yard. She's gone—died of a broken heart. Better she would have been had the priesthood of her boy been given to her. She longed for one line, one expression of love, but she didn't get it. One day a rough swearing miner gives a start. The record-beating nugget of the Ballarat gold field has been found, and he's a very rich man. As he looked at his fortune the better heart of him throbbed and he said, "I'll go home, and I'll tell you what I'll do—oh, mother, what I'll do for you! Is it possible that seven years have gone? But I'll make it all up; I'm going right away home." And with his fortune, the changed, loyalty-embracing man is pacing the deck of that vessel homeward, one thought in his heart—"Mother, oh, how neglectful I have been! what a shame on me!—mother who since my father's death has toiled herself to the bone to bring me up!—mother, that I've been so neglectful of! But, oh, won't she be proud as I go in? O what I'll do for her!" And as the bells of that vessel rang their watches, that man, lonely, kept to his own walk; one thought he had in his heart: "Mother—I'll just tell her; on my heart she'll see that there was something in her wicked lad all the time." He did come home; passed through the Aberdeenshire village two miles out, to where by this time the twinkling light in his own home should have been seen. But there's darkness. Very likely she's visiting a neighbor—that's what she's doing. And the Australian man comes up, and, oh, horrible of horrible! that awful sight, too frequently to be seen in Scotland and Ireland—the roofless gables of an evicted house are to be seen. "My God!" says the man, "what has happened?" And he staggered to the neighboring farm fireside that he used to know so well, and into the warm heat of the blaze of the peat fire, did that man stagger. The family looked up—no recognition, for he's so changed. And he staggers to an empty chair by the fire, and he says, "Where's mother?" And they all realize that it is Jack returned home. One of that family breaks down, the daughter of the home, that had loved Jack in all his waywardness; tears stream down her cheeks. And he looks at her and the mother says to him, "Son Jack, we did it; they were to put her into a pauper's grave, but for her sake we put your mother into our own lot, and tomorrow we'll visit the grave." Tomorrow that school friend and Jack did visit the grave. "Yonder where the lilies are, planted by the hand you know, she is," and that schoolmate turned away as she overheard this, that was meant only for God; as he flung himself on the grassy grave, he said: "Oh, mother, I did love you!" But that ear never overheard it, that heart is stopped in its beat. Oh, Jack! no wonder that in your mansion tonight there comes a sad look into your face, and across the supper table there comes into your eyes what your wife and your school friend knows right well—that far-away, sad, beseeching look, thinking of mother's neglected heart. You never told her all your life that you loved her.—Baptist Commonwealth.

A SMALL POTATO.

A small potato is a small affair; but it is not wise to despise small things: they may contain the elements and beginnings of greatness.

A man in Tolland, Ct., found a very small potato in one of his pockets when he came in from his work. "Here," said he laughingly, to a boy twelve years old who lived with him, "plant that, and you shall have all you can raise from it till you are of age."

The bright little boy cut the potato into as many pieces as there were "eyes" in it and planted it. In the autumn he dug and laid by the increase of it and planted that in the following spring. Next year he planted the larger crop gathered the previous autumn. The potatoes grew healthily and did well, and his fourth year's harvest amounted to four hundred bushels. The farmer asked to be released from his bargain, for he saw the boy's planting would cover all his land.

Small things may be a power for good or evil. Let us foster the good and crush the evil at the beginning.—Selected.

If we were to live here always, with no other care than how to feed, clothe and house ourselves, life would be a very sorry business. It is immeasurably heightened by the solemnity of death.—Alexander Smith.

ON MAY DAY.

"Now this is a rare treat so you must be extra good," Weenty said as she untied the bonnet strings of Baby Betty. Baby Betty never so much as winked her china blue eyes, though her painted lips smiled as pleasantly as usual.

Tommy, the rag doll, was sitting as good as gold in Weenty's little perambulator. His toes were resting on a nice little basket. The basket was covered with a pretty white napkin. Under the napkin in the basket was the "rare treat." Three little raisin cookies and a big, plump gingerbread cake lay under the napkin.

You see, Weenty had taken Baby Betty and Tommy Rags out on the lawn in the perambulator. They were going to have a picnic together. A very special picnic, too, as it was the first of May so that made the picnic a May Day picnic.

Weenty settled herself comfortably under the shade of a lilac bush. Around her violets and dandelions made a very bright pattern sprinkled among the soft grass. The little girl put Baby Betty, Tommy Rags and the picnic basket in the shade of the lilac bush, too. Baby Betty was put to bed in a clump of violets while Tommy Rags sat up, quite stiff and proper, against the picnic basket to guard it.

"I'll make you both a nice May Day bouquet," Weenty said, setting to work at picking the flowers that grew nearest her. She had gathered quite a few and was busily putting them together in bunches when she happened to look up.

"Goodness me!" she exclaimed and rubbed her eyes. "Goodness me! Why Tommy Rags, what are you doing?"

What do you think? Tommy Rags was peeping into the picnic basket! Weenty could hardly believe her eyes, but there Tommy Rags was. He had pulled up one corner of the napkin that covered the cookies and was looking in hungrily.

Tommy Rags gave a jump when he heard Weenty speak to him. Just the kind of jump you might give if you were peeping into the cookies bin when you thought nobody was looking!

"I was just taking a peep," Tommy Rags said. "My, but the picnic does smell good When are we going to begin eating it?"

"Oh, let's do start soon," piped up a small voice at Weenty's side. It was Baby Betty, who got up from her bed of violets and came over to Weenty. "Shall we have the picnic soon?" she asked coaxingly.

"We can have it right away, children," Weenty replied. "Just let me get these flowers tied up in a bunch. It's May Day, you know, and we ought to have a few flowers to celebrate, don't you think so?"

"Oh, yes," Baby Betty agreed. "Won't you put some in my hair? Tommy can have a nice big yellow dandelion in his blouse pocket to trim him up."

"Very well," Weenty said. "Now stand still, sweety, and let muvver put these nice violets in your hair. There, darling, you are just lovely!"

"Now, Tommy," Baby Betty said, "it's your turn to be trimmed for May Day. Here's a nice big dandelion."

But Tommy was looking in the picnic basket again and Baby Betty had to quite pull him out by the collar. He had crumbs on his chin, too.

"Why, you naughty Tommy!" Weenty cried. "Can't you wait until things are ready?"

"But I'm hungry!" Tommy complained. "I wish we could have our picnic right now this minute."

"Very well, dear. I'll spread down the napkin for our tablecloth and we can begin our picnic." She took the nice white napkin and Baby Betty helped to spread it out on the grass.

"We can put some violets on for spoons," Baby Betty said.

"And here are violet leaves for plates," added Weenty, putting them on the tablecloth napkin.

"And a dandelion for butter," cried Baby Betty, "on a leaf for its dish!"

"And these long dandelion leaves for butter knives. Isn't this the nicest little table that ever was!" Weenty said, clapping her hands.

"And now we're ready for the picnic—" Baby Betty began, but suddenly her mouth and eyes flew open in dismay, "O-o-o-o! Look at Tommy!" she cried.

Weenty turned around in time to see Tommy running off with the ginger bread and a cookie.

"Tommy Rags!" Weenty called after him but Tomy ran faster than ever.

"And he's eaten all the other cookies too!" said Baby Betty. "Look, the basket is perfectly empty!"

"Mercy! What a bad boy he is!" Weenty managed to say. "Dear me! What shall we do? I suppose we must go and hunt for him. Maybe he hasn't eaten the ginger-bread and cookie yet. He will make himself sick eating so much!"

"Yes," agreed Baby Betty, her blue eyes beginning to fill with tears. "And I'll be sick from not having anything to eat!"

"Poor darling!" Weenty comforted her. She looked around quite distracted. She was almost ready to cry herself when who should come into view but faithful old dog Rover. He came up wagging his tail.

"What's wrong?" he asked, and Weenty was so worried about her children it didn't seem a bit queer for a dog to talk. Baby Betty and Weenty both told Rover at once what had happened and the good old dog nodded his head.

"I'll find Tommy," he promised, and trotted away.

He was back, too, in no time, holding Tommy in his mouth.

He dropped Tommy in front of Weenty.

"Oh, thank you, Rover dear!" the little girl cried.

"Don't mention it," replied Rover. "I'm always glad to do anything for you. May I give you a little kiss?" he came forward and put his wet whiskery nose on little Weenty's face

"Dear me!" cried the little girl. "Dear me! Why Rover! It is Rover! And mercy me! I've been dreaming! Or have I been dreaming?" she sat up very straight. Near her the little picnic besket was lying quite empty and Tommy Rags lay beside it. "You naughty Rover!" Weenty said, shaking a finger in the old dog's face. "You ate my picnic, I just know. And here you are trying to put the blame on poor Tommy Rags."

Old Rover wagged his tail in a friendly way as though he didn't know he was being scolded. So Weenty began to laugh.

"I'm going to make you Queen of May, you old humbug," she told the dog. "You've eaten the picnic so you may as well be all dressed up for the day."—Selected.

WHISK'S REVENGE.

Whisk was a thrifty squirrel who lived in a big maple tree in some woods.

"No, not thrifty!" Mrs. Chippy Chipmunk would have said. "He's the most happy-go-lucky squirrel in the woods!"

Well, he wasn't a miser, Whisk wasn't. He was always doing good turns for others and giving his savings of nuts. One winter it was Silver, the little mouse, who came and lived with him. Then another winter Flick, the Chipmunk, had to be taken in. In fact, the thought: "Oh, well! If we get in a tight place this winter, Whisk will help us out. He always has plenty of nuts stored away."

Whisk was not a pretty squirrel. His sides were rather lean, his tail skimpy, like an old bottle-brush; but, my! how he would work. Every morning at dawn he was up and about, hunting, hunting through the forest for nuts and hardly allowing himself one bite. He had found a nice winter home in a hollow tree. This he had carefully lined as the nights were getting frosty. Every day the pile of nuts inside grew and grew.

"Brother Lightfoot hasn't been able to find many nuts this fall," he explained to Mrs. Chippy. "He had had bad luck, you see. I will probably have him and Flick with me this winter, so I have to get in an extra supply."

"Bad luck!" snorted Chippy, with a scornful swish of her tail. "There's no such thing as luck! Lightfoot is a vain, lazy fellow, and won't work. He knows he won't starve while you are here."

"He's young," said Whisk. "One can't expect him to be wise and experienced at his age."

Sometimes Lightfoot would get ashamed and pitch in and gather some nuts. He buried them rather carelessly near Whisk's house.

One day Whisk had gone quite far off for nuts and Lightfoot was in one of his good moods.

"I'll work hard today," he said. "I'll dig up those nuts I've buried and give them all to Whisk. Won't he be surprised when he comes in and finds his pile grown so much!"

Lightfoot went down to the brook first for a drink, then he sat and combed his fine gray fur awhile, after which he was ready for work. He went skipping through the branches when suddenly his sharp ears caught a disagreeable sound, and his sharp nose smelt a horrid smell.

"People!" he muttered.

Next, he went on more cautiously, but as he drew nearer to Whisk's house the sounds and smells grew stronger and stronger. Finally when he reached a tall tree close by, he peered down and saw the intruders. Three

boys and two girls were gathered around Whisk's home. That was bad enough. Lightfoot drew closer and to his dismay saw what they were about. With merry shouts of joy, the children were stealing Whisk's winter store of nuts! They had found the treasure and were helping themselves. Lightfoot chattered with rage.

"Oh, look, there's a squirrel!" shouted one of the girls, pointing up. "I wonder if this is his nest."

"I bet it is!" laughed one of the boys. "A good joke on him! Ha! Ha! you've saved a lot of trouble, Mr. Squirrel! Thank you for all these fine nuts."

"Don't take them! Don't take them!" cried Lightfoot in his own language. "Whisk worked so hard gathering them. He'll starve this winter. You have plenty of other things to eat. Don't take his nuts!"

"Just listen to him scold, isn't it killing!" laughed another girl.

One of the boys threw a couple of nuts up and one of them nearly hit Lightfoot.

Betty Morris was the girl who had first spied the squirrel. She looked sober as Lightfoot darted away. Somehow it didn't seem quite right to steal the nuts.

"Let's leave a few for the poor little thing," she said.

Some of the others said No, and some said Yes, but in the end they did leave a few, then laughing and joking they went off to the brook to enjoy the picnic lunch they had brought along.

Pretty soon it was time to go home and they saw a thin, skimpy tailed squirrel who darted hurriedly up a tree. It was Whisk.

Lightfoot met him as he neared his home and told him the bad news.

"Well," said Whisk, "I think I saw those people. They were sitting near the brook. I saw a bag lying near a beech tree. It seemed to be full of nuts."

"Yes, they put the nuts in a bag," said Lightfoot.

"Too bad!" sighed Whisk. "But now you will have to help me gather another store. They didn't leave enough here for even one squirrel."

Lightfoot scratched his forehead thoughtfully. Then he flicked his tail.

"I know!" he cried. "Let's steal over where the thieves are and nibble a hole in the bag and get some of our nuts back!"

It was a bold plan, but both squirrels knew that the nut bushes in their woods were nearly stripped and it would be impossible to gather such a lot again. So they crept quietly through the woods until they came to where the children were standing around near the brook. The bag of nuts lay unnoticed at the foot of a tree.

One of the boys was talking in a loud, boastful voice.

"I'm a crack-shot," he was saying. "See that red leaf yonder? Watch me get it."

He pulled out a sling and bing! off came the leaf. He was a crack-shot all right. Whisk and Lightfoot shook with fear.

"I'm going down!" whispered Lightfoot who was young and daring.

"Oh, no!" gaspel Whisk, but Lightfoot slipped silently down the tree.

When he had almost reached the ground, Betty saw him. He knew she saw him, but flattened himself against the tree and stayed very quiet. Would she tell the terrible boy with the sling? There were [illegible] about Betty. Lightfoot [illegible] y. Betty seemed to understand. She stepped quietly and quickly in [illegible] pointed off in another direction, saying:

"Can you hit that hole over there?"

This distracted everyone's attention, and Lightfoot slipped down to the bag of nuts. With his sharp teeth he cut the cloth right near the ground. He had no time to do more for the children had picked up their things and started for home. The boy with the sling went carelessly over to the bag and slung it over his shoulder. He might have thought it was light, but on top of the nuts had been thrown a large piece of tree fungus which he had found and wished to take home, so he did not notice how light the bag was as he raised it.

Off started the merry band, leaving their stolen nuts behind them. Few nuts of them fell out when the boy raised the bag and the others tumbled out within a short distance of the spot.

As soon as the sounds of voices and laughter died away, Whisk and Lightfoot went to work as hard as they could, for the weather was coming on. My, how they worked, getting their precious nuts back into the winter house! Whisk did not even take the time to praise his clever young brother for his brave deed. Mrs. Chippy saw them hurrying desperately back and forth, and she kindly came and helped them.

"It's a pleasure to help people like you Whisk," she said. "You're always sharing with others. As for Lightfoot, I'm glad he's doing something at last."

When the last nut was put back into Whisk's pantry, and he had time to draw a breath, he explained how Lightfoot had saved the day, and how they did praise the young fellow!

"Well, he will probably amount to something when he once settles down," said Mrs. Chippy, as she hurried off to her nest.

As for the children—my, they were puzzled, surprised and angry when they found their nuts gone and the hole in the bag. Even Betty was surprised at first, but she put two and two together and the answer made her smile slyly and say: "Well, you know, we didn't gather the nuts in the first place, so perhaps we deserved to lose them!"

And she never told on Lightfood—no, indeed!—Selected.

APPLE BUTTER.

"There's a whole barrel of stuff, just come from the farm!" announced Kit excitedly.

"Oh, yum!" cried her younger brother Denny. "Let's go and see 'em open it!"

Charles glanced up from his algebra, with a far-away look in his eye and a crease in the midde of his forehead. Kit and Denny ran out to the back porch where stood the barrel from the farm and near it, with a sweater hugged around her, stood Tubby Louise. Tubby and the barrel were strangely alike in shape and they both came from the farm. Tubby had been staying with her city cousins and going to school and the barrel came for her from her folks back home.

Mrs. Atwood and the cook, Jeanette, opened [illegible] good [illegible] other [illegible] better. Tubby Louise [illegible]

[illegible] that night on [illegible] slices of bun and [illegible] hungry. [illegible] good [illegible]

"[illegible] of the kids ever," she [illegible]

[illegible] Atwood gave her consent and Kit [illegible] their friends on the phone. [illegible] had finished his home lessons [illegible] When he heard [illegible] their friends, he said [illegible] Joe Tucker, [illegible] because he was rough and dirty. Tubby Louise said [illegible] but she thought she [illegible] Joe. Mrs. Atwood was [illegible] but she didn't think Charles [illegible] Joe over that evening [illegible] left out.

[illegible] kind of hesitating, thinking [illegible] what to do to punish Louise and [illegible] fell on a large red calendar [illegible] company. It wasn't artistic [illegible] Mrs. Atwood had just [illegible] of the book-case. It gave [illegible] Now [illegible] chance, then [illegible] took the calendar and [illegible] and locked the door.

Pretty soon he was back with his family [illegible] a strongly satisfied expression. [illegible] went the clock, but no [illegible] appeared. Mrs. Atwood said she didn't think anybody was coming and the [illegible] could stay up half an hour longer, [illegible] starting with Denny.

The children were all pretty sleepy, especially [illegible] who had always been used to going [illegible] with the chickens. She was still [illegible] for apple butter, and during the last [illegible] she disappeared. Charles tipped [illegible] while found her in the dining [illegible] asleep at the table, a half-[illegible] slice of bread and butter and apple [illegible] hand. He looked at her a moment, then very quietly, he stuck a spoon into [illegible] butter and smeared the stuff over [illegible] sleeping face. Tubby, like a good [illegible] was a sound sleeper, and [illegible] while Charles was [illegible] He painted a fine sweeping moustache, side burns and goatee with apple butter on her and she never woke up. Then he [illegible] smiling secretly.

Meanwhile Denny had gone up to bed, and the girls would soon be going. Mr. Atwood had just come in the back way after working late at his office.

"Well children," he said, "I thought you would all be in bed. There were a couple of [illegible] looking fellows hanging around in our back alley and I was mighty glad to [illegible] safe."

"[illegible] now, all of you," said Mrs. Atwood. "Where's Louise?"

"[illegible] look for her, but Mr. Atwood found her in the back-end dining room fast asleep.

"Come, little niece, it's bed time," he called, helping Tubby to her feet. "Kiss your old uncle goodnight and run along."

Tubby kissed her uncle and hastened away upstairs. Charles and Kit had run on ahead and when she was half-way up, Tubby remembered the slice of bread and apple butter she had not finished, and she went back for it to the dining room.

As she crossed the hall and was just going into the diningroom, she saw a figure slink out of the kitchen. She was too scared to scream, but she stood still and stared. The dark figure stopped and stared too, then suddenly it flashed a light in the girl's face.

"Oh, gee!" she heard a voice whisper, "What did I tell you? Small pox!"

Then Tubby gave a scream and Mr. Atwood rushed out of the living-room.

"Hands up!" commanded a gruff voice, and Mr. Atwood's hands went up.

The light was flashed on Mr. Atwood.

"Oh, gee!" muttered a voice. "He's got it too!"

That was all, the dark figure and another just like it, which had been lurking in the corner began backing off, and they backed clear out of the back door.

"Now, what's the meaning of all this?" Mr. Atwood demanded. "I bet I forgot to lock the back door and those are the toughs I saw a while ago in the alley."

He cautiously entered the kitchen and found that he had forgotten to lock the back door and the pair of would-be robbers had followed him into the house. But why had they gone away without stealing anything?

It was a great mystery. Mr. Atwood did not want to frighten the rest of the family by telling them about the robbers, but Tubby knew already. He found her standing near the dining room, still too scared to move. He turned on the lights. What a sight met his eyes! Tubby Louise's face was staring at him as if she had lost her wits.

"Louise!" he cried in great alarm, "Look at your face!"

"Uncle John!" cried Tubby, "Look at your face!"

Mr. Atwood rushed to a mirror and viewed his own face. It was just like Tubby's, apparently covered with scabs. He whipped out his handkerchief and wiped his face. The scabs came off. Then he wiped Tubby's and looked carefully at his handkerchief.

"H-m-m, apple butter!" he said. "I kissed you, Louise. I think you must have had your nose in the apple butter jar. But why did the robbers think we had small pox?"

Well, that was something he never found for sure, because his son, Charles, slipped out quietly and removed a large red sign from the front door. It was made out of a calendar and on it was lettered in large printing, SMALL POX.

Kit and Louise found out his trick to keep their friends away that evening, but they didn't tell on him that time, because he promised not to bother them if they had a little party the next night. Of course, he would have told on himself and gotten the credit, if he had known that his sign and his trick on Tubby had saved his family from being robbed. But it's just as well he didn't know, as he really should not have been encouraged to play jokes.—Selected.

Hope is the mother of faith.—Landor.

Davidson Circuit.—Last Sunday was a good day for our church at Lineberry. We had with us Brother Wachter of Silver Hill who gave us a lecture on his tour around the world. He was born in London, England, and was educated there. He has traveled through Japan, India, China, and told us how that these people would bow down to their idol gods and how anxious they were to find and learn of the true God. He told us about the hardships, the difficulties, and some of the propositions that our missionaries had to go up against and plead for our support in their behalf. At the close of that address we received Brother and Sister Jesse Morris into full membership in Lineberry church. They come from the M. P. church at Denton. Brother Morris did the first work that was done in the erection of Lineberry church and was a charter member here. We welcome them back to Lineberry. We are to have a Children's Day exercise at four of our churches during the month of June. Lineberry comes the first Sunday in June (all-day service). One of the attractive features of this program will be the address at three P. M. by Rev. N. G. Bethea. I think that a large majority of our people on Davidson circuit are going to take advantage of this oportunity to hear him.

Last Thursday was a sad day for our church at Chapel Hill. At 11 A. M. the funeral of Brother Charles Lax was held in the presence of a large crowd. Brother Lax was a good man. He was converted last October and joined the Baptist church at Gravel Hill. Funeral service was conducted by a former pastor, Brother West, of Star, and Brother Calwell of Gravel Hill, assisted by the writer. He leaves behind a wife and eight children. At three P. M. services were held for Charley Lomax, who was killed by train No. 36 near Kannapolis the day before. This was one of the saddest funerals that I ever witnessed. This young man was 22 years old and was on his way to get married when the fatal accident occurred. His intended bride was perhaps fatally wounded. He made a profession of religion four years ago but had never joined any church. He is the son of Henry Lomax of near Chapel Hill. He leaves behind a father, one brother and two sisters. Funeral conducted by the writer, assisted by Brother Shaner, pastor of Hillsboro Methodist church. On account of the great throng of people both funerals were held out under the Tabernacle. We pray that the Heavenly Father will comfort all the bereaved ones in this sad hour, and that on account of the death of these dear ones that we may all be drawn into closer fellowship with our God.

C. E. Ridge.

Denton Charge, Canaan Church.—We are not dead. I do not think any man could die hearing such good sermons as our pastor, Brother Loy, is giving out to us. I never saw a man improve so fast as Brother Loy has. We thank our Master for such a young man as he is. Everybody seems to love him and his companion. They are inspiring people.

The writer will have to brag on the Canaan people. They will go to Sunday school or die. Roads aren't too rough or muddy for them.

Our prayer meeting is every first and third Sunday each month. Preaching 11 o'clock every second and fourth Sunday keeps us on the job. We do not have time to quit, so we just keep on. We have missed but one Sunday since last conference. If there has ever been a time for those who profess to know Christ as our Savior to get busy, it is today. The harvest is ripe and the laborers are few. Let us press to the mark of the high calling.

Wedding bells have been ringing in our community this week. Mr. Paul Martin and Miss Pauline Galimore were married last Thursday at our church by our pastor, Brother Loy. Mr. Theodore Ridge and Miss Hattie Bell Smith were married Saturday. The two couples are intelligent young men and women and are good Christians. Brother Ridge and Brother Martin are members of our church. We wish them a long and happy life in our Master's service.

A Sunday School Boy.

May 26.

High Point.—President R. M. Andrews of High Point College delivered the sermon at the Children's Home in connection with the commencement last Sunday evening. The exercises are being held on Monday and Tuesday evenings of this week, to which the friends of the Home are cordially invited.

The Brotherhood, or Men's Club, which was recently organized among the men of the church, held a pleasant meeting last Thursday evening, and the members of the Ladies' Aid society served supper to them. This new organization will doubtless prove to be both beneficial and enjoyable.

Dr. Andrews announces that Mr. Homer Rodeheaver, who is Billy Sunday's famous singer, will be present at chapel at High Point College one morning of this week and sing for them, the definite date to be announced later. The people of the city are invited to come out and hear him.

A telephone has been installed in the church, and Dr. Brown can be reached every morning from 9:00 to 12 o'clock in his study.

There will be no prayer meeting Wednesday evening on account of Chautauqua, which is giving entertainments in the tent on the city lot every afternoon and evening this week, and is being attended by large crowds.

Mrs. Lester Peacock and Miss Blanche Burgess have been elected delegates from the A. M. Idol Philathea Class to attend the Baraca-Philathea convention in Raleigh June 11-13.

Mrs. George R. Brown is attending the Executive Board meeting of W. F. M. S. in Washington City.

Mrs. A. L. Ellison is visiting relatives in Toccoa, Ga.

Lewis E. Teague is the newly elected prosecuting attorney of the municipal court of High Point. Dr. S. S. Coe was re-elected city physician.

Miss Lily Nelson Mason of Durham spent the week-end with Mrs. Ben T. Moore.

Reporter.

State Street, Lexington.—The work of the church has been going forward encouragingly during the time this reporter has been silent. The Sunday school enrollment has more than doubled itself and the attendance is almost as good. A young men's class has been organized recently with Mr. Curtis Koonts as

Wedding Gifts

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teacher. We have all the departments in the Sunday school now that any well organized school has, and every department is wide awake and enthusiastic.

The Christian Endeavor society is well at tended and very helpful and interesting. The young people seem to consider it a privilege to work in the society. As for the preaching, no better preaching can be done than Brother Bethea does for us and no better leadership could any church have than we have in him. Great things will be accomplished by our little band if we can be fortunate enough to keep him.

The service on Mothers' Day was beautifully and impressively rendered—one of the most pleasing features being a duet by Mr. and Mrs. Bethea. Every one present was given a souvenir of Mothers' Day in the form of a book-mark bearing a beautiful poem entitled, "To My Mother," by Kate Douglas Wiggin. These were presented by our pastor and highly appreciated by all. We are all hoping that no change may be made, at least any time soon, to take our pastor from us. This is rather selfish, as he is worth so much more than we can pay him, but we are all just that selfish in this one respect.

Mrs. J. F. Burkhart, Reporter.

Shiloh Church, Connelly Springs Charge.—We had Sunday school and preaching last Sunday. Our pastor, Rev. R. Gurtner, preached. Brother Gurtner brought a friend of his, Brother Scarlet. He led in prayer.

Our Sunday school is growing; everybody seems interested, and willing to work. We have a lecture from one member of each class each Sunday. Roxie Gins, Reporter.

Death of Mrs. Vannah King.

On April 22, 1925, death entered the home of Mr. W. H. King and claimed his dear wife, aged 44 years. Her illness was but a few days, but her sufferings were great.

She professed faith in Christ at the early age of 12 years and joined the M. P. church at Hawkins Chapel and was a faithful member until the end came. She always did all she could to build up her church and Sunday school. Never missed many appointments as long as she lived in this community. She served as Sunday school teacher and reporter to the Herald for many years

On December 26, 1923, she was happily married to Mr. W. H. King of Thelma, N. C., and lived near Thelma the remainder of her life. She is survived by her husband, father, mother, three sisters and one brother and many relatives and friends. Our loss is her eternal gain. Two of her brothers preceded her some years ago.

Vannah was a good woman. She never worried over difficulties in life; always looking for a brighter day. She will be greatly missed in the church and entire community and especially missed in her home.

We have the deepest sympathy for her husband and pray God's blessing on him that he may look to God for comfort and prepare his life on this earth that he may some sweet day be with her again. We believe if we will live the life she did we will some day be with her in perfect rest and joy.

Her funeral service was conducted at her home by her pastor, Rev. J. B. O'Briant. Songs were rendered by her community friends. Several nice bouquets and wreaths of flowers were given her by her sympathizing friends.

Her body was laid to rest in the family cemetery at her husband's father's, Mr. Ton King's, in the presence of her many friends whose hearts went out in sympathy to her bereaved ones. B. L. S.

Moore.—Mrs. Lacy Moore on Saturday night, April 11, 1925, passed from this life to life eternal, aged 25 years. She was married to Lacy Moore April 22, 1917. She is survived by her husband, two children, Lewis, six years, and Adelle, four years; also her father and mother, Mr. and Mrs. M. T. Hargrove; three sisters, Mrs. Jesse Hockett, near Greensboro, Manner, and Oleane; also two brothers, Grey and Neal.

Ava, as she was known by her many friends, professed faith in Christ early in life and joined Concord M. P. church, Saxapahaw circuit, of which she was a faithful member until death. We, as the Philathea class, will miss her cheerful voice and sunny face with which she greeted every one she came in contact with.

On April 13 the funeral service was conducted at Concord by Mrs. Marguerite Hackney, of the Friends church, of which Ava's mother was a member, assisted by Rev. H. L. Isley, pastor of Concord church.

The pall-bearers were her former school mates, namely,—Rosa and Beulah Johnson, Lizzie Lewis, Aleane Marlette, Swannie Crayton and Emma Guthrie. The flower-covered mound and the large crowd of sympathizing friends were proof of the love we had for Ava. May her influence live for good and heaven's richest blessings rest on the grief-stricken relatives and friends.

Mrs. L. E. Guthrie.
Emma Guthrie,

Crabtree.—John J. Crabtree died May 19, 1925. Funeral services conducted by the writer at Chestnut Ridge church May 20, after which the remains were laid to rest in Chestnut Ridge Cemetery.

Brother Crabtree lived to be 78 years old. He had been a member of Chestnut Ridge church for several years. His neighbors speak of him as a good man, one who attended strictly to his own business, and did not meddle with the affairs of others. A man of a quiet, peaceful disposition.

It is a joy to the writer for people to voluntarily say good things of those who are gone. B. M. Williams.

INTERESTING AND SUGGESTIVE.

Roger W. Babson says church people control 80 per cent of the buying power of the country, and that 80 per cent of the business buildings are owned by active church members. They own 76 per cent of bank savings, 62 per cent of the factories and 81 per cent of the farms. Verily the Lord blesses those who serve Him.

Think of a woman by the side of a dying sister, or a sick child, or a sorowing friend, or a broken-hearted and broken-spirited man, without a word of heaven in her mouth—without so much as the ability to whisper, "Our Father," or even to point her finger hopefully toward the stars.—J. G. Holland.

THE VALIDITY OF RELIGION.

The liberty, the freedom, the democracy we speak so much about are big ideas and require more of those enjoying their benefits than we are apt to realize. I see no vehicle but the church, with its message to the secret spirit of men, by which to fashion an essential character. This institution, imperfect as it is, divided as it is, partial, priest-ridden, pew-rented, full of dry-bone doctrine and deadly traitionalism, is, in spite of all its defects, the one institution dedicated to making character and basing its message upon the Sermon on the Mount. This badly battered, upheaven world needs nothing so much as a high type of integrity and lofty character, the making of which is the real work of religion.—Dr. Carl Reiland.

GLADNESS.

Are you not sad for sorrows past?
No! I am glad they did not last.

Do you not hate the false you knew?
No! I love more the good and true.

Do you not mourn for work undone?
No! I rejoice for triumphs won.

Have not Life's struggles wearied you?
No! They revealed new work to do.

Do you not fear the long, dark night?
No! I await the coming light.

Surely some dread the future mars.
No! Hope and Faith can see the stars.
—James L. Hughes, in Exchange.

Striking manners are bad manners.—Hall.

MARS.

March had come in like a lion and little Betty Roberts was staying home from school with a cold and the blues. Betty's home was in the city but there was a vacant lot next to it, with a tangle of elderberry bushes and grass which almost made one feel countrified. Beyond the vacant lot was a tall gray house with uncurtained windows where lived an old bachelor with two spotted dogs.

Betty stood looking out of the window at the vacant lot and the house beyond, watching the few skimpy trees shake in the wind and the rain coming down steadily in torrents. It was a fine day for ducks, her mother had said.

"I wish there were some ducks here or something," sighed Betty, and just then she saw the two spotted dogs belonging to the old bachelor. They were running all around in the vacant lot with their noses to the ground and every once in a while they would howl in a very disturbed way. Betty was rather afraid of dogs, but it was this or something to watch.

Suddenly Betty saw something brown whisk into view and speed down in the brown withered weeds. It was a rabbit.

"The March Hare!" thought Betty, and she stared at the little creature.

The two spotted dogs were coming round and round, making their dreadful noise.

"They must be baying!" Betty thought. "My! it sounds lonesome. They are just like wolves chasing somebody. Oh! Oh!"

She threw open the window, for now she knew what the dogs were after. They were hunting the March Hare. She rushed down in the rain and began scolding at the dogs.

The laundress, June, was in the basement. When she saw Betty out in the rain, she opened the cellar door and called to her to come in. But Betty paid no attention.

"Shoo, you horrid things!" she yelled at the dogs, who with red and fiery eyes were sniffing and running all around in the vacant lot. "Oh, I have you!" she cried. "You're going to eat the March Hare."

Just then one of the dogs made a leap and something brown skipped high in the air. The dog's dripping red jaws just missed the rabbit's foot by half a hair's breadth. Betty was screaming with excitement.

Suddenly out from the tangle of grass dashed the little brown furry creature. The dogs fell over each other in pursuit. There seemed no refuge for the rabbit, when suddenly it rushed through the open door into the basement of Betty's house. The dogs rushed in after it, and Betty, though she had always been afraid of dogs, ran in too.

When she got inside, there was Sue up on top of the stationary tubs screaming: "Help! Help! Mad dog! Police!"

The rabbit was nowhere to be seen, but the two spotted dogs were here, there and everywhere, sniffing and baying with so hollow and eerie a cry it was enough to freeze at the source.

Perhaps the [illegible] so much was heard of [illegible] pioneers and perhaps [illegible] wolves. There's no [illegible] needs are apt to be [illegible] Betty showed and she was no coward. Instead of crying and running away, she climbed up on something and yelling, she looked around for something to scare the dogs off with. She saw the hose, conveniently fastened to a faucet.

Quick as a flash, she had the water turned on full and grabbing up the hose she pointed it at the dogs. A yell of surprise burst from one of the animals, and then a loud shriek, as swinging the hose around to get the second dog, Betty accidentally hosed poor June who happened to be in the way. June lost her balance on the tubs and half fell, half jumped down, landing almost on one of the dogs. The dog was so startled, it turned and nipped the woman on the leg.

My! Then you would have thought the end of the world had come. Such yelling, shrieking, yelling and thumping, you never heard! Sue held right to the hose and sprayed the dogs right out of the cellar.

"Oh, June dear, forgive me for wetting you!" she cried, turning off the water.

"Never mind, honey," sobbed June. "I don't mind water, but that dog bit me and I'll get the hydrophoby! Quick, [illegible] to send for the ambulance!"

June's cries had brought Mrs. Roberts down [illegible] and June was taken upstairs [illegible] the doctor sent for. The bite wasn't [illegible] but June was sure she was doomed to have hydrophobia. Betty stayed where she was and looked around softly. From behind [illegible] peeped a brown nose. The March Hare was safe!

Betty let the little creature alone and went upstairs. There was the doctor and the bachelor who owned the dogs.

"[illegible] dollars" he was saying [illegible] "I'll [illegible] make it up to you for the bite?"

"No," said June. "Ten dollars won't make up for the hydrophobia."

"[illegible] would have to be shut up and watched for hydrophobia symptoms," said the doctor.

"They were only after a rabbit," explained Betty just then. For though she was afraid of June she did not like to have them blamed for what they hadn't done. "They didn't mean to do June."

"Never mind," snapped June. "I ain't going to take ten dollars for such a scare and bite. I'll go to court and the judge will make you pay me a whole lot, Mister."

The bachelor looked awfully worried, and Mrs. Roberts sighed and said: "I really can't [illegible] June."

"[illegible] the animals had attacked the little girl!" said the doctor sternly. "You have [illegible] dangerous dogs in the city."

That gave Betty an idea. She would do a good turn to the March Hare. She suddenly clasped her hands together.

"Oh, I know!" she cried. "Mr. Jones," that was the bachelor's name. "Why don't you send the dogs away to the country, or keep them chained up?"

"He'd better," muttered June, stroking her injured leg.

"I will," promised Mr. Jones. "I know of just the place. "I'll send them away at the [illegible] opportunity."

"And keep them chained up meanwhile, please," said Mrs. Roberts. "Naturally I feel worried about my children."

Mr. Jones was glad enough to promise, and after a little coaxing June took twenty dollars damages for her bite.

Betty went dancing to the window and looked out into the vacant lot. There under a brown and withered elderberry bush crouched Mr. Rabbit.

"Now, you can have the whole place to yourself!" Betty told him. "I'm going to feed you, too, and maybe you'll get tame. I know you're the March Hare and a fairy. Maybe you're really a prince and you're bewitched and the dogs are really wicked wizards or gnomes."

When Betty's older brother and sister came home from school, they heard the whole story, and were pretty sore because all the excitement had to happpn that day instead of on Saturday when they would have been home and seen it. They soon saw the March Hare, too, and named him Mars, because March is the month of Mars, the god of war.

"You'd have thought so," said Mrs. Roberts, "if you could have heard the racket he caused in the cellar. It sounded like a war, that's certain."

Mars soon became quite tame and would come when called and eat bread from the children's hands, and if any dog chanced to come that way, he would dash through the cellar window, left open a crack for his benefit, and hide behind the coal bin.—Selected.

WHAT DO THEY THINK OF YOURS?

"I wonder what kind of a mother that boy has."

"It is easy to guess."

Two boys were playing marbles as two ladies came slowly along the walk. Just as they were passing one of the boys jumped up with an angry face.

"That isn't so, Jack Pierce, and you know it."

"It is," cried Jack. "I beat you fair. You're mad because you're beaten. You always get mad."

The angry boy struck his companion and ran away.

Will and Harvey had been watching the game and heard the remarks of the ladies. Later in the day the two were talking with their mother, and told her of the little occurrence.

"They talked as if Rob had a poor sort of a mother," said Will. "And that isn't so. Mrs. Spencer's a real nice woman, and ever so kind to us boys."

"And so good to Rob," chimed in Harvey. "It's a shame for folks to say such things."

"But it is a very natural thing to say," said mother. "Don't you know that most people judge of a mother by what her children are?"

"O mother," said Harvey, in grave concern, "do you mean that people will think that of you, if we are not good?"

"Certainly they will, my dear, if they think at all about it."

"I never thought of that," said their sister Elsie, coming up and laying her head on mother's shoulder.

"They shan't dare to think you're not the best mother in the world," said Will, fiercely.

"It is for you, dears, to show what kind of a mother I am," she said, putting her arm around Elsie.

"Mrs. Spencer does try to make Jack good. I know," said Harvey. "She talks to him

about his temper and he promises, and then when he gets angry he forgets and flies up again."

"So, by his not heeding her talk he leads people to misjudge her.

"We won't any of us get into passions, lige Bob—" began Will.

"No; but what do people think when they see a boy in school so full of fun that he neglects his own lessons and leads others into trifling, to the great annoyance of his teacher?"

Will gave a rueful little shake of the head.

"Or when a boy goes to school with rough hair and unblacked shoes, and keeps his desk in such disorder that his teacher writes a complaint about it?"

"That's me," said Harvey, meekly.

"Or when a little girl—"

"Don't say a word, mother," pleaded Elsie, hiding her face. "I know I've had bad lessons all the week, just because I've been sewing for my new doll and never went to study when yod told me."

"Well, I'll tell you what," Will braced himself up, "if any one, because of me, has been thinking poorly of my mother, it's time I was facing about, and that's what I'm going to do."

"Me, too," declared Harvey.

"And I," said Elsie.

"But don't, my dears," said mother, "begin your improvement simply because of what people will think. Try to do right because it is right—to be good rather than to appear good. Then there will be no doubt of what will be thought of mother."—Selected.

—Rev. L. W. Gerringer preached a very impressive sermon on "The Dangers of a False Optimism" last Sunday night in Calvary church. The situation today calls not for an easy-going optimism but for the most strenuous efforts of reformers in whose ranks all Christians should be found. The world will never be right until it is Christ-like. He especially condemned the moving picture entertainments that are offered the public. Even those represented as Bible pictures are so presented as to make modest women blush.

—A visitor in Calvary church last Sunday morning was so impressed with the sermon that he felt called upon to express his appreciation to the preacher. But he was mistaken as to the preacher's identity and gave his compliment to the wrong man—Brother J. Norman Kirkman.

—A quartette of singers composed of Brothers Trogdon, Reynolds, Coble and Coble from near Tabernacle sang in Calvary church last Sunday night in the church service and greatly pleased the congregation. They were acompanied by Mr. Roland Fentriss, music teacher, who performed at the piano. A company of ladies from the country also sang one song very effectively. We are always glad to have our friends from the country worship with us as well as our friends from the city.

—Calvary church now enjoys the service of a bell weighing about half a ton. This has been mounted on a neat iron frame in the rear of the church. We are indebted to Mrs. J. A. Cox for initiating the movement that resulted in this addition to our equipment.

—Japan has just been visited by another destructive earthquake, though it is not nearly so destructive as that of September, 1923. At that time scientists predicted that another would come ere long.

IN HONOR OF THE DEAD.

It is with deep sorrow that we write of the death of John Thomas, oldest son of Mr. J. T. and Mrs. Dovie Huie Jennings. He was born September 21, 1900, departed this life May 15, 1925.

"Tom" had never made an open profession of faith in Christ, but led a very quiet, peaceable life, and had the honor of never giving his parents a cross word, was friendly and kind to all, which seems a true characteristic of the Christian spirit. He leaves besides his parents one brother, Augustus, who feels so keenly the loss of his only brother, eight sisters, and a host of friends to mourn their loss.

Tom's general health was not so good; but no one had expected the end so soon, until early May 14 he was taken seriously ill, and carried to a Statesville hospital, where he died next day of peritonitis.

The funeral was held in Zion Baptist church in the presence of all the friends that could get in the church and hundreds standing on the outside. His body was gently laid to rest in the cemetery there, beneath a beautiful mound of flowers, to await the resurrection.

Tom was a very energetic boy, and had a great desire to prepare himself for a useful life. He had worked hard in school, perhaps much of the time when he was not physically able, and had just about completed his preparation when the end came. He received his education at Mars Hill College, Maryville College, Tennessee, Lenoir-Rhyne College, Hickory, and the University of North Carolina.

During the dark hours of sadness, a host of friends and relatives gathered in and around the home to express their sympathy. But only God who gave, and has taken away, and doeth all things well, can sustain in this great bereavement, and may He add His blessing, and Christ's burden-bearing presence be realized with every sorrowing heart, is our prayer.

Mr. Jennings is not a member of our church, but lives in our midst, and being nearer our church than their own, the family attend our Sunday school and church services often, and have been helpful to us in many ways which we appreciate and feel deeply grieved with them in the loss of their dear son and brother.

Dearest Tom, thou hast left us;
Here thy loss we deeply feel;
But 'tis God that hath bereft us,—
He can all our sorrows heal.

Mrs. H. T., Reporter.

Nancy Ellen Thompson.

In answer to the summons of her heavenly Father, trustingly the soul of Mrs. Nancy Thompson passed from earth to eternal life on May 8, 1925. Mrs Thompson was in her 83d year, having been born in 1842. Though for many years almost an invalid, her mind was clear. Possessed with a cheerful disposition, she was a delightful companion to old and young. Mrs. Thompson was one of the oldest members of Orange Chapel church, having joined at the age of nine when the church was then called Flint Hill. She was a devoted member of this church. Before the infirmities of age prevented, she was one of its most diligent workers.

Mrs. Thompson's husband, the late Alson Thompson, preceded her to the grave many years ago. She is survived by seven children, among them being Professor R. W. Thompson, superintendent of Chatham county schools. All of them are members of the church.

The writer conducted the funeral at Orange Chapel Sunday afternoon, May 10. Her tired body was then laid to rest beside her husband. H. L. Isley.

Mrs. Lacy Moore.

Ava Blanche Moore, the second daughter of Mr. and Mrs. M. T. Hargrove, was born March 18, 1900, and passed from this life April 11, 1925. She was converted and joined Concord Methodist Protestant church when just a little girl and remained a true Christian, bearing her suffering with patience to the end.

On April 22, 1917, she was married to Mr. Lacy E. Moore. Two children were born to this union—Lewis and Adell. Mrs. Moore also leaves behind father and mother, three sisters, and two brothers.

It may be asked what glory there is in an early death. There is no glory in decay, in a prostration of all the animal powers, in being shut up in the tomb. But there is glory in a state of exaltation, in the celestial radiance of heaven, into which the liberated soul enters and dwells with God. The soul of the Christian is released from flesh, rises, free from temptations and all sorrows, to perfect, endless felicity. We believe that Mrs. Moore made the necessary preparation, and that she now wears a crown of glory. The funeral service was conducted at Concord church by Mrs. Margaret Hackney and the writer. Her body was then laid to rest in the church cemetery.

May the blessings of God rest upon the young husband, the two children, father and mother, brothers and sisters. H. L. Isley.

A Tribute.

In the passing of our dear friend, Mrs. Nancy Thompson, Orange Chapel has lost one of its oldest and most faithful members.

For many years she had been in feeble health and had not been able to be with us very often. We will sadly miss her, but realize that her family will miss her more.

Be it therefore resolved:

That we bow in humble submission to His will, and

That a copy of these resolutions be sent to the family, to the Methodist Protestant Herald, and to the Chatham Record.

Mrs. Wm. Ferguson,
Mrs. Chas. Edwards,
Mrs. J. J. Crawford.

Rashness brings success to few, misfortune to many.—Phaedrus.

"I am always nearest to myself," says the Latin Proverb.—Macaulay.

TO METHODIST PROTESTANTS EVERYWHERE.

As president of the Union Board of Foreign Missionary Administration of our denomination I am appealing to you through this note to contribute liberally to the Children's Day offering that will presently be received in your church and Sunday school.

Your Unioon Board is greatly in need of money. Our missionaries are appealing to us for funds to build churches, and employ workers, to adequately care for the great success that has followed their labors, and I am passing their appeal on to you.

For the past six months we have been saying to them, "Be patient until the Children's Day offerings begin to come in, and we will see what we can do for you."

Their appeal is for a church building at our College in Nagoya, so as to provide for the 1100 young men there a place to hear the gospel.

We have no church building in India, and one is greatly needed for the girls' school, the boys' school and the large community.

Every letter practically from China calls for money for building houses of worship, for we have no church building there either.

Beloved, we cannot turn a deaf ear to these appeals. Help us by your gifts to make the offering this year on Children's Day the largest in our history.

Every dollar of it will go to the Union Board, and will also apply on your local church budget for benevolences.

J. C. Broomfield, President.

AN ADDITION TO THE PROGRAM OF THE PASTORS' SUMMER CONFERENCE PROGRAM.

Rev. F. J. Baylis, president of the Illinois Conference, will address the Pastors' Conference on Thursday afternoon on The Community and Rural Church. Brother Baylis has had a wonderful success in this kind of work, and, I think, may help us to solve some of our rural church problems; and perhaps start us in the community church work. We are especially anxious that our rural pastors shall hear Brother Baylis.

The Program Committee.

"AN INEXCUSABLE FOOL"!

Mr. Editor: I was very much surprised to see in the M. P. Herald, May 21, page 14, the above expression. When one can say that Jesus was "an inexcusable fool" if he didn't do this or that he seems to me to be far gone as to taste or good judgment. It certainly did not add anything to the strength of his argument, nor was it calculated to interest or enlighten any one. All the discussions, that I have ever seen, concerning God's process of creating the world and man, seem to me to be "tommyrot." Egotists on either side may spout words all they like, but they cannot make any truth deny any other truth. The Bible says that man was made out of the dust of the earth! The scientist calls us back to the green slimy pond. What difference can it make, whether God wet the dust or not? The Bible says that man was made "in the image of God." Can anyone say that he must have had two feet, or a stomach, or backbone or liver or kidneys; or that he had none of these? Could we be satisfied with God as a sponge or a jelly fish? Could we think of Him as having any kind of body? Suppose we quit all the foolishness, including quotations from "The Word of Life," if that is the best it can do. S. R. H.

—After wrestling with the Fundamentalist-Modernist controversy for days the Presbyterian General Assembly referred the matter to a large commission to report on it a year hence. Some of the questions at issue will not down and yet it is impossible to bring men to agreement on them by the vote of councils. The individual man insists on the right to think for himself. The opinion of councils will help some men to rest of mind, but others wish to consider the evidence and judge for themselves. Let bodies of men express their common opinion if they will, and let individual men who wish to think for themselves have the liberty. It is not well for men to fall out over mere differences of opinion. Yet when churches employ men as teachers it is of course proper that they demand men who will teach what the employing churches believe. There is no conflict between old truth and new truth. The conflict is between old error and new truth or between old truth and new error. All Christians should contend for the faith once delivered to the saints, but they should be sure that the article they contend for is really an essential part of the faith delivered to the saints in an authoritative way.

An Irishman brought an alarm clock back to a Detroit jeweler and wanted his money refunded. He said the clock was no good.

"Do you wind it and set the alarm every night?" asked the jeweler.

"Sure!"

"Well, then, what's the matter with it?"

"Why, the thing goes off while I'm asleep." Bison.

—Different Bibles were used at the inauguration of Harding and Coolidge. President Harding took the oath on the Bible used at the first inauguration of George Washington. The Bible used at the Coolidge inauguration had been given to the President by his grandmother. The book was open at the first chapter of St. John during the ceremony of taking the oath. President Coolidge had learned to read that chapter when only a small boy.

—Women have full suffrage rights in Denmark. Both men and women voters must be at least twenty-five years of age.

—A little girl was crossing the Atlantic with her mother. It was her first ocean trip. The sea was as smooth as the proverbial millpond for the first three days; then the ship began rolling and pitching heavily. The child could not understand what had happened. "Mamma," she asked, "what's the matter: are we on a detour?"—Boston Transcript.

Lieutenant General Nelson A. Miles (retired), of Washington, D. C., died suddenly of heart disease, May 15, while attending a circus with his grandchildren. He was eighty-five years old and had long been known as one of the big military heroes of the United States.

The National Democrat is the name of a new weekly newspaper that is soon to begin publication in Washington, D. C. Its purpose, according to its founders, is to provide "militant publicity" for the Democratic Party. The Republicans have been publishing a weekly newspaper in Washington several years.

—President Coolidge has sent formal invitations to nearly all the nations of the world to send exhibits to Philadelphia's Sesquicentennial Exhibition, or world's fair. The exhibition will be held in 1926 and will celebrate the one hundred and fiftieth anniversary of the signing of the Declaration of Independence.

—Selden P. Spencer, U. S. Senator from Missouri since 1918, died suddenly May 16 in Washington, D. C. He was a Republican.

—A marriage of interest is announced—that of Miss Mary Josephine Evans to Mr. Norman Wills Kirkman, to take place Thursday evening, June 11, in St. Paul's Presbyterian Church, St. Pauls, N. C. Miss Evans has been Grace church's welfare worker for several years and Mr. Kirkman is a leading member of Grace church and a prominent business man. They will be at home after July 1 at 7 Springdale Court, this city. We wish them a prosperous journey together.

—The alien land law of California does not violate the Constitution of the United States or treaties between the United States and Japan; therefore it is a valid law. So held the U. S. Supreme Court in a decision handed down last week. The purpose of the law is to prevent Japanese from owning land in California.

Mine Disaster in North Carolina.—A series of explosions in the mine at Coal Glen yesterday entombed over 60 men. Six bodies have been recovered. Little hope is entertained that any will be found alive. Strenuous efforts are being made to unearth the bodies.

MY MOTHER AT THE GATE.

A PRAYER.

The way is long, Father, and sometimes very weary. We crowd and bruise one another in passing and often we forget the goal in the heat and hurry of the pilgrimage. Start us forth, we pray, each day with fresh courage, and whisper in our hearts a little song to gladden our steps as we take up the burdens anew. Grant that the lightest of these may ever be your conscience, and may we never be too laden with personal trouble to carry the balm of sympathy for friend and foe. Above all grant us the gift of clear vision, that we may pierce the doubt and fears of the passing moment and dwell with unfaltering confidence upon the ultimate fact of thy love. Alice Hegan Rice, in "God's Minute."

AGAIN.

That S. O. S. Our funds are out, and we can not meet obligations that are due within few days unless somebody remits.

If you have anything on A. C. B., or can get it, please hurry it in.

And please don't keep that Easter offering back. Let us have it so it can go forward for use by the board. S. W. Taylor, Treasurer.

May 25.

For further information about the conference address Rev. N. M. Harrison, Jr., High Point College, High Point, N. C.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

OLUME XXXI. GREENSBORO, N. C., JUNE 4, 1925. NUMBER 30.

Pres Bilderdice 5dec25

PLEASE REMEMBER.

All members of the North Carolina Annual nference of the Methodist Protestant urch will please remember the call for a ecial session of the Annual Conference for ne 9, 1925, at 10 o'clock A. M. This con- rence will open promptly at ten o'clock. It a very important meeting and all ministers d delegates should be present on time. Also ny others have been invited to come and hope they will not disappoint us. And if u are a Methodist Protestant who is thor- ghly interested in the work of your con- rence you will find a hearty welcome in this eeting. The object of the special session will stated in the opening minutes of the con- rence, so be present in time to hear.

Yours in the Master's service,

A. G. Dixon.

THE YOUNG PEOPLE'S SUMMER CONFERENCE.

Why Have These Young People's Conferences.

1. Because such conferences are needed to epen the religious life, broaden the vision, d train the young people for church work.

2. It is financially impossible for the indi- dual church to put on such an extensive pro- am and array of speakers.

3. The individual churches could not secure e services of such speakers and teachers for e small number they would have to take the urses.

4. Few churches have individuals who would end the time, energy, and patience in plan- ng for and putting across such a conference.

5. These leading young people today are e leaders of the church tomorrow. Their rly acquaintance, training together, and co- eration in these conferences will make for more harmonious and efficient labor togeth- ; therefore a more effective church in the aster's work.

What to Bring.

Necessary bed cover and linens for single bed for ten days.

Necessary toilet articles and towels.

Tennis racket, shoes, and other athletic equipment.

Musical instruments.

I would suggest that all bedding and ath- etic equipment be securely wrapped, ad- ressed to yourself in care of High Point ollege, and mailed by parcel post at least ve days before the conference convenes.

Conference Delegates.

Those who plan to attend the conference hould send $5 room reservation fee at once o Rev. N. M. Harrison, Jr., High Point Col- ege, High Point, N. C.

REV. A. G. DIXON, D. D.,
President North Carolina Conference of Methodist Protestant Church, who will teach the course in "Principles of Christian Living" at the Young People's Summer Conference, High Point, N. C., June 15-25.

Registrations.

Every Methodist Protestant who is interested in the future of the Methodist Protestant Church should register. If you do not have a registration agent in your church show your interest by sending the registration fee to Rev. Lawrence Little, Concord, N. C.

Registration Card.

Below is given a copy of the registration card to be filled out and mailed by all who attend the Young People's Conference. You will greatly facilitate the work of the conference if you will fill out this copy in the Herald and mail it at once to the director of the conference. Then you will not have to go though with this matter when you arrive.

Registration Card.

Name _____

Address _____

Church _____

Charge _____

Church Office Held _____

Sunday School Office Held _____

C. E. Office Held _____

Number Conferences Attended _____

Live as long as you may, the first twenty years are the longest half of life.—Southey.

The young people who attend the Young People's Summer Conference at High Point College, June 15-25, will, in these ten days, spend a third as much time in actual class instruction in Bible as they would in the Sunday school in a whole year. They will spend two-thirds as much time in class instruction in missions, if they pursue that course, as they would in any of the missionary societies in a year. In ninety-five per cent of the cases those who pursue these courses will spend several times more time in the Young People's Summer Conference in the study of evangelism, denominational polity and program, recreation in the church, week-day religious education and daily vacation Bible school, organization and administration in the Sunday school, methods in Sunday school and Christian Endeavor work, story telling, and child psychology, than they would in the local church in a year. They will hear nearly twice as many sermons or religious addresses as those will hear in a year who live in the rural dintricts and have services once a month, or they will hear a fourth as many as those who live on stations where services are conducted twice a Sunday.

These instructors and speakers are among the very leading men and women of the entire country.

Is the Young People's Summer Conference, therefore, worth while? That question can better be answered with another question. Can the young people afford to stay away? Can the church, pastor, or parents afford to permit them to stay away?

It is impossible to estimate the far-reaching effect of these conferences. Eternity only will reveal it. High Point College, North Carolina College for Women, and the University of Michigan are feeling in a measure the influence of these conference in the persons of former conference delegates there pursuing courses of study in preparation for service in the foreign fields. Doubtles number of others will follow the lead of these young people if we continue to build better programs, put more prayer in our plans, and assemble the young people in session from year to year.

Not only have the colleges felt this influence, but churches from four corners of the state, which have been represented at the conferences, have been more indelibly impressed.

Notice, Children's Day at Vickrey Church.

The Children's Day is to be held at Vickrey, Guilford Circuit, on the second Sunday, June 14. Rev. N. M. Harrison will be present to make a talk. We are expecting a good day and would like for every one that can to be present for the all-day program.

No boy is well prepared for rough climbing, unless he is well shod with Christian principles.—Selected.

PRESIDENTIAL PERPLEXITIES.

By Rev. A. G. Dixon, President of the North Carolina Conference.

Please do not jddge from the contents of this paper that I have grown pessimistic and cynical, under the exacting duties of the president of an annual conference for two and one-half years. Recently a minister wrote me and rather sarcastically referred to my burdens, and in replying I told him that problems were not always burdens and that I was having a good time, trusting the Lord to help me solve all my problems to his glory.

Brethren, I believe any Christian should have a good time serving the Lord in that place where his church calls him to serve, especially when he can see the Lord's work prospering in his hands.

I could, perhaps, write a better paper on "Presidential Joys and Encouragements"; but I was asked to write on "Presidential Perplexities," and I am truly glad that I am simply to state the perplexities and not to solve them. I may not even state all your perplexities; for I have not had your experience of two and one-half years as president of a Methodist Protestant annual conference.

A few cramping laymen and a few time-serving preachers cause most of the presidential perplexities. All honor to our faithful laymen and laywomen in the Methodist Protestant Church today, who are pushing on with a deep set desire to do God's bidding on earth. And blessed be the faithful preachers of these twentieth century times whose all goes into their service for Christ and the church. The great majority of preachers with whom I have had to deal are noble, self-sacrificing soldiers of the cross. I believe all of us should recognize the fact that the Methodist Protestant minister of today, whether he be a circuit rider in his Ford or a village or city pastor, walking and riding the street cars, is just as truly a hero of the cross as was the old-time Methodist minister with his horse and his saddle bags.

Some of the presidential perplexities are:

I. Cramping Laymen.

Here and there you will find a cramping layman, who never suggests any improvements or forward movements whatever, and, if anybody else plans progress, he will pull back harder than a balky mule; and the shame of it is that his balky spirit is contagious, making it possible for one non-progressive member to hold an entire community back in church work. Whether it be paying the budgets, building new Sunday school rooms, building a new church, building a college, or raising a college endowment, the cramping layman is a great hindrance to the advancement of God's Kingdom in the earth.

Recently the High Point College endowment was presented to a good congregation, and the speaker was in a fair way to get a good list of subscriptions. Realizing that a good subscription was about to be made, one of these cramping laymen said: "Brethren, remember that we will have a hard time paying our pastor." After that remark, not one subscribe to the college endowment. The cramping layman makes every enterprise outside the local community hard to put over, and he even stands in the way at our fourth quarterly conferences, and helps to keep pastors' salaries just as low as possible. They seem anxious to enter into that old-time agreement with the Lord that they will keep the pastors poor if He will keep them humble! The cramping layman must have the dynamite of heaven put under him, and the electricity of God's marvelous love must shock his heart, before he will ever get out of the way of Kingdom progress.

II. Delegates Who Do Not Understand.

All of us believe in lay representation in our annual conferences. That is one of our fundamental principles. But in so many instances our delegates to conference do not seem to understand that they are expected to take part in all the conference transactions. That they are to study the church problems, and that they are to help solve those problems. Such delegates go to conference to get a preacher, and when they feel that that task is accomplished they hie themselves away for home, and are ready to accuse the stationing committee of being mean if they do not secure the preacher they expected. In a case like this at one of our conference sessions, such a delegate was so persistent about getting a preacher that he mistook another layman for a preacher, and taking him aside he asked this layman to become his pastor. The other layman asked the ordinary questions about the salary and the parsonage and the number of churches to be served, and then replied: "Well, that is a mighty poor salary, and the parsonage you describe is hardly fit for a man to take his family into; but you see the stationing committee and if they assign me there I'll go, and by George I'll do my best!"

III. Lack of Method.

In many of our churches it is so difficult to get the laymen to adopt any system in looking after the church finances. They seem all too satisfied to go along in the good old way, which is to allow things to drag along until near the end of the year, and then a few of them try to pay what they can. I am particularly interested in the thought of getting every member of every church to pay a definite amount, and to pay that amount regularly. Weekly if possible, if not weekly certainly monthly. The every-member canvass is the only way to bring this about.

IV. Lack of Piety.

This lack is found both in the pew and in the pulpit, but it can be tolerated a bit more in the layman than in the preacher. It seems to me that no man ever knows preachers fully until he has served in some such capacity as president of a conference. I used to think that all preachers were pious and deeply consecrated, and I am glad to know that most of them are. But, alas! it was a sore disappointment to me to find that not all preachers are good men, and that some of them can be absolutely unreasonable. In a few instances you will find petty jealousies that would be unworthy a ward politician. No president, no, not even a bishop, can know how to deal with perplexities like this.

V. Ministerial Laziness.

For lack of a better term I call this ministerial laziness, though the men referred to here are not otherwise lazy, and usually they are such good men that they are very difficult to deal with. A conference president, who has crossed over the river, once said:

"A preacher who has a mind to do it c get by with as little service as any other li ing man, and the people will put up with it.

It is that kind of preacher that I am refe ring to here. He preaches once or twice a Su day and seems to think that his entire oblig tions have been discharged to his people f the entire week, and that he has a perfe right to go back home, look after his own a fairs for the week, and then go back a preach to his people the next Sunday. Su men are far better at rendering excuses tha they are at producing results. They will e cuse heir people for not raising the budge because of crop conditions, labor condition weather conditions or political conditions. An they will excuse themselves by saying, "I a pointed collectors, or a committee to colle the budgets, and they just didn't do it."

VI. Anchored Preachers.

These are pastors who will not move! The have good homes and they do not have t preach to make a living. Notwithstandin their call to preach the gospel, some of the will tell you that rather than move they wi just have to drop out of the ministry. Som such men are fair with the stationing autho ities and seem perfectly willing to accep whatever they can get, within reach of hom but others seem to feel it very keenly if the do not receive appointments which their abi ity otherwise would command. These men ar frequently considered all-time pastors, bu necessarily much of their time can not b spent on their charges. Then at conferenc sessions they can never be considered fo fields remote from their homes.

VII. Lack of Conviction About Kingdom Needs.

The president of our General Conference re cently said in a very helpful leaflet, "Carry ing on the denomination can not be done b loving it or boasting about it, but only by fur nishing the money to enable it to do the wor which Christ commanded it to do."

No denomination can command public re spect which does not pay its bills, that is t say, which does not its part in the large scheme of Christian work.

The expense in carrying on our denomina tion in this work is summed up in what w call our denominational budget.

Cramping laymen get in the way of raisin our annual conference and Geeeral Confer ence budgets, but the fact remains that ou pastors are the "key men" in the task of rais ing these budgets. In some cases, I know pastors can not raise these budgets, becaus their laymen will not budge. But in mos cases the pastor can raise the budgets, if h has an overwhelming conviction that the need of the Kingdom demand that they be raised There is a feeling among us that we can some how get along without raising the budgets and we can; but, brethren, the church of ou God lags, and men and women are remaining unsaved, because God's servants are so slow in bringing His money into His treasury, tha his church may be properly financed. And these conditions will remain unless we can get the pastors of our charge to realize that God's Kingdom delays for lack of consecrated dollars. Our preachers and our people muct come to know that the Kingdom suffers just in proportion as they fail to raise these budg ets.

VIII. The Lack of Better Trained Ministers.

All our conferences, I suspect, are using en in the pastorate who could not get even low grade certificate to teach in our public chools. Occasionally there is a noble charac-er with a great deal of native ability, who an lead the people to higher things without ore mental training than that; but usually hen men of that type are sent out to preach he gospel, "poor sheep look up and are not ed." There are noble exceptions, but the ule is that we must have better trained min-sters. Recently I received a report from one f our older pastors, and in that report he aid: "I aim to get every cent of every claim f possible." Half the words in that simple entence were spelled incorrectly, and the apitalization was all wrong, but this man as been remarkably efficient on a certain lass of appointments. He has religion, he nows his Bible, and he is energetic for his Christ. But he will in all probability be helved much earlier in life than if he had ad better eduational advantages.

Some months ago I was called to hold a first uarterly conference. The former pastor had noved and the new pastor wished me to be vith him in his conference. As the minutes vere being read by the secretary, I noted a eference to an "adversary committee." As he conference proceeded one of the young en present asked me if they were right in alling that the "adversary committee." I eplied, "I am glad you asked about that; for I was supposing it referred to the advisory committee." Whereupon he said, "We didn't think it was right, but our former pastor taught us to call it an 'adversary commit-tee.'" That man is comparatively young in the ministry, but he can not go far unless he applies himself very rigidly to the study of books.

The most perplexing problem any president of a conference has to deal with is the prob-lem of inefficient ministers, and all of you know that we would not tolerate it for a mo-ment if there were enough efficient ones to man our charges. This must be remedied, and to do this the very brightest and best of our homes must be offered to our Lord. Anything less is not good enough. Higher moral stan-dards and clearer spiritual vision are needed in those who lead, and we must have men bet-ter qualified intellectually. It is a tragic hour in the church when the preacher who does not know the meaning of the words in the Book tries to lead into holiness and service those whose knowledge of such matters is far great-er. While piety is indispensable to Christian leadership, piety is just one essential to the large and exacting qualifications for preach-ing the gospel of Christ. We must have a bet-ter trained ministry whether these ministers get their training in the schools and colleges, or whether they get it pouring over their books and journals and magazines as they burn the midnight oil in their own studies. The people do not care how the minister gets his training, but they are asking that he be trained for the service he undertakes to ren-der. And, of course, better pastoral support must go hand in hand with better pastoral supply. The Master said, "The laborer is worthy of his hire," Luke 10:7. Laymen are clamoring for pastoral visiting and for better preaching. They doubtless have a right to expect this, and, if they do, then in order to supply these demands the fields in most cases must come to pay better salaries.

IX. The Loss of Members.

The sole business of the church of our Christ on earth is to reach and win the un-saved, and to build up and strengthen the saved. We build churches, pay pastors, run Sunday schools and Christian Endeavor socie-ties, and organize missionary societies, and pay budgets all for the purpose of strength-ening the saved and winning the unsaved. And yet in the face of these facts it seems difficult to conduct the affairs of a group of Methodist Protestant churches, constituting a confer-ence, for twelve months without a loss of members. I am sure that many of you feel this as keenly as I do. Our people move about like other people, and in a great many in-stances when they do move they go into com-munities where there are no Methodist Prot-estant churches, and many of them do the only sensible and righteous thing to be done, they join other churches and go to work for the Master in the new community in which they have cast their lot. Then too, many pas-tors trim their church rolls to the very bone to keep down budgets. However, I am per-suaded that we lose more through change of residence than through the trimming of church rolls.

The conference I serve had a net gain in 1922 of 420, in 1923 of 845. Then in 1924, in spite of the fact that good revivals with splen-did ingatherings were reported, and in spite of the fact that pastors' reports to the presi-dent just before conference showed a net gain for the year of 1,166, these same pastors re-ported to conference a loss of 356. This is a painful experience to those of us who are anxious to build up the Master's Kingdom. It does not help to swell our ranks, but it does help our feelings and our self-respect to know that we lead many people to Christ who make fine workers in other churches.—Address in Meeting of Conference Presidents, Indianapo-lis, Ind.

THE FOLLY OF EGOTISM.

To think more highly of one's self than he ought to think is a common error, subversive of real happiness, and dangerous to the high-est well-being. Such extreme self-conscious-ness is a practical denial of man's low estate by means of the fall. It ignores the actual de-servings of sinning creatures. It is perverted vision of one's relationship to the just and all-wise Sovereign of the universe.

This inordinate self-esteem tends to under-rate others to the same extent to which one's self is overrated. It is the case of the big I and the little you. Depreciation of anoth-er's good qualities and achievements is the senseless and ineffectual attempt to pull one's self up by pulling others down. The victim of pride becomes blind to his own faults but keenly sensitive of the faults of others. The Pharisee in the temple saw nothing wrong in himself, but the publican from his viewpoint was an outrageous sinner.

Egotism invites the righteous judgment of Almighty God. Paul wrote: "For if we would judge ourselves, we should not be judged. But when we are judged, we are chas-tened of the Lord, that we should not be con-demned with the world." This means that if we would maintain sober, humble, unworthy and undeserving opinions of ourselves, we would become largely exempt from the cor-rective chastenings of the heavenly Father. For the purpose of divine chastisement is to help rid us of overt or secret faults.

God is jealous of the glory due to His name. To relegate to one's self the credit and honor that belong to the Giver of every good and perfect gift is but to bring down upon him a large measure of divine displeasure. Nebu-chadnezzar was lifted in pride and self-glory-ing over the achievements that God had be-stowed upon him, and he was smitten with the nature of a beast, and ate grass with cattle for seven long years. Herod took to himself the honors that belonged to God, "And im-mediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms and gave up the ghost."

"He that exalteth himself shall be abased; but he that humbleth himself shall be ex-alted."—The Word of Life.

GLADNESS.

Are you not sad for sorrows past?
No! I am glad they did not last.

Do you not hate the false you knew?
No! I love more the good and true.

Do you not mourn for work undone?
No! I rejoice for triumphs won.

Have not Life's struggles wearied you?
No! They revealed new work to do.

Do you not fear the long, dark night?
No! I await the coming light.

Surely some dread the future mars.
No! Hope and Faith can see the stars.
—James L. Hughes, in Exchange.

PRAYER.

O God, we thank Thee that Thou hast said Thou wilt dwell in the thick darkness. We have felt Thee nearer to us in the night than amid the distractions of the day; and when a night of trouble has settled down upon us, and, like Jacob, we have feared the daybreak and the adversaries it brings, we have been forced to cling to Thee until the clinging brought deliverance.

We thank Thee also, good Lord, for with-holding Thy blessing until we wrestled for it. If we had won it on cheaper terms, it would not have been half so precious. O may we be-long to the princely tribe that wrestles with Thee and prevails. May we resolve not to let Thee go until Thou givest us the blessing. May we obtain the grace of reconciliation with an-gry brethren, of deliverance out of apprehend-ed difficulty, of peace in place of strife. And may we go forward in our pilgrimage, looking for that land of promise where we shall settle down at last, for Christ's sake. Amen

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—A certain firm issued an order against smoking cigarettes, whereupon an employe wrote that he had been handling freight there for thirty years, all the time smoking cigar-ettes, and that no one had ever found fault with his work. To this the manager replied: "Thirty years ago you and I started together where you are today, but you are still hand-ling freight, and will be to the end of the chapter."

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.
5. Charlotte.
6. Calvary.

Paid G. C. B. in Full.

1. State Street, Lexington.

A. C. B.

1	Burlington	$380.00
2.	Mt. Pleasant	281.70
3.	Concord	176.00
4.	Forsyth	133.35
5.	Glen Raven	126.00
6.	Fallston	125.00
7.	Flat Rock	110.42
8.	Orange	106.00
9.	Henderson	100.00
10.	Enfield	97.00
11.	Spring Church	96.50
12.	Granville	80.00
13.	Grace	80.00
14.	Alamance	78.65
15.	Stanly	73.38
16.	Bess Chapel	70.06
17.	Cleveland	67.85
18.	Reidsville	60.00
19.	Welch Memorial	58.00
20.	Littleton	53.50
21.	Weaverville	50.35
22.	Mebane	50.00
23.	Halifax	46.00
24.	St. Paul	45.00
25.	Randleman	44.00
26.	Mt. Hermon	43.20
27.	Kernersville	42.45
28.	Lincolnton	39.00
29.	Gibsonville and Fountain Place	38.00
30.	Davidson	32.12
31.	Asheville	31.38
32.	Vance	30.10
33.	Haw River	27.00
34.	Richland	25.00
35.	Saxapahaw	24.82
36.	South Davidson	23.00
37.	Yarborough	22.45
38.	Randolph	21.07
39.	North Davidson	20.00
40.	Winston-Salem	16.50
41.	Anderson	14.00
42.	Thomasville Circuit	13.91
43.	Tabernacle	13.75
44.	Why Not	13.71
45.	Pinnacle and Mt. Zion	13.70
46.	Cornelius	12.00
47.	Thomasville Community	12.00
48.	English Street	12.00
49.	Lebanon	11.05
50.	Siler City	10.50
51.	Asheboro	9.00
52.	Pageland	6.10
53.	Fairview	4.85
54.	West Forsyth	4.72
55.	Roberta	3.50
56.	Midland	2.65
57.	Graham	2.00
58.	Union Grove	1.26

G. C. B.

1.	Concord	$335.00
2.	Grace	266.80
3.	Forsyth	166.80
4.	Why Not	164.14
5.	Henderson	150.00
6.	Whitakers	149.03
7.	Calvary	125.00
8.	Halifax	95.00
9.	Burlington	74.63
10.	Randolph	69.20
11.	Gibsonville and Fountain Place	67.77
12.	Asheville	64.97
13.	Davidson	62.80
14.	Yarborough	62.21
15.	Orange	60.02
16.	Mt. Pleasant	60.00
17.	Charlotte	59.60
18.	Alamance	59.00
19.	West End	58.43
20.	Randleman	54.36
21.	Saxapahaw	50.45
22.	Haw River	50.00
23.	Littleton	50.00
24.	Stanly	49.70
25.	Enfield	47.50
26.	First, High Point	43.47
27.	Albemarle	43.40
28.	Spring Church	39.80
29.	Graham	37.00
30.	Mt. Hermon	36.50
31.	Thomasville Circuit	36.05
32.	Winston-Salem	26.72
33.	Fallston	25.00
34.	Reidsville	25.00
35.	Richland	25.00
36.	Vance	21.40
37.	Asheboro	20.46
38.	Denton	20.42
39.	Welch	20.00
40.	Thomasville Community	19.70
41.	Lebanon	18.60
42.	Weaverville	17.50
43.	Guilford	17.47
44.	Kernersville	16.40
45.	Roberta	15.65
46.	North Davidson	15.55
47.	South Davidson	14.31
48.	St. Paul	13.35
49.	Pinnacle and Mt. Zion	13.20
50.	Flat Rock	12.86
51.	Siler City	12.00
52.	Mebane	11.25
53.	Anderson	10.00
54.	Granville	9.35
55.	Glen Raven	7.40
56.	Bess Chapel	6.10
57.	Shelby	6.05
57.	Fairview	5.50
58.	Cleveland	5.39
59.	West Forsyth	5.30
60.	Bessemer City	5.00
61.	Greensville	4.25
62.	Mecklenburg	4.00
63.	Pageland	4.00
64.	Midland	2.21
65.	Democrat	2.00

Not many changes this time. Calvary goes over the top on A. C. B. Grace makes a substantial payment on A. C. B. and goes from 36 to 13; Flat Rock, from 18 to 7; Yarborough from 38 to 37; Anderson, 53 to 41. Why Not enters the A. C. B. at 44; Grace on G. C. B. at 2. On the G. C. B. Davidson goes up from 30 to 13. Splendid going, Davidson. Flat Rock enters at 50 and Cleveland at 58.

A. G. Dixon.

Youth should be a savings bank.—Sweetbine.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

We are giving you this week the report from the finance and budget committee of the Woman's Home Missionary Society.

Please note carefully the recommendations. We are especially interested in that Scholarship Fund. Will **your** auxiliary raise $100 to loan to some worthy boy or girl to go to High Point College?

Notice the months named in which to raise the money for each object. If you did not raise the necessary amounts for April and May you have July and August in which to make up any deficit. Don't you like the idea of having a specified object to work for in each month?

Finance and Budget Committee.

We, your committee on finance and budget, wish to recommend that our apportionment for the year be $3,000 as follows:

General Fund	$ 100
Pine Ridge	800
Pittsburgh Mission	50
Bethel Home	500
Business Girls' Home	50
Foreign Work in Ohio	100
Children's Home	1400
	$3000

With an additional apportionment for the Thanksgiving offering which goes entirely to our Children's Home, and for the High Point College Scholarships, so that the entire apportionment for the branch may be $4500.

We recommend that each auxiliary wherever possible raise $100 each for a scholarship Fund for High Point College for a period of five years.

We recommend that separate months be specified for the raising of funds for the various interests of our society, namely:

April, General Fund.
May, Scholarship, for High Point College.
June, Business Girls' Home in Baltimore.
September, Bethel Home.
October, Foreign Work in Ohio.
November, Children's Home.
January, Pittsburgh Mission.
March, Pine Ridge.

The auxiliary apportionments are as follows:

Asheboro	$175	Mebane	$150
Asheville	50	Mt. Lebanon	50
Bethel	40	Moriah	110
Bethany	20	Mt. Carmel	70
Brown Summit	20	Mt. Pleasant	85
Burlington	300	Mitchell's Grove	20
Belmont	15	Matthews Chapel	25
Chestnut Ridge	25	Maple Springh	40
Concord	25	Mt. Zion	15
Elbaville	10	New Hope	25
Enfield	50	Pleasant Hill	50
English Steeet	75	Reidsville	125
Fair Grove	15	Rehoboth	125
Fair View	10	Siler City	10
Flat Rock	25	Spring Valley	65
W. D. Fogleman Society	55	Tabernacle	110
		Union Chapel	125
Grace Church	500	Union Grove	50
Gillburg	25	West End	150
High Point	400	Union Chapel, Mocksville	30
Hickory Ridge	20		
Hollister	25	Winston-Salem	225

Hobbs Chapel	15	Weaverville	50
Henderson	300	Yarboro Chapel	15
Friendship	100	Salem	5
Glen Raven	15	Pinnacle	10
Liberty Hill	10	Calvary	50

Mrs. H. A. Garrett, Chairman,
Mrs. J. M. Stone,
Mrs. J. M. Millikan,
Mrs. J. B. Johnson.

THE WORK AND THE WORKERS.

Saturday and Sunday, May 30 and 31, were spent at the District Rally in the third district. The rally was held at Mt. Hermon church, and was well attended. The Ham-Ramsey meetings in Burlington were closing, so a number of our people who would otherwise have attended the rally were kept in Burlington, but the attendance at Mt. Herman was good on both Saturday and Sunday, and we confidently believe that much good was done.

These rallies afford a splendid opportunity of presenting the various interests of the church from the Junior Christian Endeavor society to the saving of communities and to financing the Kingdom. The program was well planned and nearly all the speakers were present with well prepared messages.

A Word to the Wise.

Word has been sent out this week to every charge calling attention to the financial stress in which our conference treasurer, Rev. S. W. Taylor, Burlington, N. C., finds himself. This message is calling upon each charge to make a special effort now to send in a substantial payment on the annual conference budget. If every pastor on every charge will do this it will be helpful to you and to the causes in need. In a recent note from the treasurer of our Board of Church Extension he says,—"The situation with the Board of Church Extension is becoming somewhat acute, and I have thought it well to inform you of it, so you may do anything you can to speed up collections."

All of us believe in our church extension work and a quick response, right now, from each charge, will relieve the situation. A word to the wise is sufficient. You are wise, so please respond quickly.

Summer Conferences.

Our pastors are all expected to attend the Pastors' Summer Conference at the Children's Home June 15-19. Do not fail us. We need you, and we believe you need us. Drop a card to Rev. E. G. Lowdermilk, Children's Home, High Point, N. C., and tell him about when you will arrive.

Some charges are raising funds to pay pastors' expenses. We trust all will do this.

The workers and the young people are expected to gather at the High Point College June 15 to 26 for the best yet Summer Conference. We are expecting our largest and best Summer Conference. Don't miss it if you can possibly help it.

June 19.

Friday, June 19, is Everybody's Day at the High Point College. On this day the leading address will be made at 10:30 by Dr. Ira G. Landreth of Boston, Mass. Dr. Landreth is one of the leading platform speakers of America, and will bring us a thrilling message on that day.

After his message a picnic dinner will be served on the grounds. So bring your dinner and spread it with the rest. We are trusting that thousands of our people will gather at the High Point College that day.

Appointments.

Sunday, June 7, A. M., College Commencement, High Point; P. M., Welch Memorial.
Sunday, June 14, Alamance Charge.
June 15 to June 26, Summer Conference at the College and Children's Home.

Yours in the Master's service,
A. G. Dixon.

Dear Co-workers:

I have just received a copy of the S. O. S. from Dr. Woodford, superintendent of our Pine Ridge work. We are all rejoicing that the work there is going so nicely and is prospering so well. God is surely good to us, and we appreciate His blessings and the enlarged opportunities of service He is giving us in letting the work prosper so much that we need the enlarged buildings in which to care for it. God's promotion day is when His work demands larger things of us. And the great need for this high school building comes to us as an evidence of His approval and His co-operation in the fine work being done at Pine Ridge. "Without me ye can do nothing."

Last year in order to house the high school we had to partition off two of the corners of the church auditorium in which to hold classes and some of the rooms in which the grades recited were so crowded that the teachers could scarcely move about among the pupils. It is practically impossible for the teachers or the pupils to do their best work in such crowded quarters. We have a beautiful site on which to erect the high school building. It will be three stories and while plain will be commodious and well adapted to the needs of our work there. It will be a brick building and more permanent than anything we have there yet the beginning of greater things for us.

Please do notice that Dr. Wodford says that the money is needed at once. We need to have this building completed by September when school opens. Away there off from any of the stronger Methodist Protestant churches without the personal contact and influence of influential Methodist Protestants to encourage and back-stand him, it takes real courage and faith in God and man to undertake an enterprise such as Dr. Wodford is undertaking and I am calling on his personal friends, his church friends, every member of the Woman's Home Missionary Society and of the entire Methodist Protestant Church to remember him in their prayers and with whatever contributions they can make to help in this great undertaking. Any free-will offering that you wish to make you send direct to Dr. Woodford, Pine Ridge, Ky. While all contributions it is desired to have count on the General Conference budget must go through the proper channels—to the branch treasurer where there is a branch, and to Mrs. W. B. Gilligan, 3406 Elgin Ave., Baltimore, Md., our national treasurer of the W. H. M. S., or to Mr. H. C. Staley, 516 North Charles St., Baltimore, Md. where there is not a branch in the conference, or if you do not know the officers of the branch. If you have money in the bank drawing four per cent, the W. H. M. S. will take it as an annuity and pay you five per cent during your life time or we will take it at five per cent for two, three or four years, with the privilege of returning it sooner if we can, or when you need it if you should need it before the time is up. Let us hear from you if you have money to lend on either of the above plans whether in large or small amounts. Be sure thought that you pray for this work and for the W. H. M. S., and where you are noe having a woman's home organization in your church let me know and help you get one started or send our organizer to help you get started.

Yours in His service,
Margaret K. Dixon.

RECEIPTS FOR COLLEGE.

Amount previously reported, $134,456.19.
$100, Dr. and Mrs. J. S. Williams.
$50, J. W. Boyles,
$25, A. C. Kimrey.
$20, John R. Myers.
$15, Ladies' Aid Society, Lebanon Church, Spring Church Circuit.
$10 each: Mrs. Stanley Whitaker, Miss Kathleen Hall, J. H. McPherson, Miss Florence Garrison.
$5 each: Mrs. H. O. Sapp, Malcolm Sapp, F. S. Dorsett, Mrs. Carson Dorsett, Miss Irene Williams.
$3 each: Miss Mary Webster, Mrs. J. A. Webster, Mrs. J. W. Baity.
$2 each: Mrs. Beulah Fuller Cook, Miss Blanche Fuller.
$1.05, F. R. Stout's class.
$1 each: Sample Glenn, Miss Annie Youngblood.
$4, S. V. Floyd, Union Chapel Sunday school class.
Total, $134,751.24.

Endowment Insurance Fund.

Amount peviously reported, $1,943.86.
$2.50, A. L. Plunkett.
Total, $1,946.35.

Midway, Haw River Circuit.—Brother Reed preached to the young people the fourth Sunday; it was fine, but the congregation was small on account of so much sickness in our comunity. Was sorry there were not more of our young people out. Am sure those who were there were inspired to do better and to try to become useful men and women.

Yesterday our Sunday school was very well attended and we decided to have Children's Day. Miss Frances Butler was appointed to take charge of the children. It will be announced later at what date this service will be held.

Two of our Sunday school boys are in St. Leo Hospital. John Haynes who was taken there four weeks ago today is improving nicely and is expected to come home this week. Tom Butler was operated on two weeks ago today; he is improving and we also hope he will soon be able to come home.

Our protracted meeting will begin the fourth Sunday in July. Hope every member of Midway church will begin now praying for ourselves, and if we get our hearts right with God, we will have a great revival. Pray for us.

Mrs. G. W. Apple, Reporter.

June 1.

THE PLACE OF AMERICA IN GOD'S PLAN.

In a series of studies such as are now being presented in this column, it is proper to look to the beginnings in American history for indications of the purposes of our Heavenly Father. These are numerous in the civil, political and religious life of the nation.

Never before in the history of the world has there been gathered under one flag such a polyglot, rainbow-hued population as we find in America at the present time. Here we have the first Americans, the original race on this continent, one of the finest races of untaught people that has been found anywhere in all the world. How it must have pained the heart of God Himself when our first settlers began to kill and to destroy these "Children of the Wilderness." With their sturdy character, and their native intelligence and courage, what an asset they would have been to the nation in those earlier days and what a contribution they could have made to the civilization of today. Only within very recent years has America begun to recognize her obligation to the red men, and to value them as potential citizens of this great republic. Here is an unfinished task.

Here we have the American Negro, so-called to distinguish him from the native African. He came here against his will, and was kept against his protest, but now he represents more than ten per cent of our total population. And, it is but fair to say that no type in America is more loyal to God, and to country, than these descendents of the people who once were the bond slaves of the nation.

The yellow race and the brown race is here in limited numbers. We cannot maintain our American standards of living perhaps, and throw open our doors to the unknown millions of the Chinese and Japanese who are looking for the opportunities accorded in this great land, but the future must reckon more definitely with these races which now seem so alien to America.

Then we have the Spaniard crowding in from Cuba, from Mexico, from South America, and from his native land. There is the Mexican. Nobody wanted him. No one is his friend upon his arrival. But the Mexican has firmly established himself in the economic life of the United States. Vast areas of the country are dependent upon his labor. His children and his children's children will live here as American citizens. Our future is bound up with theirs, and we should know them, think about them, plan for them, and with them in the constructive and worthwhile things of life.

In our home missions study courses this year, we have as our general subject, "The Slav in America." According to the census of 1920, there were 4,923,703 Slavs in America, amounting to 4.5 per cent of the total population. More than eighty languages and dialects are represented in New York City, peoples "out of every nation under heaven," and they are widely scattered throughout the entire land. Why are they here? We cannot answer, "for economic considerations" and dismiss the subject. They are here in part as a response to God's call, and in the fulfillment of God's plan for America.

Charles H. Beck.

BOARD OF EDUCATION ITEMS.

The annual meeting of the Board of Education which was held at Indianapolis at the same time as all the other boards was successful and encouraging in every way. It is no small task for half a dozen men to review the work of one year and make the plans for another of such an organization involving so great responsibilities as that of the Board of Education. The report of the executive secretary necessarily goes into considerable detail in order to mirror his activities, aims and purposes. But every phase of the work is given careful consideration and every recommendation weighed thoroughly and thoughtfully before accepted, modified or rejected. The record of the year's work revealed increased funds in all departments, larger contributions to the colleges and seminary than ever before, evidences of prosperity in the majority of our schools, over one hundred young men studying for the Christian ministry of the Methodist Protestant Church, more being helped this year by means of the Student Loan Fund, a substantial increase in the offerings for Rally Day, endowment campaigns under way or in immediate prospect, and a growing recognition and appreciation of the value of the work being done by the Board of Education. Our greatest need is for funds not only for the work of the board itself but also for our institutions. Their usefulness is limited and the future made uncertain because of inadequate income due primarily to insufficient endowment. Our schools are well managed but poorly financed. No special changes were made in the program of the board except in the distribution of its funds. Instead of making the distribution by an agreed upon percent specific sums were designated. It was also decided to set apart something each year for the permanent Ministerial Education or Walker Fund. Whether or not it will be possible to carry out these plans depends upon the way the church supports the General Conference budget.

The offerings for Rally Day this year reached the very fine sum of $15,055, just a little in excess of our bravest hopes. That means the returns from this special day were nearly $5,000 more than ever before and $1,500 more than for the best year for Educational Day. This is indeed encouraging. However, when we remember that the offerings for the two days last year came to $22,000 and that Rally Day must do duty for two days the situation is not quite so enthusing. We are at least $7,000 short this year on the one day of what was received last year for the two days. We are expecting, however, that as the church understands this situation they will give increasing support to Rally Day. We anticipate a substantial increase this fall over the offerings last fall.

A recent letter from Rev. J. C. Berrien, D. D., secretary of the board for many years, brought its usual encouragement and inspiration. His interest in the work is unfailing and rejoices as greatly over the achievements of others as he ever did over his own. In fact, they seem to give him even greater delight. He follows with unabated interest the cause of ministerial supply and education but he is equally devoted to the Student Loan Fund, in a substantial and material way also. He prays for "our boys" who are preparing for the ministry with the same old earnestness and intensity, his love and concern for them being as strong as ever. He says, "The future of our church depends upon them."

We are glad to report that less than $100 is now needed to finish the amount required to care for our Student Loan beneficiaries this year. We are sure this will be all in hand before the close of the school year. The response of our people to this cause has been most gratifying. Although there are no denominational budget revenues we are confident all our needs for next year will be taken care of as generously as were those for the year just closing.

Another bit of good news. It was not necessary to use any of the money coming from the General Conference budget to help our ministerial beneficiaries. The income from the invested fund and return payments came within a few hundred dollars of meeting our requirements. We closed the year with a slight deficit which has since been provided for from our income. However, unless our permanent fund can be substantially increased it will be necessary to rely upon the budget receipts. The new policy of giving scholarships to college men taking the course in our Seminary will rapidly deplete our income from return payments so that something must be done to increase our invested fund. Some friends are making annual contributions for this fund and it is gradually growing but not as fast as it should.

The last reports reaching us about the campaign for $375,000 endowment for Western Maryland College were very encouraging. Fully $200,000 had been provided for with every indication that the entire amount would be secured within a short time. President A. N. Ward has planned the campaign with splendid foresight and he is being ably supported by alumni and friends. A good share of the entire state of Maryland is aroused to real enthusiasm. The city of Westminster as well as all of Carroll county has responded most generously, raising their quota in a few days. The entire denomination will be highly pleased to have this campaign succeed. It will be an inspiration to all our schools.

Word has just been received that Rev. W. O. Jones, D.D., formerly president of York College, York, Nebraska, has accepted the chancellorship of Kansas City University. Dr. Jones was very successful at York and comes to Kansas City not only with the experience of a college administrator but as a successful pastor and evangelist. We hope to be able to give the readers of our church papers a sketch of his life and work that they may come to know the man who must carry the great responsibility as head of Kansas City University. The entire church extends to Dr. Jones their best wishes and earnest hope for the largest possible success.

Frank W. Stephenson, Secretary,
Board of Education.

—The following Methodist Protestants were graduated at Elon College last week: Ernest E. Snoutherly, Annie May Lackey, Archie I. Braxton, Ferry Lee Gibbs, and Hubert L. Isley.

NO CAUSE TO BE ANXIOUS.

Some superintendents and others may be concerned, because Children's Day supplies have not been ordered in time for holding a service on the second Sunday in June. There is no need for that, that is only a suggested date.

Sunday schools have always been accustomed to select their own time for holding the service, governed largely by local conditions. You can hold a service when it best suits you, but be sure to send me an order for the supplies as soon as possible.

It has frequently happened that an epidemic of measles, and other diseases in communities prevented the holding of the Children's Day service when planned.

The time when flowers are most abundant and other considerations have influenced in the selection of the date for holding the service, and some schools hold their service in May, many in June, and others later. We have received every year some orders in July, and in August a very few, but the latter brings it too close to the special day of the Board of

If your package of supplies fails to reach us in June, as far as possible.

Explanation.

Be assured that every order which reaches this office has immediate attention, but the orders which are first sent to the Pittsburgh and Baltimore Book Concerns are subject to some delay and, of course, the postal service is beyond our control, and there delays occur.

A few mistakes will be made, despite the best care we can give, but we gladly correct them as soon as reported to this office.

If your package of suplies fails to reach you in a reasonable time after you sent the order, please notify me, and the matter will have prompt attention. Orders which reach us towards the end of the week, if from some distance, cannot well reach destination in time for use on Sunday, so order early.

Our Advertisement.

Have you noticed our weekly advertisement in the church papers? We are most anxious to have every Sunday school hold a Children's Day service this year, to commemorate the fortieth anniversary of the introduction of the service in our Sunday schools, and to honor the memory of Rev. Dr. F. T. Tagg who issued the first service in 1995.

It now seems assured, judged by the orders received to date, that a larger number of schools will hold a Children's Day service this year than ever before, but all of the 2,000 schools reported to the General Conference ought to share in this, and your school ought not to fail to hold a service.

Hurry up with your order, brother superintendent, get the supplies now, have ample time to prepare for the rendering of the best service possible, and we think the supplies sent out by the Union Board will make that possible.

Then too the Union Board is in great need of a large offering, and the Sunday schools can, through the Children's Day service, raise the money, and, if properly directed, one-fourth of your church's budget can be raised, and we earnestly hope it will be done. We count on you and on your school to help us reach the goal. Fred. C. Klein.

SUPERANNUATES AT YOUNG PEOPLE'S SUMMER CONFERENCE.

Realizing that the Methodist Protestant church which we young people have inherited and are today enjoying is due to the loyal, consecrated, untiring efforts and devotion of the older men and women, particularly the old ministers of our conference, we are extending an invitation to all of the superannuates to be the guests of the young people at the Young People's Conference during its remaining days after the close of the Pastors' Conference.

The only thing we will charge them is the cost of a letter written at least a week before the conference convenes, telling us that they are coming.

It will be a great inspiration and a great pleasure for the young people to have you brethren with us. N. M. Harrison, Jr.

YOUNG PEOPLE'S SUMMER CONFERENCES.

For several years the Board of Young People's Work has been meeting with most gratifying results in its summer conference work. This year will undoubtedly surpass all previous records. We now have twelve conferences definitely arranged with tentative plans for three additional ones, making a total of fifteen.

The schedule is as follows:

Date—Conference—Place.

June 1-7—Louisiana—Grayson, La.
June 15-19—West Virginia—Bridgeport, W. Va.
June 16-26—North Carolina—High Point, N. C.
June 21-24—Georgia—Atlanta, Ga. (tentative).
June 25-28—Alabama—Montgomery, Ala.
June 29-July 5—Indiana—Marion, Ind.
July 6-12—Illinois—Petersburg, Ill.
July 13-19—Texas—Tehuacana, Texas.
July 27-Aug. 2—Maryland—Westminster, Md.
Aug. 3-9—Pittsburgh—Stahlstown, Pa.
Aug. 10-16—Ohio—Sabina, O.
Aug. 20-23—Tennessee—(tentative).
Aug. 24-30—Arkansas—Magnolia, Ark.
Aug. 24-31—Iowa-Missouri—Farrar, Ia. (tentative).

The need of a better trained leadership is quite apparent if we are to meet the challenge of our present opportunities.

Pastors and churches will therefore do their young people and leaders a great service by making it possible for them to attend one of these conferences.

A strong program is being arranged for each conference and we are sure that they will not only be interesting but profitable to all who attend.

May we count on your full co-operation in this most important work for the youth of our church.

E. A. Sexsmith,
Executive Secretary.

Newspapers are entirely wihin their legal rights when they publish the amounts of income tax paid by persons and corporations. This was decided by the United States Supreme Court.

The earnestness of life is the only passport to the satisfaction of life.—Parker.

FICTION—OXEN—DEPRAVITY.

By W. Bruce Doyle.

Nuco is a butter compound or substitute. A man goes to the manufacturers and applies for a traveling man's position, asserting that he can "talk up" their products. He goes out on the road as salesman. He visits grocermen in his territory and tells them that oleomargarine is a dangerous food, that cotton seed oil is dietetically dangerous, that too much cocoanut oil is a dangerous fattening food, that the vitamines present in "cow butter" are not found in Nuco. News of this reaches the company. The young man is discharged—as he should be.

Other traveling salesmen, sitting in a hotel lobby, fall to talking of this case. "Served him right—the dirty pup"—is their verdict. Nothing is said here about the Nuco Company being reactionary or moss-backed, nothing said of freedom of speech, or the world's need for "new light."

Cello-glass is an excellent substitute for glass in hot beds and poultry plants. A brilliant young man applies at headquarters for the position of advertising man. But he has had no training for such work. The company puts him in a school they built with millions of dollars, to be trained by teachers whose salaries they pay. The young man completes his course of study and is sent out as publicity man for the Cello-glass Company.

He writes advertisements—for magazines, for daily papers, for booklets. And behold this young publicity man advertises that Cello-glass is inferior to real glass, that it is not impervious to all kinds of weather, that it is difficult to frame, that it is not so good as other glass substitutes such as glass cloth. His advertising reaches the company offices. He is discharged.

At the Union Station, waiting for a train, a group of men fall to talking of this case. "Treacherous buzzard," is the unanimous verdict. The company educated the whelp, paid his salary, and he declared his faith in Cello-glass, the hound!

FICTION: The above paragraphs are fiction, but true to life.

A young man is educated in State schools at the expense of a public which is preponderantly Christian. He applies to that state for a position as teacher. He goes into the class room and teaches that the idea of a God originated in superstitious fear, that man originated from some insect and arose by the power of his own might, that there is no Divine revelation because there is no Divinity. The Christian public dares to speak of this. And what a furor! Great is the clamor about turning on new light, about research, about reactionary mossbacks, about freedom of speech. "Does every one have freedom of speech except a teacher?"

A young man joins a church. He offers himself to that church as an applicant for the ministry. The church sends him for years to schools for which she paid millions of dollars, sets him at the feet of teachers whose salaries she pays. He takes his ordination vows, "swears allegiance" to his church's creed, and goes out to preach from her pulpits. But, he teaches her children what she does not believe, he preaches the tenets of her opponents, he extols other theologies over hers, he seeks to win her constituency for another

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J. F. McCulloch, Editor and Publisher.

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with whom she is not in accord. If the church dares to raise her voice in the matter there is a convocation, in that same hotel lobby, in that same Union Station, and also in the street cars—convocations everywhere of "forward looking" men. And! The church is moss-backed, reactionary, it is a muzzler of the tongue of research, a barrier to progress. Yes! And the young man is a martyr to the freedom of speech, he dared to speak his mind, the noble courageous fellow!

OXEN: Does not all this talk depend on whose ox is gored—the ox of God or the ox of gold (commerce)?

Freedom of thought, how noble! It has been a motor which has pulled the world ahead. Freedom of speech, it is more than a jewel! It has helped to lift us from mediaeval darkness. By all means let us unshackle every tongue and make it free to speak. Let all barriers be removed from around men that they may bring their thoughts to be ground in the mill of human reason.

Let the traveling salesman, the publicity man, the teacher, the preacher, and every other thinker have freedom of speech—on a soap box, in the forum, by the highway. But, let them speak at their own expense and as their own representatives. For, to come into a grocery store as a Nuco salesman, to come to a newspaper office as an agent of Celloglass, to come to the school room of a Christian State, supported by the tax payers, to come into a pulpit as an authentic and representative minister of that church—that is different. And that difference is obvious to every man not in a close partnership with hell.

DEPRAVITY: Surely we have an irrefutable evidence of the total depravity of the human heart—and the evidence is "up-to-date," it is "modern," it is "forward-looking."

Let every wolf have freedom of howl, and freedom of teeth also—freedom to eat other wolves and devour his own flesh, freedom to be trained by his own kind and at his own expense. But when that wolf puts on sheep's clothing, bleats like a lamb, and thereby gains admittance to a sheepfold, then proceeds to slay the flock in its own fold, he is twofold a child of her, and every championship of his cause is an evidence of TOTAL DEPRAVITY. —Presbyterian Standard.

It is only imperfection that complains of what is imperfect. The more perfect we are, the more gentle and quiet we become towards the defects of others.—Fenelon.

Evidences of Growth at Alvan Drew School, Pine Ridge, Kentucky.

In six years we have grown in acres of land, from 42 to 125; in number of buildings, from four to 12; in value of property, from $10,000 to $35,000; in regular salaried workers, from two to 11; in boarding students, per year, from 12 to 110; in total enrollment of scholars per year, from 64 to 154; in amount received for board and tuition per year, from $440 to $8,890; in largest receipts for any one month, from $99 to $1,278. Total number of girls and boys who have attended our school in six years, 351; coming from six states, sixteen counties.

Why Another Building?

Our only school building at present is a structure about 42x48. There are four recitation rooms on the first floor, each 18x20 feet with windows on only one side. One of these rooms is used by Mrs. Shepherd with grades one to four. Another is used by Miss Rowe with grades five and six. Both of these rooms have been well filled this year but not overcrowded. The third room is used by Mr. Andrew for seventh and eighth grades. These two grades have reached a total of forty and surely it will be recognized by every one that it is simply impossible to do the right kind of work with forty scholars, most of whom are 16 to 20 years of age, in a room 18 by 20 feet.

The last one of these four rooms is used for high school recitations. Then we have partitioned off spaces in our auditorium on the second floor so that we have a room 13x32 for library and high school study hall, a science room of inadequate proportions which is used as Laboratory and recitation room, and a Bible recitation room 12x18.

We want to put another building on the same campus in which to take care of our high school and then by some inexpensive remodelling, we can make use of our old building exclusively for the grades.

The Building Proposed.

It is to be of brick, 48x60 feet. The time has come for more permanent building at Pine Ridge.

The basement will be well furnished and besides furnace room and coal bin, there will be toilet rooms, lockers, science laboratories and a large recreation room that can be used for various purposes.

The main floor will be divided by folding doors. On one side there will be three recitation rooms, each 20x24 feet; on the other side will be a chapel with recess pulpit platform. There will be three outside entrances; the main front one into a vestibule leading either into the chapel or the front recitation room; another entrance on the side with a vestibule opening into the other two class rooms and into the basement; and the third entrance, into the pulpit. There are balconies in each end of the chapel with stairs leading up from the chapel. Over the recitation rooms there is to be one large room on the second floor, 24x60 feet, to be used as library and high school study hall. There will be folding doors on the second floor as well as on the first, so that when needed, as at commencement time, all the rooms can be opened into the chapel and give seating for fully six hundred people.

This building will be sufficient for our high school until it reaches an enrollment of 12 and then it can be remodelled by an inexpensive change of partitions to furnish room for many more and by that time a separate chapel can be built on another site.

It is estimated that this splendid building with furnishings will cost us $20,000.

"S. O. S."

Friends of Pine Ridge:—We are now ready to begin ordering material for our Academy Building. If we can discount our bills, it will mean a saving of hundreds of dollars.

Our bill for brick alone will run over $3,000.

Each brick put in place in the wall of the new building, plus the mortar and work, will cost just about five cents.

How many brick will you pay for?

We hope to lay the corner stone early in August. In that stone, we want to place a list of every person, society or class that will contribute five dollars or more to this building and we also hope to publish the list in our Booster.

Please remember the money is needed at once—or as soon as possible. It is the wish of the W. H. M. S. that special gifts for this building be sent direct to me.

We are looking to Him who has given us victory thus far and we are sure His promise in Phil. 4:19 will always be verified.

How much does He want you to co-operate?

God help each one of us to do our part and give us increasing joy in doing it.

Sincerely, T. R. Woodford,
Superintendent.

Pine Ridge, Wolfe County, Ky.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, JUNE 7.

How Should We Invest Our Lives?

Daily Readings.

Mon. Guide to investment. Luke 10:25-28.
Tues. Invest in service. 2 Cor. 12:11-21.
Wed. Invest in character. 2 Pet. 1:1-11.
Thurs. Invest in missions. Matt. 13:31-33.
Fri. Invest in God's work. John 9:4.
Sat. Invest in heaven. Matt. 6:19-21.
Sunday. Topic. Rom. 12:1, 2; 1 Cor. 10:31-33.

(Consecration Meeting.)

A Life Insurance Meeting.

(I like the C. E. Quarterly's plan for the meeting and am giving it here so all may have it.)

Of course it is good business to invest in life insurance. Have an insurance salesman to make a five minutes talk on this subject. Follow by talks by the members on such subjects as "The Best Life Insurance for Eternity," "The Oldest Line Company," "Payments for Eternity," "Dividends from Spiritual Life Insurance." A clever leader may add many other subjects and many unusual touches to this meeting.

Have some one talk on "How I Would Spend a Million Dollars," another on "You Have Something Worth More Than a Million Dollars."

An Investment.

There are a great many attractive propositions that come to us these days for investments of our money and of our time and of our talents. It takes a great deal of care to keep from being swindled by fake promoters

out of our hard-earned money. And one such swindle helps us ever afterward to avoid another. At least it puts us on our guard and we are awake to the probabilities and somethink of the manner of approach of the swindler. We are also on our fighting mettle. Never once do we say, "Well, they got me once, I might as well give up and let them get me every time." No, our self-defense is up and we will care for our self and our money ever afterward. But we are not so wise in our conduct when it comes to our time and talents and our characters. Time and again we let people swindle us out of our time and again we misuse our talents and how often the investments of our time and our talents are undermining our character and we pay no attention to it. Yet these are worth more to us for time and for eternity than the millions of all the millionaires. Let us be wise where the greatest of investments of our lives are concerned.

Where to Invest Our Lives.

Find out the things that God approves of that you like to do and put your life there. It may not bring great money, or great fame or renown, but it will bring God's approval and His blessings, and your own self-respect and satisfaction and joy and happiness. Young people need not be in a great hurry to decide. Keep talking to God and He will direct. Keep your eyes open and you will see His directions, your ears open and you will hear His approval. Give Christian service the same consideration you do other things in your thinking. The missionary field, the ministry, Christian secretaryships, and other forms of Christian service offer wonderful opportunities. These may not seem to offer so great monetary opportunities but the returns will be greater than in most other lines especially if you count the "invisible salary," such as a strong Christian character, friends you would not have had otherwise, confidence the people have in you, the power to help others, the souls you may be instrumental in saving and the fellowship with God—to walk and talk with Him is returns above price.

Mebane.—Things have been coming to pass hereabouts whether reported or not. One of the latest and best is the visit to our community and church of Brother Lawrence Little. Somehow he helps you to smile whether you are in the habit of it or not; and if you are inclined to become moss-backed, though you may hardly see how he does it, he helps you to modernize, and that with no tendency whatever to make of you a "modernist." He talked College, Young People's Conference, Daily Vacation Bible School, young people's work, and preached. As he did we, people and pastor, were inclined toward all of them and we may soon be trying them.

Quite a number of registrations for the Young People's Conference were handed in.

The Mebane graded school has just closed a year of which the whole community is justly proud. Our Methodist Protestant young people shared the honors to such an extent as to make the rest of us proud of them. Four of our own young people graduated from the high school—Joseph Kirk, Mildred Jobe, Alta Allen, and Elizabeth Nicholson. Three of these will go to college next year, Misses Allen and Nicholson to High Point, Joseph Kirk to some college that offers a course in engineering. Of the thirty-five promoted from the grammar grades to the high school there were a goodly number of our young people that we hope to become feeders to our College in the future.

But as to the honors won by our own young people. Two of the fraternal orders give annually prizes in the grammar grades for excellence and medals in the high school grades. Of these Ethel Lee McCauley won the prize in the third grade for the highest average mark for the year, Victor Dodson in the fifth grade, Billy Williams in the sixth grade, and Mack Isley in the seventh grade. The above were all prizes, each for the highest average for the year in the respective grades. The high school honors won by our young people are as follows: A medal for the highest grade in mathematics for the year, Irma Boon. Edna Nicholson won double honors, the chief marshalship awarded for the highest average mark for the year in the tenth grade, and the high school medal for the highest average mark for the year in the entire high school. Elizabeth Nicholson also won double honors, valedictorian of the graduating class for the highest average mark for the entire period of four years of high school and a medal for deportment and attendance for the period of four years, not having missed a day or been tardy during that time.

Taking into account the fact that more than five hundred and fifty pupils were in the contest for theses prizes and medals I feel that these young people bring honor to our church as well as to themselves and their respective families. Nor is it an accident. Our young people have each year since I have had opportunity to observe borne off a good share of the honors of the Mebane school. I hereby notify our College to look out for them. They are coming, two of them next year and others as they finish high school from year to year. T. M. Johnson.

Burlington. — The Ham-Ramsey meeting closed with great services Sunday. For three services on the last day the people crowded the tabernacle to its capacity, and many who could not get seats stood in groups about the windows and doors on the outside.

One of the most impressive scenes of the whole day was the processional from the First Chistian Church to the tabernacle. At seven P. M. Mr. Ham met the converts of the meeting at the church that he might have them in a body for a few parting words of counsel and encouragement. At the close of this service they all marched to the tabernacle, two and three abreast, with Mr. Ham and Doctor Lankford, the pastor of the church, in the lead. It was certainly a thrilling scene. A thousand converts—men, women, boys, girls, old, young, big, little, rich, poor—all marching in steady tread with happy hearts and consecrated lives, must have been a scene that made the very hosts of heaven shout and praise God.

The meeting was a great triumph for God and righteousness, and only eternity can tell the good that was accomplished.

Our additions last Sunday numbered 26. To date we have received 91 members, and have prospects for that many more. Nearly all that we have received are adults, and many of them heads of families.

We are very happy to have these large additions to our church and Sunday school rolls, and it shall be our earnest purpose to nurture and develop them in the Christian graces.

S. W. Taylor.

P. S.—At different times we have noted some of our ministers and their families in the services, and it has been our regret that we could not have more fellowship with them. The after service in the inquiry room kept us so busy that our friends had to be neglected.

S. W. T.

High Point.—The congregation was pleased to hear a beautiful vocal solo, "O Rest in the Lord," by Mrs. J. Gurney Briggs on last Sunday morning.

The Woman's Home and Foreign Missionary societies met Monday afternoon with Mrs. A. M. Rankin. There was a good attendance, and much business was transacted. In the home society money is being raised for a scholarship in High Point College. Three new names were added to the roll. The small children are being organized into the Buds of Hope with Mrs. J. H. Walker as secretary. The children from six to 12 years will be organized into a Mission Band on Monday, June 15, with Mrs. R. M. Andrews as leader. The July meeting of the two missionary societies will be held with Mrs. J. G. Snipes on Steele St.

The Christian Endeavor society will give a missionary pageant on Monday evening.

The A. M. Idol Philathea class will hold its monthly meeting with the president, Miss Lucille Pickens, on Tuesday evening.

Prayer meeting committee for Wednesday evening is as follows: Mr. J. D. Koonce, Mrs. H. C. Fogleman, and Mr. W. C. Hammond.

Commencement exercises at High Point College will begin next Sunday morning when Rev. R. L. Shipley, of Salisbury, Md., will deliver the sermon in the First Church.

Mrs. Minnie P. Harrell left Thursday for a visit to her sister, Mrs. Herman S. Meredith, at Tampa, Fla.

James Moffitt has returned from Gainesville, Ga., where he has been a student at Riverside Military Academy for the past year.

Mrs. M. B. Poling of Elkins, W. Va., is the guest of her sister, Mrs. E. L. Douglas.

We are sorry to note that Rev. J. H. Stowe continues ill at his home, and is not able to attend church services. May God whom he has served long and faithfully be very near and dear to him in these tedious hours of illness, and may he be conscious of the sustaining power of the "everlasting arms. Mrs. McGee is also ill at the home of her daughter, Mrs. J. W. Robins, 223 Mangum Ave.

Misses Claire Dauglas, Irene and Inez Reynolds, are popular members of the senior class which is being graduated from High Point high school this week.

Mr. and Mrs. D. A. Neese and daughter, Margaret Opal, are moving into their attractive new home on Montlieu Ave.

After attending the Executive Board meeting in Washington, Mrs. Geo. R. Brown is visiting her daughter, Mrs. George Armacost, at Westminster, Md. Reporter.

SUNDAY SCHOOL LESSON—JUNE 7.

Peter's Broadening Vision.

Lesson Text: Acts 11:5-18.

Golden Text: Acts 10:34.

The Central Truth: Peter's vision at Joppa was in fact a most illuminating and forcible repetition of the Great Commission, "Go ye into all the world and preach the gospel to every creature."

Scriptural Points.

1. After raising Dorcas to life Peter "tarried many days in Joppa with one Simon a tanner," who lived by the seaside. He probably was taking a much-needed rest. This house by the sea was an ideal place for recuperation. Peter, like David and Daniel, had private devotions three times a day—morning, noon, and night. It was during his noonday prayer that this wonderful vision came to him.

2. The four-cornered sheet that Peter saw contained various kinds of unclean animals, snakes, and birds, which the Jews were forbidden to eat. These are mentioned in the eleventh chapter of Leviticus. There was not a clean animal or fowl upon that sheet upon which Peter might conscientiously satisfy his hunger.

3. "What God hath cleansed, that call not thou common." This meant that the Mosaic ceremonial law, having been fulfilled in the ministry and sacrifice of Jesus Christ, was now repealed. It also meant that the Gentile world was now admitted into God's plan of redemption. This vision appeared three times, to set forth its far-reachting purpose, and in order that its great meaning might become indelibly fixed in Peter's mind.

4. Peter was now informed by the Spirit that three men were inquiring at the gate for him. And he was commanded to go with them without the least hesitation.

5. In the light of the threefold vision Peter was enabled to recognize this message from Cornelius as a call of God to break the bread of life to the Gentile world. This was in entire keeping with a special commitment that Jesus gave to Peter, when He said, "I will give unto thee the keys of the kingdom of heaven." These keys were prayer and the preaching of the gospel. And Peter used both these keys in opening the kingdom of God to the Jewish and Gentile worlds, to the one on the day of Pentecost, and to the other in the house of Cornelius.

6. "The Holy Ghost fell on them, as on us at the beginning," referring to Pentecost. This gracious outpouring was corroborative proof that the Gentiles were fellow heirs of all the blessings of the Gospel.

7. "What was I, that I could withstand God?" Where God leads and does His saving work the followers of Christ have no choice but to enlist and co-operate to the full extent of ability and opportunity. To resist the Spirit's call under such indications is to quench His influence, joy, power, and life.

8. Peter's faithful presentation of the train of events that led up to the revival in the house of Cornelius was all-convincing. No one questioned in the least that this was the work of God. His hand in it was so plain that none could fail to see it. They all gave glory to God for this open door to the Gentile world.

Practical Points.

1. The best things of life come in answer to prayer. Jesus was transfigured while He was praying. Pentecost came down in answer to prayer. And Peter had a wonderful vision during his noonday prayer.

2. The heart of unregenerate man is "deceitful above all things, and desperately wicked, who can know it?" It has been compared to "a cage of unclean birds," indicating that the thoughts and desires of the heart are corrupt and corrupting. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

3. But the plan of salvation presents an unfailing remedy for a sinful and sinning world. "In that day shall there be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness."

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

4. "God so loved the world," Jews and Gentiles, high and low, bond and free, self-righteous and wicked. "God is no respecter of persons." His is an unlimited and everlasting love.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eeternal
Is most wonderfully kind."

5. "Clean hands and a pure heart" are passports to glory. "Holiness becometh thy house, O Lord, forever." Ps. 93:5.

SERMON TO YOUNG PEOPLE.

The Sanctity of the Human Body.

Text: "Know ye not that your body is the temple of the Holy Ghost?" 1 Cor. 6:19.

The human body is sacred. It was formed by the sacred hands of the Creator. "And the Lord God formed man (his body) of the dust of the ground." It was created for a sacred purpose. It embodies the sacred image and likeness of God. And the Creator breathed into this body the breath of life; "and man became a living soul." And God created the body and soul for His own indwelling. "For ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God and they shall be my people." The body is sacred because it is designed to be an instrument of the glory of Christ. "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them members of an harlot? God forbid."

The sacredness of the human body is further emphasized in the resurrection. Jesus said of His own body, "Destroy this temple, and in three days I will raise it up." And He has made a similar pledge for the resurrection of all human bodies. Let death destroy, dissolve, and scatter the bodies of men, but Christ will raise them up at the last day.

The body is furthermore sacred because God's only begotten Son was incarnated in a human body. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Let us consider prayerfully first the blessed fact that

The Body Is the Temple of the Immortal Soul.

The worth of the soul of man is quite beyond the means of human calculation. It is worth more than all the world and all that the world contains. "What is a man profited, if he should gain the whole world and lose his own soul?"

"What is the thing of greatest price
The whole creation round,
That which was lost in paradise,
That which in Christ is found?
The soul of man, Jehovah's breath,
That keeps two worlds in strife;
Hell moves beneath to work its death,
Heaven stoops to give it life."

The body is not only the soul's tabernacle, but it is also the soul's vehicle of movement and instrument of service. The soul discharges its obligations largely through the members and organs of the body. The eyes are the windows of the soul. The ears are the inward, and the lips are the outward, doors of the soul. The hands and feet are the obedient servants of the soul. A strong, healthy body is indispensable to the highest service of the immortal soul. The body needs to be placed upon the altar for sacrifice and service. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Again let us bear in mind that

The Body Is the Temple of the Holy Ghost.

The Holy Ghost is the third Person of the Holy Trinity. He is the Inspirer and Interpreter of the Holy Scriptures. He is the Administrator of the plan of salvation. It is He who selects and endows the Christian ministry. It is He Who imparts the life of regeneration, the testimony of assurance, the blessing of sanctification, and the equipment for every good word and work.

This is the Dispensation of the Holy Spirit. Personal and worldwide redemption is His special mission. He is personally present, working out the gracious purposes of the Godhead. God the Father and God the Son are working through Him to save a lost world. The welfare and immortality of man have enlisted the infinite concern and energy of the triune God.

The human body, in which dwells the undying soul, is the sphere of the Holy Spirit's activities. The Holy Spirit inspires the choice of the human will, the penitence of the human heart, and the faith of the human soul. The Holy Spirit enlightens the eyes to behold wondrous things out of nature, the Scriptures, and history. He enables the lips to speak the messages of warning and uplift. He moves the hands to toil for Jesus. And He directs the feet to go on errands of mercy. "And ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

And again let us seriously consider that

The Body Is a Temple of Worship.

The body is more than a home of the Holy Spirit. It is a temple of most sacred communion. Jesus said: "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come unto him, and will sup with him, and he with me." John wrote, "And truly our fellowship is with the Father and with his Son Jesus Christ." And this

fellowship is realized within the mind, spirit and body of the believer in Christ. And Paul describes this inward worship in Eph. 5:18, 19: "And be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord."

This inward worship is the fountain and inspiration of all outward devotion and service, acceptable to God through Jesus Christ our Savior.

But what amazing condescension is this, that by the Spirit's operation the Lord Jesus should be enthroned in our hearts the hope of glory! The great and mighty God Who doth inhabit eternity and the throne of His holiness has stooped so graciously to dwell in marred vessels of clay. Let Isaiah describe this marvellous. condescension: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

How can we pay the mighty debt of such wonderful love? An eternity of praise and service cannot begin to cancel the obligation. When we have done all that is possible for us to do, we are still unprofitable servants, still undeserving of the least of the mercies of God.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."—The Word of Life.

THE POOREST OF THE POOR.

Some unknown author has given the following marks of a man that is really poor:

"If he is without friends.
If he has low ideals.
If he has a guilty conscience.
If he has lost his self-respect.
If his morals are questionable.
If he has lost his grip on himself.
If he is selfish, uncharitable, cruel.
If he has forfeited his health and wealth.
If his mind and soul are neglected.
If he has bartered his good name for money.
If making money has crowded out the cultivation of his spiritual life.
If worldliness has caused him to lose fellowship with God.
If all his investments and possessions are laid up on earth and no treasures in heaven."—Selected.

BLESSED SHADOWS.

There are ferns in the garden of the soul as well as flowers. There is the fern af patience, and the fern of long-suffering, and the fern of meekness. And the great Gardener of the soul delights in the ferns, and purposes to save them from destruction by "the garish day," and so he takes us into the shade, the shade of disappointment, or the shade of sorrow, or the shade of seeming defeat. But it is a very blessed shadow, for it is "the shadow of the Almighty." And here the ferns flourish, and the cloudy day makes the garden beautiful.—J. F. Jowett.

CHILDREN'S HOME

James Braswell, Kannapolis	$ 2.50
Mrs Catherine Disney, Baltimore	5.00
Midland, Midland charge	2.33
Roy Hilton, for Thomasville	5.00
Sunday Schools—	
Moriah, Tabernacle	2.72
Antioch, Mecklenburg	1.75
Bethesda, Halifax	1.50
Shioh, North Davidson	5.40
Pilot, Pinnacle and Mt. Zion	1.50
Corinth, Littleton	2.00
Bess Chapel	1.50
Vaughan, Littleton	2.00
Sunday Eggs—	
Egg Club, Mrs. F. M. Taylor, Enfield	1.00
Bess Chapel Sunday school	2.50
Palestine Sunday school, Flat Rock	2.82

Other Gifts.

Henderson Home Missionary Society, four sheets, one pair pillowships, one table cloth, and towels. A friend from Stokesdale, a nice dress.

Friendship Birthday offering of Stanly charge was, the week of May 7, $10.60 instead of $1.60 as reported some time ago.

Some Needs of the Home.

First, a school building, separate from the main buildings.

Second, a play house, separate from the main buildings.

Third, a bus to carry the children to and from church and Sunday school.

Next week I will give some reasons why we should have a school building.

With very best wishes to every contributor and all the churches, Sunday schools, C. E. societies, and all other organizations who are co-operating with me in this great work, I am

Yours truly, E. G. Lowdermilk,
Superintendent.

—Rev. R. A. Hunter, of Winston: "The Sunday meeting came to a close last night with approximately 14,000 people present. Mr. Sunday was presented with a check for more than $25,000. We hope to receive into our church next Sunday a number of new members as a result of the campaign. The evangelist stated last night that it was one of the very greatest meetings he had ever held."

An Appreciated Gift.—Brother G. O. Coble came to Calvary church last Sunday morning bringing a beautiful gift from his mother, Mrs. J. Henry Coble. It is a large and costly metallic vase, bearing the inscription, "To Hold Flowers for the Master." It was filled with beautiful flowers when it came, and it was at once given a place on the table in the altar. Its presence will no doubt suggest to many the thought of making an offering of the flowers they have to add to the pleasure of the Sunday services in the church, and of course we will gratefully think of the kindness of Mrs. Coble in making this pleasing gift to Calvary church.

Mt. Pleasant C. E. Sale.

The Young People's Christian Endeavor Society of Mt. Pleasant church will hold a sale of various articles, such as ice cream, cakes, candies, etc., on the church lawn Saturday evening, June 13. The proceeds will be used to cover the expenses of sending a delegate to the Young People's Summer Conference. Free entertainment will be furnished, and the public is cordially invited to attend.

Lillian Shoffner.

Notice! Missionary Day at Bethel, Alamance Circuit.

There will be two services at Bethel M. P. church, Alamance circuit, the second Sunday in June. Dinner on the grounds. We have invited Prof. E. C. Hamilton and hope to have him with us to conduct the song service. This will be our annual Thank-offering service for both Home and Foreign Missionary societies. Please bring your pocket-books. At 11 o'clock A. M. Mrs. A. G. Dixon will deliver a lecture on missions and those of us who have heard her talk know that it will be interesting and instructive. In the afternoon Rev. A. G. Dixon will preach for us. We would have been glad to have had this service on our regular preaching day, but this is the only time Rev. and Mrs. Dixon could be with us, so we are glad to have them the second Sunday. Every one cordially invited. Mrs. J. M. Foust,
Corresponding Secretary.

OVER THE THOUSAND MARK AND STILL GOING STRONG.

Concord and Burlington Earn Free Trips to Summer Conference!

Our desk has been literally swamped with registrations for the Young People's Summer Conference. We have gone over the **thousand mark** and every mail is bringing in additional registrations.

Concord has the honor of winning the first free trip to the conference offered to each church that registered at least a hundred, for she was the first to send in a hundred registrations. **Burlington also** sends in over a hundred and **takes first place in the contest with a total of one hundred and twenty-five!** That's great, Concord and Burlington! Congratulations. Many other churches have sent in splendid lists.

All churches are urged to send in their lists as early now as possible so that we may save a last-minute rush.

Remember our goal of fifteen hundred! Help us to reach it by next issue. Thank you! Register whether you can come or not—and then come.

Fees (25c for children and 50c for adults) help to pay expenses of the conference. Rush to Lawrence Little, Conord, N. C.

The registrations received since last notice are:

Concord, 688-709: R. H. Haupt, Horace Sides, John Burris, Hoyle Bruton, Miss Bertha Brown, Miss Daisy Griffin, Hazel Newton, John Gasa, Claud Eudy, Ray Brown, Miss Mabel Craven, Mrs. Lula Craven, Mrs. P. J. Mann, Grace Mann, Oscar Mann, Miss Mary Burris, Agnes Litaker, Mrs. R. H. Haupt, W. J. W. Widenhouse, B. G. Nash, Miss Mary Newton, Miss Lucy Winecoff, Miss Eva Winecoff.

Asheville, 710, 711: **Rev. J. S. Williams**, Mrs. J. S. Williams.

Calvary, Greensboro, 712-732: L. W. Jobe, Mrs. L. W. Jobe, **Rev. T. F. McCulloch**, Mrs. T. F. McCulloch, Miss Margaret Tucker, Mrs. J. E. Deviney, Miss May Murchison, J. F. Williams, Mrs. J. F. Williams, Miss Elizabeth Williams, John Franklin Williams, Miss Elizabeth Dixon, Merritt Sullivan, G. R.

Shaw, C. A. Parrish, D. E. Curtis, Joe Melvin, Miss Mary C. McCulloch, C. F. Garrett, J. S. Wood, Miss Pearl McCulloch.

First Church, High Point, 733-740: C. C. Robbins, Mrs. C. C. Robins, Dave White, Mrs. Dave White, J. A. Dixon, Mrs. J. A. Dixon, **Rev. E. G. Lowdermilk**, V. W. Idol.

Pinnacle, 741-743: **Rev. A. L. Hunter**, C. W. Allen, Miss Addie Sane.

West Forsyth Charge, 744-753: Mrs. J. F. Hunter, Alton Hunter, Elwood Hunter, Pauline Hunter, Lillie Whitman, Floy Hunter, Spencer Hunter, Mrs. R. G. Holder, Juanita Hunter, Dorothy June Holder.

Brown Summit, 754, 755, Louise Summers, Mrs. J. D. Murphy.

Lebanon, High Point, 756, 757: Irma Suits, Vera Hedgecock.

Mitchell's Grove, 758-765: Josephine Parsons, Mrs. Mattie Mitchell, David Cashatt, Daniel Kersey, Flora Bowman, Gwennie Jones, Martha Cashatt, Ollie Cashatt.

Littleton, 766-785: Mrs. S. A. Glasgow, Mrs. Herbert Riggan, Sam Riggan, Mamie Riggan, Turner Thrumitts, J. O. Rightmyer, M. B. Glasgow, Edd Jinkens, M. A. Sillery, Jim Warren, Mrs. Jim Warren, Susie Morriss, Helen Riggan, Annie Purgerson, Virginia Thrumitts, Beulah Morriss, Lawrence Morriss, Osburn Morriss, T. W. Thrumitts, Jr., Rebie Glasgow.

Tabernacle, 786-790: **Rev. J. A. Burgess**, Ola Whitley, C. O. Reynolds, E. T. Coble, Will Coble.

Bethesda, North Davidsdon, 791-794: Bruce Yokley, Elizabeth Yokley, Willie Yokley, Lula Latham.

Charlotte, 795-804: J. M. Muse, John Garmon, J. A. Lindsey, J. E. Hankins, Mrs. J. E. Hankins, J. E. Hankins, Jr., Pearl Hankins, Nellie Dellinger, Robert Nihols, Ruby McCommons.

Friendship, Haw River, 805, 806: Fannie Gordon, Hattie Marcilliotte.

Asheboro, 807-815: L. F. Ross, Elizabeth Ross, Lucy Clyde Ross, Annie Gilbert Ross, Bertha Ferree, Mary Wade Bulla, Ethel Lovett, Lucy Leigh Lovett, Mabel Cox.

Concord, 816-871: S. A. McCommons, Mrs. S. A. McCommons, Mildred Burris, Zerry Potts, Gatha Sides, Mrs. Charlie Long, Hoyle Newton, Helen Eury, Kelley Lewis, Mrs. Kelley Lewis, Gracie Mae Beaver, Mrs. Mary Fant, P. H. Scarboro, Mrs. P. H. Scarboro, W. H. Scarboro, Mrs. W. H. Scarboro, P. J. Mann, Mabel Furr, Beatrice Waddell, Mae Eury, Cecil Mae Little, Celera Bell Little, Lottie Little, Dessie Lea Little, Margaret Teeter, Margaret Lewis, Oscar Robbins, Louise Robbins, Kathleen Teeter, Caroline Scarboro, Jack Scarboro, P. H. Scarboro, Jr., Josephine Fant, Martha Scarboro, Little Belle Johnson, Helen Lowder, P. B. Lowder, Loretha Lowder, Ethel Dorton, Gladys Dorton, Gaynelle Price, Vera Little, Burrell Craven, Billie Widenhouse, Ruth Widenhouse, Hyacinth Helms, Ruth Helms, Navada Little, Sara Little, Alice Little, Eula Burris, Thelma Dorton, Lois Helms, Oma Newton, Adelaide Reed, Leander Nash.

Burlington, 872-994: Mrs. Ed. Ausley, Miss Flora Winningham, Ollie Watts De Moss, Dave De Moss, Mrs. Dave De Moss, L. R. Pickard, Mrs. Reid Maynard, Arthula Cheek, Susie Stafford, Ila Stafford, Ida Trollinger, E. E. Moran, Martha Bell Neese, Sarah Frances Neese, John Taylor, Frances Taylor, S W. Taylor, Jr., Emily Neese, Pete Neese, Jr., Edwin Moore, Edna Foster, Wayne Holt, Mrs. C. F. Neese, Paulette, Rogers, Floy Rogers, Mrs. Floy Rogers, Elizabeth Rogers, Doris Rogers, Mrs. John Shaw, Cynthia Garrett, A. E. Sykes, B. A. Moser, Mrs. Ernest Pugh, William Henry Pugh, C. H. Isley, Margaret Rogers, C. M. Friddle, Mrs. C. M. Friddle, C. K. Stafford, E. G. Moser, Mrs. E. G. Moser, Mrs. John Dixon, Sadie Loy, B. V. Carden, O. N. McPherson, Mrs. O. N. McPherson, Mildred McPherson, Walter McPherson, Billie McPherson, Ruth McPherson, Mrs. M. J. Rogers, M. J. Stadler, W. E. Smith, Arthur Amick, C. W. Bivens, Betty Whitt, W. G. Welch, Glenn Isley, Mrs. Glenn Isley, Mrs. S. W. Stafford, Sarah Foster Coble, Winford Way, H. G. Montgomery, Margie Crutchfield, Pearl Petty, Jessie Petty, Mrs. Layton Anthony, Laddie Anthony, Mrs. Shattley, Ed. Thomas, Mr. Hargrove, Sarah Hydson, M. L. Jones, Jim Thackory, J. Currie Isley, Ed. Ausley, Layton Anthony, Sadie Way, G. W. Smith, Edwin Moore, Trnest Pugh, Lonnie Braxton, C. E. Whitley, D. D. Wheeler, B. S. Wiles, James Rogers, H. B. Cole, M. J. Hinshaw, Frank Demoss, Glenn Huffman, Tom Stafford, Mr. Dixon, Mrs. Huffman, Althea Glenn, Hallie McPherson, C. M. Friddle, Mrs. C. R. Way, Mrs. M. A. Coble, Mrs. John Shaw, Mrs. A. F. Amick, Ellis Crutchfield, Mrs. L. R. Pickard, W. H. Bryant, Vergil Reitzel, J. G. Rogers, Mrs. J. F. Rogers, Lloyd Thompson, Ed. Thomas, Mrs. Ed. Thomas, Eula Wheeler, Novie Petty, Mabel Hargrove, Mrs. L. B. Mansfield, L. R. Pickard, Mrs. Henry Isley, M. A. Coble, Curry Payne, Mrs. M. E. Coble, R. I. Broughton, Swannie Coble, A. M. Wagoner, J. L. Sharpe, Mrs. C. F. Foster.

Fountain Place, 995, Dorothy Scott.

Pageland, 996-1002: H. B. Sowell, Jr., Leo Sowell, Mrs. Johnnie Clark, Mrs. J. A. Turner, J. A. Turner, J. E. Smith, J. T. Smith.

Enfield, 1003-1014: Miss Birdie Powers, Miss Susan Whitaker, Mr. Stanley C. Whitaker, Mrs. Stanley C. Whitaker, Miss Virginia Whitaker, Mr. Robert Earl Parker, Miss Kathern Lawrence, Miss Lucile Lawrence, Miss Elizabeth Lawrence, Mrs. J. E. Lawrence, Miss Berta Pittman, Ms. W. C. Whitaker.

Important Notice.

Our accommodations will be limited at High Point College this year, but we are anxious to take care of every person possible. If you are going to the conference, please send a deposit of $5 **at once** to N. M. Harrison, Jr., High Point College, High Point, N. C., This will reserve you a room and will be credited toward your board during the conference. **Better do it now.**

Lawrence Little,
Field Secretary.

Concord, N. C.

—Mr. Marshall, Vice President of the United States while Wilson was President, died suddenly last Monday. He had just been reading the Bible and laid the book aside when he died without a word. He was a man of very genial disposition and naturally and easily made friends. Whether he had the strength for the office of President was never tested.

FROM PASTORS AND PEOPLE.

Shelby.—We had an increase in attendance at both the Sunday school and church services last Sunday. The Sunday school attendance showed an increase of 14 over the previous Sunday. A slight increase in the church attendance.

Our church here was delighted with another visit by Rev. T. G. McAllister, of Caroleen last Sunday. Brother McAllister and several of his people came Sunday afternoon and conducted a prayer service at the home of Brother Green at three o'clock. Brother McAllister remained and attended the Christian Endeavor meeting and preached for us at the evening church service. He made a very helpful talk to the Christian Endeavor meeting His sermon was a very helpful and inspiring discourse on the subject, "The Heavenly Family." The text was part of the 15th verse of the third chapter of Ephesians. He discussed the composition of the heavenly family; its unity; its characteristics; its permanency.

Rev. D. I. Garner, pastor of the Rockingham church, was with us at the prayer service on Wednesday night of last week and delivered a good message. He and his son, Albert and Brother J. W. Russell, also of Rockingham, spent the night with this pastor and family. We were glad to have them in our home here for the first time.

The children of the Sunday school held another practice last Sunday afternoon in preparation of the program for Children's Day which we will observe probably the third Sunday in this month.

This writer was called to Mt. Carmel church, South Davidson charge, last Thursday to assist in the funeral of Mrs. Grady Swicegood, one of the faithful members of Mt. Carmel, who died the previous day in the Davidson hospital at Lexington. It was a very sad occasion and was attended by an immense crowd of relatives, neighbors and friends. We deeply sympathize with Brother Swicegood in the loss of his dear companion and with the young boy and girl in the loss of their loving mother. May God in his infinite power and rich grace abundantly bless and sustain them in their sore affliction and deep sorrow.

Our services for next Sunday will be regular with the exception of the morning church service when the Lord's Supper will be observed. We are anticipating a continued increase in the attendance at all of our services for next Sunday. C. B. Way, Pastor.

June 1.

Henderson.—All of the societies are doing active work now. It is encouraging to see the new life the Ladies' Aid is taking on. It is growing in interest as well as membership planning new work all the time. They are meeting around in the homes now, instead of the church. The missionary societies have been divided into four circles and each circle will be responsible for a certain part of the work.

The Philatheas are planning to have "A Japanese Tea Garden" this month.

Because of the Vance county Methodist Protestant Rally at Gillburg yesterday, we did not have any 11 o'clock service. Evening service was held as usual. Reporter.

"Youth is life's beautiful moment."

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

We Make a Specialty of

LOOSE LEAF BOOKS FOR MINISTERS' USE.

WILLS BOOK AND STATIONERY CO.

Saxapahaw Charge.—Brother H. G. Paris, he efficient Superintendent of Salem Sunday chool, informs me that Salem has the best unday school in the history of the church. A ible lass for men has just organized with rother Percy Smith as teacher. Curtains ave also been purchased to enclose part of the lasses. The other three Sunday schools are oing splendid work. A very interesting proram of songs and recitations was given at axapahaw church on Mothers' Day, May 10. range Chapel Sunday school, after suspendig for the winter months, began the first Sunay in April with Brother Ira Lewis as leadr. We hope that this Sunday school will oon become evergreen. Mrs. J. C. Guthrie, iss Beulah Johnson, and Miss Lucy Perry re collecting money with which to purchase ew song books for Concord church and Sunay school.

On Sunday, May 10, a birthday dinner was iven in honor of Mrs. Pierce Thompson, one f the oldest members of Salem church, it beng her 77th birthday. Rev. M. E. Hansel, of e Presbyterian Church, and the writer were pecial invited guests. We trust that the Lord ill add many more years to the life of this ood woman.

Our second quarterly conference has been eld. Brothers H. G. Paris and L. E. Guthrie re the nominees for delegate to the next anual conference.

Words are inadequate to express my thanks Saxapahaw church for a beautiful gold atch, to Mr. and Mrs. J. J. Crawford and aughter for a fountain pen, to Salem Sunday chool for a beautiful shirt and cuff-links, to range Chapel Sunday school for a box of ne ffowers purchased from the florist at Burngton. These were given to the pastor as raduation presents. H. L. Isley.

Bellemont, Mt. Hermon Circuit.—Our church in the best condition it has been for many ears. If you had been at Sunday school this orning you would have said, "What a widewake community you have."

Our Sunday school is the largest and best has been for years. Mr. G. A. Nicholson, ur superintendent, is a live wire, and he beieves in making things move. It made our earts rejoice when we saw so many mothers nd fathers at church today. Mr. Nicholson adopted a method of appointing some one to make a ten-minute talk on the lesson every Sunday. This has aroused the interest and increased the attendance. Mr. Wayne Curtiss made a splendid talk today which was enjoyed by all.

Last Sunday, May 24, was Memorial day. At the 11 o'clock hour our pastor, Brother Ashburn, preached a very touching sermon, after which the children marched to the cemetery with the flowers and decorated all the graves. In the afternoon Brother Ashburn delivered another good sermon and administered the Lord's Supper.

Our church is overcoming its difficulty in the financial part. Mr. Edgar York, church treasurer, announced today that he had money enough to pay all the local funds and seven dollars extra in the treasury. Mr. York seems to have a secret method of collecting money, but it has worked well and he has gone "over the top." If your church is having financial trouble it will pay you to investigate Mr. York's plan.

We are sorry to lose Mr. and Mrs. O. L. Smith and family who moved to Burlington last week. Mrs. Smith was a Sunday school teacher, and Mr. Smith was sexton. May God's richest blessings rest upon them, and may they be as great a help to the Sunday school they join as they were to ours.

A Reporter.

A Slip Up on the Preacher.

On Saturday evening, May 23, I was plowing in the field and saw two cars drive up to my house. A man came out to me and said there was a couple at the house that wanted to get married, and he had to meet the train and only had 20 minutes' time; so I hitched my horse and went in and spoke the words that made them man and wife. Now I supose most preachers will admit that it is a little embarrassing to marry a couple, but to stand up before a well dressed couple with dirty overalls and old plow shoes on—well, I have forgot that other word to express it.

Maybe the editor can think of it but I think I can stand some more, so come on, folks, and get married while the marrying is good. I will mary you when you come if the plow stands.

The contracting parties were Mr. Denins Hays of Durham, N. C., and Mrs. Ometa Leonard of Franklinville, N. C. This was the second marriage for them both. They are good people. We wish for them a prosperous journey together. G. A. Laughlin.

Concord.—"Train up a child in the way he should go and when he is old he will not depart from it" was the text our pastor, Rev. P. E. Lindley, preached from at the morning service Sunday. The morning service was a very appropriate one and fitted in with Children's Day which was observed in our church Sunday.

The children had charge of the evening service, and rendered a very interesting program. The following is the program which was rendered, and heard by a large congregation:

Song—Youthful Lives for Jesus. Responsive reading. Prayer, Mr. Widenhouse. Song—Across the Sea. Reading—To All Who Love Our Children, Mr. Widenhouse. Recitation—Children's Day, Ruby Furr. Recitation—A Little Missionary, Mary Lee Pharr. Recitation—Little Ones, Lottie Little. Song—Song of the Sowers. Recitation—They Plead for the Light, Daisy Furr. Recitation—A Home Missionary, Valeria Little. Recitation—Which? Willie Nash. Song—Children's Day, Junior Department. Recitation—1885-1925, Miss Helen Eury. Recitation—Four Hundred Million, Katherleen Teeter. Exercise by two girls. Recitation—What Are You Going to Do? Ray Brown. Recitation—Two Colors, Maude Winecoff. Recitation—Her Speech, Ethel Dorton. Recitation—Surrender, Virginia Eury. Recitation—A Shattered Idol, Pauline Lowder. Recitation—Grandmother and I, Cecil Little. Recitation—The Awakening, Miss Gatha Sides. Dialogue—A Worthwhile Work, by seven young people. Recitation—My Pennies, Agnes Litaker. Recitation—My Offering, Hoyle Winecoff. Address, Mr. Lindley. Offering. Duet, Rev. Mr. and Mrs. Lindley. Song—We Will Be a Worker. Benediction.

The folks all enjoyed the program and made a very generous offering for the missionary work. The offering amounted to $19.05.

The registration campaign is getting along fine in our church. There have been 106 registrations sent in already for the Young People's Conference and we are hoping to get many more. Bernice Nash, Reporter.

Rockingham Church.—We started our revival on Monday following the third Sunday in May. There have been many disappointments connected with it. We were expecting Bother J. M. Morgan with us for the first week of meeting. But he could not come to us because of sickness and death of two of his members. Then we had other help engaged to come in later and because of sickness of his wife he could not come. So after we started the revival we secured the help of Brother D. A. Braswell of Concord for a few services. He did some good preaching too. We greatly appreciate his fine help. As we could not secure further help, the pastor had to fall in and do the rest of the preaching. We have had up to the present about 15 conversions. The meeting is still in progress with the interest still increasing. Hope that there may yet be many more saved before the meeting closes.

The writer united in marriage at the parsonage on May 20, 1925, Mr. Robert McLean and Miss Myrtle Baldwin of Rockingham. These are fine young people and their many friends wish them a happy journey through life together. D. I. Garner, Pastor.

There is no creature so lonely as the dweller in the intellect.—Willian Winter.

Fallston.—Mrs. Sidney Grigg died May 17. She had bad health for a long time, but seemed well as common. She prepared her dinner to take to church, and gathered and made some nice bouquets to place on the graves of her loved ones. Sunday morning she got ready and went to church expecting to spend the day in God's service. She took her place in the Sunday school class. About the close of the lesson she had a stroke of paralysis. She was carried to the parsonage, where she remained until her death. Dr. Lackey was present and everything was done to help her, but God was calling her home. She quietly passed away that night at nine-thirty.

She did not get to place her flowers over her loved ones' graves, but she went to shake hands with them and live with them in glory, for we believe she was a good woman and was prepared to meet God in peace. She professed faith in Christ early in life and joined the church and remained faithful until death. She always loved to attend church and always enjoyed the old-time class meeting and would witness for Jesus every time she had an opportunity. She was good and kind to everyone.

She was laid to rest in Friendship cemetery Monday, May 18. She leaves a husband and one child, Mrs. Carl Baxter, and seven grandchildren, and a number of friends.

Our memorial service the third Sunday was good. Brother Morgan preached at 11, and Brother E. A. Bingham at two. We believe these services are a great help to our church.

Reporter.

May 22.

Fairview Charge.—I hace not reported for some time, but the work on this churge is going well.

On the second Sunday in May at 11 o'clock a Mothers' Day service was held at the Fairview church. The program was good and the attendance was large. At the close of the service the people had dinner on the grounds. In the afternoon the annual Children's Day exercises were held. They were well rendered. The offering amounted to $13.20.

At 6:30 P. M., the Christian Endeavor society, which was organized recently, gave a splendid program. At 7:30 the pastor preached to quite a number of people.

In short, it was a good day, and one that was enjoyed by all present.

C. G. Isley, Pastor.

Gibsonville-Fountain Place.—May the 1st brought us to the close of the second quarter and face to face with the last half of the year. This has been a very busy period on this work. Not as full of achievement perhaps as it ought to have been but enough so to keep up courage and effort. Cotton mill conditions continue bad. At Gibsonville two of the three mills are only operating part time; one four days a week, the other and larger continues upset with a remodeling and building program. This condition affects the financial interest of the work no little. But if conditions get no worse we will pay all claims. $129.27 has been paid on the two budgets. Current expenses are well up to date.

Fountain Place.

This baby church wintered it in the water and cold in the basement but notwithstanding has held its own, Sunday school has increased, the preaching services have been well attended, faith and courage are still manifest. Royally and loyally the folk have stood by and larger things are in sight.

A financial campaign has been conducted that realized about $2500 towards the Sunday school building. Work will begin within a short time and will be pushed to completion of the unit. With the added comfort and convenience of such equipment we confidently look for larger and better things.

Temporary curtains dividing the basement for Sunday school use have recently been provided and are proving a valuable asset in the conducting of the school. The enrollment is well over a hundred with an attendance of approximately one hundred.

The Ladies' Aid society under the leadership of Mrs. D. D. Glenn is rendering fine service, keeping up the payments on the piano, and in providing a communion set and linens.

The Junior S. C. E. of 25 members continues steady under the superintendency of Mrs. J. W. Sharpe. The Y. P. S. C. E. is also prosperous with C. R. Ephland superintendent. Extensive plans are under way for the observation of Children's Day in June. This church is also co-operating in the Ham-Ramsay evangelistic meeting now in progress in Burlington.

Gibsonville.

The Sunday school here is the "talk of the town." The attendance for the quarter is the best in the history of the church. An effort is being made to increase our attendance to 300 and the enrollment to 400. The attendance now runs above the 250 mark. The following sticking on posts, windows, doors, etc., can be seen all over the town: "Welcome to the 400 Gibsonville M. P. Sunday School."

Three prosperous C. E. societies with a combined enrollment of more than a hundred are doing fine work.

Woman's Home Missionary Society under the presidency of Mrs. W. J. Jennings is doing well. A Young People's F. M. Society will be organized this month.

The Ladies' Aid Soiety under Mrs. D. M. Davidson is carrying on in a fine way. They have contributed liberally towards the furnishing of the parsonage, the buying of a piano and other things as well.

Special meetings leading up to Easter were conducted by the pastor, assisted by Mr. N. J. Miles of Mebane. There were many hindrances to encounter but all told we had a fine meeting with 32 reconsecrations and professions. But even at that we stopped short of the harvest that awaits us. We will renew our effort at a later date.

The writer enjoyed a few days' service with Rev. J. H. Moton and his people at St. Paul, Greensboro. The church was quickened and a fine spirit prevailed throughout the meeting. It was a pleasure to be with them and to preach to them but we lament that there were so few unsaved people in attendance upon the meetings. Congregations were fair although composed of members of the churches of the community, and visiting brethren of our own from High Point, Grace and Calvary churches, Greensboro, and Burlington and Gibsonville and perhaps others.

Yours truly, G. H. Hendry, Pastor.

Mt. Zion.—Sunday was one of the most pleasant days to go to church we have had this year, but our attendance dropped from 168 to 123 in one week. Now isn't that enouraging? However, we are still holding Sunday school every Sunday. Thank God for the faith and interest of those who make it a point to attend every Sunday.

By way of explanation as to why our attendance drops and remains unsteady, and to call your attention to the difference between the persistent and interested Sunday school worker and the they-don't-need-me-at-Sunday-school kind of a fellow, last Sunday morning at 9:30 o'clock some of our own members (members who are very influential—the kind of fellow that boys and girls call your attention to and say, Mr. —— did and said so and so, it's all right) were gathered in our local drug store leisurely passing the time away talking about what? Oh, I'd be afraid to say here. Anyway, they should have been on their knees at their family altar preparatory to going to their own church with a prepared Sunday school lesson.

Another reason why our attendance was not larger last Sunday was this. A baseball game was actually being played in one-half mile of Mt. Zion church when the last bell rang at 10 o'clock—right in the back yard, almost, of one of our own church members. About 15 or 20 of our boys and young men and some married men who are members of our Sunday school were there helping carry on the game.

Now to show what will-power and church-interest will do—we had with us two teachers in particular who, if they had done justice to their physical condition would in all probability have been in bed. But they thought so much of their class and their duty and responsibility to God and their church that they put that above physical conditions and went on to church, even though they did not feel like it.

Here is one fact that no person can get around: Our influence is leading some one somewhere all the time. Our influence speaks in actions more than words. I am afraid we as leaders are falling short, very short of our God-given ability to do good. The Bible says even a little child shall lead them. We became little children when we started to follow Jesus. We are leading somebody—somewhere. When your boys and girls and mine become men and women, which one would you rather they would pattern after—the they-don't-need-me-at-Sunday-school fellow and the meadow baseball team, or the persistent, pure-souled teacher who puts duty to church and God above everything. Somebody is watching every single one of us. Nothing would please God and those of us who are directly interested and who are working for the interest of our school more than to see every member at Sunday school. Come on, ask somebody else to come with you.

Last Wednesday evening at eight o'clock the officers and teachers met in the home of the superintendent and organized into a Workers' Council. C. W. Allen was elected chairman and W. E. Jones secretary of council. Since this meeting was held right in the midst of the busiest week of this year and considering the sickness that was in some of the homes, this meeting was attended we

Our next meeting will be with Mrs. and Mr. E. S. Stone one month from last Wednesday night. After all business of Workers' Council was transacted, refreshments were served by Mrs. Allen and Mrs. Lawson. Everybody seemed to enjoy being here. For our part, Mrs. Allen and I were mighty glad to have all meet with us and we were sorry all the officials of our school could not be with us.

C. W. Allen, Reporter.

MARRIED.

Topping-Gardner.

May 12, 10:30 P. M., at the home of Mr. and Mrs. J. B. O'Briant, Rosemary, N. C., Route 1, Mr. C. J. Topping and Miss Ila Pattie Gardner were united in marriage, the undersigned officiating. Just a few of their friends witnessed the ceremony. This happy couple are both of Roanoke Rapids, N. C., and are quite popular. The groom is manager of the Fiber Board Mills of Roanoke Rapids and the bride a graduate nurse of the Roanoke Rapids Hospital. Soon after their marriage they motored to Weldon, N. C. There they expected to take a Coast Line for points north, for a few days, and on their return they will be at home in Roanoke Rapids, N. C. Their many friends are wishing for them a long and happy life together. J. B. O'Briant.

Ridge-Smith.

On Saturday, May 23, Mr. Theodore Ridge of Denton, N. C., and Miss Hattie Belle Smith of Mooresville, N. C., were happily married in Lexington, N. C. The ceremony was performed by Rev. C. E. Ridge, pastor of Davidson circuit. Mrs. Ridge is a very popular young lady, and a successful school teacher. She numbers her friends by her acquaintances. Mr. Ridge is a very promising young man and is held in high esteem by all who know him. Their many friends wish for them many years of wedded happiness.

A Friend.

IN HONOR OF THE DEAD.

King.—Sunday, May 17, Brother N. D. King, better known as "Peter King," died, and on Monday, May 18, the funeral was held in the home, by his pastor, assisted by Rev. Francis Joyner of Littleton, N. C. Brother King joined the M. E. Church about 50 years ago. Later in life when he moved and located near Weavers Chapel M. P. church he moved his membership there and remained a loyal, faithful member of Weaver's Chapel until death. He was loved by many because he was a good man. He was jovial, yet honest and sincere. He had been afflicted for quite a while, but was a patient sufferer. His body was laid to rest in the family burying ground nearby. He was 74 years, eight months and 19 days of age and leaves behind his aged wife, three boys, six girls, nine grandchildren and three great-grandchildren. These have the sympathy of the church and community.

Dickens.—Wednesday, May 20, two P. M., we held funeral service from the home for Miss Angie D. Dickens. She was 85 years of age, joined Ebenezer M. E. church when a girl and was known all her life to be a good Christian woman. Three sisters of this home had lived together for a long time. One of them passed over the river only a few months ago. There is only one now and she feels keenly her loss. She too is getting quite old. She has the sympathy of the entire community in her lonely hours and sore bereavement.

Faucett.—May 20, four P. M., we held funeral service in the home of Mr. N. E. Faucett, who died suddenly May 19 at the age of 75 years. He leaves to survive him his wife, one sister, six children, and two grandchildren. He lived near Hawkins Chapel and his family have the sympathy of the church and friends about.

Pittard.—May 21 we held funeral service for our Brother J. H. Pittard. We met at his home and his body was taken to the old family burying ground near Hawkins Chapel, and in keeping with his request a very short service was held at the grave. Brother Pittard was 80 years old the past February. Had been declining in health for a year or more.

He joined Hawkins Chapel church about 30 years ago. He was held in high esteem by his church and community. There were about 50 automobiles full of people followed in the procession from his home to the burying ground. His body rests under the shade of trees. He was a very quiet, humble character, but sincere in his manner. He is survived by his wife, three boys, two girls, 19 grandchildren and three great-grandchildren.

The church bows in humble submission to God. Our old people are falling out of ranks with us but only to enter the holy ranks in the glory world. J. B. O'Briant.

AN UNFAIR ATTACK.

In last week's issue of The Methodist Protestant Herald there appeared the following unfair and unbrotherly attack upon The Word of Life, and its editor:

"An Inexcusable Fool"!

Mr. Editor: I was very much surprised to see in the M. P. Herald, May 21, page 14, the above expression. When one can say that Jesus was "an inexcusable fool" if he didn't do this or that he seems to me to be far gone as to taste or good judgment. It certainly did not add anything to the strength of his argument, nor was it calculated to interest or enlighten any one. All the discussions, that I have ever seen, concerning God's process of creating the world and man, seem to me to be "tommyrot." Egotists on either side may spout words all they like, but they cannot make any truth deny any other truth. The Bible says that man was made out of the dust of the earth! The scientist calls us back to the green slimy pond. What difference can it make, whether God wet the dust or not, The Bible says that man was made "in the image of God." Can anyone say that he must have had two feet, or a stomach, or backbone or liver or kidneys; or that he had none of these? Could we be satisfied with God as a sponge or a jelly fish? Could we think of Him as having any kind of body? Suppose we quit all the foolishness, including quotations from "The Word of Life," if that is the best it can do. S. R. H.

Sam Jones used to say that "It is the hit dog that howls." I am glad "S. R. H." was hit. I am glad he howled. And I hope he will howl some more.

It is discourteous, to say the least, to attack a man in the public press under a nom de plume. Nobody but a contemptible coward will stab a man in the dark.

It was gross injustice to quote three words of my editorial entirely out of their connection. It was still more unjust to give them a meaning that the paragraph in which they occur, did not warant. Here is the paragraph from which "S. R. H." quoted:

"Evolution denies the need of the atonement of Jesus Christ. Since man may "evolute" out of monkeyhood into manhood, through sin into sainthood, and by self-effort into the glory world, Jesus Christ must have been an inexcusable fool to have become incarnate and die for a world that could get along so well without Him."

The plain meaning of this paragraph is this: Jesus Christ was **not** "an inexcusable fool" to have died for a race that is lost, dead, and helpless in sin. But the atheistic branch of evolutionists, to which all evolutionists are more or less allied, make Him "an inexcusable fool" by denying the need and efficacy of His atonement.

All glory and praise to the Son of God Who died "the just for the unjust," and "tasted death for every man." J. W. Clegg,

Editor of "The Word of Life."

Resolutions of Regret.

We, the members of the Greensboro school board, desire to express our regret in losing the services of our capable and loyal chairman, Mr. J. Norman Wills.

During the six years of intimate association, we can bear testimony to his consecrated loyalty to the schools of Greensboro; to his devoted energy in his duties as a member of the board; and to the consciousness of the sacred responsibility of his office as chairman.

Realizing, however, the unselfishness exemplified by Mr. Wills in accepting a more important and responsible post as a member of the city council, we cannot help but feel that our loss will be for the ultimate gain of the entire city, including the school system.

We desire to extend to Mr. Wills our personal appreciation for his untiring and wholehearted efforts in continuously promoting the cause of education. To him much credit is due for the many improvements in our school system. Without the spirit of co-operation and pleasant relationship existing among the members under his skillful and capable leadership, our efforts would not have met with the success now evident.

With this expression of our faith and affection, we wish for Mr. Wills the blessings of God and a continuance of his past splendid successes in his new undertaking.

Mrs. E. Sternberger,
T. A. Glascock,
S. M. Bumpass.

May, 1925.

—Captain Roald Amundsen's expedition "hopped off" from Spitzbergen for the North Pole on May 21. Six men, in two airplanes, started on this very dangerous trip—three men in each plane. Captain Amundsen was in command of one plane and Lincoln Ellsworth, an American, commanded the other. With each went a pilot and a mechanic. Whether or not the party has reached the

North Pole is not known as this is written, Captain Amundsen's original plan was to fly to the Pole, stop there a few hours for observations, and then fly back to Spitsbergen. It was estimated that the round trip would take about twenty-four hours—nine hours each way and a six-hour stop. The distance is about 700 miles each way. The planes had enough gasoline to carry them more than 1,500 miles.

THE SUNDAY SCHOOL.

By John Grant Newman.

Learn prayer, where humble men have bowed;
"This world is lost without Christ's touch,"
I hear one say. He told us much;
But not one word spake he to show
How this blind world its Christ might know.
God's Word is strong, it sets men free,
Its fruit we need. Then plant the tree!
And for this planting there's a tool:
The true, bright-shining, Sunday school.

Use that! Nor seek "short cuts" to truth;
Can infants take "short cuts" to youth?
Watch bees; they gather sweets by drops!
And farmers toil, then wait for crops;
All faithful students keep at work;
While drones, alas! still try to shirk.
Why quit ye, then, the Sunday school?
If God's lamp dies, man lives a fool.

Come then! And sing God's praise aloud;
Learn prayer, where humble men have bowed;
The Bible points the higher way;
It giveth light, as sun gives day;
It wakens thought, it quickens deeds,
As yon round orb doth quicken seeds.
Truth's fount flows clear at Sunday school,
Drink there life's waters, fresh and cool.

For helping men the Christ to find,—
For building brotherhood that's kind,
For kindling hope in languid eyes,
For aiding all to seize life's prize,—
No earthly place hath angel found
So like God's bush on holy ground
As is the sacred Sunday school,
Where shineth yet Christ's Golden Rule.

—Selected.

GO WORK TODAY.

"Up, and be doing. The time is brief,
And life is frail as an autumn leaf.
The day is bright, the sun is high,
Ere long 'twill fade from the glowing sky;
The harvest is white, and the fields are wide,
And thou at thine ease may'st not abide.
The reapers are few and far between,
And death is abroad with his sickle keen.
Go forth and labor! A crown awaits
The faithful servant at heaven's high gates.
Work with thy might ere the day of grace
Is spent, ere the night steals on apace.
The Master has given his pledge divine,
Whoso winneth souls, like stars shall shine.'"

—Anonymous.

JUST AS THOU WILT, AND WHEN AND WHERE...

By Frances R. Havergal.

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek,
Thy erring children lost and lone.

Oh, lead me, Lord, that I may lead
The wandering and the wavering feet;
Oh, feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

Oh, strengthen me, that while I stand
Firm on the rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

Oh, teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

Oh, fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

Oh, use me, Lord, use even me
Just as Thou wilt, and when and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

—Selected.

SO BUSY.

A busy woman entered her own room as twilight shades were falling—went directly to her desk, turned on the light, and began to write. Page after page she wrote. The solitude became oppressive. She wheeled her chair around, and with a shock of joyful surprise looked squarely into the face of her dearest friend lying on the lounge at her side.

"Why, I didn't know you were here," she cried; "why didn't you speak to me?"

"Because you were so busy; you didn't peak to me."

So with Jesus—here all the time. The room is full of him, always ready to greet us with a smile—but we are so busy. But when the solitude grows oppressive we suddenly turn, and, lo! he is at our side. We speak to him and he speaks to us, and the soul's deepest yearnings are satisfied.—Selected.

GIRLS SHOULD KNOW.

That the home kitchen, with mother for teacher and a loving willing daughter for a pupil, is the best cooking school on earth.

That true beauty of face is possible only where there is beauty of soul manifested in a beautiful character.

That the girl everybody likes is not affected, and never whines; but is just her sincere, helpful self.

And, finally, that one of the most beautiful things on earth is a pure, modest, true young girl—one who is her father's pride, her mother's comfort, her brother's inspiration, and her sister's ideal—which all should try to be. —Selected.

THE FULLNESS OF LIFE.

I say to my friend, "Be a Christian." That means to be a full man. And he says, "I have not time to be a Christian, I have not room. If my life were not so full! You do not know how hard I work from morning till night. What time is there for me to be a Christian?" "No time to be a Christian? It is as if the engine had said, 'I have no room for the steam.' It is as if the tree had said, 'I have no room for the sap.' It is as if the ocean had said, 'I have no room for the tide.' It is as if the man had said, 'I have no room for my soul.' It is as if life had said, 'I have no time to live,' when it is life. Life is the thing we seek, and man finds it in the fulfillment of his life by Jesus Christ."—Phillips Brooks.

A BILL THAT WAS NEVER PAID.

A ten-year-old lad overheard a conversation about certain bills to be paid and conceived the idea of making out a bill for his own services, says the Compton Enterprise. So the next morning he laid this statement of account on his mother's breakfast plate:

"Mother owes Willie for carrying coal six times, 20 cents; for bringing water lots of times, 30 cents; for going ten errands, 15 cents."

His mother read the bill but said nothing about it. That evening Willie found on his plate the 75 cents, and also another bill which read as follows: Willie owes mother for his happy home for ten years, nothing; for nursing him through a long illness, nothing; total, nothing."

When Willie saw the 75 cents he was pleased; but when he read his mother's bill his eyes grew dim and his lips quivered. Then he took the money to his mother, threw his arms about her neck and begged that she would let him do lots of things for her.

Mother's bill is rarely presented, but it will pay each person to think it out and over for himself and then pay it in love and service.—Downey, Calif., Champion.

—Dr. and Mrs. Spahr are off on a vacation. They will attend commencement at Princeton University where a grandson graduates.

Kindness which is not inexhaustible does not deserve the name.—Marie Ebner-Eschenbach.

—Dr. Herbert H. Ogburn, son of the late Rev. T. J. Ogburn, has opened an office for the practice of medicine on his own account after years of practice in the Wesley Long Hospital. He is a skilled surgeon and is just now adding to his equipment a new X-ray machine. You will find him occupying a suite of three rooms in the Jefferson Standard Building, this city. Call on him if you need his service. You will find him sympathetic, and he will go thoroughly into your case to be sure what is the matter with you before he begins the treatment.

South Davidson.—The "Hot Shot" Evangelistic campaign will go on for a week or two yet, for we are turning things up now. We have had nearly 40 conversions and are getting better fortified.

We have had rain, cold, high school examinations, Chautauqua, mumps, measles and God knows how many other things to contend with.

It was a great surprise Saturday night when they (all denominations) loaded my car down with good things to eat, so that I had to get another car to bring my wife home. The names are too numerous to mention but we got 75 pounds of sugar, 100 pounds of flour, and other things according.

Pay for our campaign. W. L. Carson.

In our world, death deputes intemperance to do the work of age.—Young.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN

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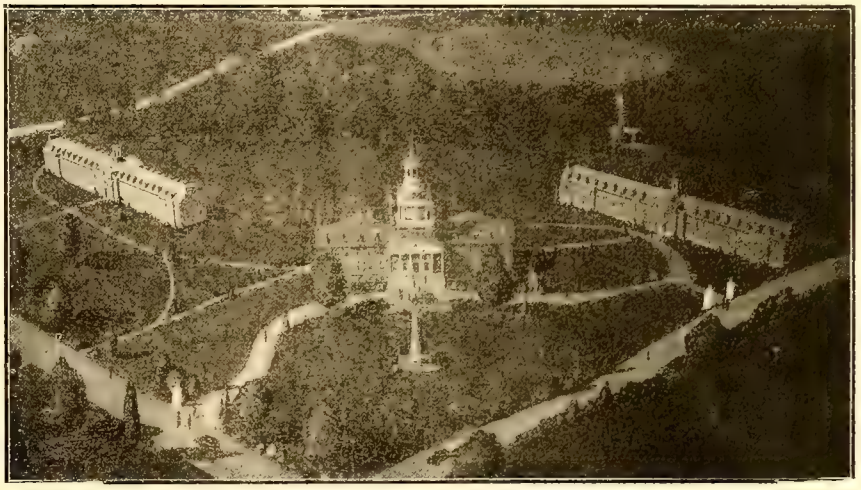

HIGH POINT COLLEGE, SEAT OF THE YOUNG PEOPLE'S SUMMER CONFERENCE.

Find on fourth page the president's address explaining the object in calling a special session of the Annual Conference.

PROGRAM OF THE YOUNG PEOPLE'S SUMMER CONFERENCE.

High Point College, June 15-25.

Course for Workers With Children.

First Year.

8:30 Devotions: Great Bible Characters—Dr. Johnson.

9:05 Elementary Story Telling—Mrs. Ranson.

9:55 a. Child Study—Mrs. Flagge.

b. Junior C. E.—Miss Martin.

10:45 Organization and Administration of Sunday School—Mrs. White.

11:20 Methods in Church Work—Mrs. Phillips.

12:10 Denominational Polity and Program—Mr. Stephenson.

Second Year.

8:30 Devotions: Great Bible Characters—Dr. Johnson.

9:05 Child Study—Mrs. Flagge.

9:55 a. Junior C. E.—Miss Martin.

b. Advanced Story Telling—Mrs. Ranson.

10:45 Organization and Administration of Sunday School—Mrs. White.

11:20 a. Primary and Juniors—Mrs. Maier.

b. Denominational Polity and Program—Mr. Stevenson.

12:10 a. Denominational Polity and Program—Mr. Stevenson.

b. Cradle Roll and Beginners—Mrs. Phillips.

Third Year.

8:30 Devotions: Great Bible Characters—Dr. Johnson.

9:05 Child Psychology—Mrs. Maier.

9:55 Denominational Polity and Program—Mr. Stephenson.

10:45 Organization and Administration of Sunday School—Mrs. White.

11:20 Story Dramatization—Mrs. Maier.

12:10 Recreation in the Church and Community—Mr. Little.

Course for Young People.

First Year.

8:30 Devotions: Great Bible Characters—Dr. Johnson.

9:05 The Why and How of Foreign Missions—Mrs. Dixon.

9:55 Denominational Polity and Program—Mr. Stephenson.

10:45 Organization and Administration of Sunday School—Mrs. White.

11:20 Senior C. E.—Miss Young.

12:10 Recreation in the Church and Community—Mr. Little.

Second Year.

8:30 Devotions: Great Bible Characters—Dr. Johnson.

9:05 Principles of Christian Living—Dr. Dixon.

9:55 Home Missions—Professor Kennett.

10:45 Organization and Administration of Sunday School—Mrs. White.

11:20 Denominational Polity and Program—Mr. Stephenson.

12:10 Week Day Religious Education and Daily Vacation Bible School—Professor Lindley.

Course for Adults.

8:30 Devotions: Great Bible Characters—Dr. Johnson.

9:05 Religious Education of Adolescents—Professor Lindley.

9.55 Foreign Missions—Mrs. Dixon.

10:45 Organization and Administration of Sunday School—Mrs. White.

11:20 Denominational Polity and Program—Mr. Stephenson.

12:10 Week Day Religious Education and Daily Vacation Bible School—Professor Lindley.

Evening Addresses.

Monday—Dr. C. E. Forlines.

Tuesday—Mrs. W. C. Hammer.

Wednesday—Dr. C. E. Forlines, Illustrated Lecture.

Thursday—Dr. Howard Rondthaler.

Friday—Dr. Ira G. Landreth.

Saturday—Dr. Ira G. Landreth.

Sunday—Dr. Baylis, "From Breadline to Pulpit."

Monday—Dr. Baylis, "God's Measurements of the Church, Christian Endeavor and Sunday School."

Tuesday—Rev. George Shurtz, "The Quest of the Soul."

Wednesday—Rev. George Shurtz, "All for the Master."

Sunday Sermons.

11:00 A. M., First Methodist Protestant Church, High Point, N. C., Dr. Ira G. Landreth, Boston, Mass.

8:00 P. M., First Methodist Protestant Church, High Point, N. C., Dr. J. Frederick Baylis, Canton, Ill.

Vesper Services.

Tuesday—R. C. Stubbins.

Wednesday—Fred Paschall.

Thursday—Mrs. Maier.

Friday—Lawrence Little.

Saturday—P. E. Lindley.

Sunday—Mrs. VanNoppin.

Monday—Dr. McLarty.

Tuesday—Mrs. Phillips.

Wednesday—Life Work Recruits.

—Mrs. Georgia Hanner, of Clio, S. C., recently visited her son in Liberty, N. C., and friends in Greensboro. We were pleased to see her at Calvary church.

—Bro. Walter J. Williams had a visit last Sunday from Mr. Leecraft, of Oklahoma, father-in-law of Bro. Williams' elder son. Mr. Leecraft was formerly state treasurer and is now a leading business man and farmer on a large scale. He is a Presbyterian and had been in attendance at the meeting of the General Assembly in Kentucky.

FREE SPEECH AND A FREE PRESS.

By Rev. Luther K. Long.

Progress in America is largely due to the spirit of freedom that so far has prevailed here.

The people have increased in learning because they were free to investigate, and the means of education were open. Industry has developed because anyone could start a new enterprise, and some—Henry Ford, for instance—have achieved marvelous success. Our social institutions have increased in number and strength because men and women, seeing need and opportunity, have organized to meet them. Religious enterprises are nowhere more numerous and varied than among us, and money by the millions is being contributed for their support.

True, there is much unwise and wasteful promotion. Our country is still in a somewhat new and unformed state. We make mistakes. We suffer, now and again, from the wild vagaries of people to whom we grant liberty. Thus arises the call for censorship and repression. But curtailing freedom is not the way out of the difficulty. Our only hope is in an increase of intelligence among the people, in a clearing and quickening of their moral sense, in a strengthening of the purpose of men to follow faithfully their highest convictions.

In order to reach the truth, in order to achieve an enlightened conscience, there is no better means than open, frank, and free discussion—a free platform and a free press in a free country.

In the opening exercises of most lodges the presiding officer makes a statement somewhat like this: "During which time we admit of no political or sectarian debate." This is well. Men get together in the lodge as men. They belong to different political parties and to various religious denominations; but for a time these differences are held in abeyance, and the men enjoy a simple, human fellowship.

It has been the custom to guard against the discussion of denominational differences among Christians. One's religious beliefs and practices are thought of as one's own private concern, with which no one else has any business to meddle. Where discusions have taken place they have frequently partaken of the nature of partisan debate. More heat than light has been developed, and each party has succeeded only in more fully assuring himself that his opponent is in error and that his own views are correct.

Has not the time come when all these matters may be brought on to the platform and into the press and, without anger or prejudice or unfairness, thoroughly threshed out? I believe the time is here. Every right-minded speaker and writer, every truth-loving hearer and reader, has now the opportunity and the obligation to speed the cause of intelligent righteousness.

Sometime ago The Christian Century, Chicago, in discussing the perils of tax-exemption of church property, had something to say concerning the Roman Catholic Church. The editor of The Commonwealth, a Catholic organ, objected to speaking of that church as "a menace to American institutions and American ideals of civil and religious liberty." He also challenged The Christian Century to confirm its statement with proofs.

The editor of The Christian Century exhibits his splendid irenic spirit in these sentences:

"We rejoice to know that there are many Americans, adherents of the Roman Catholic Church, who not only claim the use of the term Christian, but who, as individuals, conform, to all practical intents and purposes, to the standards prescribed in our use of the name. We greatly value our two-fold bond of fellowship: we are alike Americans and Christians. We do not cease to wonder that these are able to reconcile themselves, as Americans and Christians, to the allegiance of the Roman Catholic Church. But our surprise is no greater in their case than in that of certain others who maintain other ecclesiastical relations." Then, in thorough-going fashion and with fine Christian spirit this editor makes three points. He says:

"In the first place, the Roman Catholic Church in the American democracy is dominated by a foreign potentate, the head of the Roman see, who claims to be a potentate, is accepted as a potentate, and is a potentate so far as modern civilization will permit him to be. This we believe to be irreconcilable with the civil and religious principles upon which our commonwealth is founded, and to constitute a permanent menace to essential ideals of our civilization. . . .

"An ecclesiastical system so profoundly and essentially autocratic; so ready when the opportunity has offered, to claim and wield arbitrary temporal power, and so loth at this very day officially and formally to relinquish that claim; so unequivocal in its claim to infallibility in interpreting truth, assuming to have received from God the keys of heaven and hell—a church which asserts all this as its right, and properly within its powers, seems to us an alarming menace in a society committed to the social and religious ideas which t he fathers and the present citizens of the American commonwealth have always most devoutly cherished.

"In the second place, a system of leadership is maintained in the United States by the Roman Catholic Church which is as inconsistent with these ideals as it is consistent with the claims of the Roman see. . . . Autocracy is always a menace to democracy. The modern democratic world has asserted its right to remove the menace in civil affairs. Neighboring democratic nations have denied the right of adjoining states to maintain aggressive autocracies. We believe that Americans, committed to religious liberty, have a right to appeal conclusively to their Roman Catholic fellow-citizens to remove from our common life this menace of a priesthood not democratically controlled. To permit a large element in our population to live under an autocratic ecclesiastical regime constitutes a menace to the liberties of all, both religious and civil.

"In the third place, we note the extension in our society of so-called sacred shrines, which we feel have debased the intelligence of large elements in European populations. The 'miracles' which occur at these resorts wes do not consider to be what they are alleged to be. We would characterize them as impostures, out of which revenues, unreckoned by any public accounting, but manifestly large, accrue to the Roman Catholic Church, by which the resorts and what goes on in them are ficially sponsored."

There is reason for encouragement in attitude of some Roman Catholic people t ard their church. They are by no mean solid unit in the acceptance of the cla made by the priests and bishops and po They are in the church because they were b in it and brought up in its ways. While ma taining a connection with the old church t are perfectly willing to discuss with Pro tants its unfounded claims and un-Ameri methods—for they do much of their thinking, and never forget for a moment t they are living in America in the twenti century. When Protestant Christianity comes fairly well united and harmonious n titudes of these people will readily find a c genial home within its fold.

The attitude of many Christians towa other denominations is cause for encoura ment, in these trying days when churches in danger of being split asunder. Sinc prayers are being offered that Presbyteri may rise to a higher note of harmony, t Baptists may not become permanently di ed into contending camps, that all Christi may be enabled to keep the unity of the s it in the bonds of peace. We are getting of the habit of praying at or against other nominations.

The fact that within denominations th is considerable controversy is not altoget to be regretted—it helps to develop a fell feeling between men who have long been s arated by sectarian lines. The lines are mixed and crossel that we do not find fell ship exclusively within our own fold. M are getting together. This helps toward freer and franker discussion of likenesses a differences, and is destined to lead to a m rational apprehension of the great facts a principles fundamental to our common fa

TEACHING EVOLUTION AND RELIGIO LIBERTY.

To forbid the teaching of evolution in state schools is not an infringement on re ious liberty or freedom of conscience as is loudly claimed. It is strange that the evo tion promoters cannot see that religious fr dom, or freedom of conscience, as we have in this country, as it relates to the differ religious beliefs, or religious denominati is not the same as the license, or privilege, teach evolution in the State, or free pu schools. The two things are not parallels. this country we have the right accorded— privilege, freedom, to build church houses private subscription or donation—not by p lic taxes—where the different denominati of Christians can teach their peculiar vie and worship God in freedom as they see But no one is compelled by law, under p alty, to attend any special church, or send children to hear the teaching of any spe church, or to attend, or to have his child attend, any of them. This is a matter of dividual choice. This is religious freedo Whereas, as touching the State, or pub schools, in North Carolina and in other Sta —perhaps in all—the parent or guardian compelled by law, under penalty, to send children to these State schools, to be taug that which he does not believe, and th which he conceives to be at variance w

common sense, true science and the Bible. There is no choice in the matter. No freedom of conscience, no religious liberty. But religious slavery and tyranny of the most pronounced and abandoned kind. Strange persons cannot see this radical difference. In the one case there is choice. In the other there is none. The Bolshevists of Russia cannot exceed the tyranny of compelling a man to send his child to school to be taught a theory—but these evolutionists do not stop at teaching evolution as a theory, but teach is as a fact—at variance with the Bible and the belief of the Christian and Jewish world all down the ages.

If these evolutionists feel that they are conscience compelled, or bound, to teach evolution and infidelity, let them build their own schools and colleges, pay their own teachers, bear their own expenses, and then if any one wishes to send his children to these schools to be taught evolution, infidelity, skepticism, etc., etc., a d infinitum, he will have the privilege to do so. This is liberty. This is freedom, such as obtains among the different religious denominations. No compulsion. No one taxed to support these schools, but everybody perfectly free to contribute to the erection of buildings, paying salaries and other expenses of upkeep, etc. No fines to be paid, nor prison terms to be served, if one sees fit not to patronize these schools.

These evolutionists prating about religious liberty and freedom do not know what it is. Their conception of it is the most relentless and abandoned tyranny. It is license for themselves, and slavery, tyranny and oppression for any and all who disagree with them. All their pious talk about persecution and the inquisition is the veriest falsehood. They are the ones who are playing the role of the inquisition. Tax us and force us under penalty to send our children to them to be taught what the overhelming majority of the world believes to be the veriest falsehood.

It does not help the matter for them to say that evolution is true. That is the very question at issue—to be proved—and it has not been proved. Also, it does not help the matter for the evolutionist to say that it does not affect one's faith or religion. The most devout, well-informed Christian people of the world know better. They know it has done it, and is doing it. The teaching of evolution may not affect the religion of the evolutionist; for he betrays the fact—no doubt unconsciously—by his writings, that he knows little, or nothing, of real religion, as the real Christian knows it. It is a kind of rationalism and infidelity. They throw away Genesis, and in doing this they throw away the law and the prophets, Christ and the apostles. This they have not the mental penetration to see, or seeing it, have not the courage to acknowledge it. We are talking about the so-called Theistic evolutionist. All other evolutionists know and affirm that evolution and the Bible do not agree.

All this talk of the evolutionist that the church is trying to stifle investigation and research is false. It is unwarranted conclusions drawn from insufficient data, conclusions at variance with the Bible, being forced on our children against our will, and we forced to pay the bills, nolens volens. Tyranny, tyranny—Bolshevism!

But let the evolutionists build their own school-houses, pay their own teachers, run their own schools on their own merits, like the denominational schools. This is liberty. This is fair. Then let any who wish to patronize these schools do so. And any who do not, be at liberty to refrain from patronizing them. This is no injustice to any one—fair to all, and the matter of conscience left free. Any fair-minded person can see this. Believing is one thing, teaching is another. Because a man believes in evolution does not necessitate his teaching evolution. I do not interfere with his belief. But when he presumes to teach his belief to my boy, against my will, I have a right to interfere, and will interfere. As has already been said, the evolutionist's conception of liberty is license. According to his position, John Thomas Scopes, if one so wills, let him teach communism, free-lovism, I. W. W.-ism, bolshevism, red anarchy, or any other moral, social, or political monstrosity. These moral and mental anomalies prate much about liberty—let them practice what they preach. And if they will not, they ought to be curbed, or restrained, like any other trespasser upon the rights of others. And if the great mass of the people ever become awakened to the real situation, we believe it will be done. But if we sleep on until the rising generation is inoculated with this virus of infidelity, the result no one can forecast.

Evolution is spoken of as a science by the papers and magazines, and even the evolutionists themselves, which is false and misleading, as science is knowledge—that which is unquestionably known—not speculation. Evolution at best is bare speculation , but taught and spoken of as an established science. The whole thing bears the mark of the serpent. Charasteristic of his doings ever since the garden episode. Tear off the mask and let the people see its true nature. Horns, hoofs, and all. Then if any one wishes to embrace its hideous form, let him do so. But don't force it on the young and unwary.

J. F. Dosier.

SUNDAY SCHOOL LESSON—JUNE 14.

The Church in Antioch.

Lesson Text: Acts 11:19-30.

Golden Text: Acts 11:26.

The Central Truth: To be a Christian is to be like Christ, in purity of heart, uprightness of life, and in self-sacrificing service.

Scriptural Points.

1. This lesson takes up another thread of history, starting from Stephen's martyrdom, where "they that were scattered abroad went everywhere preaching the word." Acts 8:4. The ministry of Philip, the conversion and early ministry of Saul of Tarsus, and the ministry of Peter at Lydda, Joppa and Caesarea are recorded sequels of this persecution. The origin and growth of the church at Antioch in Syria is another product of this forced missionary movement.

2. These firebrands of the cross carried the word of life to Jews only, having not yet grasped the greater truth of the universality of the gospel. But some of these witness-bearers for Christ from Cyprus and Cyrene were bold and farsighted enough to bear testimony to Greeks sojourning in Antioch. And it was a message approved of God: "And the hand of the Lord was with them;" and their ministry was accordingly greatly blessed,—"and a great number believed, and turned unto the Lord."

3. This revival among the Gentiles at Antioch created as great a sensation as the outpouring of the Spirit in the house of Cornelius. The Jerusalem church took immediate action upon receiving such unexpected tidings. They sent Barnabas at once to investigate whether this was wild fire or a genuine work of grace

4. Barnabas was enabled to recognize without question that the conversion of these Greeks was a real work of God. He saw the grace of God, the grace of joy in their countenances, the grace of love in their testimony, and the grace of straight living in their conversation and conduct. He was overcome with gladness and exhorted them to continue faithful to their new-found Savior and Lord.

5. It seems that Barnabas entered most heartily into this Gentile revival. He probably took official control of it. With his large gifts of faith and Holy Ghost power, he must have had wonderful success in winning souls to Christ, for it is recorded that "much people was added to the Lord."

6. This work of grace assumed such large proportions that assistance was much needed. Barnabas thought that Saul of Tarsus would be the very sort of help desired. So he went to Tarsus and brought Saul back with him. And they two carried on the good work for a whole year.

7. "And the disciples were called Christians first at Antioch." "Were called" indicates that this was not a name that they had primarily chosen for themselves. It was a name given by the enemies of Jesus Christ, a name of derision and contempt. It is evident that these Antioch believers cheerfully accepted this title as the most fitting and honorable that could be given.

8. The cheerful willingness of these Antioch Christians to send relief, "every man according to his ability, "to their famine-stricken brethren in Judea, was a most gratifying evidence of their newfound love to God and to mankind.

Practical Points.

1. The love of Christ is too good to keep. It grows by division. The more you love the more love you have. The waters of affliction cannot drown love, nor can the fires of persecution destroy it. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

2. This love of God is most impelling and compelling. It cannot be hid. It is glad to bear testimony to "the author and finisher of our faith." To confess Christ by word, conduct, and service is the supreme privilege of the Christian.

"What we have felt and seen
With confidence we tell;
And publish to the sons of men
The signs infallible."

(Continued on page sixteen.)

STATEMENT BY THE PRESIDENT TO THE SPECIAL SESSION OF THE NORTH CAROLINA ANNUAL CONFERENCE OF THE METHODIST PROTESTANT CHURCH.

High Point, N. C., June 9, 1925.

My dear Brethren:—By the request of the High Point College management, and by the direction of the Standing District Cimmittee of the North Carolina Annual Conference of the Methodist Protestant Church you have been called in extraordinary session at this hour, June 9, 1925, ten A. M.

The object of this meeting is three-fold, and yet it all has to do with the financial condition surrounding the High Point College, and when all the necessary business pertaining to the High Point College is attended to this special session will adjourn. The voting members of the 1924 Annual Conference, of course are the voting members of this conference. However, a number of laymen from the various charges have been invited here today, and I suggest that you give them the courtesies of the floor that they may feel perfectly free to participate with us in all discussion.

The Object of This Meeting Briefly Stated.

You have been called here today to consider with us three things pertaining to the High Point College.

1. The indebtedness over against the pledges now due and soon to be due the College.
2. The Insurance Endowment for the College which must be paid at the rate of $15,000 per year.
3. Our own young men and young women must be led to attend the High Point College.

You may also consider anything else pertaining to the High Point College that this body may deem wise.

The Three Objects Briefly Discussed.

1. A clear-cut report will be made to you today of the valuation of this splendid property, and of the indebtedness on same. The first intention of our Board of Education, as published to the church, was to raise money for this College as fast as possible and build to the limit of the money and not go in debt for anything. But in the midst of building operations it was expensive to stop; and besides that there was such an insistent demand, on the part of our people, that sufficient buildings be completed to begin actual class work in September, 1924, that the Board of Education changed its policy and borrowed enough money to complete the four buildings now in use, and to open the College in September, 1924. This was done; but our leaders did not proceed blindly. They calculated and operated upon our promised resources. Pledges made by our own people to the amount of about $107,000, and by the High Point people to the amount of about $28,000 remain unpaid, and if this $135,000 were in the hands of Mr. J. Norman Wills, the treasurer of our building fund, he would be largely relieved of the great financial burden which is bearing so heavily upon his mind and heart.

Brethren, in some way these pledges must be collected. And it seems to me that if the makers of the pledges could realize that the College is in very great need of this money, and that it cannot very well get along without this money, many of them would somehow get the money and pay up speedily, even if they had to borrow it.

2. We have supposedly had on a campaign for Insurance Endowment for the last four months, and the greater number of our charges have been visited with a view to organizing a "Three Hundred Club," or its equal, each one of which would pay $50 per year for 10 years, and thus pay $15,000 per year, or $150,000 in ten years, which would net us about $190,000 at the end of the ten years; but not many of our people have seemed to take this matter at all seriously. So we have only received pledges on the endowment to the amount of about $6,500 per year, or considerably less than half the amount. We must have the full $15,000 per year or the good name of our church and conference will suffer, and the College which is the very heart of all our work now, will suffer. Brethren, we have obligated to pay this $15,000 per year, and it must be raised. It is simply one of the things we have to do. All of us know that it would have been better if we could have waited to complete the building fund before launching a campaign for endowment, but we had to take the insurance to get the loan with which to finish the buildings, and the first payment on the insurance came due in March, 1925, so we had to launch the campaign to raise it.

3. If we are offering our own people just as good as the other colleges are offering them, and we believe we are, then our own young people should be led to attend the High Point College. The running and the maintenance depends largely upon its student body. We are giving just as good and we are giving it at just as low a rate as any of the other Colleges our equal in this section. We should have every available dormitory room filled with eager, anxious students next September, besides a goodly number of day students from the surrounding community. To do this all of u must become boosters for the College, and not wait for Dr. Andrews, Brother Little, or Bro. Harrison to come around and line up our own young people for the College. Every M. P. boy or girl who is graduating from a high school in your home, or on your charge is certainly a prospective student for the High Point College. Of course not all of them will come here. We could not house all of them if they did; but our buildings should be crowded with our very best next fall, and they will if all of us work to that end.

The above statements give us the reason for being here today, and the committee considering the work to be done today thought that it could not be done next week in connection with the Summer Conferences. We needed just you to come here on a day with only this before you to help solve the problems of your College. For this reason please permit me to say two other things before I close.

I. Our First Year.

In Saptember, 1924, we launched out upon the untried seas of opening and running a College, and I feel safe in saying that this time last year we did not have a single student registered to take the course. And with Dr. Andrews and Brother Harrison both working as faithfully as they knew how we did not have 50 students registered by the first of September, 1924. There was an air of uncertainty about it all which made all of us fearful for our first year. The buildings were not completed, the grounds were muddy, the faculty was new, and the high school principals back among the home folks were openly advising the high school graduates not to go to a new college which was just opening. They were telling our own boys and girls that life was too short to waste a year by entering a new college. They were telling them to let some one else make the sacrifice, you cannot afford to do it. Brethren, our College management met just those conditions last fall, and they were powerless to help it. And yet through their persistent and painstaking efforts God has led us on through a great year's work, with just two classes, and with an enrollment of 134 students in this our first year. And the income from the student body, without any endowment whatever, has paid nearly 70 per cent of the running expenses for the first year. Every other college in the state, that we know of, has a stated income over and above the income from the student body. All our state institutions draw heavily upon our state treasury, or they could not run. I have not made investigation to verify this statement; but I feel sure that an investigation would reveal the fact that not another College in North Carolina came as near meeting all its running expenses from the income from its student body as did our own.

And mind you, if the churches back home had really accepted the challenge, and had responded to the challenge, and had raised in cash and good pledges the full $300,000, which the challenge called for, this College would not only have had the benefit of the $107,000 now due it, and of an added $37,000 in subscriptions, but in this its opening year it would have had the advantage of 20 percent of the income from a $100,000 endowment and at least a part of the income from the publishing house in Greensboro. But as it is, the College has had to work for its first year without this $107,000, much of which is due, and without the added impetus of the needed $37,000 in subscriptions to complete the $300,000, and without 20 percent of the income from the $100,000 in endowment, and without any part of the income from the publishing house.

Thus we have unintentionally placed upon Dr. Andrews and his associates the tremendous task of running our College for this its first year without these funds. And these funds placed to the credit of the College would doubtless have enabled him to secure other funds for endowment.

This is no complaint against our people. It is simply a statement of facts. Let us not get away from the **fact, that we have done well,** but with a little extra effort **we might have done better.** And we will do better when all our folks know the actual conditions. I know that our people talk "hard times," but in other things save Kingdom service the most of them are going right on living and acting and spending in the usual way.

About the bravest and the happiest set of students anywhere in North Carolina for the last College year were housed here. They were brave because they hung right on and plowed right through the mud for the greater part of the fall and winter; and they were happy because of the sunshiny, congenial, happy, Christian conditions which confronted

them in these halls and class rooms. If you have kept close watch on the conditions here for the entire year, I am sure you feel as I do, that we Methodist Protestants in the North Carolina Conference have great cause to lift up our hearts and sing, "Praise God from whom all blessings flow," because of the way He has led us on, and because of the success He has given us in this first year's work. Blessed be His Holy Name.

II. The Time Element.

We have done exceedingly well during the last four years. Better, I think, than the most hopeful among us ever dared think we could do in so short a period of time. I do not mean that all the work has been done within the four years, much of the foundation work was long in laying; but the launching of a campaign, the choosing of a site, the erection of buildings, the opening and running of a College for its first year have all been done within the last four years, and the accomplishment here within those four years is nothing short of marvelous. We have builded better than we planned and we have gone forward faster than we had ever dreamed. We have done exceedingly well; but **we must do better.** And in order to do better we must be cheered on by past accomplishments to sit steady, and to keep working away with a will and with a co-operation that will put here something like an average of $50,000 per year for the next ten years. Ten years is a mighty short time in the history of an institution like this. With many of us life's tasks will be over within the ten years, while others of you will still be carrying on in the vigor of manhood; but this College will still be in its infancy ten years hence. We are building for the future, and many of us must put our life-blood, our nerve energy, our personality, and our money into it during these ten years. By that time it will have its alumni and alumnae throughout this state and other states, who will be working for the College in a way that will bring influence and money and students here, but even then the church will have to keep working right steadily on for this institution, which is already the pride of our conference.

The growth here has been so wonderful that leading men of other denominations have stood in amazement at the thought of what has been done, and some of our own leaders have said, "It is the greatest accomplishment in the entire denomination." Since others speak thus of us, it seems to me that we have a right to lift up our heads and be happy. And it seems to me that this should spur us on to greater things.

The growth here has been phenomenal. I believe we can truthfully say that its equal has never before been known in North Carolina, in so short a period of time. Certainly it has never been surpassed by any church college. Now, brethren, we must remember that the job is not completed simply because these buildings are up and open. Nor will the work be completed within the next ten years; for at the end of ten years this College will still be a growing and we trust a prosperous youth. But during that ten years it is going to take the very best there is in all of us, or else a few of us must give our lives for it.

Brethren, before the Lord, we have no right to ask Dr. Andrews and Mr. Wills to bear the financial burdens they have had to bear during the last 12 or 18 months. A few of us have gotten down beside them and have tried to help carry the burdens, but it is high time that the rank and file of our church members in every church in the conference come to pray for and work for and pay toward this enterprise until they feel the pinch of sacrifice. I sometimes wonder whether or not any of us have gone without a new hat or a new suit, or a new pair of shoes, or a gallon of gasoline, or a bite to eat that we may help along with this the greatest undertaking in the history of our church. By the grace of God it is up to every one of us to get right down to business with our people and talk this College and boost this College at breakfast, dinner and supper, and then between meals, and before we go to bed and when we get up, and when ye journey along the road and when we go to church. Anywhere and everywhere until more of our people respond, and until all of us who have responded respond again. Our names must constantly be on file in the office of this College with a pledge to pay something, and when that pledge is paid we must pledge again. With all my heart I believe that is the only way to carry on to success the work we have begun. There must be no drones and slackers among us.

Please bear this in mind: There is no one man among us, nor are there any two or three men among us, nor are there any half-dozen men among us who can arouse all our people, or even half our people to do their duty by the College. All of us must go back and lay the great need of our College upon the hearts of our people. We must teach our children diligently about this College, we must talk of it when we sit in our homes, and when we walk by the way, and when we lie down, and when we rise up. We must bind the thoughts of this College for a sign upon our hands, and they should be as frontlets between our eyes. And we should write them upon the posts of our houses and upon our gates. Every boy and every girl in every Methodist Protestant home in this conference, who even thinks of going to College when they graduate from a high school, should think first and uppermost about entering the High Point College. I cannot imagine my child thinking first of some other College. She might turn from this one to another because she couldn't get just the course desired here, or for some other good and reasonable reason; but certainly she would think of this one first and investigate its courses and its costs.

May God help us to be up and doing, leaving no stone unturned and no task omitted that might turn either dollars or students toward this College. Every individual here should at once become an energetic, persistent canvassed for funds for this College during the next thirty to ninety days. Solicit your neighbors, solicit Methodist Protestants, and especially solicit your wealthy friends, if you have such, who are not Methodist Protestants. And may the great God of heaven add His blessings to whatever efforts may be put forth.

Not Too Much Talking.

Remember, brethren, that we are in a short session of the conference with just one thing before us, the interests of this College. We trust that it will not be a day of too much talking. We have no desire to keep anybody from talking, if you are sure you have something that will help; but please don't talk at random today. There will not be time for that. Whatever proposition you have that will help **make it**, but make it very brief. And it will be well if you will put your proposition in writing. It may be that the discussions and propositions of this day will be committed to a committee, or to a board for the working out a definite and final course of action. If that should be done then such committee will need your proposition in writing.

With a prayer of thanksgiving to God for leading us thus far, and with a prayer for His guidance in our deliberations today and in our efforts in the coming days, I am,

Faithfully yours, A. G. Dixon,
President.

Following Dr. Dixon's address, Brother J. Norman Wills made a statement of the assets and liabilities of the Board of Education, and President Andrews reviewed briefly the opening year of the college. Talks were made by Rev. W. F. Kennett, Rev. N. G. Bethea and Dr. T. M. Johnson. On motion a committee of three ministers and three laymen (T. M. Johnson, J. F. McCulloch, J. E. Pritchard, J. R. Stone, J. M. Cutchin, and Brother Williams of Winston) was appointed by President Dixon to report their findings and recommendations. The Conference adjourned for dinner in the College Dining Hall. After dinner the Committee on Findings reported as follows:

Report of the Committee on Findings.

Your Committee on Findings feel that the Methodist Protestant Church in North Carolina is fortunate in having the splendid buildings already erected for High Point College. Our college has opened encouragingly, justifying high hopes for the future and we believe in maintaining as our goal the rank of an A-grade college by the time the first class is graduated.

The present financial situation, while serious, is simply the result of building faster than income was provided, and should not discourage us but stimulate us to diligent and strenuous effort to discharge our obligation to the contractor who has kindly favored us.

With a view to quickly collecting balances on pledges to the building fund, we recommend that statements of accounts be sent to pastors, each for his own people, and that pastors be requested to look personally after collections, calling in such help as they may find necessary or desirable, and reporting results to the president of the college. We further recommend that each pastor be requested to lay this matter upon the hearts of his people at his next appointment with them, and that the president of the college be requested to send statements of account to individuals owing as much as five dollars each.

The Endowment Fund is just as essential as the Building Fund, and we recommend that the effort to secure pledges for $15,000 a year for ten years for endowment insurance premiums be continued until it is completed. To this end we recommend that full information as to quotas and amounts already pledged be furnished all pastors by the president of the college and that pastors be requested to carry on the canvass, with the aid of neighboring pastors if deemed advisable, until the quota has been secured in good pledges.

(Continued on page 8.)

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Report of Treasurer N. C. Branch, W. H. M. S. for April and May.

Dues—	
Enfield	$14.40
New Hope	3.65
Winston-Salem	7.40
High Point	12.30
Maple Springs	1.50
Mebane	5.00
Caroleen	5.00
Asheville	4.30
Matthews Chapel	8.10
Gillburg	3.40
Rehoboth	2.00
Myra Crawford M. C.	.70
Clothing—	
Mebane	1.75
Children's Home—	
Maple Springs	3.30
Caroleen	.50
Miss Josephine Evans	5.00
Scholarships—	
Caroleen	.25
High Point	6.00
Bethel Home—	
Enfield	1.00
Maple Springs	3.30
Caroleen	.25
Pine Ridge—	
Enfield	1.00
Maple Springs	5.40
Mrs. Geo. T. Penny	10.00
Mitchell's Grove	10.00
Caroleen	.50
Asheville	1.00
Pittsburgh Mission—	
Enfield	.25
Maple Springs	.30
Caroleen	.35
Baltimore Home—	
Enfield	.50
Maple Springs	.60
Caroleen	.50
Ohio—	
Enfield	.50
Maple Springs	.60
Caroleen	1.00
Sunday Eggs—	
Union Grove	2.85
Contingent—	
Enfield	7.35
Reidsville	.04
Maple Springs	.90

Mrs. H. A. Garrett.

SPECIAL OFFER OF TITHING LITERATURE.

The unusual partnership proposition described in pamphlet No. 38, "Winning Financial Freedom," is now so popular and effective that we are again offering to furnish any minister, without charge, postage paid, a sufficient quantity of the pamphlet to supply one copy to each member of his official church boards.

If you so request in your order, we will add an "Offer No. 3" package which contains samples of the 38 pamphlets we publish—about 475 pages—for $0.50.

When you write please mention the Methodist Protestant Herald; also, give your denomination. The Layman Company,
50 E. Superior Street,
Chicago, Ill.

IN HONOR OF THE DEAD.

Resolutions of Respect.

Whereas, it hath pleased the dear Heavenly Father to call two of our beloved members, Mesdames Joyce Camaline Snotherly, and Mary Louise Hatley to their reward; therefore be it resolved:

First—That we bow in humble submission to Him who doeth all things well;

Second—That the Ladies' Aid society of the First Methodist Protestant Church of Albemarle, N. C., has lost two most loyal members who walked close to their Lord, and did their best in all their tasks;

Third—That we shall always treasure their memory as co-workers in kingdom service;

Fourth—That we extend our love and sympathy to their loved ones, and pray that God in His love may comfort and bless them in their great grief and loss;

Fifth—That a page in our record be inscribed to the memory of these beloved women;

Sixth—that a copy of these resolutions be sent to the family of each, a copy to the Methodist Protestant Herald, and one to the county papers for publication.

Mrs. John U. Whitlock,
Mrs. J. L. Trollinger,
Mrs. R. J. Shoe, Committee.

Albemarle, May 18, 1925.

Mrs. Sarah Emma Swicegood.—May 27, 1925, death entered the home of H. G. Swicegood and claimed for its victim his beloved wife, the daughter of T. J. and S. C. Frits.

She leaves husband, one son and one daughter, father and mother, six sisters, three brothers.

She professed faith in Christ at the age of 12 years and joined the Methodist Protestant Church at Shiloh. About 17 years ago she moved her membership to Mt. Carmel.

November 16, 1913, she was married to H. G. Swicegood. She was the most devoted wife, a loving mother, and a consecrated Christian and we believe that her departure was an uplifting, exaltation, an enthronement.

A brief song and prayer service was conducted at her home, but the funeral service was conducted at Mt. Carmel church by pastor, assisted by Rev. C. B. Way, her former pastor. Brother Barr from Reed made a short address and the pastor from Sandy Ridge made a brief talk. Services were conducted at grave.

An evidence of her good name was the great host of friends who gathered to pay their last tribute of respect to her. W. L. Carson.

CONFERENCE JOURNALS WANTED.

I am interested in collecting a file of the Minutes of the North Carolina Conference of the Methodist Protestant Church for the North Carolina Collection in this library. Can you give me any help in securing back issues? My file lacks the following: All before 1888, all between 1889 and 1899, issues for 1900, 1903, 1904, 1908, 1909, 1910, 1913, 1914, 1915, 1920, 1921, 1923.

I will appreciate your help. The file will be bound when completed, and will be a most useful reference work for the student in church history.

Very truly yours, Mary Thornton,
Chapel Hill, N.C.

[Can any of our readers supply the copies wanted? If so, please write to Miss Thornton.—Editor.]

Resolutions of Respect.

Alfred N. Boberson was born October 14, 1847. Died March 14, 1925, age 77 years. He was born in southern Alamance and spent his entire life in this community.

He was converted in early life and joined Concord Methodist Protestant church where he remained a faithful member until death. He was always present at church services and contributed of his means monthly.

He had been an official member of his church for years, and was delegate to the annual conference several times and also president of Newlin Township Convention for about twenty years.

He was educated at Graham Normal College which later became Elon College. He taught school for a number of years and was always interested in all educational activities.

Mr. Roberson was not only loyal to his church but was ready to support every progressive move of his community. He had great influence over all who came in contact with him and his advice will be missed in years to come.

In the death of Mr. Roberson the home has lost a true husband, a loving father, the church a faithful member, and the community a most esteemed citizen.

His popularity as a friend and neighbor was proved by the vast audience that was assembled to pay the last tribute of respect to him. Funeral services were conducted by his pastor, Rev. H. L. Isley, assisted by Rev. S. W. Taylor.

While we shall miss him in every walk of life, yet we feel that Mr. Roberson has gone to the home beyond to dwell there forever. May we each who knew him strive to make that preparation that he made and be ready when we shall be called to our reward. Therefore be it resolved,

First, That we bow in humble submission to the will of Him that doeth all things well;

Second, That we extend our heartfelt sympathy to the bereaved ones;

Third, That a copy of these resolutions be sent to the Methodist Protestant Herald and the Burlington Daily Times for publication and a copy be furnished the bereaved family.

T. H. Moore,
R. S. Woody,
C. W. Johnson.

Holmes.—Myrtle Holmes was born January 4, 1905, died ay 30, 1925, aged 20 years, four months, 26 days. She had been a member of Chestnut Ridge church for about eight years. Funeral services were conducted by the writer at Chestnut Ridge church May 31, after which the remains were laid to rest in the church cemetery.

One of the largest crowds this writer has ever seen on an occasion like this was present to pay respect to the memory of the deceased

May God comfort the bereaved ones.

B. M. Williams.

—Where are Amundseen and his five companions on the North Pole expedition? No one knows.

THE PLACE OF AMERICA IN GOD'S PLAN.

We look upon immigration as a purely do-stic problem, but it is far more than that. these thousands who are coming to us from ds beyond the seas were coming to a thor-ghly Christianized and consecrated Ameri- our problems would be essentially differ-. But while Protestantism, and Christiani- are making substantial and fairly rapid gress in America, we as a nation are not Christian as we ought to be. Durin the tury from 1800 to 1900 church membership America rose from seven per hundred to 24 hundred. The total Protestant church mbershp as reported by the Year Book of churches in the 1924-25 edition is 28,366,-. Our cry is not the cry of those who have led, but the challenge of those whose great- opportunities are at hand, and whose best rts are being limited by a lack of the work- and funds necessary to the accomplish-nt of our great task.

Religion was the chief concern of the Pil-ms. Their first desire was to establish a na- where duty to God and service to Him uld have primary consideration. Temporal erests and affairs were absolutely dominat- by religious convictions. The Puritan fath- came to America not to reproduce the in-utions and life of Europe, but to create a comonwealth whose principles and prac-s should be in harmony with the ordinanc- of God. What a comment upon present-day ditions was the reply of Tony, a little Ital- boy at a Vacation Bible School in New rk City, "Oh, no, teacher—we don't go to rch any more—we're Americans now." Or report of a teacher in Arkansas who found y children in one district who were entirely orant of the meaning of Christmas.

The finest ideals in our American life are product of the standards established by Pilgrims, and these ideals must be repro-ed in every generation if America is to fill her mission to the world. The real erica in those days was then as now, a cer- set of ideas, and an inner life of vision hope. It was a bundle of convictions ut God, and freedom; about life, and liber- and the pursuit of happiness. Our chief acy from the generation that lived in erica a hundred years ago was not our ds, our buildings, or our wealth—not even forms of government. Our finest inherit-e from the founders of our country is that angible asset of ideals, beliefs about God, freedom, and justice, and brotherhood. is was the real America that was instilled o the hearts and minds of the growing ith of America a hundred years ago.

But what chance have the children of the nigrant reared in the Ghettos, the Little lys, the Bohemian Hills, the China-towns, mill-towns, and the mine patches where many of our "new Americans" are found? e question of the foreigner will be dis-sed more fully in another article. It is in-duced here to call attention to the contrast sented in the coming of the first settlers, in he coming of these new pioneers. The lier America must impress every careful dent of history as being more nearly con-med to the purpose and spirit of our Heav-y Father. Charles H. Back.

NEWS FROM JAPAN.

Dear Friends:—I realize it has been some time since you have heard from your missionary in Japan.

I received the Conference Journal and a letter from the secretary of the Conference some time ago. It does a fellow good to know the folks at home are thinking about him. It was a great joy to read the journal through and note the forward steps taken by the Conference.

The Japan Conference of the Methodist Protestant Church met the last of March, and had for three days a most splendid session. There were many signs of real growth and progress. This conference took a most hopeful step in the direction of self-support. As many of you know this Conference is still a Mission Conference and draws most of its support from the Board of Foreign Missions. There are enrolled twenty ordained preachers and six probationers. Six young men are in the Seminary preparing themselves for the ministry.

There is an interesting story connected with one of the young men who entered the ministry this year. While in our school he decided that he would preach. And his mother and father gave their consent for him to follow such a course. But at the time of his graduation his father, having started business of his own, changed his mind about the future work of his son. In Japan to go contrary to the wishes of one's parents means many times expulsion from the home. The pastor of the church pleaded with the parents, who by the way were not Christians, but they would not consent. The young man, rather than to give in to the wishes of his parents, prayed earnestly for them for about a month, with the result that they saw the folly of their way and encouraged him to prepare himself for the work which his heart yearned so much to do, namely the spreading of the Gospel of Jesus Christ.

We are constantly reminded of the foe which we are here to fight. Almost every morning we are awakened by the bell of a near-by temple, calling its attendants to worship that which they know not. Notwithstanding Christian missions have been at work in this land for over fifty years there still remain some 71,626 temples dedicated to the worship of Buddha, requiring the services of about 52,836 priests. Besides these, shrines of the Shinto faith number 114,548, with 14,-836 priests to direct their worshipers. Although the Government has gone on record in recent years as saying that Shintoism could not be considered any longer as a religion, yet the older and more uneducated people in particular still use its places of worship as such. Against this great body of heathen priests, stands 6,497 Christian workers, including both Japanese and missionaries, and 2,300 churches. Although the forces for Christ are still much smaller than other religious as to number, yet what a mighty influence this body of Christians is having in every avenue of this nation's life. It is a blessed experience to be living in this land and note the influence of the Gospel of Jesus Christ gradually changing the thoughts and ideals of these people. They are not always conscious that they are honoring Christ and His Gospel, but they are nevertheless.

The battle is not won yet,nevertheless there are signs of victory. Our strength as a Christian army will continue to depend right much upon the home-base of supplies. Remember we missionaries are not only fighting for the cause of righteousness, but we are here to train soldiers, who will little by little swell into a mighty army for our Lord here in the Far East.

Don't permit the Jingoists in the homeland to lead you astray to the real spirit of these people. But may God give each of you the spirit of good-will toward these your brethren in Christ. There is no country in the world that watches every move the American people take more than the Japanese people.

I see in the Herald that the North Carolina Conference has been asked to raise $500 toward the school church here. I wonder if you fully realize how badly we need a church. First, remember we have an enrollment of over a thousand boys. Then remember the only place we have for the Christian training of these boys is a little building without ceiling, and a floor which many of you would not have in your barns. When the present church building is packed, it will not hold over 200 boys. Unless we can get a new church pretty soon, I am afraid the fathers and mothers of this land who are looking to us for the Christian training of their boys will lose faith. I sincerely trust that those of you who have been so faithful in the support of your home institutions, will also be able to give us a lift in Japan at this needy moment.

Your missionary in Japan,

J. Clyde Auman.

Nagoya, Japan, May 21, 1925.

RECEIPTS FOR COLLEGE.

Amount previously reported, $134,751.24.

$250, Dr. T. C. Amick.

$60, A. B. Owen.

$25 each: J. C. Iseley, Mrs. J. E. Moore, J. E. Moore.

$22.72, Charlotte Sunday school, First Church.

$20, R. G. Hornady.

$10 each: C. L. Moser, Mrs. Jas. Black, Mrs. R. H. Haupt, J. A. Hornady.

$9.66, Bethel Sunday school, Mocksville Circuit.

$5 each: H. E. Oakes, E. C. Hunter.

Total, $135,238.62.

Endowment Insurance Fund.

Amount previously reported, $1,946.36.

$50 each: E. L. Douglas, J. S. Lewis, $50.

$25 each: Baraca Class, Glen Raven, Miss Esther Ross.

$10 each: W. M. Crouch, Earl Bulla.

$5 each: C. W. Davis, Geo. M. Iseley.

$4, W. A. Bunch.

$3, Philathea Class, St. Paul's.

$1. Clyde Hendrix.

Total, $2,134.36.

J. Norman Wills, Treasurer.

—Serious trouble broke out at Shanghai, China, a few days ago. That unhappy land is torn by factions which are warring for supremacy. "Where the carcass is, there will the vultures be gathered together."

—Madames Pope and F. M. Taylor, of near Enfield, were among the visitors at High Point College this week.

(Continued from page 5.)

The college was built primarily for our young people, and we recommend that every pastor be requested to furnish President Andrews with a list of his young people finishing high school this year and any others ready for college and that he visit these young people and endeavor to enlist them for our college, promptly forwarding the names of those secured and advising the president as to otherse that might be secured.

With a view to meeting immediate demands for money due the contractor, we recommend that an appeal be made to those present to raise at once the sum of $50,000 either by loan to the Board of Education or by signing with the Board of Education a note to the contractor.

We recommend that the address of the president of this Annual Conference, Dr. A. G. Dixon, in which he stated the object of this special session of the Annual Conference, be published in the Methodist Protestant Herald.

This report was adopted. The appeal for money on loan secured promise of $5,000, and fifty of the brthren present endorsed a note for $45,000 to be given by the Board of Educacation to Mr. Stewart, the contractor.

A number of the brethren made speeches in appreciation of the college, and more would have spoken had there been time.

This was the first special session of our Annual Conference held within our recollection. It was made necessary by the exigencies of the situation, and we trust that time will show that it fully accomplished its purpose. Surely it will help us to realize the need of general co-operation in the work given us as a church. In union there is strength, strength sufficient for our God-given tasks. This session of Conference lasted but a few hours, six or seven, but we believe it did a great day's work. May our Father's blessing be upon it and upon those who put their hearts into the work and upon all who in like spirit join in hereafter.

Wood-Gibson.

At the M. P. parsonage in Henderson Sunday, June 7, at 12:30 o'clock, the writer united in marriage Miss Annie Gibson and Mr. William Erwin Wood. Mrs. Wood is the only child of our Mr. and Mrs. J. W. Gibson and has lived in this community all her life. She is a member of the Henderson M. P. church and is a splendid young woman. Mr. Wood has a position with the Riggan Opera House in this city. After the ceremony the happy couple took a northbound train for a short wedding trip. We are glad to know that they will continue to make this city their residence. The best wishes of the community follow them. J. E. Pritchard.

—The special session of the Annual Conference at High Point College last Tuesday was attended by a large majority of the ministers and by perhaps one third of the lay members. These are busy days for laymen who farm.

We Make a Specialty of

LOOSE LEAF BOOKS FOR MINISTERS' USE

WILLS BOOK AND STATIONERY CO.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.
5. Charlotte.
6. Calvary.

Paid G. C. B. in Full.

1. State Street, Lexington.

A. C. B.

1	Burlington	$380.00
2.	Mt. Pleasant	331.70
3.	Concord	176.00
4.	Forsyth	133.35
5.	Glen Raven	126.00
6.	Fallston	125.00
7.	Flat Rock	110.42
8.	Orange	106.00
9.	Henderson	100.00
10.	Enfield	97.00
11.	Spring Church	96.50
12.	Granville	80.00
13.	Grace	80.00
14.	Alamance	78.65
15.	Stanly	73.38
16.	Bess Chapel	70.06
17.	Cleveland	67.85
18.	Reidsville	60.00
19.	Welch Memorial	58.00
20.	Littleton	53.50
21.	Weaverville	50.35
22.	Mebane	50.00
23.	Halifax	46.00
24.	St. Paul	45.00
25.	Randleman	44.00
26.	Mt. Hermon	43.20
27.	Kernersville	42.45
28.	Lincolnton	39.00
29.	Gibsonville and Fountain Place	38.00
30.	Davidson	32.12
31.	Asheville	31.38
32.	Vance	30.10
33.	Haw River	27.00
34.	Richland	25.00
35.	Saxapahaw	24.82
36.	South Davidson	23.00
37.	Yarborough	22.45
38.	Randolph	21.07
39.	North Davidson	20.00
40.	Winston-Salem	16.50
41.	Anderson	14.00
42.	Thomasville Circuit	13.91
43.	Tabernacle	13.75
44.	Why Not	13.71
45.	Pinnacle and Mt. Zion	13.70
46.	Cornelius	12.00
47:	Thomasville Community	12.00
48.	English Street	12.00
49.	Lebanon	11.05
50.	Siler City	10.50
51.	Asheboro	9.00
52.	Pageland	6.10
53.	Fairview	4.85
54.	West Forsyth	4.72
55.	Roberta	3.50
56.	Midland	2.65
57.	Graham	2.00
58.	Union Grove	1.25

G. C. B.

1.	Concord	$368.50
2.	Grace	266.80
3.	Forsyth	166.80
4.	Why Not	164.14
5.	Henderson	150.00
6.	Whitakers	149.0
7.	Calvary	125.0
8.	Halifax	95.0
9.	Charlotte	93.6
10.	Randleman	84.3
11.	Burlington	74.6
12.	Randolph	69.2
13.	Gibsonville and Fountain Place	67.7
14.	Asheville	64.9
15.	Davidson	62.8
16.	Yarborough	62.2
17.	Orange	60.0
18.	Mt. Pleasant	60.0
19.	Alamance	59.0
20.	West End	58.4
21.	Saxapahaw	50.4
22.	Haw River	50.0
23.	Littleton	50.0
24.	Stanly	49.7
25.	Enfield	47.5
26.	First, High Point	43.4
27.	Albemarle	43.4
28.	Spring Church	39.8
29.	Graham	37.0
30.	Mt. Hermon	36.5
31.	Thomasville Circuit	36.0
32.	Winston-Salem	26.7
33.	Fallston	25.0
34.	Reidsville	25.0
35.	Richland	25.0
36.	Roberta	21.8
37.	Vance	21.4
38.	Fairview	21.2
39.	Asheboro	20.4
40.	Denton	20.4
41.	Welch	20.0
42.	Thomasville Community	19.7
43.	Lebanon	18.6
44.	Weaverville	17.5
45.	Guilford	17.4
46.	Kernersville	16.4
47.	North Davidson	15.5
48.	South Davidson	14.3
49.	St. Paul	13.3
50.	Pinnacle and Mt. Zion	13.2
51.	Flat Rock	12.8
52.	Siler City	12.0
53.	Mebane	11.2
54.	Anderson	10.0
55.	Granville	9.3
56.	Glen Raven	7.4
57.	Bess Chapel	6.1
57.	Shelby	6.0
58.	Cleveland	5.3
59.	West Forsyth	5.3
60.	Bessemer City	5.0
61.	Greensville	4.2
62.	Mecklenburg	4.0
63.	Pageland	4.0
64.	Midland	2.2
65.	Democrat	2.0

Not many changes this time. On the G. C. B. Mt. Pleasant is following up fine. We have come to depend on Mt. Pleasant's contribution. On the G. C. B. Concord made a fine contribution. Randleman and Charlotte, Roberta and Fairview each made advances. We are looking forward to a great many more contributions in this next week. A. G. Dixon.

—Senor Rafael Sanchez Aballi, recently appointed Cuban Ambassador to the United States, had his leg broken recently in an auto accident. His wife also was seriously injured.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, JUNE 21.

Life as a Hurdle Race.

Daily Readings.

Mon. Overcoming temptation. 1 Cor. 10: 11-13.
Tues. Overcoming doubt. John 20: 24-29.
Wed. Overcoming hatred. Rom. 12: 17-21.
Thurs. Overcoming fear. Ps. 91: 1-16.
Fri. Overcoming misfortune. Job 1: 13-22.
Sat. Overcoming selfishness. Rom. 15: 1-7.
Sunday. Topic. Heb. 12: 1-4.

Some Bible Hints.

The living are spectators as we run this race, a fact which should inspire us to do our best (v. 1).

Weights are bad things to carry over hurdles or obstacles, and sins, anger, temper, gossip are weights (v. 1).

Jesus is the pace setter in this race. He knows what we should do, and will do if we follow Him (v. 2).

Jesus is both example and trainer. If we follow Him we get the benefit of His knowledge and experience (v. 2).—The Daily Companion.

A Hurdle-Race Meeting.

Let the hurdles be songs, prayers, readings, talks, visitors, etc. Give every member of the society an opportunity to leap each hurdle in order named. Or, if you wish, divide the society into opposing teams for the race. Let each hurdle count a certain number of points. Tally the counts and announce at the close of the meeting which side leaped the most hurdles. Other variations of the idea are possible.

The Leader's Talk.

Life is before us. We had nothing to say about coming into the world, but we have everything to say about what we shall do with our lives. Our parents and others may help us to decide our course to some extent, but, in the final analysis, the decision is up to us. There is no better place in which to face this question squarely than a Christian Endeavor meeting.

Life is a challenge to every red-blooded young man and woman. Its possibilities are almost unlimited. The opportunities before us call out the very best within us, if we look at them properly. There are plenty of things to be done in the world, things worth while, and the young folks who decide to do their best to make the world better are the ones who will accomplish them.

Our topic tonight is about a race—the Christian race. Nobody can live up to his highest and best unless he is willing to run this race for just what it is, a race in the name, in the cause, and in the power of Christ. The Christian life is the only life which counts for the utmost in this world and in the world to come. We must determine to run it to a finish and to receive the crown.

Determine to Win.

No runner ever won in a foot-race unless he first made up his mind to do so, or, at least, to do his level best. Determination is essential to satisfactory living and working. Make up your mind what particular sort of race you are going to run—after getting all your facts in hand—then decide to use your utmost strength and ability to run it well.

Many parents' hearts are saddened because they expect something worth while from their children, and yet the children apparently make little effort to measure up to their expectations. Sacrificing on the part of your parents will accomplish little unless you determine to do your part in running the race set before you. Gratitude, alone, should impel you to do your best, for their sakes.

Overcoming Life's Obstacles.

Hurdles are necessary in order to develop us properly as we race onward in life. Smooth running, in itself, is not sufficient. Obstacles must be met, they must be overcome, and in so doing we gain character and ability. The young person who starts out in life with the idea that he should never have any difficulties to surmount will not get very far without some hard tumbles.

Self-Made.

There are very few "self-made men" in the world. Some will tell you that it is what they are, others will be given that designation by an admiring public, but usually there is somebody else and something else which furnished them a part of their power. Sometimes men are "mother-made," sometimes "father-made," often "God-made," but never made successful by their own power and ability alone.

First Essential.

Faith in your God, in yourself and in your life undertaking is essential if you would run well your race. You can not make a proper success of something in which you do not believe. You can not have power with men unless you have power with God—and that is based upon faith.

Other Essentials.

The runner has to keep moving if he expects to win. The runner in the race of life must keep moving also, if he expects to succeed. The slothful worker never satisfies anybody, not even himself. He has to be watched. He must be prodded continually. And finally he is discharged. Keep fire in the fire-box, keep steam in the boiler, and keep moving.

A goal is necessary in a foot-race. You must be sure you are running in the right direction, and upon the right track. You can't afford to waste your effort in getting nowhere. Activity alone will not bring success. It must be activity with a purpose. And, too, that purpose must be right if a person expects the blessing of God upon it.

Never give up in the race of life. Victory has been snatched from defeat, oftentimes, simply because one refused to give up. Young folks need to burn this truth into their consciousness—that they will meet obstacles, that enemies even may try to deter them, that various things will occur which tend to discourage and to defeat—them—but if they never give up, the victory will be theirs.

There is a lot of satisfaction in work well-done, even if the goal be not attained completely. Every runner must learn to run well, even though he may never take first place. He must be a good loser. And in being a good loser, he usually proves himself a winner. So it is with our life-work. We may not be able to do everything we plan, but we can do well what we are able to accomplish—and God will give us the blessing we merit.

At the End of the Race.

The crown of victory meant a great deal to the winner in the Olympian race. It usually doesn't mean much to young people. Life seems so sweet; there are so many unpleasant things which come our way; we don't have time to think of the crown over on the other side. But some time the crown will look beautiful to us, as we come nearer to the other shore. And what a beautiful thing it will be when we receive it from His hands!—From the C. E. Quarterly.

OVER THE TWELVE HUNDRED MARK!

Albemarle and Lexington register a Hundred Percent!

With just a week yet to go, our registration for the Young People's Conference has gone beyond the 1200 mark and is still going strong.

Albemarle and State Street, Lexington, have done the unusual and have registered more than 100 per cent of their membership for the conference. Good for you, Albemarle and State Street. Abemarle stands at the head of the list now with a total of **one hundred and forty-one!** That's simply great! She has a membership of one a hundred and thirty-five. State Street also goes five beyond their actual membership.

Come on! Let's go, High Point, Greensboro, and all the rest of you folks and help out Albemarle, Burlington, Concord, State Street, and the rest of us. **Remember we must have fifteen hundred by next Monday!**

State Street, Lexington, 1003-1037: Fred, Cox, Jr., Ella Stuart Cox, Eva Walser, N. G. Bethea, Jr., Paul Leonard, Arnold Walser, Katheryn Hill, Margaret Leonard, Helen Hoffman, Basil Hoffman, Frank McCreary, Iola Hoffman, Rachel Myers, R. G. Hill, Hoyt Aaron, R. A. Weaver, Kathryn Weaver, J. D. Leonard, Frances Koontz, Clarence Koontz, Glenna Aaron, Dermont Burkhead, M'Koy Berrier, Louise Berrier, Mildred Burkhead, Zelma Berrier, Marguerite Burkhead, Dorothy Basinger, Grover Myers, Alene Myers, Mrs. V. G. Price, John Harkey, Clifton Hinkle, Frances Leonard, Faith Berrier.

Clark's Chapel, Weaverville, 1038-1058: Lester Watts, Mrs. Lester Watts, Lester Watts, Jr., Billie Watts, B. R. Watts, Mrs. B. R. Watts, Merla Watts, W. M. Black, Mrs. W. M. Black, Madeline Black, Mabel Black, Fletcher Hampton, Joe Roberts, Mrs. Joe Roberts, Zeb Roberts, Mrs. Zeb Roberts, L. F. Eller, Mrs. L. F. Eller, Miss Kate Eller, Miss Stella Cheek, Miss Louise Cheek, Miss Mary Kennedy.

Asheville, 1059-1069: **Rev. C. W. Bates,** Mrs. C. W. Bates, George Foster, Mrs. George Foster, Miss Vonnie Roberts, Mrs. Robert Greenwood, Miss Arline Hanner, Miss Louise Hanner, Miss Verda McIntyre, I. W. Cashatt, Richard Hanner.

Grace Church, Greensboro, 1070-1084: R. A. Moore, Carl Jones, Carl Jones, Jr., Mary Scott Jones, Ruth F. Jones, Carolyn M. Stout, Norman Kirkman, Ed. York, Mrs. Ed. York, Nellie Davis, Mary Jobe, May Wilson, Gertrude Hunter, Marion Hunter, May Bain.

West End, Greensboro, 1085-1093: Mabel Bull, Stella Bull, C. F. Johnson, J. R. Holden, Mrs. J. R. Holden, P. A. Burns, Mrs. P. A. Burns, S. H. Stapleton, Mrs. S. H. Stapleton.

St. Paul's, Greensboro, 1094-1099: G. H. May, Mrs. G. H. May, W. W. Oaks, H. E. Oaks, Mrs. J. H. Moton, Mrs. E. M. Routh.

Bess Chapel, 1100-1103: **Rev E. A. Bingham,** Mrs. E. A. Bingham, Hall Leonhardt, J. W. Heavner.

(Continued on page 13)

EVERY DAY AND SUNDAY TOO.

There're so many kinds of joy
Waiting for a little boy
'Round the corner, in the street,
Over head and under feet,
In the sunlight and the gloom,
In the cheerful dining-room,
He should look for something new
Every day and Sunday, too.

He should make it then a rule,
When each day he goes to school,
Always willingly to look
Through the pages of his book.
Hidden in their words he'll find
Joys indeed of every kind
Growing plainer to his eyes
As he studies, growing wise.

And is mother not a joy,
Always thoughtful of her boy?
Daddy, too—for who's so good
Playing he is Robin Hood?
Sister goes away awhile
With her cheery laugh and smile.
Then who is it feels so blue
Every day and Sunday, too?

Could a little chap behold
Skies of red and white and gold;
Feel the grass beneath his feet,
Emerald-green and flower-sweet,
And not feel the joy they hold?
Cloud and sky and grassy mold
All were made for our delight
If we look at them aright.

There is joy for every day
That will meet you on the way.
Monday's joy may quickly fly,
Tuesday's joy may hold a sigh—
Never is our joy complete,
Though 'tis often very sweet—
But there's joy awaiting you
Every day and Sunday, too.

—Selected.

THE APPLE CORE.

Joe Ramsey sat studying by the open window, for he was a Fresh Air Fiend. He wore a red-checked mackinaw and a cap and his nose and ears were red. He could think better in the fresh air, he explained to his family, so they all went to sit in the living room upstairs where the air wasn't so fresh—that is, all except Bust, Joe's faithful dog.

Suddenly Bing! something flew in the open window and hit Joe on the cheek. It was something a good deal tougher than fresh air. Bust set up a terrible yelping and barking. Joe sprang angrily to his feet. He leaned out of the window and saw Mildred Crane coming toward the house. He looked back into the room and saw an apple core that had been hurled at him. He put two and two together.

Of course, Joe shouldn't have done it, but he didn't take time to think. Bing! out of the window flew the apple core, landing right on Mildred's neck. She was a thin girl with a long white neck, which always reminded Joe of a piece of cooked macaroni—it was so long, so white and soft-looking.

Mildred gave a cry, not because she was hurt much, but naturally she was surprised. She looked around but, of course, Joe had ducked out of sight. Her best friend was Joe's sister Anita. Anita saw Mildred and opened the winow of the upstairs living room to speak to her but Mildred thought Anita had hit her with the apple core which she saw lying on the walk. So she picked up the core and threw it at Anita. Bing! it flew in the window, but instead of finding its mark, it flashed into the room and landed square on the side of Dad Ramsey's head.

"Who did that!" roared the gentleman, springing to his feet.

"Mildred did," said Anita. "But she meant it for me, but I'm glad she missed."

"You are, eh?" said her father. "Glad it hit me, I suppose."

"Yes," replied Anita giggling, "because you have a better aim than I. Come on, Dad, sock her with it."

Dad Ramsey was a big, stout man but he got to the window in a flash—no nimble squirrel could have beaten him to it! Somehow his little daughter's advice appealed to him. The apple core was good and Dad Ramsey's hair was thin, and while he saw the joke he felt that one good joke deserves another. All the same I am sorry to have to tell it but he raised his arm and threw the apple core rather hard. Bing! It hit Mildred on the shoulder and glanced off, losing two seeds on the journey.

Mildred looked up again and saw Anita's grinning face.

"All right for you!" she cried, dashing after the apple core.

Bing! It flew back into the Ramsey house; This time it hit a picture on the wall above Mother Ramsey's head, glanced off the picture and landed right in the lady's part on the top of her pretty brown head.

"Oh, how horrid!" she cried, jumping up.

"Let me have it!" cried Phil, Anita's young brother.

Before anybody could stop him, Phil dashed to the window and threw the core again. Mildred had decided not to call that day, and was hurrying off when bing! the apple core hit her on the back between her shoulder blades. It was a good shot, considering the distance.

Mildred started to run and she ran all the way home and told her mother that she didn't like Anita Ramsey any more.

Meanwhile a roguish face appeared from behind a fence near the Ramsey house. Al Brown loved a practical joke and he had been all doubled up with laughter ever since he had hit his studious friend Joe with the apple core. It was too good a joke to keep, so he hustled as fast as he could up the walk in the Ramsey's to tell Joe about it.

Phil Ramsey was still looking out to see if Mildred came back. He was just the age and kind of boy when eating is a serious business. In fact, he was almost always hungry. Now he was just eating a fine banana. He knew it was wrong, but with his last big mouthful he checked the skin out of the window. It fell on the walk in front of Al Brown. Al's heel came flat on the skin, he skidded and fell bing! on the walk.

"Gee!" Phil exclaimed. "Al's fallen down and now he's lying there sort of writhing."

The Ramsey family crowded to the window, then they all raced down to help Al. Joe was already helping him to his feet when Dad Ramsey reached him.

"I'm all right," said Al, but they made him come in and rest his foot, which had been wrenched a little.

Sitting in the living room with a large piece of ginger bread in his hand, Al told them about the apple core. Of course, they all laughed, then Anita went and telephoned Mildred. Her mother answered the telephone.

"This is Anita," the little girl said. "May I speak to Mildred."

"She doesn't care to speak to you, Anita," was the answer. "She says you threw an apple core at her three times."

"I didn't, it was Dad!" replied Anita, indignantly.

"What!" cried Mildred's mother, "You mean, Mr. Ramsey threw apple cores at my little girl?"

"He and my brother Phil," said Anita. "It was just in fun."

"Well, I don't think much of that kind of fun," snapped Mrs. Crane. "Mildred came home all upset."

Anita didn't like to tell on Mildred, but she felt she ought to defend her own father and brother. She was just going to explain that Mildred had started it, when Mrs. Crane hung up the receiver. Mildred was her only child and Mrs. Crane felt full of indignation.

"Why did you go and say I did it?" demanded Dad Ramsey. "They'll think I'm crazy, a respectable lawyer like me throwing apple cores at people. Now, what'll we do?"

They talked about it, as families will do, each suggesting different things. Suddenly Joe called out: "Look! Here comes Mildred."

Sure enough! There came Mildred, with her father's walking stick on which she had tied a white handkerchief. Down swarmed the Ramsey family to meet her with explanations.

"Al," said Dad Ramsey to the boy, "If you hadn't been punished already by the banana peel and the law of gravitation, I would certainly give you a good licking for all this."

"Then I'm sure glad I slipped on the banana peel, sir," said Al, with a giggle. "Mrs. Ramsey, this ginger bread is awful good medicine for ankles, mine is almost well. There's only one little sore place right here."

"And I suppose, you dreadful boy, you need a little more ginger bread to cure that, eh?" said Mrs. Ramsey, trying to look severe.

And, of course, he did.—Selected.

TOMMIE TURTLE, RUNAWAY!

By Maud Wilcox Niedermeyer.

Down on the beach Tommie Turtle was moving along slowly but steadily. Every now and then he would thrust his head out of his shell house, which he carried on his back, and look behind him.

"I'll make it this time," he chuckled to himself, as he drew in his head and plodded along. "I bet that they won't catch me now!"

Tommie Turtle was running away. Would you believe it? He was running away from his father and mother and brothers and sisters!

Now Tommie had tried to run away lots of times before, but his father had always found him and dragged him back home. Then, he had given him a regular turtle spanking!

But this time Tommie had traveled a good

ance, way down to the beach, and nobody caught him. He didn't know where he going, but he was sure that he would have reat adventure. And I tell you he did!

retty soon he heard a child's voice. He ed in his head and lay very still. He ight that he could fool the person, but next moment he heard the voice cry out: Look, look, Uncle Jack, look at what I've nd!"

It's a turtle, Sonny. Well, well! Shall ake it bavk to the boat with us?"

ommie Turtle could hear Uncle Jack nly, and he shivered a bit.

Yes, let's!" cried Sonny, and he picked he turtle by its house.

was a queer feeling to Tommie to be car- in the air, and he drew in his head and still farther. It frightened him at first, since he was out for an adventure, he de- d that he would enjoy it. So he kept a p lookout from inside his shell.

onny carried him down to the edge of the er and put him in a box that he found on tide.

Now, then, Mr. Turtle, we'll put you in stern of the row boat," Tommie heard le Jack say.

f course there was nothing for him to do go where he was put, and back to the n he was carried. Sonny got in and sat t beside him, and Uncle Jack took the .

was only a short row to the yacht that anchored in the harbor. But when they aboard such confusion! Sonny's brother sister shouted and fairly shrieked at sight he turtle, and Tommie was passed around ach. He felt very much like sticking out head and snapping at those pink fingers. he was a little bit afraid for his head.

hen some one mentioned **turtle soup**! Tom- shuddered. Horrors! He crept farther farther into his house. He wished with his might that he had minded his parents not run away.

t last the children grew tired of him, and le Jack put him back in his box, and set box on deck.

hose awful words, "turtle soup," kept ing in Tommie's head. He must get out hat box and back on land somehow. But ?

autiously he peeked out of his house. It quiet everywhere. Not a soul was in t. He could hear the lapping of the water nst the side of the boat, and how good it nded! Out came a front foot; then the r. Out came a back foot; then the other. he box was small and by scrambling about mie finally got his head and one foot over edge. Then he jerked himself up, and ast he tumbled over the top and sprawled on deck.

e crawled along to the edge, and peered n at the water. It looked a long ways off. n he thought, "turtle soup"! And the t minute he made up his mind and tumbled Down, down he went. Ca-plunk! Ca- sh! And he disappeared beneath the sur- . But he came up almost at once, and ted to swim toward shore.

y! but that was a long swim. His legs ed, and his house seemed terribly heavy. wanted his father and his mother, and oh, how he wanted to be home! Suppose he should drown! That was nearly as bad as being made into turtle soup.

He caught at a piece of driftwood that floated by, and crawled up on it. Gracious, it was good to rest! But the tide was falling, and the wood drifted out, so he didn't dare stay long. Off he tumbled and started again on his long swim.

At last, weak and exhausted, he crawled up on his own beach. He was so thankful, he just lay there a while, and enjoyed the feeling of the wet sand under him. Then he heard his father's voice. It sounded like music to him.

He knew now the dangers of running away, and he was ready enough to promise his parents he would never do it again.

Of course, he had to get a turtle spanking for being naughty, but that was lots better than being made into turtle soup!—Selected.

THE CAT THAT WENT TO MARKET.

By Frances Margret Fox.

The cat belonged to Mrs. Eliza Hard in the long, long ago when Philadelphia was new. Mrs. Hard and her husband were Quakers who had come sailing overseas to the new world because the King of England wouldn't let folks have their own kind of churches and do what they believed to be right. He insisted that they must say their prayers in church, just so, and so, and they must do this, and that, as the king advised and not as their hearts required. While Mr. Hard lived in England he must do as the king told him to do about going to church and saying his prayers, and not as his conscience said was right.

That was why Mr. Hard and many of his relatives and neighbors of old England came with their wives and families to make new homes in wild America. William Penn himself invited Mr. and Mrs. Hard to come with him in his ship, to live in the Colony he had started in the new world, on purpose for those who believed as he did. All the way across the Atlantic in that little ship Mrs. Hard heard her husband and others talk about the land where they could have what they called "liberty of conscience."

In England Mrs. Hard had a comfortable home with servants to do the housework. In Philadelphia Mr. Hard had to build with his own hands a house to live in; not because he was a poor man but because there were no workmen to be hired.

Mrs. Hard's first home in America was a cave. This cave was the place where her sister was living with her husband, and where Mr. and Mrs. Hard were invited to stay until they could put up their tent.

The first thing all the Quakers of that early time did when they landed was to begin building their houses. Mrs. Hard followed the example of all the women; she tried to help her husband build their house.

Just when the cat came to live with them we are not told. It may be that Mrs. Hard brought the cat from England. Anyway, she had a fine, high-stepping cat before she had a home of her own.

One morning when Mrs. Hard had been at work helping her husband saw logs and carrying water for the mortar when he was building his chimney, she was so tired she looked ready to drop. She had never worked at any real labor before in her life. Mr. Hard felt so sorry that he said gently.

"Thee, my dear, had better think of dinner."

If he had said, "Thee, my dear, must no longer help me saw logs because thee is too wearied," Mr. Hard knew that Mrs. Hard would have clung to her end of the saw and would have sawed and sawed and sawed.

She turned away in a minute when he spoke of dinner. She knew, though, what Mr. Hard didn't know: and that was that there was nothing left to eat in their tent but bits of crackers and cheese; it seemed as if there could be no dinner that day. Mrs. Hard went weeping all the way to her tent. What to do she didn't know. She wondered why she ever crossed the stormy Atlantic to endure such hardships in this new world. Just for a few seconds she wished that she had stayed in England. Because Mr. Hard had so many troubles of his own, Mrs. Hard had not told him that their supply of food was gone. There were no shops in Philadelphia then, so there was only one thing she could think of to do and that was to ask her friends for help; but she could not do that until she stopped crying.

Suddenly a question came into Mrs. Hard's mind; it was something like this: "Did thee not come for liberty of conscience, and has thee not got it,—also being provided far beyond thy expectations?" She was probably thinking then of her sister, from whom she had been parted for several years, but who welcomed her on her arrival and shared with her a cave.

Anyway, Mrs. Hard straightway said her prayers. Down on her knees went that beautiful girl, for she was only a girl then, even if she was married; down on her knees she went to thank God for his goodness and to ask him to forgive her and to continue his loving care.

Just about that time the cat went to market, and his market was the wildwood. When Mrs. Hard rose from her knees, with the tears wiped from her eyes and serene trust in God in her heart, in stepped the cat. That cat walked into the tent and gave to his mistress what he had caught in the wildwood market, —a fine, large rabbit.

When Mr. Hard came to dinner, he found a feast prepared in his tent. When he heard the story of the cat and the rabbit, he too gave thanks to God, just as his conscience advised, and never, never was this story forgotten by those who belonged in this Quaker family, but has been told over and over to their children even to this day.—Sunday School Times.

SKYSCRAPER CHURCH.

"Broadway Temple," a combination of Methodist church, apartment house and business building, is soon to be erected in New York City. It is to be 24 stories high and will cost four million dollars. Half of the sum has been raised by popular subscription, of which John D. Rockefeller, Jr., (a Baptist) gave a quarter of a million dollars. The other half will be raised by placing a mortgage on the property. Besides the church the building will have 500 rooms for young men and more than 100 apartments for small families.

FROM PASTORS AND PEOPLE.

State Street, Lexington.—Notwithstanding the hot weather our work here is encouraging. Last Sunday we reached the 99 mark in our Sunday school and we had splendid attendance at both preaching services. It looks now as if we will have to enlarge our quarters before we had planned. Our Christian Endeavor society is doing fine work and the W. F. M. Society is going right on. Two new classes have been organized recently in our Sunday school.

Reporting on the work of our high school students in other places, the M. P.'s in Lexington come in for their share of the honors along that line. Miss Clara Tayloe, of our church, was the valedictorian of her class of 60 graduates here and Lloyd Leonard, who is president of our Christian Endeavor society, but a member in the country, won second place in the high school contest; and Willie Veigh Leonard, his sister, won the medal in the seventh grade declaimers' contest. These, with other reports that I see, notably Mebane, show us the importance of providing the very best for our own in the way of a college, for we have our share in some of the brightest boys and girls in the country.

These people here do not forget to send in good things to their pastor if they do live in town. Some say that the country preacher is the only one that gets good things, but look at this list. Mrs. J. B. Leonard, buttermilk and sweet milk and butter a number of times; Mrs. Evans, sweet milk and butter and eggs when we need them; Mrs. F. J. Cox, two dozen eggs; Miss Mary Nobe Evans, gallon strawberries; Mrs. J. W. Lindsay, peaches and strawberries; J. A. Walser, fish; Mrs. Penniger, onions and lettuce, and a nice lot of strawberries from Mrs. Harkey and Mrs. Evans. And last but not least, while in Thomasville helping Brother Reynolds, Brother D. R. Connell gave me a nice straw hat. Thank you, good friends. All, from the least to the greatest were appreciated. Now to you, dear reader, will you please pray for us here, for we have a great task ahead of us to build as we need to in order to do our part in this town and community. There is a big opportunity here and we have a faithful little band to undertake the work. All working harmoniously, which is a great asset for a great task.

Sincerely, N. G. Bethea.

Shelby.—Last Sunday was one of the warmest days we have experienced here this summer. Despite the warm weather our Sunday school made another climb upwart. We had an increase of seven over the previous Sunday. An increase was also shown in the amount of the offering as compared with the preceding Sunday.

The children of the Sunday school who are to be in the Children's Day service met again Sunday afternoon for a practice. They are progressing fairly well with the program.

Refreshing showers of rain fell in the afternoon last Sunday and cooled the atmosphere considerably and as a consequence there was a larger congregation present for the evening church service than there was at the morning service. We are glad to have several visitors in the service, people who have recently moved to Shelby.

All regular services will be held next Sunday and we are expecting further increases in attendance at both the Sunday school and church services. C. B. Way, Pastor.

Shiloh Church, Connelly Springs Charge.—We decorated the church and cemetery last Saturday evening and Rev. R. Gurtner preached Saturday night.

We had Sunday school Sunday morning with 53 present. Collection, $1.21. Chapters read past week, 358. A Reporter.

Burlington.—In our recent reports we have been so absorbed with the results to our church of the Ham-Ramsay meeting that other matters of interest have been overlooked. Especially has this been true of our young people in the graduating class of the Burlington high school. Ten of our boys and girls were awarded diplomas. These are bright young people, and we hope and pray that this is but one of the many happy achievements to crown their life-careers. The names of the graduates follow: Juanita Amick, Mary Elizabeth Cheek, Vallie Griffith, Mildred McPherson, Jessie Quakenbush, Margaret Thomas, Frank Demos, Willie Ingle, Dace Jones, and Dan Loy. Miss Vallie Griffith has a very unusual record; for eleven years she has never missed a day in school, nor been tardy. We hope to furnish the Herald with her picture soon. Some of the graduates will take business courses, while others will go to college. Our earnest wish is that they may do well in their chosen fields, and above all, that God may be honored in their lives.

Our last Wednesday night prayer meeting was almost like a preaching service in the number attending. One woman accepted Christ at this service and united with the church yesterday. Twenty-nine others were received at the morning service, and two others, a man and his wife, applied for membership at the night service to be received later.

To date we have received 121 into full membership and have the names of 75 others. The doors of the church will be opened again next Sunday morning. The prospects seem good for an addition of nearly or quite 200 members. These large additions should add great strength and usefulness to the church.

The Sunday school attendance yesterday was 488. Pledges on the college endowment, taken at the morning service, amounted to $253.

William Henry, the six year old son of Brother and Sister E. S. Pugh, had the painful misfortune of getting his left arm broken this morning. The accident occurred when he fell from a swing on the kindergarten grounds. The little boy and his family have our deep sympathy.

We understand that Ferry Lee Gibbs, one of our church boys, was the successful speaker in the oratorical medal contest at Elon Commencement. Our hearty congratulations!

Some of our young people who have been college students during the past year are at home for the summer vacation. We are glad to have them with us again.

S. W. Taylor, Pastor.

June 8.

Welch Memorial Church, High Point.—On the third Sunday in May we began our special meeting. Rev. J. L. Trollinger of Albemarle came on Monday and did the preaching throughout the meeting (which continued for 11 days), preaching only at night. Brother Trollinger did some good preaching; the folks were very appreciative of him and his work. The meeting resulted in six additions to the church. Several others came forward and pledged themselves for a closer fellowship with God.

Yesterday being the first Sunday in June we observed Home-coming Day. The morning hour was given to memorial service, memorials for Brothers C. G. Southern, J. D. Taylor, Thomas Foldwell, and Sister Cassell. The pastor read the obituaries, after which many friends of the departed, including the former pastor, Rev. J. H. Moton, spoke in the highest terms, telling of their beautiful Christian character and the usefulness and loyalty to the church of each. Several beautiful selections of music were rendered. We were all glad to have with us the former pastor. Brother Moton will always have a warm place in the hearts of the people at Welch. That was manifest yesterday when it was discovered that he and Mrs. Moton had arrived, they were kept busy shaking hands with their old friends. We did not have any afternoon service, on account of the service at the College. We thought most of the people would like to attend. We were there ourselves and found a large crowd present.

At the evening service Dr. Dixon was present and gave us a fine sermon. It is characteristic of him to preach a good sermon. He does not know how to preach anything else. We are always glad to have him with us. He was accompanied by Mrs. Dixon and her sister, Miss Hughes; we were also glad to have those ladies present.

Our Sunday school for the day was very good, there being present 195. Our attendance usually runs from 190-odd to over two hundred. Mr. C. A. Ward is the efficient superintendent. He is one of the best. Miss Catherine Gill is the pianist; she is one of the most efficient I ever had in any of the churches I have ever served. She is not only efficient but she is loyal, always present, not only at the Sunday service, but at the midweek service as well. Mr. I. B. Ridge is the efficient and faithful choir leader; he is a splendid singer, and has a number of good singers, who assist him with the music. We have not time or space to mention all the good people in Welch Memorial church, nor can we tell of all the many good things that might be said about them; we can only say that we are glad to have the pastor.

We ask an interest in the prayers of the Editor, and the many readers of the M. P. Herald. T. E. Pierce, Pastor.

Forsyth Tidings.

At Home Again, Remembered Again.

Because of the death of the good wife and mother the home of the pastor of Forsyth charge was broken up about one year ago. It looked then that it and all that goes with sweet home was forever gone. But recently it was thought that the children could be brought back home and that home life could

ossibly be re-established. On May 30 the hildren all returned and we had a happy ome-coming and family reunion. This oc-asion will long be remembered by us—fa-ner and children—whose hearts were longing or each other.

But this was not all, for when the good 'orsyth people learned of our plans they be-an to make plans all their own, but such as ould add much to the happiness and welfare f the occupants of the parsonage. It was lanned that the pastor and children should e invited out to supper. This good supper as served to us by Brother and Sister Ira W. aity. This was a bountiful supper and was reatly enjoyed by those of us who partook f it. But when we returned to the parsonage e found that we had a number of visitors nd others were soon pouring in from every irection. When the people had gathered nd greeted us with good wishes they then roceeded to their cars and began to unload ars and load up our home. I do not know hat all was brought, neither do I know quan-ties. But there was much of almost every-ing good for the home. I do not know what as given by the different persons but I do now that every church on the work was rep-esented except one. While I do not know all, e good Lord of us all knows and through im every one gets credit. After the good ings were deposited in our dining room the astor tried to express thanks but words could ot be found to express the appreciation of our earts. Rev. Mr. Franklin, pastor of the outhside Church of Christ, who was one of e party, then led us in prayer. Some of e people then went home but others re-ained until late in the night enjoying the ellowship one with the other. This occasion eminded us of other days when our home was happy and the people would occasionally ome in and make us still happier. Then it eminded us of the ever readiness of the good 'orsyth people to remember their pastor in ich a way that he must know that they are good people ready to serve as well as to be erved. Good people, we so much appreciate his kindness and may the Lord richly bless ou every one. Geo. L. Curry, Pastor.

Orange Charge.—Yesterday as a good day t Union Grove. Children's Day exercises ere held at 11 A. M. The children rendered heir parts well. A large congregation was resent. The offering for foreign missions was 20. Dinner was spread on the grounds. Af-er all had eaten, the ladies' missionary soci-y held a meeting. Then at two P. M. we had ur regular preaching service.

Union Grove is one of the most progressive hurches this writer has ever served.

Sincerely, B. M. Williams.

(Begun on page 9)

Calvary Church, Greensboro, 1104-1115: A. . Causey, Willis Booth, Robert Laughlin, Roy P. Shaw, Roland Shaw, Joe Tucker, J. N. Kirkman, Thomas Waugh, Miss Annie Taylor, Miss Georgia Hanner, Mrs. Vanner Wheeler, Mrs. C. F. Garrett.

Albemarle, 1116-1162: Pete Lowder, Mrs. J. P. Greene, Miss Laura B. Deaton, C. W. Hatley, Mrs. S. R. Greene, D. L. Hatley, Mrs. D. L. Hatley, M. Hatley, J. R. Blake, A. S. Burleson, Richard B. Hahn, Velma Hahn, Bessie Hahn, Hugh Almond, Charles Helms, Jr., Carl Helms, Jr., Ruby Furr, Marguerite P. Greene, Lucile Greene, Alice Blue Lowder, Charles E. Lowder, Jr., Ruby Bowers, Clifford Bowers, Boyd Tucker, Ethel Austin, Paul Ussery, Marie Lipe, Carrie Lowder, Minnie Story, Marie Hornbuckle, Richard Coley, Mary Lowder, Jack Melton, Hazel Gaddy, Dezzie Mae Gaddy, Mary C. Gaddy, Grovine Gaddy, Raeofrd Burleson, Scott Burleson, Ira Burleson, Annie J. Smith, Catherine Smith, Dorothy Smith, Aliminia Smith, Curtis Link, Bill Lowder, Leo Trexler.

Graham, 1163, 1164: Miss Dola Foust, Miss Leola Foust.

Brown Summit, 1165-1168: Miss Martha Nethery, Miss Mary Budd, Philip Hopkins, James Doggett.

Bethesda Church, Halifax, 1169-1183; Capt. H. W. Mitchell, Mrs. H. W. Mitchell, N. M. Harrison, Mrs. N. M. Harrison, Miss Helen Harrison, Miss Ethel Harrison, Mrs. J. T. Aycock, Frank Taylor, Jr., Mrs. E. E. Hunter, E. E. Hunter, Miss Mattie Moore Taylor, Catherine Taylor, Tom Jeff Taylor, Mrs. Thomas Hunter, Thomas Hunter.

1184. Miss Lily Yarborough, Enoree, S. C.

Grace, 1185, 1186: Willie Jewel Paris, Mrs. J. E. York.

Haw River Charge, 1187-1193: Miss Myrtle Richardson, Mis Ethel Richardson, Miss Jennie Gordon, P. M. Gordon, F. W. Gordon, D. R. Hopkns, Howard Small.

1194. Miss Bessie Gunn, Leaksville.

1195. Irene Williams, Hillsboro.

1196. Mary Quick, Pageland, S. C.

1197. **Rev. W. A. Bowman**, Mt. Pleasant.

Charlotte, 1198-1201: P. C. Carpenter, Mrs. P. C. Carpenter, W. R. Nichols, Mrs. W. R. Nichols.

1202. **Rev. C. E. Ridge**, Handy, N. C.

1203. Nellie Gray, Kernersville.

1204. W. C. Hall, English Street.

Mocksville, 1205-1211: C. S. Summers, Mrs. C. S. Summers, Mrs. J. W. Cartner, Mrs. C. B. Boger, Leona Hendrix, Genie Hopkins, Leona Massey.

Henderson, 1212-1221: Tom Powell, Mrs. Tom Powell, Dr. F. R. Harris, Mrs. F. R. Harris, Mrs. O. O. Young, Eleanor Young, Elizabeth Fox, Sam R. Harris, Mrs. Sam R. Harris, P. E. Renn.

1222. Rev. **C. H. Hill**, Richland.

Important Notice!

Some valuable awards will be given to the churches and individuals that make the best records in this registration campaign, but all lists to be counted on the awards must reach me not later than Monday night. Better rush them to me at High Point College, High Point, N. C., care of the Young People's Conference.

Lawrence Little, Field Secretary.

Concord, N. C.

THE PENNY WARD FUND.

The following have paid their 365 pennies on the Ward Penny Fund: N. G. Bethea, Calvin Garmon, J. M. Cutchin, Jr., F. W. Paschall, J. T. Sisk, George W. Garrett. This money has been sent in and I am now in a receptive mood for any others who have promised to this fund and for any new additions either for every day in the year, or for any amount of pennies that you may wish to contribute. A letter from Dr. Ward has this to say: "I read your article in the church paper with a great deal of interest. It touched me deeply . . . My address which dealt with a penny was just as serious a piece of business as I have ever engaged in and I am persuaded if our people could catch my point of view in this matter, that a tremendous advance would be effected in properly supporting our church work and institutions.

"I thank you very much for your interest in this matter and I wish you success."

So we see that this great man does not object to using his point for the accomplishment of a work that is very much needed at this time.

Suppose instead of throwing away two cents in arguing about whether we spend our pennies foolishly or not, or in telling that we do not, that we send them in to a fund that will be helping and thus prove by a real deed that we do not waste them. But possibly you are saving them to the end of the year and will send them in then. That is the practice of some so we are still hoping that those who have not promised will, and that those who have will—send on the Lincolns.

If you do not understand, write me and I will be glad to write a letter of explanation of the Penny Fund. N. G. Bethea.

Lexington, N. C.

THE "R" OUT OF PRAY.

How many readers of the Herald noticed the error in the last line of the report from the South Davidson charge in the Herald last week which changed the meaning of Brother Carson's sentence very materially? The "r" was left out of the word "pray." Brother Carson meant to request prayer for his evangelistic campaign and the linotype refused to drop the "r," thus changing his request for prayer to one for money. We presume he meant to say, "Pray for our campaign."

After meditating on the little error, this writer thinks perhaps it would be well for some of us to drop the "r" from the word, or in other words pay as well as pray. There are many church people who do more praying than paying. This pastor would not advocate less praying, but we think there should be a better proportion of paying and praying. The most effective praying is done by the persons who do their share of paying in the work of the church and the Kingdom of God. It has been said by some one that religion will open the pocket-book as well as the heart, and this writer agrees with that statement.

God has promised to bless his people just in proportion as they render to Him and the cause of His Kingdom the sacrifice in tithes and offerings which every Christian is called upon to make to the Lord. That day when the Methodist Protestants of North Carolina realize in the fullest sense their obligations to God with reference to their stewardship will bring to our beloved Zion wonderful prosperity and rich blessings to every believer in His Kingdom and every zealous worker in the vineyard of our Lord. C. B. Way.

—Dr. F. R. Harris of Henderson attended the meeting of the trustees of the college at High Point last Monday.

KILN-DRIED.

Frank Dorrance Hopley, in C. E. World.

"Stayed in this town too long; about time I saw the world. Going to New York and get a job."

In these words Tom Wilton resigned the position he had held for five years in Dan Sheldon's news and stationery store. The lazy blue eyes of Sheldon showed his surprise, and he came slowly out from behind the counter.

"Give you two dollars more a week to stay, Tom," he drawled. "Never thought much of New York myself, too big and noisy. Better think it over, and not go."

Wilton shook his head. "Nope, I'm going. Give you two weeks' notice; then I'm off."

Dan Sheldon was annoyed. If Wilton left, it would mean more work for him breaking in a new clerk; and Sheldon and work had never been on intimate terms. He tried to argue the point, but Wilton would not listen.

Two days before the time set for his departure Wilton brought a young woman to the store, and introduced her to Sheldon as Bessie Hayward.

"My cousin, from up York State," he explained. "She wants work, and I told her she could have my job. It's a good place for a girl," he added. Then with a nod toward Sheldon Wilton told Bessie, "He'll treat you right; wouldn't leave him if I wanted to stay in town."

Sheldon's face reddened. He did not approve of women's working, and had never hired a woman himself. He had always thought they would be a nuisance around the store; but now, with Wilton going and no one in view to take his place, he might be forced to hire one.

He looked at the girl appraisingly. She was of medium height with an inclination toward plumpness. A round face, with fresh pink cheeks, hazel eyes, and hair that was near auburn. All together, Sheldon was not sure but that she was good to look upon. It might attract trade to have her in the store. Still, he hesitated.

Bessie smiled at Wilton's crude introduction. She put out her hand, and gave Sheldon's fingers a friendly little grip.

"I'm pleased to meet you, Mr. Sheldon," she said. "Tom has been telling me about you, and I am sure that we will get along fine together."

Sheldon gasped as she began to take off her hat. The matter seemed to be settled with no chance for an argument. He looked at the grinning Wilton, then at the girl again, who had put her hat on the counter.

"I can't afford to give you much to start," he began. "Twelve dollars a week would be the most. But later on—if you suit—I might—"

The girl smiled, and looked around for a place to hang her coat.

"That's all right, Mr. Sheldon. It will do fine to begin; and, when I catch on to things and get more valuable to you, then—"

"Yes," interrupted Dan hastily. "When you really get valuable to me, I'll do better by you. But of course at first you will have to learn. Now, if you don't mind, I'll show you where some of the stock is. I know just where to put my hands on everything in the dark."

The arrangement of the stock in Dan Sheldon's store, to the casual observer, was on no systematic plan. Yet, as Dan had said, he knew where to find anything in the dark. Slow of thought and motion as he was, it had become a habit with him not to move about any more than was necessary. With that end in view he had arranged behind the counter in the front part of the store those articles which were in constant demand, newspapers, cigars, stationery, candy and tobacco. They were all within his reach, and that was sufficient.

Two weeks had not passed after the arrival of Miss Hayward, however, before the aspect of the store underwent a change. To her orderly mind the stock was not arranged at all, being thrown about haphazard and without any attempt at attractive display.

Without asking permission, which she knew would not be granted, Bessie determined to put things in order in accordance with her own ideas. If her efforts met with Sheldon's approval, it would probably be a chance for her to secure more salary. On the other hand, if he should be enraged at her boldness, Bessie determined to retire as gracefully as possible. It was worth while making the trial.

One morning, after having stayed out a day to work in his garden, Dan entered the store to find it a changed place. No longer were the things of which he sold the most convenient to his touch. Different classes of goods had been segregated by themselves, and on the shelves were tacked small cards bearing neatly printed signs, "Magazines," "Newspapers," "School Accessories," "Candies," "Stationery."

Dan gasped, and looked around him in amazement. It was a full minute before he realized what had happened. Then Bessie came up laughing and smiling.

"Looks great, doesn't it?" she asked before Dan could speak. "I worked at it all day yesterday, and last night until ten o'clock. I wanted to surprise you; so I kept at it. Now we'll know just where to find everything; it was so mussy the other way."

"Fine," said Dan, as she was evidently waiting for him to speak; but his heart sank. Everything had been upset, according to his notions; and he was inclined to be angry. But Bessie was so pleased with her work that he had not the heart to find fault. He decided to try it for a week and see how it worked. Before the week was over Dan had to admit that the new arrangement was an improvement, and he even complimented Bessie upon it.

A month had not gone by since Bessie Hayward had come into the store before Dan Sheldon realized, much to his consternation, that he was in love with her. He reached the conclusion while he was walking home, and immediately prepared to act upon it. As he entered the living-room, he looked at the calendar. It was the 15th of May. They could be married in June. Girls, he knew, always preferred that month for their weddings. He vaguely wondered why. He would speak to Bessie the first thing in the morning, and arrange matters. Having definitely decided upon his course of action, Dan at once went to bed and to a dreamless sleep.

It was nearly eleven o'clock the next day before the rush of customers had subsi and Dan was alone with Bessie. She wa the rear of the store, and he came out f behind the counter, and went toward he

"Miss Hayward," he said, "I—I've b thinking."

Bessie faced him smilingly. "Reall There was a note of incredulity in her v but Dan failed to notice it.

"I've been thinking that—you and I m —get married."

Dan's face reddened, and he shifted gaze to the floor. Bessie was gazing at with wonder in her eyes.

"Say that again," she said slowly. " I don't think that I quite understood you."

Dan's heart leaped. She wanted to hear say it again. He supposed all girls were that; it was what they wanted to hear. took a step nearer.

"I want you to marry me," he said a slowly, with emphasis on each word. "I w you to marry me."

There was no mistaking him now, and sie's cheeks grew as red as his own. Still did not answer; surprised by the sudden of it all, Dan thought.

"I suppose it is rather sudden to you," went on. "The fact is, I didn't know it self until last night. I've got a good house the road a piece, and the business is d fine. I'll have the house all fixed over, you'll like it, I know. There's a great v from the back; trees, and a lake, and——

Bessie suddenly came to life.

"You mean that you want me to marry Mr. Sheldon, and go and live in that h where your mother lived?"

Dan nodded. "Yes; I know you would er fine if she were there. I was thinking night that perhaps she might see, after what is going on; and, when I went into room she used to have, it seemed as if had given us her benediction."

Dan spoke reverently, and looked out of window to hide his emotion; so he did not the storm that was gathering in Bessie's e

"Me! Marry you?"

Her words cut the air sharply, and turned quickly at the tone of her voice.

"Me! Marry you? Why, you're not but a wizened-up, kiln-dried— kiln-d prune. When I marry, I want to marr man."

Dan looked at her dully. It seemed for him to understand.

"You mean that you—you won't m me?"

"Marry you? Of course not, silly. Fo it."

Bessie turned back to the counter, started to arrange some goods. Dan loo at her, and took heart. He had sprung i her too suddenly, of course; that was the ter. He must give her time to think.

"I'm not going to take no for an answ he said doggedly. "You think it over. The no special hurry, though I thought we w be married in June; most girls pick month, but I won't rush you if you feel of scary like."

Bessie made no answer, and just then a tomer came in. When he had gone, glanced furtively at Bessie across the st but there was a look on her face that

his heart sink. What if she should stick to her determination? He gulped, and put on his hat.

"I'm going to the bank. Be back after lunch."

"All right."

Bessie's tone was matter-of-fact, and Dan's heart sank again as he closed the door. It seemed that she had settled the question once for all.

That night, when Dan went home, he sat down and started to appraise himself. Bessie had called him a "kiln-dried prune." Dan smiled as he thought of the last appellation. A prune was a dried-up fruit. When Dan's mother was alive, she often had them for breakfast; but Dan had always hated them. He felt hurt that Bessie should have likened him to such a thing.

And she had said that he was "kiln-dried." Dan drew himself up proudly as he remembered it. She had meant it as a slur, but he knew it was not. To be kiln-dried was to have every bit of useless quality taken out, with nothing but the real article remaining.

A year before he had visited an areoplane factory. There he had seen the wood that was used in the planes. Every bit of it had been kiln-dried. All the sap had been dried out so thoroughly that not a particle of moisture could be absorbed. The kiln-dried wood could be absolutely depended upon to stand any strain that might be put upon it in all kinds of weather. Yes, he was that; unbending, ready to stand any strain, and not break or snap in an emergency. Some day he would show Bessie that her taunt was a compliment, and she would be glad that he was what she called him.

For two weeks everything went on as formerly, and Dan was beginning to fret under the strain. Then one day Bessie came to him with a letter.

"See," she said, taking out a check and holding it before his eyes, "what luck I've had. A relative has died and left me a thousand dollars. I never had so much money before; isn't it great?"

"Certainly is;" but there was a dubious note in Dan's voice. He wondered suddenly whether, now she had the money, she might go away. Then what chance would he have to win her?

"Certainly is," he repeated. "You won't be thinking of leaving us, now you're rich? Better stay on here and bank the money. In fact, I was just thinking you've done so well in the store I'd raise you to fifteen a week."

Bessie looked at him earnestly; and a little whimsical smile crept over her face. "Thanks very much, Mr, Sheldon. Of course I shall be delighted to get more money, but I don't know what I will do yet. I want to go to the bank, though, now, and get this cashed."

"Better leave it in the bank, or you may lose it," cautioned Dan.

"But I don't want to. I want to get the money all in big bills, and feel of it. I never had a chance before. I won't be out long."

When Bessie returned from the bank, she had ten one-hundred-dollar bills in her bag, which she spread on the counter, and showed to Dan.

"There, look at them! All yellow money. I like to feel them, they're so crisp and new, and, think of it, all mine;" and Bessie ran her fingers through the bills again. All day she kept the bag withing reach; and, as the clock struck five, she came to Dan with a worried look.

"I meant to have put the money in the bank again," she said; "but now it's too late. What will I do with it tonight? I'd be afraid to keep it in the house."

"Dan's glance shifted to the back of the store.

"You can put it in the safe if you want to," she said. "It's a good one, and there won't anybody know the money's there. I think that's the best thing to do."

"O, can I?" Bessie's voice was grateful. "I'll be awfully obliged. Then in the morning I'll bank the money. Can I put it in right away? I'm tired of carrying the bag around."

Dan went to the safe, followed by Bessie; and he showed her how the door opened. She watched him as he turned the knob on the dial and with a final click opened the door. He unlocked a compartment, and pulled out a drawer.

"You can put it in there."

Bessie took the money from her bag, counted it once more lovingly, and put it into the drawer. Dan shut and locked it, and gave the key to Bessie.

"You might as well take it," he said, "in case anything should happen to me. And don't forget the combination; two four to the right; six eight to the left, and then back to one."

"I won't forget; thanks awfully."

When Bessie came back from supper, Dan was standing by the door. She had a girl friend with her, and was telling of the windfall. "I've put the money in the store safe for the night," he heard her say. "Anybody would have to blow it up to get it out."

Somehow Dan wished she had not spoken of it in the street; some one might hear. He glanced around quickly. A woman was passing carrying a market-basket; a young man in a checkered suit intent on reading the sporting page of the evening paper; a boy ran by with a bundle of meat, followed by an excited dog. A little girl came in to buy candy. That was all. Dan breathed in relief; then the thought came that after all some one might learn of the money in the safe, and attempt to get it.

The thought was still heavy upon him as he entered the house and lighted a lamp. He hesitated a minute, then opened the door of a small room to the left of the living room, and went in. This room was Dan's holy of holies, the place where his mother used to sit and sew. He had left it just as it was on the day when she died. There was her little sewing chair with its split cane bottom, beside a low table on which her work basket still stood.

There was a machine in the corner which Dan had given her on her last birthday. A few faded prints on the walls; a spatterwork motto, "The Lord Will Provide;" a marble clock on the shelf, which had stopped at half-past three. Above the clock was a cheap crayon portrait of his mother, purchased from an agent who had called from door to door.

Dan stood looking at it silently for a minute; then he passed his hands over the arms of the rocking chair. He did this every time he entered the room. He loved to think that his hands had been where those of his mother had so often rested. Slowly and reverently he walked from the room and closed the door. If he ever did bring a wife to the cottage, that room should always be left inviolate; it should never be disturbed.

As he went upstairs and prepared for bed, Dan was more determined than ever that he would win Bessie Hayward; but just how he would do it he did not know. For a half-hour he lay tossing; then he got up and sat on the edge of the bed. There was a sense of impending calamity strong upon him; he wondered what it was. Then he thought of the safe, and Bessie's money in it; and he began to dress hurriedly. In the room over the store there was a bed where Dan slept on stormy nights. He would go down to the store and be on hand, should a burglar break in; he would defend Bessie's money at all costs.

In less than twenty minutes Dan had covered the mile between his house and the store. As he reached the village street and passed the white, clap-boarded church, the clock in the steeple slowly struck twelve. How bright the moon was, and how black and shadowy the buildings looked! And the silence! Dan never remembered walking down the street at that hour before; he wondered whether it was always so quiet at midnight.

He unlocked the store door, entered, and locked the door again; then he stumbled in the darkness to the back, where the stairs were, and went to the room above. Dan threw himself upon the bed without removing his clothes, and finally he dozed.

A half-hour later he was awakened my a noise in the store below. Softly he tiptoed to the stairs; then half-way down, where he could see the length of the room. Kneeling before the safe, with a flashlight trained on the combination disc, was a man. It was the man in the checkered suit who had passed when Bessie Hayward had told her friend that the money was in the safe. Dan recognized him at once.

Dan started to go down-stairs; then a sudden fear came over him, and he stopped. The man was probably armed; if Dan interfered, he would probably be shot. Dan was no fighter; it was the first time that he had ever been in physical danger, and he qualified.

Then he seemed to hear a voice, the voice of Bessie, so distinctly it seemed as if she must be by his side. "Kiln-dried." That was what she had called him. Now was the chance to show her what the term meant. Unyielding, ready for any emergency, to be depended upon, not afraid. "Kiln-dried"; Dan sprang down the stairs, and landed in the store.

At the noise the man who had been crouching before the safe sprange up and turned his flash-light on Dan. Above its glare Dan could see the glitter of an automatic revolver.

"Hands up!"

The man's voice was sharp, imperative. Under ordinary circumstances Dan would have stopped, but he kept on.

"Come a step nearer and I'll shoot."

With a cry Dan sprang forward. The impact of the two bodies knocked the gun from the man's hand, but not before he had pulled the trigger. There was a flash, a report, and

Dan felt a streak of fire across his forehead; but he never wavered. Blow after blow he struck; and the man suddenly fell to the floor, and lay silent.

Dan steadied himself against the edge of the counter; then, as his strength failed, he slumped to his knees and began to crawl slowly toward the safe. He turned the flashlight on the door. It had not been opened—he had come in time; Bessie's money was still there.

He looked at the man on the floor, who was beginning to move; then Dan groped wearily for the pistol, found it, and began to fire. It was his only hope; perhaps some one would hear the noise and investigate before the man should recover consciousness.

Soon there was a sound of hurrying feet, and the only watchman that the town could boast came running up. For an instant Dan lifted himself on his elbow.

"The money's safe; he didn't get it. Tell Bessie I—— Kiln-dried: that's why I saved it. "Kiln-dri——"

The next thing that Dan knew he was in bed in the doctor's house where he had been taken, and the doctor was standing by his side. Dan put his hand to his head in a bewildered manner, touched the bandage, and looked up into the doctor's face.

"What happened?" he asked feebly.

"A man was robbing your safe, and fired at you. Don't you remember?"

Dan closed his eyes again. Yes, he remembered it all now. A thrill went through him at the thought of the money that he had saved. And Bessie——

Dan heard a little sob, and a soft hand touched his. He opened his eyes, and looked up into two hazel ones that were wet with tears.

"Bessie!" Dan could hardly believe his senses. Perhaps he was dreaming again. No it was Bessie. He would tell her. "The money's in the safe; he didn't get it; I saved it. I had to because—you said I was a—a kiln-dried pru——"

Dan did not finish. Bessie's arms were around his neck, and her lips pressed close to his.

"You're an old darling, and I—I just love you."

At which Dan Sheldon smiled happily.

(Begun on page 3)

3. To be full of faith is also to be full of the Holy Ghost. "According to your faith, so be it unto you." Nothing short of a full salvation can meet the needs of the human spirit, nor meet the ideals of redeeming grace. "Be filled with the Spirit."

4. Christian giving is the spontaneous and inevitable response to Christian receiving. "Freely ye have received; freely give."

"AN UNEXCUSABLE FOOL."

Mr. Editor:—The M. P. Herald publishes an article attempting to justify the use of the above quotation. The poor man thinks he has hit me and rejoices in the fact, because he supposes I made an attack on him.

I think the editor of "The Word of Life" has a right to his views, and possibly is conscience-bound to express them. I made no attack on him, and I have no disposition to do it. I could use some unmerited words, fully as cutting as his article has; but I would be ashamed of it afterwards; and I assure him I have no desire to sting him. I don't care whether he is an evolutionist or a fundamentalist. I do not care whether he is descended from a monkey, or "ascended upwards" from anything; but so long as he uses such an expression about Jesus, whatever his hypothesis, I do not want to read it. I won't read it in his paper, and I have to be subject to it in my own.

I feel confident that as many readers of the M. P. Herald know that S. R. H. means S. R. Harris of Henderson, N. C., as know what "The Word of Life" is, or who is its editor. So please excuse me, if I make no unmerited flings.

S. R. H.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

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HIGH POINT COLLEGE.

College of the Methodist Protestant Church. Co-educational. Fitting for life and for university courses. Just closed a successful year in which one hundred and thirty-four students were enrolled in the freshman and sophomore classes.

Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

YOUNG PEOPLE'S SUMMER CONFERENCE.

This Conference is for Christian young people who desire to equip themselves better for service in the church. The Latin inscription, "Nil sine numine," which we find in the college seal, means "Nothing without divine guidance." A wonderful motto this is! What a glorious thing it would be if our every act were divinely guided.

Young people should certainly not attempt to settle upon the course of their life, whether giving themselves to this or that vocation, without divine guidance. One aim of these conferences is to give God's Spirit right of way with these young people through the influence and power of the Conference leaders.

What to Bring.

1. One Blanket, two sheets, one pillow case.
2. Towels, soaps, and toilet articles.
3. Tennis and base ball shoes, and athletic equipment.
4. Musical instruments.

Expenses.

Board and Lodging for ten days	$15.00
Board and Lodging per day	2.00
Board, per meal	.50
Registration Fee	.50

Stay the full ten days.

Knob Creek, Fallston Circuit.—Our pastor on the ourth Sunday at 11 o'clock preached a good memorial sermon. Mr. Morgan tried to leave the impression upon our minds of how we ought to appreciate our mothers. He brought sweet remembrances to the minds of those who have mothers gone on before. Sweet remembrance of a real mother will guide through life.

Rev. John Greene preached for us in the afternoon upon the subject of "The Second Coming of Christ." His message was so inspiring we hope to have Mr. Greene with us again.

Our Sunday school is moving along nicely with good attendance and much interest shown. Our Sunday school hour has been changed. We meet now at 9:30 o'clock instead of 10. Everybody is welcome to all our services. Come we are glad to have you.

Mr. and Mrs. Quincy Hartman are rejoicing over a fine baby boy. Mrs. Jane Richard is very sick. May the Lord comfort and help her and restore her to health.

Fannie Belle Norman, Reporter.

Reidsville.—Our pastor preached an excellent sermon yesterday on "The Victorious Life."

The C. E. prayer meeting was held at seven P. M. The subject was "Life Investments," and was led by Mrs. H. S. Dixon.

At eight o'clock a class of children from our Children's Home gave a program that was greatly enjoyed by all who heard it. They were accompanied by Mrs. J. A. Dixon, Miss McManus and Rev. E. G. Lowdermilk. We are interested in the Children's Home and are always glad of an opportunity to have them visit us.

Some of our members are sick. We hope they may soon be well. Reporter.

June 8.

We do not believe immortality because we have proved it, but we forever try to prove it because we believe it.—James Martineau.

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

VOLUME XXXI. GREENSBORO, N. C., JUNE 18, 1925. NUMBER 32.

METHODIST PROTESTANT HERALD.

J. F. McCulloch, Editor and Publisher.

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Entered as second-class matter at the post office at Greensboro, N. C.

—The Pastors' Summer oCnference and the Young People's Summer Conference are both in progress this week, the pastors quartered at the Children's Home and the young people at High Point College. Some of the sessions are joint sessions of these two bodies. On Friday of this week many of our people are expected to visit the college and hear Mr. Ira Landreth, the famous platform speaker.

—Another famous speaker for the conference is Rev. Mr. Baylis, of Illinois, of the Methodist Protestant Church. He once stood in a bread-line in New York City as a down and out as a result of strong drink. After his reform he entered the ministry. His lecture, "From the Bread-line to the Pulpit" is an account of his own experiences. Since he entered the ministry, he has attracted attention by the success of some of his pastorates. He was the leader of a community church enterprise that was so successful that it received nation-wide attention through articles in magazines.

—Yesterday morning's papers told of a train wreck in New Jersey caused by a landslide on the tracks. The train was loaded with emigrants who had come to this country, gained wealth, and were on their way to their own countries. Many of them were killed and others seriously injured. Thus are dashed many human hopes.

—Belgium will send a commission to this country in July, to make arrangements for settlement of that nation's war debt to the United States.

—A special treaty which, if adopted, will prohibit the use of poison gas in warfare, has been agreed upon by the Conference in Traffic in Arms, which is now in session at Geneva, Switzerland.

—Camille Flammarion, eighty-three, died June 4 while working in his laboratory near Paris, France. He was one of the most famous astronomers in the world. He did more than any other one man to make the study of astronomy popular. His many books on that subject, written in a simple and clear style, have been translated into many languages (including English) and are widely read in many

—Rev. J. B. O'Briant's son who has been in the Aviation Service for several years has spent some time during the past few weeks with his father at Rosemary, N. C. He and his wife motored from San Antonio, Texas, to North Carolina. They left Monday, 15th, on their return trip, going by way of Cincinnati, Ohio, and Frankfort, Ky., to visit his wife's people.

TREASURER WILLS FINANCIAL STATEMENT.

We publish elsewhere the financial statement of the condition of High Point College. This statement is published at the request of the Annual Conference in its recent special session.

You will note we trust that the treasurer finds himself in pressing need of money to meet obligations. The statement is therefore an urgent appeal to any and all of our people who can spare any money to give it or lend it to relieve the present need of our college.

No one should be surprised that the need exists. The wonder really is that Brother Wills has been able to carry on so far without making this appeal. But he has disliked to do it, and has pledged his credit and given his money until he has reached a point when there is nothing else to do but to state the situation and appeal to all friends of the college and the church to help remove or at least help carry the incubus of debt.

It was impossible to get the buildings ready for use the past year without incurring debt. Without the buildings we could not have opened the college. We have now had the use of four costly and well-made buildings for one year. When once paid for they will not have to be paid for again. They are of fireproof construction and are kept insured.

Our people who have contributed over one hundred thousand dollars to the building fund have done a good and great deed, but it took over one hundred thousand dollars to erect the first building, Roberts Hall.

When we get over the present crisis and find ourselves out of debt, we will all rejoice that we built buildings of the type we have. It will prove to be a good investment in the long run. A college is discounted if its buildings are inferior, and our buildings will help to attract patronage. They have already done so, and will do so more and more.

The editor recently met a tourist in front of High Point College, and the tourist stopped and asked, "What buildings are these?" He was evidently favorably impressed.

Our debt, while great for an ordinary man, could be easily handled by us all together. While the Annual Conference was in special session, a brother remarked, "There they are worrying about $45,000; why, I owe that much myself."

HIGH POINT COLLEGE.

Commencement has come and gone and we are now enjoying the Young People's Summer Conference. Altogether we have had a good year. Our attendance was good considering the fact that we were not ready to open when we advertised to. And we have had a good student body, some fine young people have been with us, and we believe that many of them will return.

Our commencement was a pleasant affair. A musical recital was given on Saturday afternoon, June the 6th, and that night was student night. It was a free for all entry much given to merriment, we were told; it was not the writer's privilege to attend it.

The main feature of our commencement was the sermon by Rev. Dr. R. L. Shipley, Salisbury, Md. It was an unusually strong presentation, ringing true on those issues which are so vital to the college and college life. The subject matter and tone of the sermon was such as to call attention to the problems of the college and to rally its friends about it. It was a real treat and great pleasure to have Doctor Shipley with us.

Now for the Student Campaign.

We **must** have a large student enrollment this fall. High Point College is the college for our own young people. It is better for them than any other college and the college needs them. Almost every other college in the state has an endowment for caring for the running expenses of the institution but High Point College does not have one. We have the equipment and the faculty for two hundred and fifty students and if we can fill our buildings we can greatly reduce our deficit. **You owe** it to the institution to stand by it in these days when it is seeking to get on its feet.

Cordially yours, R. M. Andrews,
President.

THE UNSEEN LOVER.

When Dan Crawford, the missionary, went from America to Africa, he studied carefully his fellow-travelers on the ocean. He wrote back to a friend: "We have first-class passengers here whose life is one dismal yawn. They have no Christ and no 'hope of glory,' so the air is electric with irritation." In contrast, he wrote also of a lively girl who was a faithful follower of Jesus Christ, that she wore a locket about her neck, which bore not a portrait but the words: "Whom having not seen I love." It is when we have the consciousness of the Unseen Lover with us that life becomes diffused with the spirit of contentment.—Selected.

—Asheboro had the misfortune to lose its parsonage by fire recently. Pastor Fogleman, the occupant, was away at the time. Most of his belongings were saved by neighbors. Loss on building was partially covered by insurance.

TWO NOTABLE SERMONS.

How Each of Two Preachers Met a Special Opportunity.

By Rev. Luther K. Long.

Some months ago The Christian Century of Chicago conducted a voting contest among Protestant ministers to determine the twenty-five outstanding preachers in this country. The pictures of the successful "Fourth O' Hundred" have been published, showing an interesting group of men.

Ballots were cast by 21,843 ministers, well distributed among the different denominations and the various schools of thought. Those voted for include a list of 1,146 names. Of the twenty-five winners there are seven Methodists, seven Presbyterians, six Congregationalists, four Baptists, and one Universalist. All shades of theology are represented, from "Billy" Sunday at one extreme to Harry Emerson Fosdick at the other.

Beginning with the middle of last January the Christian Century has been printing in its columns a sermon each alternate week from one of these men. In the course of the year all the twenty-five will be heard. It is a rare opportunity these men have, for it is safe to say that their sermons will be more widely read than any others published during the twelve months.

All the sermons, so far, have been interesting—some of them quite distinctive in style and thought. Two, however, stand out from all the rest. They are of contrasting types, showing not only how the two preachers differ in fundamental Christian conceptions, but also how each reacts to the special opportunity with which he is confronted.

Mark Mathews.

The Rev. Mark Mathews is pastor of the First Presbyterian church of Seattle, Washington—the largest Presbyterian church in this country. He is an ex-Moderator of the Presbyterian General Assembly, and he is a decidedly militant Fundamentalist. Evidently he considered access to the columns of The Christian Century—a thorough-going Modernist publication—as an opportunity to reach its readers with something unequivocally Fundamentalist. So he chose for the subject of his sermon "The Virgin Birth of Jesus."

Here is the opening paragraph of his discourse: "The most important subject that could be discussed is the virgin birth of Jesus. It is the battleground of belief and within the confines of its discussion are to be found two contending forces—the enemies of God, and the children of God. The enemies of God are making an attack on the virgin birth; they are trying to discredit the records. It produces confusion in the minds of the people, and prevents them from accepting, believing in and being benefited by this great truth. The saints —God's children, the born again—know experimentally as well as historically, the truth of the doctrine."

What an atmosphere! What an array of words!—"battle ground," "contending forces," "enemies of God," "making an attack," "discredit the records," "confusion."

Lest the reader think this atmosphere and these words are not intentional—merely unfortunate—he should ponder this that soon follows: "I am glad the fight is on; that the battle is raging, because in the days gone by while we were asleep Satan sowed tares in Christendom, and there are those in the visible organization, known as the church militant, who are unsaved. They are, no doubt, rationalists, direct agents of Satan. If they want to fight God, and if this doctrine is the battleground, then, when we have finished with them, if they have any conscience at all, we hope they will leave the visible ecclesiastical organization and go out into the world into the synagogue of Satan and stay there, for they most assuredly have no place in the real church of Jesus Christ."

The preacher continues the same spirit and method to the end of his discourse. A few words from each of three men who have written concerning this sermon are suggestive as to the impressions it makes. With the first I heartily agree: "In the deepest and most earnest good faith I laid my listening heart open to the preacher's message, and I have to report that I caught nothing—not a single sentence—that even hinted at an authentic word of God. This was not because I have an opposing view on the virgin birth. I am not so sure that I hold an opposing view. And I am sure that I have read sermons and articles on the conservative side of this subject which I followed with great respect and to my spiritual as well as intellectual profit."

I trust no reader of The Herald will fail to blush because of the language used in the second quotation: "I like to hear the bulls of Bashan roar when their pedigree is read. Of course, Doctor Matthews expected these modern sadducees to rend their shirt tails when they read his sermon. When Christ asserted his deity the sadducees of another age tore theirs and also threw stones."

If the whole sermon could be reproduced here I imagine many readers of this paper might express themselves in the words of the third quotation: "I was reared in a conservative atmosphere, went through high school, college, and seminary, without having my faith in the virgin birth impaired. But I want to confess that in reading Dr. Mathews' sermon, my first serious doubt concerning this time-honored doctrine has arisen. I do not consider that the proofs offered prove anything."

It is only fair to hope that this sermon does not fully represent the spirit and methods of Dr Mathews. One can only believe that a preacher who gathers and holds so large a group of people must ordinarily deliver a far more vital and attractive Christian message.

Charles E. Jefferson.

The other sermon is by the Rev. Charles E. Jefferson, for many years pastor of the Broadway Tabernacle, one of the outstanding Congregational churches of greater New York. While Dr. Jefferson's mind is of the progressive type, he means to conserve fully all the good there is in the thinking of the past. A number of years ago—before the present Fundamentalist Modernist controversy was thought of—he published a volume under the title "Things Fundamental." This has helped to enlighten and to strengthen the faith of many a questioning Christian. It is still a good book to read.

Dr. Jefferson keeps away from the region of militant controversy. He brings a great message, suited to the needs of all sorts of people. His subject is, "A New Commandment." His text is the words of Jesus in John 13:34—"A new commandment give I unto you, that ye love one another; even as I hav loved you, that ye also love one another."

"Everything conspires to make thes words impressive," the preacher begin "They are from the lips of the world's grea est religious teacher—the man whose name above every name, and who speaks as no oth er man has ever spoken, and whose wor will outlive the stars. He is speaking t his followers, the little company of men who he has trained to carry on his work after h has gone. These men are to disciple the n tions, teaching them to observe all the thing which he had commanded. They are the n cleus of the church against which the gates o hades will never more prevail."

Surely this is a different atmosphere fro that we were compelled to breathe in the oth er sermon. Let us read another paragraph:

"He is speaking on the last night of h earthly life. Death is looking on. The shado of the cross lies athwart his face. The tim has arrived for him to go back to God. I the last hour, only the most important subject can be touched on. He will now speak the wor which is cardinal and final—whisper the s cret of power and victory."

This preacher has certainly captured o interest. We believe he has a message fro God for each one of us. We are not in a mo to criticise: we want to know about this ne commandment, the sort of love spoken of an the method of its manifestation. I wish the were space to reproduce the entire sermon— few paragraphs should be helpful:

"It is a special love for a limited set o people which our Lord has in mind. We a ultimately to love the whole world, but w must begin by loving our fellow Christian We are to learn to love all humanity by lo We are to learn to love all humanity by lo ing the members of the Christian family. Lo ing is a fine art, the most difficult of all t arts, and we are to master the art in t school of Christ. The whole human race is be made a brotherhood, and we are to beg the stupendous work by making the chur a brotherhood. The followers of Jesus mu first be brothers to one another if other m are to become brothers also."

"Never before had there been known commandment like this. Never before h there been upon earth a society of men who business it was to love one another becau they were bound to Jesus Christ. Their bo to Jesus Christ created a new bond betwe them. They were knit together because th were knit first to him. A new standard of lo was set up—loving after the manner of J sus. What patience, forbearance, forgivene longsuffering, generosity, devotion and sac fice this love involves! Love on the lips of J sus is a greater word than the world had ev spoken. Christians are to love more than ot ers. We are to love one another after t fashion of the Son of God. This is the on kind of love that will save the world. Lovi one's neighbor after the fashion of the Go Samaritan will not save it, nor will the lo commanded in the golden rule. It is only t love prescribed in the new commandme which will make a dent in the hard heart the world. It is this exalted and purified lo practiced by Christians toward one anoth which is to bring a lost world to God."

"What folly to discuss definitions of

creeds when we are indifferent to the only article in the creed which is fundamental, 'Love one another after the fashionof Christ.' The discussions about orders and sacraments are bootless so long as we do not endeavor to keep the new commandment. How can we hope to convince the world that our religion comes from heaven if we refuse to obey the supreme law imposed upon us by our Master? The Savior of the world did not place the primary emphasis upon forms of worship, or upon sacraments, or upon clerical orders, or upon church government, or upon creeds. These are not the notes of the true church. There is only one note of the true church, and that is the love of Christians for one another after the fashion of Christ. It is not by celebrating the Lord's supper, or by the recitation of a creed, or by obedience to an ecclesiastical superior that we show we are disciples in the school of Christ. It is only by our love for one another that we give evidence that we belong to him. We are his friends only as we keep his comamndments, and his greatest commandment to his followers it, 'Love one another as I have loved you.' ''

''It is because of our neglect of the new commandment that we find ourselves face to face with problems which are insoluble, and with tasks which are beyond our strength. The world is full of idealism. We are dreaming everywhere of brotherhood and reunion and co-operation and peace, but up to the present hour all suggested schemes have broken down. All dreams have failed of fulfillment. We see what ought to be, but cannot bring it to pass. For instance, we cannot bring the nations together. We cannot induce them to lay down their arms. We cannot do this because we cannot bring the churches together. If all Christians were together, the time would be within sight when nations would learn war no more.''

''We Roman Catholics and Greek Catholics and Protestants, Presbyterians and Methodists, Baptists and Lutherans, Episcopalians and Congregationalists, Unitarians and Quakers, and all the rest of us no matter what our name, must be friends, comrades, brothers, and fellow-workers. It is not necessary that we use the same form of worship, or the same forms of government, or the same forms of theological opinion, but it is indispensable that we be friends, comrades, brothers and fellow-workers. We must trust one another, and help one another, and sacrifice for one another. That much is certain.''

''We need to take lessons from our Lord and Savior, and also from the apostle Paul, who knew the Master's mind as few have ever known it. To Paul the church is a temple. In the temple all the stones are fitted together and one stone supports another. To Paul the church is a body, the body of Christ. In that body every member is knit to every other member by vital bonds. Every joint—or as we would say, every social contact—contributes to the vital force by means of which the whole body is built up. To Paul the church is a family, and all the followers of Jesus are brothers and sisters, living their life under the law of love.''

'' 'Love one another as I have loved you.' This is the passionate desire of our Lord. It was his dominant longing in the last hour of life life in the flesh, and it is his dominant longing still. He is the same yesterday, today and forever. His last word in the upper chamber was not an exhortation or command but a prayer. Before starting for the garden of Gethsemane he poured out his heart unto God. In this prayer there was one supreme and often repeated petition, 'That they all may be one even as we are one.' In this prayer as in his conversation, he was still dwelling on the conviction that the one and only way in which the world can be persuaded that God has indeed sent his Son, is the spectacle of his followers loving one another.''

THE BETTER WAY.

Oh! the pain of sad remembrance
Of the things that might have been;
No tongue can tell the misery,
No poet the words can pen.

Thy heart is wrought with sadness.
Thou thinkest—Oh! had I but known!
What torture thy poor heart must suffer,
With many a sigh and moan.

The seeds of thy sin will flourish,
Thou must reap just what thou hast sown;
Thou must ever remember thy folly;
Remembrance will be the head stone.

Remember, to think before acting;
Think wisely and all will be right.
Sow not evil seeds, then thy harvest,
Thy remembrance, will be ever bright.

Lucy Blanton.

Bessemer City, N. C.

THAT MARKER.

Just outside of Gibsonville, and on the hard surface road leading to Reidsville, is an old brick church with a very large burying ground across the road in front of it. Ask the traveler, who is a stranger to that community, what church it is and he will immediately tell you, ''Frieden's Evangelical Lutheran Church.'' How does he know? The attractive marker in front of the church tells him.

If that same church were a Methodist Protestant church would he know it?

Eventually these markers are going to be the usual thing for rural churches, and when everybody alse gets to doing it, we of course will fall in line. But why not be leaders in this new thing instead of waiting for others to lead us. Some of our churches have set the pace for us—perhaps half a dozen in the entire conference now have markers. Let others follow, and let us keep this going until the traveler on our public highways knows what church it is when he passes a Methodist Protestant church.

It would be interesting to see reports in the Herald of all churches providing markers.

S. W. Taylor.

Notice to Missionary Societies.

I can furnish the following mission study books: ''China's Real Revolution.'' ''Ming Kwong.'' ''Adventures in Brotherhood.'' Also can supply you with the new books, ''Prayer and Missions'' (senior) and ''Brave Adventures'' (young people). All the above are 50c each.

''The Good Shepherd''—14 Beautiful Devotional Services, 15 c each. The ''How to Use'' will soon be ready.

Please look over the list of leaflets and pageants in the June Record, pages 11-12, and select what you need and order from me.

I will have the new home mission study books in a few days.

Mrs. J. E. Pritchard,
Secretary Literature, N. C. Branch.
419 Charles St., Henderson, N. C.

THE WORK AND THE WORKERS.

Among the Churches.

Sunday, June 7, was spent in High Point. At the morning hour we worshiped with our First Church people, and the High Point College people at the First Church. Rev. R. L. Shipley, D.D., of Salisbury, Md., preached the first commencement sermon for the High Point College. It was a very appropriate and forceful sermon. All of us rejoice that we have reached this our first commencement with so much credit to ourselves as a church. We confidently look forward to greater things during the 1925-26 college year.

Sunday evening was spent with Rev. T. E. Pierce and his people at Welch Memorial. It was a very hot Sunday evening and the people were not out in full force, but those who were there heard the word gladly. This church is doing splendid work for the Master.

Alamance.

Sunday, June 14, was spent on Alamance charge with Rev. G. W. Holmes and his people at Center and Bethel churches.

Brother Holmes is one of our strong men, a great precher and a man who is deeply consecrated. His charge is in good condition. The two churches visited are composed of good substantial people who are pressing on with the Lord's work. This is a good strong field, and in probability two fields should be made of this one field, with each one paying just as much on pastor's salary as the one is now paying.. So many of our country fields need to be cultivated more intensively. I am sorry I could not reach all four of the churches on this charge.

The Special Session of Conference.

By this time all who cared to know, know the why of the special session. If you have not found out then look up last week's Herald and read pages 4 and 5, and on to the 8th page and you will find out. We believe it was a great day in our Zion, and yet we realize that it will take some weeks for us to estimate the results of that day's work. If it leads to greater and more speedy responses to the building fund, and to the endowment fund, and to an increased student body then the day was well spent; but if not then what?

Appointments.

June 15, English Street, Quarterly Conference.
June 15 to 25, Summer Conference, High Point, N. C.
July 4 and 5, District Rally, Weaverville, N. C.

Yours in the Master's service,

A. G. Dixon.

—The Russian Bolshevists seem to be responsible for much of the present unrest in China. It is their policy to cause all the trouble they can in all the countries of the world. They would like to see all nations under the same form of government as that in Soviet Russia.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, JUNE 28.

My Answer to the Missionary Challenge.

Daily Readings.

Mon. The apostles' answer. Acts 1: 6-14.
Tues. The people's answer. Acts 8: 1-4; 11: 19.
Wed. Paul's answer. Acts 9: 1-22.
Thurs. Peter's answer. Acts 10: 34-48.
Fri. Man's call. Acts 16: 6-15.
Sat. The church's answer. Acts 13: 1-5.
Sunday. Topic. Isa. 6: 8, 9; 1 Thess. 2: 8.

Some Bible Hints.

We hear the voice of the Lord in the heart only when we commune with Him (v.8).

God does His work in the world through men, lifting them to fellowship with Him in His tasks, and so training them for higher things (v. 8).

We must make **some** answer when God calls, either in words, or by act (v. 8).

Our answer must be the response of love, or it is worthless. The missionary gives his very soul (1 Thess. 2: 8).

Sgggestive Thoughts.

Christian Endeavor has led many hundreds to answer "Yes" to God's missionary challenge. What else can a heart pledged to do the will of Jesus say?

Many answer the missionary challenge with the widow's or the widower's mite. That is surely a mean answer to God.

Our answer to God need not be that we will go to the mission field. It may mean the dedication of time to work at home for missions, to "hold the ropes."

We can answer God's challenge by resolving to know more about missions than we do, and then spread our knowledge. We can make a study of missions.—C. E. Daily Companion.

Do You Know?

Did you know that there are more non-Christians than Christians in the world? Every non-Christian is a challenge to you. Will you meet the challenge?

A Haystack Meeting.

Open the meeting with the story of the famous "Haystack Prayer-Meeting" at Williams College, which was the birthplace of American missions. Have a miniature haystack in the center of the room or on the platform. Let the ideals of the original "Haystack Meeting" pervade this one. See "The Closing Minutes" for an appropriate conclusion of the meeting.

The Leader's Talk.

"Go ye into all the world and make disciples of every creature" means me. Jesus made no other plans for the evangelization of the world, except to send His dicples to go and to make disciples of others. And I must feel myself included in this divine command. If I do not sense my obligation to my Master and to my fellow-man, there is something wrong with me and with my Christianity.

This topic is as personal as possible, and as pertinent as possible. It takes for granted that every young Christian understands the Master's program to save the world, as God's Word reveals it to us, and also that every one is seeking to put his life where it will help bring this about most effectively. There is no more thrilling appeal than the missionary challenge. There is no field which offers greater opportunities for service. And there is no greater incentive than to allow the Spirit to direct one's life to world redemption.

Christian Endeavor has always encouraged world missions. Christian Endeavorers have gone out to the uttermost parts of the world to carry the gospel message. What am I going to do as my personal contribution to this cause? What are you going to do as your personal contribution? This society and this church should respond largely to the call.

Points for Purposeful Prayers.

Thank God (1) for the splendid opportunities offered by the mission field; (2) for the awakening conscience of the church towards the missionary enterprise; (3) for the many splendid examples before you to help you to consecrate your life to the world cause.

Ask God (1) to help you to give the Master a fair and square answer to His missionary challenge; (2) to bless your church and society in calling out missionaries from their ranks; (3) to use this meeting to inspire young folks to say "Yes" to the missionary call.

At the Point of a Question.

1. Can every Christian be a missionary? How?
2. Can every Christian be a foreign missionary?
3. Why does the foreign mission field make such a strong appeal to the young Christian?
4. Are there still plenty of opportunities for home mission work in our own country? Where?
5. What missionary makes the strongest impression upon you personally today?
6. What excuses do young Christians give for not becoming missionaries?

Hearing the Call.

Nobody ever hears the challenge of Christ unless he really wants to hear it. There are plenty of capable young Christians who are having privileges of training which would prepare them well for this work, who never hear the call because their ears are dull.

Many young folks give the answer of indifference to the missionary challenge. Nothing could give the heart of the Master a greater chill than plain indifference to His cause. Whatever your answer must be, young person, please give the Master's cause reasonable consideration. Don't turn Him down merely because of your indifference.

Can I Be a Missionary?

Anybody who wants to become a missionary strongly enough can become one, if he has good health and nobody dependent upon him. Many of our best missionaries today worked their way through college in every conceivable way. Many of them did the most menial sort of work there, that they might thus prepare themselves for the highest task the world affords. And all honor to these heroes of the cross!

Successful Missionaries.

The most successful missionaries are those who have said they were going to go, God willing, and then set about getting ready. Of course it was hard to give up home companionships and comforts; nobody suggests that it was to be an easy road; but the compensations of helping personally to bring the needy world beyond the seas to the feet of the Master were sufficient to offset all these things.

The missionary can not fail if he does his utmost. He faces hard tasks, he comes up against almost insurmountable obstacles, he runs against all sorts of enmies, seen and unseen, but he knows he has the presence of Christ with him, and that He will see him through. To invest one's life in an enterprise which can not fail is no mistaken idea.—C. E. Quarterly.

Are you waiting for God's call, or is God really waiting for your answer?—Selected.

And what of man? Is he audacious? Does adventure suit man? Will man go? Yes. Man is profoundly audacious; daring, exploring, defying dangers and death, and going on and on. Civilization has been accomplished, history written by the men whose own souls pronounced an imperious "Go." Man has sailed into the teeth of every wind. He has defied. He still dares. Man does not accept defeat. He is born for other climates. The "Go" of Christ resounds like the shout of our own souls. Adventure for the adventurous. Christianity suits man.—Harry Trumbull Sutton.

Winston-Salem.—Sunday, June the 7th, was a great day in the history of the Methodist Protestant church.

At nine o'clock a number of the members of the church met with the pastor and organized a Workers' Council. Mr. R. N. Hauser, superintendent of the Sunday school, was elected president and Mr. F. D. Voss, secretary-treasurer. The aim of this organization is to increase the Sunday school enrollment, and to make a special effort to reach and win souls for Christ. The Workers' Council will meet every Sunday morning at nine o'clock, 45 minutes before the time for Sunday school.

The subject of the morning sermon was, "Running the Race." Mr. Hunter's discourse was addressed particularly to the ones just beginning the Christian life. Following the sermon, upon invitation of the pastor, a large number of the members went forward, reconsecrating themselves to Christ and pledging anew their loyal support to Mr. Hunter as their leader in all of the work of the church. At the close of the reconsecration service, the doors of the church were opened and thirteen were received into the church. The doors of the church will be opened again next Sunday for the reception of members.

The prayer service last Wednesday evening was an inspiration to all who attended. Mr. Hunter departed from the regular order of service and conducted a testimonial meeting. Brief prayers and testimonies were given by almost every one present. The members of the church have been greatly blessed in the Billy Sunday revival campaign, and they want their lives to mean more for Christ and the church than ever before.

Rev. Mr. Hunter and Misses Ruby Sapp and Margaret Hanner are attending the Young People's Conference in High Point.

The Brotherhood (men's organization) has been reorganized, with Mr. C. V. Kirkman president. The Baracas and Brotherhood will have a joint meeting this week. Reporter.

State Street, Lexington.—We are all living and "coming along" although we have not been making much noise through the Herald

lately. The hot Sundays have not brought down the Sunlay school attendance as some of us feared they might. New scholars are being added and visitors come often.

The Christian Endeavor society, too, is growing and becoming more interesting and helpful all the time. The faithful and efficient president, Mr. Loyd Leonard, is present at every meeting and all the young people are willing to do anything at any time to make the society better. All who attend are helped.

Mr. Bethea has been giving a series of talks Sunday nights on Christian Leadership. He is well qualified ably to discuss this subject as he is such a strong Christian leader himself.

Miss Clement of Halifax county has been the guest of Mr. and Mrs. Bethea for the past week. We have been very glad to have her worship with us. She and Mr. Bethea sang a duet Sunday night which delighted all present.

Many of our people are planning to attend the Young People's Conference at the High Point College. Reporter.

RECEIPTS FOR COLLEGE.

Amount previously reported, $135,238.62.
$500, N. G. Bethea.
$100 each: F. R. Harris, L. F. Ross.
$50 each: J. E. Stafford (special), G. F. Milloway, R. M. Andrews.
$30, Rev. and Mrs. D. R. Williams.
$21.90, Rev. N. G. Bethea—"Ward Penny Fund."
$20 each: A. C. Allen, Grady Bowman.
$15, R. C. Minnis.
$12, J. T. Richardson.
$11, Mrs. A. C. Allen.
$10 each: F. R. Stout, Miss Leonora Lineberry, G. S. Brown, L. C. Bridgers.
$7, Alta Allen.
$5 each: Alfred S. Sykes, O. W. Rich.
$4, Helen Bates.
$2 each: Mrs. Lola King, Mrs. E. L. Murphy, Miss Mabel Murphy.
$1, Miss Virginia Murphy.
Total, $136,186.52.

Endowment Insurance Fund.

Amount previously reported, $2,134.36.
$50, W. N. Pegram
$25 each: Glen Raven Ladies' Aid society, W. L. Ward.
$10, R. A. Sides.
$5 each: J. D. Ross, Joseph Ross, Jr., W. C. Hammer, Thomas M. Crutchfield.
$3, Mrs. W. C. Hammer.
$2, Mrs. R. R. Ross.
Total, $2,269.36.

The special session of the North Carolina Conference, held in High Point on Tuesday, June 9, directed me to prepare a concise statement showing the condition of the college, as to its assets and liabilities.

The folowing statement shows all assets except a small amount of cash on hand. The available cash balance today is less than $1,000. A final statement has not yet been received from the contractors for dormitories and boiler house so the exact amount due them cannot be determined. Other than that the statement is accurate.

Assets.

College Site:		
48 acres land, valued at	$50,000.00	
Cost of Improvements to Site	10,063.88	$ 60,063.88
Roberts Hall		139,436.00
Dormitories—about		244,391.41
Central Heating Plant—about		39,015.39
Furnishings and Equipment—Roberts Hall		17,178.77
Furnishings—Dormitories		11,166.55
Value of College Property		$511,252.00
Store and Lot—Greensboro	$60,048.22	
Dwelling and Lot—Greensboro	7,778.26	
		67,826.48
		$579,078.48
Other Assets		5,103.31
Total Assets		$584,181.79

Liabilities.

Mortgage	$150,000.00	
To Banks	28,800.00	
To Superannuated Fund Society	6,000.00	
For Pianos	1,075.00	
Note due August 1	1,927.60	
Special Notes	6.550.00	
Note due July 22	2,000.00	
Interest due July 23	4,500.00	
On Ford Car—for use of Mr. Garrett	200.00	
Contractors—about	79,500.00	
Architect—about	2,000.00	
		$282,552.60
Net Worth		$301,629.19

Pressing Requirements.

Payment on Mortgage—July 23	$15,000.00
Interst on Mortgage—July 23	4,500.00
Special Notes	6,300.00
Note due July 22	2,000.00
Note due August 1	1,927.60
	$27,727.60

The members of the Conference provided a note for $45,000, payable to the contractors, which I hope to be able to use. This note will be due November 1, and it will be absolutely necessary that we raise the money to pay it by that time. $5,000 was promised by friends, and I am hoping that the balance can be provided by High Point contributors, though I have yet no definite assurance regarding what may be expected from that source.

It should, however, be made clear that there is a pressing need of money, and all who can make payments on their pledges, even though the amount may not be due, will greatly aid the instiution by so doing. We have no other source to which we can look for money with which to meet the pressing requirements, except our own people.

Very respectfully, J. Norman Wills, Treasurer.

UNSOUGHT HAPPINESS.

Try to breathe in the fragrance of the blossoming grape, or to smell it, as the saying goes, and it is next to impossible to detect the delicate perfume. So it is with the trailing arbutus; its faint, elusive odor escapes the vigorous and determined effort to enjoy it. But in another moment, perhaps, the sense is taken unaware, and perceives the exquisite fragrance that makes one say, 'O-o-o!'' with that long breath of satisfaction that cannot be mistaken.

Thus it is with happiness many and many a time. It eludes the too eager and premeditated search. The very pursuit seems to prevent the realization. But sometimes when one goes upon a sterner errand, with no thought of finding pleasure, but simply of doing duty, suddenly the unsought joy may meet him on the way, with a breath as sweet as the strange, delicious odor of the unobtrusive bloom upon the vine, or of the shy Mayflower that trails along the sheltered places in the spring.—Selected.

WHAT IT MUST BE.

Some one asked Mr. Moody, the great evangelist, what kind of a place he thought heaven to be. His reply was characteristic.

"I can't form any adequate conception of it from the Bible's description," he replied. "Its language is too figurative and picturesque. But I always think of it as a home that God has prepared for those whom he loves. Just what it is like I do not know, but I know that if I were building a home for my children there would be just three things that would limit its beauty and comfort. My knowledge of what would minister to their happiness; my power or capacity to provide these things; and lastly the quality and degree of my love for them."

Judged by such standards, what a wonderful place heaven must be! For infinite love and knowledge know no limitations nor does infinite power yield to any restrictions.—Exchange.

THE PLACE OF AMERICA IN GOD'S PLAN.

Missions in America, or home missions, is contemporaneous with the beginnings of Colonial history, though the date of organized home missionary effort begins at a much later period. Home missions began as an expansion of the church so as to include the frontier of settlements. In the beginning the home missionary himself was a colonist. As the country became settled, and the lines of colonial activity lengthened, various agencies were organized for the establishment of the church in the newer sections of the country. Now millions of dollars are being spent each year, and thousands of workers are employed in an attempt to put the church into every community where people have established their homes and are rearing their families.

The character of the frontier has greatly changed with the twentieth century, but the old time frontier has not disappeared. The rush to the Pacific Coast left vast stretches of land untouched, and today new settlers are crowding into this unoccupied country. In 1917, 43,000 homestead patents were issued in Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, North Dakota, Wyoming, Utah, and Washington. There are vast sections in Arkansas, Louisiana, Oklahoma, and Texas where frontier work must be done. The Methodist Protestant Church has one of her finest opportunities in the last four states named, and has the beginning of a good work in Washington. Our only lack in all of thse states is the means and the workers to make the work successful. Great things can be accomplished with a comparatively small amount of money. But the expense of developing this territory is increasing with every passing year.

Irrigation is producing a new frontier, under greatly changed conditions, and dry farming methods are extending the range of agriculture far beyond that believed possible in the earlier history of the great West. In those sections comunities grow with great rapidity and have all the ear marks of prosperity from the very beginning. The intensive farming made possible through irrigation brings a densely populated community in a surprisingly short time, and they come with all the ideas of co-operation which belong to thickly settled and well established communities.

There are hundreds of such communities where the church has not yet begun to function. Life here is in the making. The comforts and restraints of long established communities are lacking. Adventurous souls have staked all upon a new start. They did not "go west" to become religious but to make money, and find adventure. It is a far cry from "Plymouth Rock" to the "Imperial Valley." In the struggle spiritual influences are too often neglected. Friends "back east" must help them build their churches, and support their ministers, while these new settlers build their towns, their homes, their schools, their court houses, and everything else which must be provided at once in the new community.

The "circuit rider" may use all sorts of make-shift places for worship, but if the church is to take its rightful place in the new community and in the lives of its people, the church must compare favorably with the other public buildings, and the minister must be a man who can hold the confidnce and command the respect of the people. If the mountains and the valleys and plains of the "Great West" are to be kept for Jehovah, the gospel of "Plymouth Rock" must be lodged in the hearts of all the people.

Charles H. Beck.

VERY GRATIFYING.

The way the orders for the Children's Day supplies are still reaching this office is indeed very encouraging, for the number is in excess of any previous year, just as it should be.

But every Sunday school in our denomination ought to hold a service, but if for good and sufficient reasons that cannot be done in some places then at least the supplies ought to be sent for, and the music pamphlets distributed, the envelopes put in the hands of the scholars for an offering to be secured, and the two illustrated posters ought to be hung up in some prominent place that our people may see the pictures of all of our church's missionaries, and the other striking pictures which explain the work being done in three countries.

It is not too late to send for the supplies, for you can hold the service when it best suits your local conditions provided you do not wait too long and interfere with the special service of the Board of Education. We must not build up one interest of the church to the injury of any other.

One feature of the Children's Day program is the pageant entitled "The Call," and from the numerous requests for extra copies we conclude it is destined to be the most popular of all the pageants we have published. It is not difficult to arrange, the words and music are provided, and the time for its presentation will not interfere with the full program of which it is only a part.

In Appreciation.

We have on hand a number of sets of beautiful pictures 10x14 inches, eight in the set, "The Call of the World," and six in the set on "India." These would be attractive in frames, or even hung on the wall.

While they last we will send a set to each Sunday school that sends not less than $50 in the Children's Day offering.

This offering must go to the treasurer of your annual conference, and it must be plainly stated it is the Children's Day offering for foreign missions, or it may not be received by the Union Board, so be particular about saying it is for foreign missions.

For many years we have offered two beautifully embroidered banners made in Japan, one for the Sunday school sending in the largest amount, and the other to the Sunday school sending in the largest amount in proportion to its membership.

It was further stipulated that the Sunday school which secured either one of the banners for three years in succession should become the owner of it, and we have had to duplicate orders for banners.

We are ordering two special banners to be made in Japan, to be finely embroidered, and in large Japanese characters to indicate the fortieth anniversary of the Children's Day service, besides other information.

One will be given to the Sunday school sending in this year the largest amount for foreign missions, and the other contributing the largest amount in proportion to members.

It will be necessary for the membership to be indicated to your conference treasurer when you send him the Children's Day offering, and do not forget this, please. We cannot properly award one of the banners unless we have the information called for.

Now all together for the very best Children's Day service, and the largest offering ever secured in the history of our church.

Some schools have already held their service in May, one in Maryland in small town reports offering $200. A good start.

Fred. C. Klein.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

We are glad to give you the report of the treasurer of the Woman's Home Missionary Society of the N. C. Branch. This is a splendid report and of course we are going to do as well and better this year.

Report of Treasurer of North Carolina Branch, Woman's Home Missionary Society.

April 15, 1924, to March 31, 1925.

Receipts.

Balance in treasury April 15, 1924	$ 286.69
Received at branch meeting for Rev. Mr. Casto	15.00
Dues	880.88
Clothing	123.75
Support	50.00
Children's Home	580.13
Children's Home Thank-Offering	780.38
Scholarships High Point oCllege	527.83
Bethel Home	369.65
Pine Ridge	581.55
Pittsburgh Mission	28.61
Baltimore Home	43.21
Ohio Work	45.05
Memorial Members	30.00
Sunday Eggs	70.08
For Lantern	12.00
For Banners	5.65
General Fund	62.25
Interest	3.18
Mrs. Siler's Scholarship	112.25
	$4608.14
Receipts from Young People's Societies:	
Dues from Y. P. M. S.	$ 6.20
Dues from M. C.	35.57
Dues from B. of H.	11.55
For Clothing	50.00
For Children's Home	28.55
Thank-Offering	10.20
Scholarships	20.40
Bethel Home	27.87
Pine Ridge	34.59
Pittsburgh Mission	15.25
Ohio Work	.50
Baltimore	.50
General Fund	.75
	$ 241.93
Total Receipts	$4850.07

Disbursements.

To Mrs. W. B. Gilligan, treasurer:	
Pine Ridge	$ 616.14
Pittsburgh Mission	43.86
Baltimore	43.71
Ohio	45.55
General Fund	98.80

Perpetual Members	30.00
	$ 878.06
To superintendent Children's Home:	
Dues	$ 778.50
Clothing	173.75
Support	50.00
Children's Home	608.60
Thank-Offering	790.58
Sunday Eggs	70.08
	$2471.59
To Rev. Homer Casto	$ 15.00
Bethel Home	397.52
To Mrs. J. E. Pritchard for literature	36.40
Cash for treasurer's books	1.00
Cash for postage	3.00
Asheboro Courier—Printing Minutes	5.00
Mrs. H. C. Nicholson—typing minutes	2.00
Mrs. J. M. Stone—expense to board meeting	48.79
Mrs. H. C. Nicholson, do.	48.00
Mrs T. L. Speas, do.	46.73
Mrs. C. W. Bates, do.	48.00
Scholarship Fund loaned	450.00
For Banners	8.50
	$1109.94
Total Disbursements	$4459.59

Mrs. H. A. Garrett.

THE TRAVELING PRESIDENT, SERVING THE LOCAL CHURCHES.

By Rev. G. O. McMillan, President of the Fort Smith-Oklahoma Conference.

As an Organizer.

An unorganized group of men, shouldering guns and going out to fight, become a rioting mob, instead of a fighting army. Men, to become good and effective soldiers, must first be organized, then taught in the methods of warfare, then led into the affray.

The crying need of most local churches is organization, teaching or instructing, and leadership. As all pastors have not attended the same school, or been instructed in the same methods of church work, and have used various methods it is therefore a fact that all churches have not the same method of procedure, and many of them are trying to do things in the same way that their fathers did, a hundred years ago. These methods were good in their day, but they mean defeat to the church that depends upon them today.

The president, therefore, becomes an organizer. That is, he should have a program, or organization, that will reach from the one individual to the entire constituency. In other words, his aim should be to have all the church people doing the same thing, at the same time, for the same purpose. To do this, he must know the weaknesses, and the strong points, in each congregation. He must know what people need. He must organize all forces, for the most efficient service.

As many of our churches are rural, and have neglected to properly organize the machinery into a real working force, and have no systematic plan for financing, or carrying on the work of the local church, the president does a great service to that church by seeing that each office is filled with a competent officer, that a system of financing is adopted, that modern, or useful methods of church work are carried out, that all the auxiliaries of the church are harmoniously working for the successful progress of the church.

Many pastors are good preachers, but they fail as organizers. If the machinery doesn't run itself, he seems to be unable to fix it so that it will run. He is willing for it to run; he wants it to run; but he can not find the broken parts, and, therefore, goes ahead with a crippled machine, and wonders why he can not be as successful as his brother pastor, who can not preach as well as he can. The trouble is not with his preaching, or his Christian experience. The trouble is with the machine that he is running. If it has a broken wheel, let it be ever so small, he can never get quantity production out of that machine until it is fixed. He, as pastor, may be unable to locate the break, or even fix it, if it were found, so the master mechanic that he calls is the president of the conference.

As a Teacher.

Aside from being a gospel preacher, as is the usual case, the president is, or should be, more. As the Apostle Paul said: "I am all things to all men, that I might by all means win some." The president should by all means be a teacher. No one has ever learned anything without a teacher. It may have been a blooming flower or a falling star, or a crying baby, or a rolling stone, or a ray of sunshine, or anything else, but it was a teacher.

Some one has said that, "a specialist is an ordinary fellow away from home." Some one else has said that when a minister fails as a preacher, or pastor, he is elected then as a superintendent. I am not willing to let this pass unanswered. I am not willing to take an unsuccessful pastor and make him president. If he can not control his own household, who is going to give him charge of many homes?

In his great commission, Christ admonished us to teach the people to observe all things. As a teacher, the president has many responsibilities. The people are to be taught how to do effective church work. How to manage their financial affairs, how to make the every-member canvass, how to get up their reports in good form to business meetings. They are to be taught their obligations to the pastor, and the local affairs of the church, and their obligations to the entire denominational program for the work of the denomination in every part of the earth. The people should be taught the necessity of adequate church buildings, for caring for the work. They should be taught denominational loyalty. It is often the case, that a large part of the church membership are not loyal to the denomination. They are willing to listen to any wind of doctrine that may come along, to the detriment of their own cause.

In the Southwest, in the rural districts, we are often confronted with four or five denominations worshiping in the same school building. These places are the rendezvouses for every "ism" that may be thought of under the sun, such as "Tongues," "Holy Rollers," "deep-water-ites," and other such things. There is no way of keeping Methodist Protestant people from hearing all these isms. Often some "come-outer" will scorn the idea of a paid ministry, or an organized church, or a Sunday school literature, or effusion for baptism, or a Methodist altar, or anything else that we might teach. Such things confuse the minds of the people, or many of them, and often the pastor is unable to reach the point in these matters, in a way that will bring results. The president can say things, that will be heard and observed, that will bring forth fruit, for because of his position, he can say and do many things that the pastor can not say and do.

As a Leader.

Leadership involves qualifications, methods of procedure, and purpose.

Not all leaders are born leaders. As before suggested, the president should be a representative person—one who is qualified to lead. If he has no qualifications as a leader, he will never accomplish very much as a president. His qualifications have been suggested before in this paper, as being an able preacher, teacher and organizer. If he is to serve the local church as a leader he must have the qualification.

A doctor can not intelligently prescribe for any patient until he has been able to properly diagnose the case, find the cause, its stage of development, and the temperament of the patient. So, with the president of a conference. If he is to succeed he must be able to properly diagnose the problems of each local church. To do this, he must find out their needs, their local leadership, their likes and dislikes, their weak as well as their strong points as a church.

When he has properly diagnosed the case, his method of procedure should be to get the remedy applied that will accomplish best results in the shortest time. To do this, he will probably have to do one thing at that time. Paul said, "This one thing I do." Too much program is worse than no program at all, unless you are blessed with a strong leadership in the local church. If old ways are to be abandoned, new plans that are agreeable must be substituted in their place. Then a few general plans, or program of simplicity, that will work for a better church life may be arranged for, and, step by step, church by church, the program may be carried out.

Too much can not be said about "purpose." Too many pastors and churches have had no purpose in the past. That is the tragedy of it all. "Where there is no vision, the people perish." The president who has no vision or program will fail. The vision of the church is often clouded by selfishness. They look upon the pastor as an individual on trial until they learn him. If he does not come up to their desires as a pastor, they begin to break away from the church. Or they may desire a circuit divided and another pastor secured for their special benefit, to satisfy a whim of their own. To lead a people like this into a conference program, takes the wisdom of a strong leader. A pastor feels superior.

The purpose of leading a people should be primarily, a greater church, a closer fellowship, better support for the pastors, an adequate support for the executive work, increased benevolences, harmony with all local, state and national programs of the church, that the entire denomination may be more effective in its work for the Master.

—Mr. Taft is the only man in American history who has been both President and Chief Justice—the two highest offices of the Government.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.
5. Charlotte.
6. Calvary.
7. Burlington.

Paid G. C. B. in Full.

1. State Street, Lexington.

Burlington has long stood first on the A. C. B. column but this morning she goes over the top into the "Paid in Full" column. Fine, Burlington! And Burlington, with a spirit that is unafraid, has increased her membership over 100, which is a finer piece of work even than the fine work of going over the top on the budget. Thank God for Burlington.

A. C. B.

1.	Mt. Pleasant	331.70
2.	Concord	176.00
3.	Forsyth	133.35
4.	Glen Raven	126.00
5.	Fallston	125.00
6.	Orange	121.00
7.	Flat Rock	110.42
8.	Henderson	100.00
9.	Enfield	97.00
10.	Spring Church	96.50
11.	Bess Chapel	84.32
12.	Granville	80.00
13.	Grace	80.00
14.	Alamance	78.65
15.	Stanly	76.39
16.	Lincolnton	70.00
17.	Cleveland	67.85
18.	Reidsville	60.00
19.	Welch Memorial	58.00
20.	Littleton	53.50
21.	Weaverville	50.35
22.	Mebane	50.00
23.	Richland	50.00
24.	Halifax	46.00
25.	St. Paul	45.00
26.	Randleman	44.00
27.	Mt. Hermon	43.20
28.	Kernersville	42.45
29.	Gibsonville and Fountain Place	38.00
30.	Davidson	32.12
31.	Asheville	31.38
32.	Vance	30.10
33.	Haw River	27.00
34.	Saxapahaw	26.32
35.	South Davidson	23.00
36.	Yarborough	22.45
37.	Randolph	21.07
38.	North Davidson	20.00
39.	Winston-Salem	16.50
40.	Cornelius	16.00
41.	Anderson	14.00
42.	Thomasville Circuit	13.91
43.	Tabernacle	13.75
44.	Why Not	13.71
45.	Pinnacle and Mt. Zion	13.70
46.	Thomasville Community	12.00
47.	English Street	12.00
48.	Lebanon	11.05
49.	Siler City	10.50
50.	Asheboro	9.00
51.	Pageland	6.10
52.	Fairview	4.85
53.	West Forsyth	4.72
54.	Roberta	3.50
55.	Midland	2.65
56.	Graham	2.00
57.	Union Grove	1.25

G. C. B.

1.	Concord	$385.50
2.	Grace	266.80
3.	Forsyth	166.80
4.	Why Not	164.14
5.	Henderson	150.00
6.	Whitakers	149.03
7.	Calvary	125.00
8.	Davidson	95.27
9.	Halifax	95.00
10.	Charlotte	93.64
11.	Randleman	84.36
12.	Orange	80.27
13.	Burlington	74.63
14.	Randolph	69.20
15.	Gibsonville and Fountain Place	67.77
16.	Asheville	64.97
17.	Yarborough	62.21
18.	Mt. Pleasant	60.00
19.	Alamance	59.00
20.	West End	58.43
21.	Saxapahaw	50.45
22.	Haw River	50.00
23.	Littleton	50.00
24.	Stanly	49.70
25.	Enfield	47.50
26.	First, High Point	43.47
27.	Albemarle	43.40
28.	Spring Church	39.80
29.	Graham	37.00
30.	Mt. Hermon	36.50
31.	Thomasville Circuit	36.05
32.	Winston-Salem	26.72
33.	Fallston	25.00
34.	Reidsville	25.00
35.	Richland	25.00
36.	Roberta	21.81
37.	Vance	21.40
38.	Fairview	21.20
39.	Asheboro	20.46
40.	Denton	20.42
41.	Welch	20.00
42.	Thomasville Community	19.70
43.	Lebanon	18.60
44.	Weaverville	17.50
45.	Guilford	17.47
46.	Kernersville	16.40
47.	North Davidson	15.55
48.	South Davidson	14.31
49.	St. Paul	13.35
50.	Pinnacle and Mt. Zion	13.20
51.	Flat Rock	12.86
52.	Siler City	12.00
53.	Mebane	11.25
54.	Anderson	10.00
55.	Granville	9.35
56.	Glen Raven	7.40
57.	Bess Chapel	6.10
57.	Shelby	6.05
58.	Cleveland	5.39
59.	West Forsyth	5.30
60.	Bessemer City	5.00
61.	Greensville	4.25
62.	Mecklenburg	4.00
63.	Pageland	4.00
64.	Midland	2.21
65.	Democrat	2.00

Hurrah for Burlington, they sent in $100 and went over the top in great shape. They had held the top of the list so long, now Mt. Pleasant is there. But, Mt. Pleasant, you would have so little to send in to go over too that we are expecting you to go over and next week see some other charge at the top of the list. Lincolnton did fine going from 28 to 16, Bess Chapel from 16 to 11, Richland from 34 to 23, Orange from 8 to 6, Cornelius from 46 to 40. Stanly sent in a contribution which enabled them to hold their own. Saxapahaw too sent in a contribution and held their own.

On the G. C. B. Davidson went from 15 to 8, Orange from 17 to 12, and Concord sent in a good contribution.

Who will honor God and the church by going over the top next week? A. G. Dixon.

JUST AS THOU WILT, AND WHEN AND WHERE...

By Frances R. Havergal.

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek,
Thy erring children lost and lone.

Oh, lead me, Lord, that I may lead
The wandering and the wavering feet;
Oh, feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

Oh, strengthen me, that while I stand
Firm on the rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

Oh, teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

Oh, fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

Oh, use me, Lord, use even me
Just as Thou wilt, and when and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

—Selected.

"THE MISTAKES OF MOSES."

Some forty years ago Robert Ingersoll delivered a lecture all over this country with the above title. Thousands paid good money to hear this noted unbeliever make eloquent but diabolical assaults upon the Holy Scriptudes. One loyal believer in the Word of God made this remark in that day: "I wouldn't give five cents to hear Ingersoll speak on "The Mistakes of Moses," but I would give a goodly sum to hear Moses discourse on The Mistakes of Ingersoll."

The cudgels that Ingersol laid down at the touch of the grim reaper have been taken up in our day by quite a number of people styling themselves modernists, many of whom parade before the world as ministers of the gospel of Jesus Christ.

They deny the many miraculous incidents recorded in the Pentateuch. The plagues of Egypt, the crossing of the Red Sea, the bringing water out of the rock, the raining of manna are from their viewpoint hoary legends, idle tales, and make-believe stories to amuse children and fools.

One of these so-called modernists told this writer that God did not command Abraham to offer up Isaac, that Abraham just thought He did, and that Moses made the mistake of recording the transaction as emanating from

the command of God. The writer of the Epistle to the Hebrews says that Abraham offered up Isaac in obedience to a testing command from God. Was he mistaken too?

Another modernist remarked that he did not believe that God commanded Abraham to send away Hagar and Ishmael, that he just thought God so commanded him. Paul in the epistle to the Galatians speaks of the casting out of this bondwoman and her son as the will of God and entirely proper. Was he also mistaken? Abraham was at least consistent. He sent away six other sons by his last marriage.

Another modernist told this editor that God did not rain down fire and brimstone and destroy Sodom and Gomorrah, but that their destruction was caused by the eruption of one or more volcanoes, whereas neither geography nor history reveals any volcano within a radius of a hundred miles from these cities.

All the modernists, with profound gusto, unite in declaring that Moses was mistaken in recording that God created the universe in six days. God Himself says in the fourth commandment, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." God wrote this with His own finger upon a tablet of stone. Was He also mistaken?

How long will it be before these emissaries of Satan will repudiate even the ten commandments, deny that God ever wrote them at all and assert that Moses invented them somehow, or found them somewhere, and paraded them before the world as God's commandments?

Moses was not the author of the five books that go by his name. He wrote or arranged what God gave or inspired him to write or arrange. The eternal Word is the real Author of the Holy Scriptures. The Holy Spirit was the agent of inspiration. "All scripture is given by inspiration of God." 2 Tim. 3:16. To inspire means to breathe into. God breathed into good and truthful men His word, His will, and His thought. And these men wrote out this inbreathed message of God. "Knowing this first, that no prophecy of scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:20, 21. This passage means that the scriptures are not the private or individual thought of men, that they are not the product of their will or wisdom, but that what they wrote was the suggestion of the Holy Spirit.

"But those things, which God before hath shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." Acts 3:18. This text means that the holy men who spoke and wrote the scriptures were the mouthpieces or amanuenses of the Most High, and that they spoke and wrote only what "God before hath shewed" them.

"Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the month of David spake." Acts 1:16. This verse means that the writers of the Bible were willing instruments in the hands of the Holy Spirit, and wrote what He inspired or suggested.

Can an inspired man make a mistake? Does not the inspiration of the Holy Spirit furnish an allsufficient guarantee against mistakes? In John 14:26 Jesus sets forth the nature, the method, and the guarantee of inspiration: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Holy men cannot make mistakes under the control and direction of the omniscient Holy Spirit. If Moses made mistakes, God Himself must have made them. And this is supremely and unutterably absurd. "Let God be true, but every man a liar."

Unsanctified learning has become the menace of the Christian religion. So many in these days presume to be wise above that which is written. "Professing themselves to be wise, they become fools." The devil has enlisted many of the educational institutions of our land to undermine Christianity. And this devilish propaganda has reached a fearful momentum. "But thou, O Lord, how long?" If it should be thought that Robert Ingersoll, an avowed infidel, would be entitled to an uncomfortable berth in the next world, how much more uncomfortable should be the lot of these modernistic wolves in sheep's clothing, parading as ministers of Christ, who are doing so much more than Ingersoll ever did to discredit, to emasculate, and to undermine the faith of men in the Holy Scriptures? —The Word of Life.

IN HONOR OF THE DEAD.

Kennedy.—Mrs. Lelia Neville Kennedy, the wife of J. B. Kennedy, was born December 31, 1879, and on Sunday evening, May the 31st, 1925, she quietly passed into the world of spirits.

Mrs. Kennedy had been in declining health for some time. She was confined to her bed about two months. She had the very best of attention, but she continued to grow worse until the end came. Her death was not really unexpected, even to her, for she seemed to realize that the end was near, and spoke of having to leave her family, and especially the two little girls 10 and 12 years old. She also spoke of heaven and her preparation for heaven.

She accepted Christ and united with the Methodist Protestant church at Ringwood about the year 1901, where she remained a consistent member to the end.

She has been spoken of many times as being one of the best women in the community in which she lived. Indeed a good woman has gone from us. She will be greatly missed in the church, in the home, and in the community in which she lived. But she has entered into that rest that awaits the people of God who have labored faithfully unto the end.

She is survived by her husband, J. B. Kennedy, and four children, two boys and two girls, and two brothers: Wesley W. Neville, Sharpsburg, N. C.; and E. V. Neville of Ringwood, N. C.; and one sister, Mrs. Lalia Clay, of Whitakers, N. C.

Funeral services were conducted in the home by the writer, attended by a large congregation of friends and relatives, after which the body was laid to rest in the family cemetery near the home.

A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled.

C. L. Spencer.

Resolutions of Respect.

Whereas it has pleased our [illegible] to remove from our midst by death on [illegible] 27, 1925, our dear friend and [illegible] Mrs. T. B. Vassar, who with gentle [illegible] and [illegible] interest in those with whom she was associated, won the love and esteem of all who knew her, resolved—

First, That in the death of Sister Vassar we, the Ladies' Aid Society of Pleasant Hill Methodist Protestant church, have sustained the loss of a friend whose companionship it was a pleasure to have.

Second, we bear willing testimony to her beautiful life among us, that while deploring our mutual loss we offer to her bereaved family and mourning friends our heart felt sympathy and pray that they may find relief to their burdened hearts and be inspired with the consolation that hope in futurity and faith in God give even in the shadow of the tomb.

Fourth, In every relationship of life she was faithful and true. She loved the church and was loyal to its every interest, striving by precept and example to bring her children to love and serve him who was supreme in her own life. Her doors were ever open to hospitality and her home was the preacher's home.

Fifth, That we rejoice in the hope that it is well with her soul and that she can enjoy the heavenly anthems and can behold the King in all his beauty.

Mrs. J. W. Magee,
Mrs. J. M. Dunham.

June 8, Pleasant Hill, N. C.

Mrs. Cashatt.—On June the 10th the body of Mrs. Rosa Cashatt of Mt. Pleasant M. P. church in Randolph county was laid to rest. Mrs. Cashatt had been in declining health for several months, gradually growing worse until the end came the ninth. Mrs. Cashatt was a model wife, a loving mother, a good neighbor, and a loyal supporter of the church. A vacancy that will be hard to fill has been made by her going.

The deceased is survived by her companion, Brother Frank Cashatt, who feels most keenly the loss, three sons and several grandchildren. The rich profusion of flowers, and the large attendance present, expressed the esteem in which we was held. Wm. H. Neese.

Randleman, June 14.

From letter of mother to son in college: "Dear son: I do wish that you would not shoot the little craps. Remember that they love life as well as you."

Tourist (to irate farmer, whose pig he had just run over)—"Sir, I will replace your animal."

Farmer—"Sir, you flatter yourself."—Missouri Wesleyan Criterion.

To fix the law of kindness in the hearts of boys and girls is to work at the foundation, and the good effects will follow, in the school, in the home and in the community. Our Dumb Animals.

—The speed limit of the snail is half a mile a week.

—The necks of giraffes in Uganda, Africa, are so long that they become entangled in the telegraph wires.

FIFTY-FIFTH ANNUAL COMMENCEMENT WESTERN MARYLAND COLLEGE.

What a sad old world this would be if by any mishap of convention, or educational oversight, these never-ending commencements should cease to be! To be sure, new-fangled notions invade every sphere, and one cannot safely predict what new turn events might take; but general principles stay pretty well fixed, and we have little fear that our children's children and their children to the nth generationwi ll not be carying on in somewhat the same good old-fashioned commencement way.

So Western Maryland College, true to form and happy tradition, has just had its fifty-fifth annual commncement. A few tears were shed, of ocurse, for commencement means the ending of a very happy period in the lives of a goodly number of young people; but the friendships formed will carry over into after life. Besides the accumulated wisdom and stored-up energy will find expression in new fields of endeavor, and the lure of the yet-unachieved points to a happy future for the members of the largest class that W. M. C. has yet given to the world.

President and Mrs. Ward's Reception.

Ater the recital Saturday evening the many guests were received at the home of Mr. and Mrs. Ward, where they lived over college days, spent a pleasant hour and enjoyed an ice and cake together.

President Ward's Baccalaureate Sermon.

President Ward took as his text the words of Isaiah 50:4—"The Lord God hath given me the tongue of the learned that I might know how to speak a word in season to him that is weary."

The sermon was great in its simplicity, profound because it dealt with great principles, impressive because it was the fiery and fervid utterance of prophetic vision. "The Bible," said the preacher, "is not the most difficult, but the easiest book to comprehend that has ever been written." It made life's program so plain that a "wayfaring man, though a fool, need not err therein." Then he proceeded to show how it revealed the depths of meaning and the heights of possibility of life to the seeking human soul. How to live is our problem. The text brings us into the presence of God first of all. He is revealed as the Author of all life, the Giver of every good, the Revealer of all truth, the Dispenser of all law, The Supreme Person with whom we have to do. This world is His world, and its control is in His hands. He is not mocked. Man is a success or a failure as he obeys or disobeys those truths made manifest to his growing intelligence. The text also reveals God as imparting blessings to man. God gives. All we have is from Him. All the blessings of the universe, the beauty of the world, the joys that follow right living, the comfort that follows all obedience to laws, mental, physical, spiritual, all are gifts of God. Even wisdom comes from God. The Lord has given us the tongue of the learned that we should know. It is incumbent on us all to know, to understand the world, to understand life. But thirdly, we are made to know that our gifts, whether of knowledge, or eloquence, or social position, or power, or wealth of material possessions are to be used for the blessing of others. Knowledge must be passed on: Comforts must be shared. Strength must be inspired in others. "That I might know how to speak a word in season to the weary." To those who do not know. Here is the obligation of the enlightened. You are to use your knowledge, your gifts, your wealth, your influence, for the relief and edification of others less fortunate. Learning selfishly used may be a curse to others and to the one who possesses it. So wealth, money, hoarded and not used for the blessing and uplift of others may work ill to him who has it. "To this sort of service I invite you, and along the path of this sortof 'higher education' I would like to send you forth, to use your gifts of mind and heart for the healing of the world's distresses and the setting up of the Kingdom of God in the earth; and that you regard the giving a word to the weary or ignorant, or discouraged, as an attribute of the good life, and preparedness and willingness to serve others the distinctive mark of true culture and education. Fail here and you fail at the most vital point of human experience. The time will come when you will know, if you do not know it now, that the only wealth you will have will be what you have given away; that the only real and abiding possessions, whether of mind or heart, whether of gold or silver, or houses or lands, will be those you have used in the service of others; in what you have done to make the world better for those who are to follow after you; in the words of cheer and comfort and inspiration you have spoken to those who, looking at you while you have lived and wrought, have heard what you have had to say in the ears of the needy and the overborne in the heat and struggle of the day."

After this great sermon with its challenge to achievement and service, the college choir sang George Martin's "Whoso Dwelleth," a magnificent anthem with orchestra acompaniment again, after which President H. L. Elderdice, D.D., LL.D., of the Seminary, voiced the aspirations and worship of the assembly in reverent prayer, closing with the benediction.

Christian Association Service.

Again, for the evening service, the two Methodist churches, the Reformed, and the Lutheran congregations of the city united with the College Y. M. C. A. and Y. W. C. A. in one service addressed by the chancellor of the American University, of Washington, D. C. The choirs of these churches united with the college choir in rendering Handel's "Hallelujah Chorus" from the "Messiah," and Mozart's "Gloria From Twelfth Mass." Under the efficient leadership of Miss Dorst, director, this united chorus had been brought to a high standard of perfection in interpretation of these masterpieces, and the audience was thrilled with the music. Rev. R. N. Edwards presided, Rev. J. N. Garner led in prayer, Rev. J. P. Rupley read the Scriptures, and Dr. Lucius C. Clark, chancellor, preached a very helpful and inspiring sermon on the text, "Sirs, we would see Jesus." From a large experience with the world, a deep knowledge of men, and a deep spiritual understanding of the scriptures, Chancellor Clark drew impressive lessons on the meaning of life, and pointed out how it could be profoundly enriched by the knowledge of Jesus and His teachings and the acceptance of His leadership. Felowship with Jesus means a deepening insight into values of all kinds. Even the physical world is better understood when viewed as the Father's world, and a finer sense of the worth of man as living personality with an infinite future is made possible when one begins to put first things first as Jesus teaches men how to do. Fine, high service for others was here again the secret of the constant enrichment of life. The trying heat of the evening kept many away from the service, no doubt, but those present were greatly pleased and inspired with the chancellor's earnest message. Rev. Mr. Nichols pronounced the benediction.

Inter-Society Oratorical Contest.

Here it was Greek against Greek. Or, in other words, Browning against Philomathean, and Irving against Webster. Again the Girls' Glee Club furnished the music, singing "O! Skylark for Thy Wings," by Smart, and "Estudiantina," by Lacome. The Philos were represented by Miss Pauline Chambers, of Centreville, Md., who spoke on "The Outer Covering," and by Miss Virginia G. Pritchard, of Cumberland, who made "Untraveled" her topic. Browning put forward Misses Lillian Baker, of New Windsor, and Florence G Massey, of Baltimore, they speaking respectively on "Music in Every Day Life," and on "A Nation of Babbitts." The Irvings were represented oy Willard L. Hawkins, of Westminster, with an oration on "America's Eternal Heritage," and by Gaither McD. Garrett, of Rockville, Md., whose subject was "In Bondage," a plea against Child Labor. Messrs. Charles A. Stewart, of Crisfield, Md., and Willard B. Ward, of Baltimore, maintained the cause of the Websters with orations on "The Unarmed Invasion," and "The Interdependence of Nations." The speakers without exception handled their subjects well and brought new honor to their respective societies. In the opinion of the judges, however, the scales tipped a little bit in favor of the Irvings and Brownings. The Websters nevertheless, were good losers.

Fifty-fifth Commencement.

This fifty-fifth commencement was unique in several particulars. It marked the graduation of the largest class ever sent out from the college; it came almost at the peak of the greatest financial campaign ever undertaken by the institution; it turned over to the State an unusually large number of trained teachers for the public schools; and the commencement address was by the president emeritus of the college on the fiftieth anniversary of his graduation from the same institution over which he had presided most of that time. Had it not been that his subject, "De Senectute," raised a slight doubt as to the fact, the audience might well have adjudged from the vigor and sprightliness of the speaker, that the calendar had been set back fifty years and the vitality of youth had scarce abated, for the sword of intellectual criticism had not lost its edge. On the other hand, the profoundness of the philosophy set forth, and the maturity of appreciative judgments, of eternal values convinced all that they were listening not to youth but to the wisdom that comes only with advanced years.

The service was preceded by the usual procesional in caps and gowns, of graduates, faculty, and trustees. Rev. G. I. Humphreys, D. D., president of the Maryland Annual Conference, led in prayer. The orchestra again furnished excellent music for the day.

Rev. Thomas Hamilton Lewis, D.D., LL.D., of the class of 1875, president emeritus, then gave the address of the day. We wish we had space to print it here in full. But we are informed it will soon be printed. Only a brief indication of its argument, then, need be given now.

Dr. Lewis discussed life in its larger unity. In particular he spoke of youth and old age, as necessary and complementary forces in the interpretation and expression of life in richness and fullness of meaning. Life is not just an expanse of years. Methuselah's biography, "He was begotten, he begat, he died," is not exceedingly inspiring. Life as a frame of years, or as an empty casket, no matter how costly, and beautiful, is a ghastly joke. Life, to be of real value to one's self or to the world, must have something in it. The struggle for subsistence necessarily occupies much of our energy. But life is more than meat and raiment. The body must be clothed upon, but there is a spiritual furnishing, an intellectual adorning, a personal life content, an evolutional growth of character, without which life is worthless, and but an empty frame. Life must be lived not for the present only. It should be so lived as to get an increasing appreciation of eternal values. Education should be such as fits one not only for the activities of youth, but for that larger and more important period for which youth is but the preparation. True educational philosophy is not worth the name that does not embrace the whole of life. "It is unintelligent and cruel to show youth the way—by effort and strategy and sacrifice—to get things, and still more things; to discover when he comes to the time when he can do nothing, that he is nothing; that all he has done with his youth has been to accumulate, that that all he has accumulated has value only for the youth he has lost." "Wisdom is knowledge ripened by experience, and experience is impossible without time. Time means age. The place of wisdom in the social structure is undisputed. It is better than rubies. "Since there is certainly no surplus of wisdom in the world, and certainly no hope of progress without it, it would seem the part of economic forethought to encourage all men to become as wise as they can, and to live as long as they are wise. Another "idiosyncracy" of old age was beautifully dwelt on by the speaker, namely, its deepening vision of the meaning and value of a future life—immortality. "Grow old along with me, the best is yet to be, the last for which the first was made. Youth sees but half —see all—nor be afraid!"

CHILDREN'S HOME

Rock Creek, Alamance	$ 1.75
Fountain Place, Burlington	3.82
Gillburg, Vance	3.10
Midway, Haw River	1.30
Pleasant Grove, Thomasville	16.50
Children's Recital, Reidsville	13.19
Children's Recital, Mizpah	20.32
Welch Memorial, High Point	6.07
Stallings, Mecklenburg	3.65
Albemarle	15.00
Charlotte, Richland	1.75
Union Grove	.75
Friendship, Stanly	7.00
L. W. Causey, Liberty	5.00
Rev. Geo. L. Curry	3.00
Mrs. D. L. Carroll, Reidsville	1.00
Mt. Pleasant, Mt. Pleasant charge	7.20
State Street Church, Lexington	3.43
Rehoboth, Granville	11.50
Sunday Schools—	
Hebron, Orange	3.90
Spring Church	1.57
Whitakers Chapel	6.00
Welch Memorial, class 12	2.00
Fairfield, Guilford	4.31
Mizpah, Haw River	2.31
Midway, Guilford	1.50
Bethel, Mocksville	3.76
Mt. Lebanon, Randleman	6.52
Charlotte station	7.50
Denton	3.65
Calvary, Greensboro	11.57
Pageland, S. C.	5.95
Fair Grove, Why Not	4.64

Other Gifts.

Mrs. Mae Sheape, Ilion, N. Y., two pair slippers. Asheville Home Missionary Society, Asheville, six nice sheets.

We are told that Jesus as a child increased in wisdom and stature, and in favor with God and man. We trust that your contributions will in some measure cause the children of this Home to do likewise.

We are all looking forward with much interest to the coming of the preachers' Summer Conference.

E. G. Lowdermilk,
Superintenednt.

THE CONTRACT HAS BEEN LET.

A letter received a day or two ago from Rev. Fred. C. Klein, the secretary of the Board of Foreign Missions, informs me that the contract has been let for the church for Nagoya College. He tells me building costs have gone up so that it was not possible to let the contract within the amount asked for at the General Conference last May—$12,500 —indeed the building will cost several thousand dollars more than that amount.

So even though all the money is paid in that was pledged, we must still provide the balance from some source. If you have hesitated to give a bit for this enterprise, thinking that perhaps it would not be needed, you need not hesitate any longer. We must raise the full $500 to keep faith with the promise made at the last General Conference. We must go beyond that to help take care of the extra cost.

I do not wish to prolong this campaign. I shall not have to if each one will do his part without waiting. "Eventually — why not now?" I was delighted to get a money order for $5 from the Mt. Zion Sunday school, Pinnacle circuit, this week. These folks have responded to every appeal I have made. They have set a fine example for the other Sunday schools in the conference. Go, and do thou likewise!

The fund amounts at this writing to $165.-50. I lack of $334.50 of having the $500. Come on, folks, let's give the rest of it and have the thing over. Send your check to

Rev. C. W. Bates, 165 Hillside Street,
Asheville, N. C.

SUNDAY SCHOOL LESSON—JUNE 21.

Peter Delivered from Prison.

Lesson Text: Acts 12:5-17.

Golden Text: Ps. 34:7.

The Central Truth "The steps of a good man are ordered by the Lord." "The Lord God omnipotent reigneth."

Scriptural Points.

1. This Herod who killed James the brother of John with the sword and put Peter in prison was Herod Agrippa I, grandson of Herod the great who murdered the babes of Bethlehem, nephew of Herod Antipas who beheaded John the Baptist, and father of Herod Agrippa II who said to Paul, "Almost thou persuadest me to be a Christian."

2. Herod killed James and imprisoned Peter in order to please the Jews, and the devil. He craved to be popular, even at the expense of truth, righteousness, and the rights of others. This inordinate craving for popularity brought on his early tragic death. When the plaudits of the populace reached that dizzy height wherein he was ascribed the honors that belonged to God alone, it is recorded: "And immediately the angel of the Lord smote him, because he gave not God the glory: he was eaten of worms and gave up the ghost."

3. "Peter therefore was kept in prison," because it was contrary to the Jew's sentiments of propriety to have a public execution during the feast of the Passover. Herod intended to put Peter also to death as soon as this feast was over.

4. "But prayer was made without ceasing of the church unto God for him." There was no meeting of the whole church to pray for Peter's deliverance, but small groups of members gathered in private homes to wrestle with God in prayer. There may have been a hundred of these prayer meetings at the same time. It was a praying church.

5. It was a fourfold miracle of deliverance. 1. "The angel of the Lord came upon him." A messenger was sent from heaven to deliver Peter. 2. "And a light shined in the prison." It was a supernatural light. 3. "The chains fell off from his hands," unfastened or broken by the exercise of supernatural power. 4. "Which opened to them of his own accord." The gate, or door, was unlocked and swung upon through the power of God.

6. "But thought he saw a vision." Peter was sleeping so peacefully and so soundly that he did not became thoroughly awakened till the angel left him. It is likely that it was all done within five minutes.

7. "When Peter was come to himself," that it, completely awakened, he understood that God had wrought his deliverance by the ministry of an angel.

8. He proceeded to the home of Mary the mother of John Mark, with the evident purpose of spending the remainder of the night. Finding a prayer-meeting going on, he "went into another place" to get lodging and secrete himself from the wrath of Herod and the Jews.

9. The praying company were not expect-

ing Peter's deliverance, at least, in this way. They accused the girl of being crazy, who told of Peter's presence at the door. Being convinced that some one had arrived, they said, "It is his angel," his guardian angel. It was most likely that this guardian angel was entrusted with this mission of deliverance.

Practical Points.

1. The devil's most foolish and ineffective method of attack upon Christianity is the physical,—the threat and exercise of physical privations, torture, and death. Persecutions instead of hurting the Christian religion tend to spread and strengthen it. The fight against God and His program for the world will always be a losing battle.

2. It will never do for Christians to lose heart in the face of the most trying situation, difficulty, or opposition. There is nothing too hard for the Lord. The present modernistic array against the supernatural religion outlined in the Holy Scriptures is quite imposing and powerful. The Author of creation, the scriptures, Christianity, and the church has declared with the authority the omnipotent Sovereign: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." All glory be to His holy name.

3. Angels are the Christian's reinforcements from the skies. They inform, guard, guide, strengthen, deliver, and comfort the children of God. "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation."

4. Prayer is man's most precious privilege and the mightiest power that he can wield this side of heaven. It is "the power that moves the hand that made the world, to bring salvation down." It is the most powerful weapon of defense and offence in the warfare against the powers of darkness. "Pray without ceasing."—The Word of Life.

SERMON TO YOUNG PEOPLE.

Greatness in the Sight of the Lord.

Text: "He shall be great in the sight of the Lord." Luke 1:15.

To be really great is a most worthy ambition. But so many come short of the greatness that is unselfish and enduring. Greatness in one's own sight, or egotism, is worse than no greatness at all. Greatness in the eyes of others, which is popularity, is likewise deceitful and dangerous. We are warned against all such estimations of greatness. "Seekest thou great things for thyself? seek them not."

There are three degrees of greatness in the sight of the Lord, the greatness of goodness, the greatness of relationship, and the greatness of glory. We will take note first of

The Greatness of Goodness.

This is conferred greatness, bestowed upon all who will meet the conditions. It is the greatness of being saved, of being pure in heart and life, of being like God. The Psalmist said, "Thy gentleness hath made me great." God's gentle dealings with all penitent believers in change of heart, in uprightness of life, and transformation of character, enable them to sit in heavenly places in Christ Jesus, and they become truly great. The prophet wrote, "Great shall be the peace of thy children." It is "the peace that passeth all understanding." And this imparts "the joy unspeakable and full of glory." Peace with conscience, peace with man, and peace with God is the peace that makes men great in the sight of the Lord.

And obedience to the will of God confers real greatness. Jesus said "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

The greatness of the Christian experience has been compared by Jesus to a treasure hid in a field, which when a man has found, he sells all that he has and buys that field. Religion is the pearl of great price, for which one can well afford to give up every other pearl of life in order to obtain. "For what is a man profited, if he should gain the whole world, and lose his own soul."

Let us consider in the second place

The Greatness of Relationship.

It is a great honor to be servants of the King of kings and Lord of lords. "If any man serve me, him shall my Father honor." To serve fallen, needy mankind is to serve the Lord Jesus Christ. For He will say in the last day, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

It is great to be sons and daughters of the everlasting Father. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

All believers are brothers and sisters to the Lord Jesus Christ. For He has said, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." What greatness is this to be a brother or sister of the adorable Christ!

And then Jesus lifts His followers still higher and calls them His friends: "Ye are my friends if ye do whatsoever I command you." What a joy to be a friend to the "Friend that sticketh closer than a brother!"

And the blessed relationship of kings and priests unto God has also been established. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God; to him be glory and dominion forever and ever. Amen."

But the greatest and most honorable relationship of all is that of bridehood with Christ. The church is God's chosen people, called out from the world and set apart as the everlasting bride of Jesus Christ. By the mouth of Jeremiah God makes this appeal to His church, "Turn, O backsliding children, saith the Lord, for I am married unto you."

And again let us consider

The Greatness of Glory.

The great in goodness and relationship will share in a great home. For Jesus said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." It will be a home in a beautiful, magnificent city, a city of gold, pearls, and glittering gems, a city without clinics, hospitals, or cemeteries, a city of clean streets, pure water, holy people, and delightful associations, "a city that hath foundations, whose builder and maker is God."

In that beautiful city awaits "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed at the last time." It will be a most extensive inheritance. "He that overcometh shall inherit all things." We will all be millionaires in the better world. "For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's and Christ is God's."

And a great crown of rejoicing will be given all the saints of God. Paul calls it a crown of righteousness: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day. And not to me only, but unto all them also who love his appearing." James speaks of this crown as the crown of life: "Blessed is the man that endureth temptation for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Peter says this crown is a crown of glory: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

And it will be an honor beyond description to have a share in the eternal sovereignty of Jesus Christ. "If we suffer, we shall also reign with him." Jesus makes this promise to all His followers. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Faith in God is the primary condition of this threefold greatness. "According to your faith, so be it unto you."

Consecration is the fundamental condition of all greatness in God's sight. All the treasures of wisdom and destiny are yielded to all who yield themselves to God. "Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day."

Magnifying God and minifying self is another condition of true and abiding greatness. "Mary said, My soul doth magnify the Lord," and she became one of the great saints of all time. Humility is the springboard of God-given greatness. The less we become in our own sight, the greater we become in God's sight. "Humble yourselves in the sight of the Lord, and he shall lift you up."—The Word of Life.

—The attendant in a dentist's office said to the man with the swollen jaw who had just entered, "Do you want to have a tooth extracted?"

"Want to?" he snorted. "What do you think I am, a lunatic? I've got to."—Selected.

When pestilence at noonday wastes,
And death in triumph onward hastes,
O Savior Christ, remember Nain,
And give us our beloved again.
In every ward of sickness tread,
And lay thine hand upon each head.

O Friend and Comforter divine,
Who makest light at midnight shine,
Give consolation to the sad
Who in the days of peace were glad,
And in the hour of sorrow spread
Thy wings above each drooping head. Amen.

—Living Church.

FROM PASTORS AND PEOPLE.

Announcement—Mt. Zion.

On Sunday, June 21, at 11 o'clock, Memorial Service will be held at Mt. Zion church.

Those of you who have friends and relatives buried at Mt. Zion are requested to be present at this service. And don't forget the flowers.

Let us show our respect for those who are passed out and gone on by being present at this service. C. W. Allen, Reporter.

Gravelly Hill Union Sunday School.—Wonder if you would let this Sunday school slip in a short report, so you may know the good it is doing.

The Sunday school here was reorganized April 12, Easter Sunday afternoon, with 57 present, and we keep crawling up—at present there are over one hundred on roll.

We selected for our superintendent Mr. Lytle McAdams, assistant superintendent, Mr. A. W. Lloyd, secretary and treasurer, Mr. Hall McAdams, assistant, Miss Lacy McAdams, teachers, Mrs. W. A. Bingham, Mrs. A. W. Lloyd, and Mrs. C. E. Squires. Miss Nannie McAdams is pianist, Mrs. C. M. Jones is superintendent of the Cradle Roll, which we have just organized.

We wish to thank Mr. Kenion of Mebane, N. C., Holiness church and Mr. Fred Cochram of the Baptist shurch for their splendid sermons which they have given to this Sunday school. I am sure everyone that heard them enjoyed their sermons and we will be glad to have them to come again.

This is a union Sunday school and we would be glad for anyone to preach for us.

We are using The Masters Quarterly this year, which everyone seems to like very much.

I am asking everyone to pray for this little band of workers that we may have a good Sunday school here this year. This is the best year with us yet. I will close for this time. Will let you hear from us again. With best wishes to the Herald and readers,

Annie C. Squires.

June 15, 19925.

Henderson.—Several of our people attended the special session of the Annual Conference held in High Point last week. Those attending were Rev. J. E. Pritchard, Messrs. S. R. Harris, Sr., G. B. Harris, E. C. Kittrell and T. J. Evans.

Professor Lindey's music pupils gave a recital in our church last Thursday night which was greatly enjoyed.

Our pastor, Rev. J. E. Pritchard, will attend the Pastors' Summer Conference this week in High Point. He will have next Sunday's services as usual, but there will not be any mid-week prayer meeting.

Mr. Pritchard has announced that he will put the matter of collections for the High Point College before us next Sunday.

Misses Helen Hight, Eleanor Young and Mrs. J. E. Pritchard will attend the Young People's Conference in session at High Point this week. Reporter.

June 15.

Corinth, Littleton Circuit.—Last Sunday was a good day for our little folks—Children's Day. They always enjoy the all-day service. Church was crowded. The children did very well considering the pullbacks country people have—farmers so busy! Our organist, Mrs. Bernace Carter, worked hard on the music. We used all the board furnished but one. Much credit is due her for her faithful service. Mrs. Walter Carter and Mrs. Bernard Morris did all they could to help make this service a success.

After noon Brother O'Briant directed his discourse to the old people. He always has something worth while to tell us. An offering was taken.

A few days before our service Mrs. Jessie Carter's little granddaughter, Mary Crickmore, was taken to Roanoke Rapids hospital for an operation (appendicitis). She underwent the operation nicely, is doing well.

Sunday afternoon of the Children's Day service, a grandson of hers, Herman Jenkins, was turned over in car in which he and three other youths were driving; they ran into a sandbar as some one passed them, lost control, over went he car. The other boys were not hurt much. Herman had to be taken to a hospital.

Mr. and Mrs. Conrad L. O'Briant of San Antona, Texas, who have been out here some time visiting his father, Rev. J. B. O'Briant, worshiped with us last Sunday. Glad to have them with us.

Before this is printed wedding bells will ring merrily for some of our good folks.

Fannie Barnes, Reporter.

Greensville Circuit.—The Triplet community has been greatly saddened. Brother Joseph Chambliss, when returning from shop at about six o'clock P. M., Thursday, June 11, near and in sight of his home, dropped dead. Heart failure. He had been in failing health for some time; one of the oldest citizens and a member of Philadelphia M. P. church.

There seems to be much sickness in this part. Mrs. Algie Phillips has been very sick, is some better. Several down at Mr. Ben Weaver's and in a very serious condition. Mrs. Abert Taylor very sick, Mrother T. J. Pearson has suffered some very hard attacks during the past two weeks. Mrs. Bettie Clark does not improve. The pastor of Greensville circuit, H. L. Powell, has been shut in for more than three weeks. Carbuncle on back of neck and head, the doctor says the worst one he ever saw. The suffering has been severe almost to the limit of human endurance. The doctor says it will be more than a month yet before he can wear clothes about the neck.

May the readers of the Herald join in prayer for us. H. L. Powell.

Canaan, Denton Charge.—Yesterday our pastor preached one of his soul-stirring sermons. It always seems that Brother Loy's last sermon is the best one. We have preaching at Canaan twice a month and prayer meeting twice a month and Sunday school every Sunday, so you see we are kept pretty busy. We are having one of the best Sunday schools in the history of our church. The attendance is near one hundred most Sundays. We are planning for an all-day Children's Day service at this place the fourth Sunday in this month. All are invited to come. All pray for our special meeting which will begin the third Sunday in August. Lillie Ward.

June 15.

BIRDS, AND THE HUMANE.

The books and the papers are of vast importance, and they are needed in connection with the regular teaching and preaching—and schooling, etc. The school room is one of the foremost places for moral teaching. The books could be very much improved—and should be. Books treating on the humane are very much needed in the schools. There is but very little said about taking care of the birds.

Of course, one way of telling it is to say that if we will let the "poor birds" alone they will take care of themselves. But the birds are not being let alone but are being killed every day these days. Lots of small boys (and others) have bird guns and they use their guns. If the birds are killed out the insects may ruin the country. However, the birds ougt to live. Besides letting the birds live, we can help them to live.

A great way to help them to live is to plant cherry trees, and to plant lots of trees. Many kill the poor birds because they eat cherries, but we ought to be glad to provide provision for the birds. Birds are God's creatures, and they deserve a living. They are musicians provided for the human family, and are the cheapest and finest musicians in the world.

Men and women of influence ought to send up a cry against the destruction of the birds. It is a common thing to see beautiful little birds hopping around that have been crippled. Who will come out and help to urge for the protection of the innocent birds?

Matches in the hands of little boys have served to destroy much property by fire. Our of the most unreasonable things is to put guns in the hands of small boys. A common thing that is very unreasonable and ugly is to see boys pointing guns at people—and in all such cases they think that they are "smart."

I have been forced to see, of late, some very troublesome cases by the class of small boys who are encouraged to handle guns and kill the birds. A very strange thing is that grown people try to encourage these horrible troubles. The course favoring the humane is being scorned by some of the young and by some who pretend to teach. The abuse of the innocent, in anything, is very hurtful to the morals of old and young. It is a great thing to educate on the literary side of life—but the moral in the sight of God is of greater importance. Colleges built up and kept up inside of God's moral vineyard are of great worth—but the moral in the sight of God is the great thing needed all over the world.

The actual humane acted out is a good thing for the morals. Let us do our best to respect the men and women who are tender hearted and true. W. F. Grabs.

Shiloh, Connelly Springs Charge.—We are glad to report that we are still carrying on our church work and having very good success.

Brother Gurtner preached for us last Sunday (June1 4). He preached a good sermon and we like him better every time we hear him. Sunnday school report: scholars present, 46; collection, $1.29; chapters read, 757.

A Reporter.

—General Grant's father-in-law presented Grant and his wife with a Negro boy slave for a wedding present.

High Point.—A most interesting service was held in the First Church last Sunday morning and a noteworthy one as well, it being the occasion of the first commencement sermon of High Point College. It was delivered by Dr. R. L. Shipley of Salisbury, Md., and proved to be a masterful effort. It was greatly enjoyed by a large congregation, the college students having reserved seats in the middle tier of pews. The sermon was a gem of diction, was beautifully delivered, and abounded in good, practical advice to the young students. We people of High Point must confess that Dr. Shipley is a new discovery to us, for we were unaware of the possession of this treasure, and were agreeably surprised to hear this graceful fluent orator. We hope that he will come south again and often. The latchstring hangs out to him in High Point every time he comes our way.

Dr. Andrews announced that the College has just closed a satisfactory and successful year even beyond their fondest hopes and dreams. There have been 134 students in the different departments, who have on the whole done good work. A large number of new students have enrolled for next year, and four new members have been added to the faculty. No commencement exercises were held this year because there was no class to graduate; the first one will be that of 1927. There is a need for such a College, and we feel sure it is going to measure up to the standard.

At the Sunday morning service the music was beautiful. The choir rendered two anthems, "Send Out Thy Light" and "Fierce Were the Wild Billows," which were lovely. Miss Myrtle Perry sang a delightful solo, "Consider the Lilies," which was greatly enjoyed. The congregation is greatly indebted to Miss Novella McIntyre of the music department of the College for her invaluable service in playing the pipe organ, and to Mrs. R. M. Andrews for directing the choir for the past several weeks.

On Sunday afternoon at 2:45 o'clock, before an audience which completely filled the auditorium, the Junior Order of United American Mechanics, the Patriotic Order of Sons of America, and the Daughters of Liberty united in an interesting service at the College. A copy of the Bible was presented by Rev. Geo. H. Crowell, first superintendent of schools of High Point, and Dr. Andrews made the speech of acceptance. The flag was presented by Dr. J. T. Burrus, and accepted by Prof. P. E. Lindley. Besides these addresses, Mr. R. M. Gant, State Councilor, made an interesting talk on "Juniorism," and Rev. Odell Leonard of Lexington defined the principles of P. O. of S. of A. A band from Lexington rendered several selections of music. The beautiful American flag now floats over the campus in front of Roberts Hall.

The Board of Stewards will meet Tuesday evening. The Young People's Missionary Society will also meet Tuesday at eight P. M. at the home of Misses Margaret and Lois Snipes on Steele Street.

Circle No. 4 of the Foreign Missionary Society will meet Thursday evening with Misses Lucy and Carmen Oakes on Euniss St.

At the Blue and White Luncheon at the N. C. C. W. Commencement last Saturday, Mrs. S. S. Coe spoke for her class of 1913, and the members of the class, who were present for the reunion, came to High Point, and were guests of Mrs. Coe at a delightful luncheon at her beautiful new home in Emerywood on Monday at six P. M.

The N. C. Conference is holding a special session today at High Point College, and matters of much importance are to be discussed. The call for this meeting was issued by President Dixon the middle of May. It is thought that the session will close tonight.

Mrs. R. T. Pickens will go to Chapel Hill tomorrow to attend the University commencement, when her younger son, Rupert T. Pickens, Jr., will receive the A. B. degree. He was elected to Phi Beta Kappa, National Scholarship Fraternity, having made high marks for three years. His average was 94.1.

Miss Elizabeth Welch, daughter of Mr. and Mrs. W. P. Welch, was a popular member of the senior class, which graduated from High Point high school last Friday.

Mrs. George R. Brown has returned from a visit to her daughter, Mrs. Geo. Armacost, of Westminster, Md. Reporter.

June 9.

Bess Chapel.—Second Sunday evening at eight o'clock the Bess Chapel congregation was delighted to have the Wright Quartet from Fallston to sing. They sang eleven songs. Our Bess Chapel church has a large seating capacity for a country church and it did not hold the congregation. All were delighted and benefited by their fine quartet singing. We hope they will come and sing again for us.

Bess Chapel has put announcement boards up for the church, one in front of the church and two on the public road near the church. They read as follows:

BESS' CHAPEL
Methodist Protestant Church.
Sunday School 10 A. M.
Preaching first and third Sundays, 8:00 P. M.
Preaching second and fourth Sundays, 11 A. M.
All Are Welcome.

Credit and appreciation are due Mr. A. A. Beam for the lumber, and Mr. Houser for the making and painting of the boards. Also Miss Nora Beam who did the lettering with great care. We have good congregations at all the services. It is our prayer that much good may be accomplished at this place.

E. A. Bingham, Pastor.

Bessemer City.—The fourth Sunday evening in July at eight P. M. we are expecting some special quartet singing by a community quartet from Bess Chapel and nearby community. The quartet is made up of the following singers: Mr. and Mrs. H. C. Jinks, Mr. Coman R. Upton, Mr. F. A. Boyles, and Walter F. Boyles. We invite every one to worship with us and enjoy the special music. The Bessemer people were pleased to have Rev. N. L. Rabb, one of their own boys who now lives at Cramerton, N. C., preach for them fifth Sunday morning at 11 o'clock. We are sorry to report that our organist, Miss Lucy Blanton, has been sick for several weeks. We desire the prayers of Christian people for her recovery. Good interest is being shown in the Christian Endeavor society at this time. The Sunday school and church services have increased in attendance for the last few Sundays. Last Sunday we had ninety-six present at Sunday school. It is our prayer that new interest and great progres for the kingdom may be accomplished at Bessemer. E. A. Bingham.

Asheville.—Having an article concernin another matter to write to the Herald, I ar taking advantage of the opportunity to sa a word about the work here.

While nothing startling has been done sinc the last report, we are making progress. Las Sunday three new members—Brother R. F Ray, his wife and his mother—were receive We know of others who will come in shortl

Last Wednesdty night we had the large attendance at prayer meeting so far this yea The pastor is giving some studies of Bible cha acters. These seem to be helpful and inte esting to those who attend the services.

Our congregations at the morning servic are especially good. So many of our people li at a distance from the church that they ca hardly be expected to make both services. Vi itors are frequent at both services. (If ye who read this plan to come up this summe do not fail to drop in for a service if you a here over Sunday.)

We are planning for an all-day Children Day next Sunday. The primary departme will have charge in the morning. At night t young ladies will give a missionary pagea

The Philathea class recently held its mont ly business meeting with an outing at M and Mrs. Ward Mitchell's. A very enjoyab occasion.

Last Thursday night the Christian Endea or society combined business with pleasu having a wiener roast and business meeti at an old quarry near Haw Creek. New office were elected, as follows: President, Richa Hanner; vice president, Miss Gladys Bollin secretary, Miss Mildred Younginer; treasu er, Miss Vonnie Roberts. C. W. Bates, Pastor.

Kistlers' Cleveland Circuit.—Memorial se vices were observed the first Sunday in Jun had a good service. Our pastor exchanged p pits with Brother Morgan of Fallston. were glad to have the pleasure of heari Brother Morgan preach. His message was good one; his subject was the unbroken fam in heaven. Or will the family ties be seve in heaven? Everybody enjoyed the servi Come again and do likewise. The song serv was good. The Lawndale and the Oak Gro people were there to sing for us; glad to ha them with us in the service; also the Pleas Hill people. Glad to have the pleasure to w ship together. Come again. Praying the ble ings of our heavenly Father on the work a all that are striving to attain a higher l and a crown at last, goodby till we m again. E. M. Ivester

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Hickory Grove, Guilford Circuit.—Althou you have not heard anything from us i great while, we are still pressing forward. attendance has been splendid regardless of weather. Nevertheless no matter how m the number increases, and that is just w we want, there will be plenty work wait for us all. The more we do the more ther to be done, while as we work together in self-same way bringing others to Jesus, much more blessed it will be in the outco

On May the 24th at 11 o'clock Bro Whitaker preached for us and our attend

was good. The following Sunday we held our Children's Day.

In the morning the children rendered their exercises just splendidly, after which Mrs. Dixon, from Greensboro, a returned missionary, gave us some useful and helpful hints from her own experience on foreign missions. We feel ourselves highly honored to have with us such a wonderful missionary worker.

In the afternoon, after helping ourselves to all the good eatables, it seemed a little bit hard to go back into the church, but after remembering that Mrs. Dixon had promised us in the forenoon to speak to us again after lunch, everybody was ready to come back. Her text was: God's Great Love. Isn't it wonderful how God loves His children and how He has shown it with all the flowers, bees, and the birds to sing and how He endured the temptation, being spit upon, dying on the cross. What was this all for? To show His great love that he has for us. Oh! that we would love and trust Him more! I am sure each and all enjoyed it very much, and wish Mrs. Dixon great success and hope she will come again.

Next thing on program was the collection, amounting to $31, in which we hope every one took a part. This was good and hope it will be better next time.

At three o'clock Brother Gerringer from Greensboro also delivered to us a wonderful address on Missions and Young People's Work. Although Brother Gerringer had two subjects, he could not have rendered on any better than he did the two. It was fine. How he impressed upon us the art of giving more to the heathen and not so much for pleasure and upon the young as well as the old, to push forward every effort to help send the Gospel across thes eas. And also not forget the Summer Conference to be held at the High Point College June 15-25. We also wish Brother Gerringer much success and hope he will not put off coming again as long as he did heretofore.

On the fourth Sunday in August we are looking forward to our revival meeting. We hope each and all will pray for a great revival in our community. Best wishes to the Herald and its readers. Eva Jones.

June 10, 1925.

West Thomasville Circuit.—The earth is not being turned upside down on West Thomasville circuit, however, there are some indications of progress. The pastor is out of school again for a few months and it is hoped that we may be able to accomplish much during this short time. I feel that a great amount of good could be done here if the pastor were able to give his entire time and attention to the work. We feel that some has been done regardless of this fact.

After many months of anxious waiting we were at last privileged to worship in our new church in Thomasville last Sunday evening. While our attendance was not very large, due to the fact that several special meetings were in progress in town, yet all seemed to enjoy the service and are very enthusiastic. The auditorium is complete but we have some work to do on the Sunday school rooms before we will be able to use them.

Our people at Spring Hill are getting in the notion or have come to the conclusion that our present building, which has been in use for over fifty years, is inadequate for the work we wish to do and out of keeping with the progress of the community. We have made no definite plans as yet but it seems that a new church is at least a probability. A number of the members and others interested people of the community have stated that they would donate from one to five hundred dollars for this purpose. A new building is greatly needed as there are great possibilities for good, due to the fact that there are so many young people round about that need better facilities for their development.

As stated above, I am out of school again. I have been a student at our own High Point College. We have completed a very successful term. It seems to me that those of our denomination who have attended other institutions of like nature have missed a great deal. I am sure that there is not another college anywhere that is doing better work, including larger institutions. To come out plain, I do not see how people who claim to be Methodist Protestants can be so disloyal. They are Israelites only in name. If they are Israelites, they are certainly of Judas' type. Some say, "I can make or save a few dollars by going elsewhere." That is in substance what Judas said when he betrayed his Lord. The rates here are in keeping with other institutions, and further, I believe that some inducements are being offered here that are not offered at other places. I am sure that my opportunities have been greater and my expenses smaller.

There has been a great display of green paint and 28's around the college recently. I do not know why the freshmen use paint of this color in their works of art.

W. M. Loy.

Shiloh.—Sunday school report for June 7: Attendance: officers and teachers, 6; departments—adults 7, senior 9, junior 9, beginners 12; visitors 5; total attendance, 47. Collection, $1.26. Chapters reported read the past week, 504. Chapters read the past month, 2.099.

The Seniors or the Royal Champion Winners' class held their annual class meeting at the home of Rev. and Mrs. W. P. Martin with their daughter, one of the members, Miss Pauline. The meeting was opened with singing, then reports were read by the officers. Class questions were read by Miss Pauline Martin. Those answering the most questions and receiving the prizes were Miss Mary J. Martin and Mr. Royal S. Setzer. One new member, Mr. Norman Austin, was added to the class which now has 12 members. After the meeting was closed Mrs. W. P. Martin served lemonade. Macy A. Martin,

Reporter.

Lebanon Church, High Point.—Since the last report from Lebanon the work has been moving along nicely. Our church has just been painted outside (roof and woodwork) which adds greatly to the appearance. Recently the Christian Endeavorers held a sunshine meeting at the Guilford Tubercular Sanitorium.

The Woman's Foreign Missionary Society held its regular monthly meeting on Wednesday evening, May 27. The society has decided to support a native worker in India.

Notwithsanding the fact that the weather has been ertremely warm and the community has been visited by the mumps, the attendance has been good at both Sunday school and church services. Mrs. Percy Payne,

Reporter.

June 8.

Shelby.—Our Sunday school continues to grow. We had a slight increase in attendance last Sunday. One man came who said he had never attended our Sunday school before. Some of our young men who have not been attending were present.

The morning church service was attended by a larger congregation than usual. We have had encouraging attendance at all of our services for the past two Sundays.

On Wednesday night of last week we held a short business meeting of the church in connection with the prayer service. The purpose of the business meeting was to decide whether the Shelby church would respond to the appeal of the budget council for a payment on the annual conference budget. The matter was presented by the pastor and after some discussion it was decided to put on a canvass to raise some of the A. C. B. A committee was selected, composed of Mrs. J. T. Ramsey and Mrs. C. B. Way, to solicit donations. The committee made a splendid start in their canvass. Mrs. Ramsey was not present last Sunday to report the results of her canvass, but Mrs. Way reporter $30 already collected. This amount is being sent to the conference treasurer and the committee will continue their canvass during the remainder of this month in an effort to secure the entire amount of our apportionment of the A. C. B. Of the $30 secured by Mrs. Way only about $8 was contributed by members of our church.

In the business meeting last week it was stated that the finances of our church were considerably behind, especially on the pastor's salary. The stewards were called upon to bestir themselves in bringing the finances more nearly up to date.

The children of the Sunday school are meeting regularly for the practice of the Children's Day service which will be held on the fourth Sunday night. These in charge of training the children for the service have thought best to postpone the service for one week. The original plan was to have the service the third Sunday night. Mrs. Thomas McFarland has been training the children for the service.

This pastor regrets very much his inability to attend the sessions of the Pastors' Summer Conference and the Young People's Summer Conference at the High Point College which began this week. It is the first time in a number of years that we have not met with the brethren in the Pastors' Summer Conference. We could not make the trip to High Point because of the lack of funds, the church here being more than two months behind with the salary. We greatly desired to attend the sessions of both conferences, and while absent in body we have a sincere interest and concern for the success of the conference and our prayers are with those who have attended and are

now attending the conference. This pastor is convinced that he has been deprived of many blessings of fellowship, recreation and valuable instruction gained in the summer conferences, but we are compelled to submit to the unfavorable circumstances (financially) which surround us at this time.

The congregation at the night service last Sunday was about as large as usual. We had some visitors in the service. The absence of several members of the Christian Endeavor society reduced the size of the congregation. These Christian Endeavorers attended the Christian Endeavor meeting at the M. P. church in Lincolnton.

Next Sunday will be regular. The pastor has announced a special subject for the night service. He will speak on "The Call to Higher Service." This will be the sermon on the call to the ministry which each pastor is required to preach during the year.

C. B. Way, Pastor.

Tabernacle Church.—Rev. T. F. McCulloch preached Sunday at Tabernacle church from the thirteenth chapter of Acts. He preaches every second Sunday. We wish to thank Brother McCulloch for giving so much of his thought and time to us.

We will hold our Children's Day services the first Sunday in July.

We wish to extend our thanks and appreciation to Mrs. J. Henry Coble and family for the beautiful vase with the inscription: "To hold flowers for the Master," which was presented Tabernacle church in memory of Mr. J. Henry Coble.

The Christian Endeavor prayer meeting was held at four P. M. Sunday. The subject was "Leadership: Its Price and Its Rewards," and was led by Miss Mary Barrow. The subject for June 21 is "A Hurdle Race," the leader will be Mrs. E. T. Coble.

We are expecting to hear the wedding bells ring out soon. Mrs. E. T. Coble,
Reporter for C. E. Society.

Henderson.—Not much out of the ordinary has taken place in our services for the past few Sundays. Our young people have been very busy with their school work and with commencement exercises. And we are glad to say that we are still developing orators down this way. Our young brother Lawrence Harris, son of Mr. and Mrs. A. J. Harris, and T. J. Garrett, Jr., both won declaimers' medals in the commencement exercises. Miss Doris Ellis and Miss Thelma Finch graduated from the high school this year. Misses Catherine and Margaret Hight graduated from the N. C. C. W. in Greensboro, while Henry Fox graduated from N. C. State in Raleigh. We rejoice with all these young people in the completion of their work and wish for them much success in life.

Misses Helen Hight and Eleanor Young and Mrs. Pritchard will attend the Young People's Conference this week, while the writer will attend the Pastors' Conference.

We will have our regular services as usual next Sunday. J. E. Pritchard.

—Arabs cast trees into their bitter inland seas as Moses bade his people do. The salt crystallizes about the boughs and the bitterness of the waters grows less.

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Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

THE THREE LITTLE ALLIGATORS.

Once upon a time there were three little alligators and a big daddy alligator. They lived in a place called Florida.

Now one day the three little alligators were playing all alone on the sunny sandy beach. Along came a little colored boy with a basket. The little colored boy's name was Rastus. As soon as he saw the three little alligators he caught them and put them in his basket. The basket had a cover, so that the three little alligators could not get out, although they tried as hard as they could.

Rastus rested quite often, and as he had not done so for an hour, he decided to lie down and take a nap. But just then the old daddy alligator came swimming along to find the little baby alligators. He walked right up close to Rastus, and not knowing what to say, he just coughed a little.

Rastus turned his head, saw the old daddy alligator, and then he ran as fast as he could to his mother.

The old daddy alligator saw the basket and decided to take it home as a present to Mrs. Alligator. But just then a funny thing happened. You see there were holes in the bottom of the basket, and the feet of the little alligators came right through. As they walked the basket moved right along up the sandy beach.

"Gracious!" said the old daddy alligator. "Never before did I see a basket walk. What do you s'pose makes it?"

He followed the basket, which walked along up the beach rather slowly. He decided to take the basket home right away, so he put it on his rough scaly back and swam home.

"See what I have brought you," he said to Mrs. Alligator. "Here is a queer basket that walks right along." And when he put it on the floor it did walk right along.

"Well! well!" said Mrs. Alligator, "how queer! Let us open the the basket and see what is inside." They carefully opened the basket and out jumped the three little alligators.—Selected.

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It is not too late to hold a Children's Day service. Send your order for free supplies to
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When making your will remember the High Point College.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

Pres Eldridge Dec25

OLUME XXXI. GREENSBORO, N. C., JUNE 25, 1925. NUMBER 33.

METHODIST PROTESTANT HERALD.
. F. McCulloch, Editor and Publisher.
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REASONED VERSUS AN UNREASONED FAITH.

A brother recently expressed doubt as to e value of certain studies pursued in schools theology, especially those studies that have do with investigating the grounds of our ith. He was quite sure that ministers should t disturb their people by referring to the ubts and questions raised by skeptics.

This raises a serious question. The brother e believe is certainly right in his view that is outside the minister's province to awaken ubts and fears regarding the foundations of Christianity. But he must remember that s people's minds are open to suggestions om many sources. Skepticism finds many gans of expression. It takes on the appear- ce of respectability and makes an appeal at is especially strong to the young and in- perienced. Shall the pastor ignore this fact? he does, he is likely to lose his hold on me. And if he tries to answer argument ith mere sneers, he will fail of his end. The ly course open to the pastor seems to be to udy thoroughly and profoundly and answer ason with better reason.

Christianity will stand the searchlight of e strongest reason. Our faith should be ell grounded, our hope should be anchored ithin the vail and every minister especially ould always be ready to answer those who k a reason for the hope that is in him.

"He drew a circle that shut me out;
Heretic, rebel, a thing to flout,
But Love and I had the wit to win,—
We drew a circle that took him in."

—On June 10, after twenty years of nego- ation, the Presbyterian, Methodist and Con- regational churches of Canada became the United Church of Canada."

—Referring to the union of Congregational, Iethodist, and Presbyterian churches in Can- da, Rev. Richard Roberts writes: "There ave been unions of Presbyterian groups be ore this, and there have been unions of Meth- dist groups. But not yet has there been a union of Presbyterians, Methodists and Congregationalists. It is a new thing in the world, and a bold thing. Presbyterians and Methodists have been separated by a doctrinal emphasis; the former followed John Calvin and the latter Arminius. And the difference was at bottom about the relative places of God and man in the business of man's salvation. Arminius gave more room to the human agent than Calvin with his doctrine of Divine Sovereignty could. But nowadays we see that the whole of God and the whole of man are to be engaged in the task of redemption."

WILL OUR PEOPLE REALIZE?

We mean will they realize the need, pressing need, compelling need of money to meet the obligations of High Point College? Please read on page 5 what Brother J. Norman Wills says about it. He is in a position to be keenly distressed if we do not respond to the call. He has given freely of his time and his money, and wishes to make High Point College the beneficiary of the savings of his life-time. Gratitude to him should move us to come to his relief in this emergency, if we cared nothing for the college. But surely every man of us wants High Point College to go on and to go on successfully. Just what can YOU do to help at this time?

—Brother Wills reports this week an increase in receipts for College. Thanks to those who have so promptly paid.

—Professor Forelines recently visited Palestine. He gave an illustrated lecture on his trip at the Pastors' and Young People's conferences at High Point College last week.

—There were several hundred people at High Point College last Friday. Rev. Fred Baylis's address was much enjoyed. It was a moving address, too. In response to it 28 young people went forward and gave him their hands as a token of their consecration to Christian service wherever and however Christ may direct.

—Richard Lee Ogburn, son of Brother J. B. Ogburn, of Flat Rock church, was graduated from Western Maryland College this year. We congratulate him.

—Calvary church people were much interested in an address last Sunday night by Rev. Lawrence Little, field agent for the Young People's Board and for High Point College.

—Miss Emmabel McFall, formerly one of the successful teachers in South Buffalo High School, was married on June 23 to Mr. Carl Herman Fuhr, of Bolton, N. C. We tender congratulations.

—The umbrella was known in China as early as 1100 B. C.

—Bee stings have been recommended as a control in cases of doubtful death because bee stings determine a skin reaction upon living people.

EVANGELISM.

The regular summer revival season is near at hand, and many of us are preparing for an intensive evangelistic effort. It is not a debatable question as to whether our earnestness and intensity should be more pronounced during the special revival season than at all other times. We have gotten the habit of shifting the emphasis from one objective to another. The one superlative thought, or thing, that we emphasize with intense earnestness in midsummer should be emphasized in midwinter with a like degree of earnestness.

This writer believes that the church and the kingdom are suffering as a result of misplaced emphasis. I am not ready to say that service and sacrifice are overemphasized, but will say that a very vital point is not receiving the attention and emphasis necessary to make it appealing to men. A great deal is being said from the pulpit these days concerning sin. Mental pictures of the darkest hues are being painted, depicting various phases of sin, and sin's attendant results. I am not contending that the picture is unmeritably black. But is there not a brighter and better side that is not adequately reealed? I doubt very seriously if we ever get very far in our effort to raise a higher standard of morals by continually and unmercifully condemning bobbed hair, the public swimming pool, the dance and certain other things.

Where, you ask, should the emphasis be; or, upon **what**? Jesus said, "And I, if I be lifted up from the earth, will draw **all** men unto me." The key to successful evangelism is in the verse quoted, namely: The uplifted Christ. When we **properly** present, emphasize, and magnify the uplifted Christ, men will come from the east, the west, the north and the south, and falling at His feet will beg to do Him reverence. Our task then is to make real the cross and the Christ. Our theme should ever be, "The Uplifted Christ."

Wm. H. Neese.

June 20.

DETERMINED BY THOUGHT.

A man's thought determines the moral climate of his life, and will settle the question whether his conduct is to be poisonous marsh or fertile meadow, fragrant garden or barren sand. The pose of the mind determines the disposition, and will settle whether a man shall soar with angels in the heavenlies or wallow with swine in the mire. What we think about the things that are greatest will determine how we do the things that are least. What are your primary thoughts about God? The prints of those thoughts will be found in your courtesies, in your intercourse, in the common relationships of life, in the government of commerce, in the control of the body, and in all the affairs of home and market and field.—J. H. Jowett, D.D.

"GOD GIVE US MEN."

Five Splendid Fellows.

By Rev. Luther K. Long.

Pastor Lippincott was in a reminiscent mood. He is not old and is far from being loquacious. He has been and is now a close observer of people. His memory is good, he has unusual ability in setting forth the outstanding qualities of any man under discussion, and he is always kindly in his remarks.

On a warm Summer afternoon we were sitting in the shade of a wide-spreading maple, talking of men and their relations to the churches. I knew he had had wide experience in several parishes, so I said to him, "Won't you tell me of some of the men in your Deerfield parish? What sort of fellows were they, and how did you get along with them?"

"Of all the churches I have served," Pastor Lippincott began with enthusiasm, "the Deerfield church had the most interesting set of men. They were of varying types and talents. There wasn't a fossil among them. Not all of them moved as rapidly as I could have wished, but every one of them faced in the right direction—and they kept going. I shall speak of only five, there were many others."

Alfred Packard.

"I take pleasure in placing the name of Alfred Packard at the head of the list, for he was easily the foremost man in the community. I knew and respected him before I became his pastor. He was one of the responsible officers in his church, and the largest contributor. He was faithful in attendance at the services of the church, including Sundayschool and prayer-meeting. He was not talkative in meeting, but his brief prayers and remarks were from the heart, and people always listened to him with interest and profit. He had a good deal of responsibility in the management of the affairs of the church, but showed none of the 'bossiness' or the 'lordliness' sometimes indulged in by 'influential' members. He had no children, but he was very much interested in the young and served them in many ways. He was an extensive employer of men —holding the respect and loyalty of every one of them. He did quite a large business, handling considerable property. Partly because he would not drive a sharp bargain, he was not particularly successful in business. Some one said that Alfred Packard had lost money on more pieces of real estate than had any other three men in Deerfield township. He never in any way interfered with the pastor, always taking it for granted that the minister was prepared for his job and could be trusted. He listened, with evident interest and profit, to the Sunday sermons and was ready with money and personal effort to further any good local cause or missionary enterprise. I realize I haven't told much about him—you need to come into personal contact with him to get the full sense of his fine, manly, brotherly character."

David Brainard Allen.

Pastor Lippincott smiled as he spoke the next name, "David Brainard Allen." "David Brainard," he said, "was the name of the first missionary to the Indians in Massachusetts, and Mr. Allen was very proud to bear it. He had become a school-teacher, manager of a store, instructor in a state-penitentiary, a farmer and a fruit grower. But along with and above all these occupations, he was a Sunday-school man. Through nearly all the history of the Deerfield Sunday school he had been its superintendent, until he took work in connection with the State Sunday School Association. It was his meat and drink to prepare the lesson and conduct the exercises of the school. He was great at making Bible history charts, fixing dates and connecting periods. Some of these charts were quite ingenious. They were not always convincing, sometimes they failed to communicate the life that is in the word. But, on the whole, the school was very effective—both from the educational stand-point and as a means of spiritual instruction and growth. I think I have never seen any one conduct the lesson review so well as Mr. Allen managed it. 'What do we get out of this lesson?' was frequently the first question of the superintendent. Almost always a fitting answer readily came from pupil or teacher. Members of the men's class often responded, and the pastor sometimes had a brief word. Opinions differed, no one spoke at length, all were full of the lesson, just a word gave one's idea and the hearers could easily judge of its value and place it where it belonged among their own thoughts on the subject. I think Mr. Allen had the Bible and the Sunday school on his heart all the time—it will be better for our churches when there is at least one such man in every congregation."

Truman Lamson.

"When I have occasion to speak of a man who has achieved a fine character and an honorable standing in his community—coming up from small beginnings and through great hardships and discouraging difficulties—I think at once of Truman Lamson. He was a neglected child. While still small he sustained an injury to one or his hips. A simple operation would have repaired the damage. His father did nothing about it; so the boy was lame all the rest of his life. His early moral and religious training was neglected. But notwithstanding his handicaps, he secured a fairly good education, and became a fine Christian man, an officer in the church, respected and honored wherever he was known. All this came about because of two things: he married the right girl, and he tied himself up to the church. His wife taught him to read, he became an exceptionally good pen-man and was an effective speaker in any church or community gathering. Being a Christian herself, she led him to the church. He worked for Alfred Packard for several years, coming thus under the strong influence of his Christian and churchly character. The Deerfield church has been fortunate in having a succession of well-educated pastors. Their preaching has been on a high level of intellectuality that has built up the thoughtfulness of the people. Mr. Lamson attended the services faithfully, heard good ideas well expressed, got into the habit of taking broad-minded views of things, read rather extensively for one of his opportunities, and learned to think for himself. He became a successful business man, was generous in the use of his money, never forgot the debt he owed to his wife and to the church. When he died at the age of thirty-eight, a large place was left vacant in the home, in the church, and in the community."

Rev. Levi P. Spelman.

"When I thought of going to the Deerfield church I was not very enthusiastic over the fact that a former pastor of that church had returned to make his home in the parish. I had heard that it was possible for a retired ex-pastor to become a very active thorn-in-the-flesh. I adopted the plan of going softly for a while, until I got the lay of the land. There is so much material of a constructive, helpful sort that a new pastor does not need to take texts or subjects having special controversial possibilities. The new voice will, for a time at least, make interesting even old themes and views. After the church comes to feel that the new minister loves God and is devoted to the study and preaching of His word, the people are quite willing to grant him freedom. He may interpret the Scriptures and apply their teachings in accordance with the light that has come in the course of his prayerful study—and they will follow him with profit. One day Mr. Spelman and I were in conversation when he remarked that some people were inclined to be afraid of the newer views concerning the Bible and theological teaching. Then he added quite modestly, 'But I like them, they are of real value to the Christian life.' That sounded good to me. Old age is not always reactionary. Sometimes it is thoroughly open-minded. I was glad it was so in this case. During all the years of my pastorate there I found the soul of this good father in Israel open to all the refreshing winds of truth from whatever direction they blew. He taught a Bible-class, took a modest part in the prayer meeting, only occasionally consenting to have a part in a public meeting. He was much interested in families, and out of that grew a suggestion for which I have always been grateful. 'Why not make an effort to complete our church families?' he suggested. We went at it. A husband, coming into the church, completed his family. A son or a daughter added to the church in other cases completed their families. A father and their son and daughter in their teens, and a small boy of eight years—a whole family—came in together. It was a fine piece of work —a blessing thus came to the church."

Frank E. Rood.

I knew that Pastor Lippincott had been called to Deerfield recently for the funeral of a very dear friend. I wondered if the name of that friend would be the last on the list of the five men of whom he was to speak. It was.

"Only a few weeks ago," he began, "I officiated at the funeral of one of my best friends—Frank Rood. I am glad to speak of him in connection with these others, for he was one of the younger men in the Deerfield church when I began my pastorate there 25 years ago. He and I were about the same age. He had six children, I had four. My two boys and two of his were together a great deal of the time. I camped with these boys, and others, in the woods by the big lake, and none of us have ever forgotten the experience. Frank Rood's early life was very different from that of Truman Lamson, his friend and business partner. He was born and brought up in a fine Christian home. He united with the church while still a young boy, early became an officer, grew up interested in the local church and in great missionary enterprises—an uncle spent forty years as a missionary in Africa,

thus binding the interest of the whole family to that sort of work. I admired my friend's steadfastness in the path of duty, his faithfulness to the details of life, his bindness, his persistent interest in good things, his confidence in good people and his hopefulness for those who had not yet attained a worthy standing in the community. There had been every opportunity for him to become priggishly 'pious,' but his religion was of the natural, wholesome sort. He had had no experience as a 'tough' boy; he had sowed no "wild oats," yet he was thoroughly sympathetic with those who had been wayward. He saw how some men and women reach a worth-while character through darkness and difficulty, and he wanted to cheer them on the way toward the light. He was already to believe the better report concerning any person, and to hope for the best. His last illness was prolonged, and he knew for months that there was no possibility of recovery. During the last few months before the end I was in his home several times—glad to be living within a few miles of my old parish. 'It is good of you, Mr. Lippincott,' he said one day, 'to come to our home as you do. You seem to belong to us, and I hope you will run in whenever you can. When the time comes I want you to have charge of the funeral. I know you better than I know any other minister, and you know me and my family better than does any one else. So I am sure all of us want you to come and say the things that will be in your heart at that time.' Of course I would do as he desired. In some ways it seemed hard for him to leave his good wife and six children, all married and away from home except the youngest, a daughter. But there were no distressing farewells when he put out to sea. One of the sons came home to help care for his father the last few months. Would that every man could have such a strong, tender, cheerful and faithful son to minister to him in his last sickness."

"But, Mr. Lippincott," I remarked, "these are all mature men. You have had experience with boys and young men, have you not?"

"Yes, indeed," he replied, brushing the film from in front of his eyes. "But that will have to be another story."

SKIPPER TOM'S COD TRAP.

By Dillon Wallace.

A story for boys. Dillon Wallace wrote a book entitled, "Life of Dr. Grenfell," for boys. By permission of the author a chapter from this book is reproduced.

Skipper Tom lived, and for aught I know still lives, at Red Bay, a little settlement on the Straits of Belle Isle, some sixty miles to the westward of Battle Harbor.

Along the southern coast of Labrador the cabins are much closer together than on the east coast, and there are some small settlements in the bays and harbors, with snug little painted cottages.

Red Bay, where Skipper Tom lived, is one of these settlements. It boasts a neat little Methodist chapel, built by the fishermen and trappers from lumber cut in the nearby forest, and laboriously sawn into boards with the pit-saw.

Skipper Tom lived in one of the snuggest and cosiest of the cottages. I remember the cottage and I remember Skipper Tom well. I happened into the settlement one evening directly ahead of a winter blizzard, and Skipper Tom and his good family opened their little home to me and sheltered me with a hospitable, cordial welcome for three days, until the weather cleared and the dogs could travel again, and I pushed forward on my journey.

Skipper Tom stood an inch or two above six feet in his moccasins. He was a broad-shouldered, strong-limbed man of the wilderness and the sea. His face was kindly and gentle, but at the same time reflected firmness, strength and thoughtfulness. When he spoke you were sure to listen, for there was always the conviction that he was about to utter same word of wisdom, or tell you something of importance. The moment you looked at him and heard his voice you said to yourself: "Here is a man upon whom I can place absolute confidence."

If Skipper Tom promised to do anything, he did it, unless Providence intervened. If he said he would not do a thing, he would not do it, and you could depend upon it. He was a man of his word. That was Skipper Tom—big straight-spoken, and as square as any man that ever lived. That is what his neighbors said of him, and that is the way Dr. Grenfell found him.

Now and again the Methodist missionary visited Red Bay in his circuit of the settlements, and when he came he made his headquarters in the home of Skipper Tom. On the occasion of these visits he conducted services in the chapel on Sunday, and on week days visited every home in Red Bay. Skipper Tom was class leader, and looked after the religious welfare of the little community, presiding over his class in the chapel on the great majority of Sundays when the missionary was engaged elsewhere.

The people looked up to Skipper Tom. The folk of Red Bay, like most people who live much in the open and close to nature, have a deep religious reverence and a wholesome fear of God. As their class leader, Skipper Tom guided them in their worship, and they looked upon him as an example of upright living. So it was that he had a great burden of responsibility, with the morals of the community thrust upon him.

In one respect Skipper Tom was fortunate. He did not inherit a debt, and all his life he had kept free from the truck system under which his neighbors toiled hopelessly, year in and year out.

He had in one way or another, picked up enough education to read and write and figure. He could read and interpret his Bible and he could calculate his accounts. He knew that two times two make four. If he sold two hundred quintals of fish at $2.25 a quintal, he knew that $450 were due him. No trader had a mortgage upon the product of his labor, as they had upon that of his neighbors, and he was free to sell his fur and fish to whoever would pay him the highest price.

To be sure there were seasons when Skipper Tom was hard put to it to make ends meet, and a scant diet and a good many hardships fell to his lot and to the lot of his family. And when he had enough and his neighbors were in need, he denied himself to see others through, and even pinched himself to do it.

But he saved bit by bit until, at the age of 45, he was able to purchase a cod trap, which was valued at about $400. The purchase of this cod trap had been the ambition of his life and we can imagine his joy when finally the day came that brought it to him. It made more certain his catch of cod, and therefore lessened the possibility of winters of privation.

It is interesting to know how the fishermen of the Labrador catch cod. It may be worth while also to explain that when the Labradorman or Newfoundlander speaks of "fish" he means cod. In his vocabulary a trout is a trout, a salmon is a salmon and a caplin is a caplin, but a cod is a fish. He never thinks of anything as fish but cod.

Early in the season, directly the ice breaks up, a little fish called the caplin, which is about the size of a selt, runs inshore in great schools of countless millions to spawn. I have seen then lying in windrows along the shore where the receding tide had left them high and dry upon the land. This is a great time for the dogs, which feast upon them and grow fat. It is a great time also for the cod, which feed on the caplin, and for the fishermen who catch the cod. Cod follow the caplinschools, and this is the season when the fisherman, if he is so fortunate as to own a trap, reaps his greatest harvest.

The trap is a net with four sides and a bottom, but no top. It is like a great room without a ceiling. One one side is a door or opening. The trap is submerged a hundred yards or so from shore, at a point where the caplin, with the cod at their heels, are likely to run in. A net attached to the trap at the center of the door is stretched to the nearest shore.

Like a flock of geese that follows the old gander, cod follow their leaders. When the leaders pilot the school in close to shore in pursuit of the caplin, they encounter the obstructing net, then follow along its side with the purpose of going around it. This leads them into the trap. Once into the trap they remain there until the fishermen haul their catch.

The fisherman who owns no trap must rely upon the hook and line. Though sometimes hook and line fishermen meet with good fortune, the results are much less certain than with the traps and the work much slower and vastly more difficult.

When the water it not too deep, jigging with unbaited hooks proves successful when fish are plentiful. Two large hooks fastened back to back, with lead to act as a sinker, serve the purpose. This double hook at the end of the line is dropped over the side of the boat and lowered until it touches the bottom. Then it is raised about three feet, and from this point "jigged" or raised and lowered continuously until taken by a cod.

In deep water, however, bait is necessary, and the squid is a favorite bait. A squid is a baby octopus, or "devil-fish." The squid is caught by jigging up and down a lead weight filled with wire spikes and painted bright red. It seizes the weight with its tentacles. When raised into the boat it releases its hold and squirts a small stream of black inky fluid. In the water, when attacked, this inky fluid discolors the water and screens it from its enemy.

The octopus grows to immense size, with

many long arms. Two Newfoundlanders were once fishing in an open boat when an octopus attacked the boat, reaching for it with two normous arms, with the purpose of dragging it down. One of the fishermen seized an ax that lay handy in the boat and chopped the arms off. The octopus sank and all the sea about was made black with its screen of ink. The sections of arms cut off were nineteen feet in length. They are still on exhibition in the St. John's Museum, where I have seen them many times. Shortly afterward a dead octopus was found, measuring with tentacles spread, forty feet over all. It was not, however, the sae octopus which attacked the fishermen, for that must have been much larger.

We can understand, then, how much Skipper Tom's cod trap meant to him. The trap was, to a large extent, insurance against privation and hardship. It was his reward for the self-denial of himself and his family for years, and represented his life's savings.

When at last the ice cleared from his fishing place and the trap was set, there was no prouder or happier man on the Labrador than Skipper Tom. The trap was in the water when the "Princess May," one Saturday afternoon, steamed into Red Bay and Doctor Frenfell accepted the hospitable invitation of Skipper Tom to spend the night at his home.

It was still early in the season and icebergs were plentiful enough, as, indeed, they are the whole summer long. They are always a menace to cod traps, for should a berg drift against a trap, that will be the end of the trap forever. Fishermen watch their traps closely, and if an iceberg comes near so as to threaten it the trap must be removed to save it. A little lack of watchfulness leads to ruin.

"The trap's well set," said Skipper Tom, when Doctor Grenfell inquired concerning it. "The ice is keepin' clear, but I watches close."

"What are the signs of fish?" asked the Doctor.

"Fine!" said Skipper Tom. "The signs be wonderful fine."

"I hope you'll have a big year."

"There's a promise of un," Skipper Tom grinned happily. "The trap's sure to do fine for us."

But nobody knows from one day to another what will happen on the Labrador.

According to habit Skipper Tom was up bright and early on Sunday morning and went for a look at the trap. Whn presently he returned to join Doctor Grenfell at breakfast, he was plainly worried.

"There's a berg driftin' down on the trap. We'll have to take her in," he announced.

"But 'tis Sunday," exclaied his wife. "You'll never be working on Sunday."

"Aye, 'tis Sunday and 'tis against my principles to fish on the Sabbath day. I never did before, but 'tis to save our cod trap now. The lads and I'll not fish. We'll just haul the trap."

"The Lord'll forgive that whatever," agreed his wife.

Skipper Tom went out when he had eaten, but it was not long until returned.

"I'm not goin' to haul the trap today," he said quietly and decisively. "There are those in this harbor," he added, turning to Doctor Grenfell, "Who would say, if I hauled that trap, that 'twould be no worse for them to fish on Sunday than for me to haul my trap. Then they'd go fishin' Sundays the same as other days, and none of un would keep Sunday any more as a day of rest, as the Lord intends us to keep un, and has told us in His own words we must keep un. I'll not haul the trap this day, though 'tis sore hard to lose un."

For a principle, and because he was well aware of his influence upon the folk of the settlement, Skipper Tom had made his decision to sacrifice his cod trap and the earnings of his lifetime. His conscience told him it would be wrong to do a thing that might lead othrs to do wrong. When our conscience tells us it is wrong to do a thing, it is wrong for us to do it. Conscience is the voice of God. If we disobey our conscience God will soon cease to speak to us through it. This is the way every criminal in the world began his downward career. He disobeyed his conscience, and continued to disobey it until he no longer heard it.

Skipper Tom never disobeyed his conscience. Now the temptation was strong. His whole life's savings were threatened to be swept away. There was still time to save the trap.

But Skipper Tom was strong. He turned his back upon the cod trap and the iceberg and temptation, and as he and Doctor Grenfell climbed the hill to the chapel he greeted his neighbors calmly and cheerily.

Every eye in Red Bay was on Skipper Tom that day. Every person knew of the cod trap and its danger, and all that it meant to Skipper Tom, and the temptation Skipper Tom was facing; but from an outward appearance he had dismissed the cod trap and the iceberg from his mind.

When dusk fell that night the iceberg was almost upon the cod trap.

At an early hour on Sunday evening Skipper Tom went to his bed as usual, and it is quite probable that within a period of ten minutes after his head rested upon his pillow he was sleeping peacefully. There was nothing else to do. He had no doubt that his cod trap was lying under the iceberg, a hopeless wreck.

Well, what of it? In any case he had acted as his conscience had had him act. He knew that there were those who would say that his conscience was over-sensitive. Perhaps it was, but it was his conscience, not theirs. He was class leader in the chapel. He never forgot that. And he was the leading citizen of the settlement. At whatever cost, he must needs prove a good example to his neighbors in his deeds. Worry would not help the case in the least. Too much of it would incapacitate him. He had lived forty-four years without a cod trap, and he had not starved, and he could finish his days without one.

"The Lord will take care of us," Skipper Tom often said when they were in a tight pinch, but he always added, "If we does our best to make the best of things and look after ourselves and the things the Lord gives us to do with. He calls on us to do that."

Thugh Skipper Tom could scarce see how his trap might have escaped destruction he had no intention of resting upon that supposition, and perhaps he still entertained a lingering hope that it had escaped. There is no doubt he prayed for its preservation, and he had strong faith in prayer. Ate any rate, at half past eleven o'clock that night he was up and dressed, and routed his two sons out of their beds. At the stroke of midnight, waiting a tick longer perhaps, to be quite sure that Sunday had gone and Monday morning had arrived, he and his sons pushed out in their big boat.

Skipper Tom would not be doing his best if he did not make certain of what had actually happened to the cod trap. Every one in Red Bay said it had been destroyed, and no doubt of that. But no one knew for a certainty, and there might have been an intervention of Divine Providence.

"The Lord helped us to get that trap," said Skipped Tom, "and 'tis hard to believe He'll take un away from us so soon, for I tried not to be vain about un, only just a bit proud of un and glad I has un. If He's took un from me I'll know 'twere to try my faith, and I'll never complain."

Down they ran toward the iceberg, whose polished surface gleamed white in the starlight.

'She's right over where the trap were set! The trap's gone," said one of the sons.

'I'm doubtin,." Skipper Tom was measuring the distance critically with his eye.

"The trap's tore to pieces," insisted the son with discouragement in his voice.

"The berg's to the lee'ard of she," declared Skipper Tom finally.

" 'Tis too close t' shore."

" 'Tis to the lee'ard!"

"Is you sure now, Pop?"

"The trap's safe and sound! The berg is t' the lee'ard!"

Tom was right. A shift of tide had come at the right moment to save the trap.

"The Lord is good to us," breathed Skipper Tom. "He've saved our trap! He always takes care of them that does what they feels is right. We'll thank the Lord, lads."

In the trap was a fine haul of cod, and when they had removed the fish the trap was transferred to a new position where it would be quite safe until the menacing iceberg had drifted away.—Selected.

HERALD SUBSCRIPTION RECEIPTS

Rev. C. L. Spencer, $5.50. Rev. W. L. Carson, $3. Rev. S. W. Taylor, $3. Rev. D. A. Braswell, $1.50. Rev. H. S. B. Thompson, $4.-50. Rev. W. T. Totten, $1.50. Rev. Edw. Suits, $1.50. Rev. A. D. Shelton, $5. Rev. G. F. Millaway, $3. Rev. R. S. Troxler, $3. Rev. H. L. Powell, $1.50. Rev. R. C. Stubbins, $3. Rev. J. E. Pritchard, $4.50. Rev. H. L. Isley, $4.50. Rev. A. O. Lindley, $1.50. Rev. Lawrence Little, $1.50. Rev. G. L. Curry, $1.50. Rev. J. B. Trogdon, $1.50. Rev. L. W. Gerringer, 75c. Rev. W. F. Kennett, $1.50. Rev. W. D. Reed, $3. Rev. A. L. Hunter, 75c. Rev. C. B. Way, $3. Rev. J. D. Williams, 75c. Rev. J. B. O'-Briant, $3. Rev. M. P. Chambliss, $4. Rev. J. A. Burgess, $3.75. Rev. F. W. Paschall, $1.-50. Rev. E. A. Bingham, $3. Rev. R. A. Hunter, $1.50. Rev. J. L. Trollinger, $1.50. Rev. C. W. Bates, $1.50. Rev. N. G. Bethea, $1.50. Rev. B. M. Williams, $1.50. Rev. M. I. Crutchfield, $4.50.

RECEIPTS FOR COLLEGE.

Amount previously reported, $136,286.52.

[By our error the total was $100 too small last week.—Editor.]

$60, Arlie B. Owen.

$50 each: E. G. Finch, R. L. Ellis, Roy Bowman, J. T. Cozart, Mr. and Mrs. L. W. Causey (together).

$40, Mrs. J. L. Kernodle.

$33, Shiloh Teen-Age Girls' Class.

$30, P. E. Lindley.

$28, Rev. E. A. Bingham.

$25 each: Mrs. Sue P. Pritchard, Miss Attrice Kernodle, Rev. H. F. Surratt, Miss Carrie Muse, M. A. Coble, Mrs. M. A. Coble.

$20, J. M. Harvey.

$15 each: Ray Euliss, Mrs. W. L. Spoon, Miss Marian Spoon, Enos Blair, J. M. Cutchin, Jr., J. T. Jennings.

$14, R. H. Gunn.

$13, H. Floyd Amick.

$10 each: Lee N. W. Causey, Benson W. Causey, Net Caldwell Coble, W. H. Bennett, P. E. Troxler, Mrs. J. M. Lloyd, Rev. J. B. Trogdon, Mrs. H. F. Surratt, Miss Matilda Alexander, Louis Porr, J. M. Brown, Rev. J. H. Moton.

$9, N. W. Anderson.

$7 each: Miss Ethel Stout, Rev. Homer Casto.

$6.50, T. J. Phillips.

$6 each: Roland Causey, Margaret Causey, Mr. and Mrs. W. R. Hill (together).

$5 each: Miss Trixie Amick Soots, C. L. Black, L. T. Bowman, Miss Margaret Homewood, J. L. Shoffner, R. W. S hepard, Miss Eleanor Orrell, Miss Hallie Trogdon, Miss Eleanor Young, Miss Hattie Holcomb, Miss Lala Paris, Rev. J. D. Morris, Mrs. J. D. Morris, A Friend, C. E. Wilson, Mrs. D. L. Carroll, L. C. McCallum, M. L. Pegg.

$4 each: W. D. Bowman, P. T. Siler.

$3 each: Mrs. H. Floyd Amick, Miss Della Carr Causey, Joe Causey, L. A. Garrett, Miss Hattie Lineberry, Miss Emily Bowen.

$2.25, C. E. Durham.

$2 each: Mr. and Mrs. L. A. Edwards (together), Mrs. T. G. Smith, C. D. Garrett, Mrs. S. E. Soots.

$1.30, Spring Church Sunday school.

$1 each: Everett Morris, Nellie Morris, Gladys Morris, Clarence Morris, Woodrow Morris, Mrs. Dora Beam, Miss Sallie Amick, Miss Minnie Bowman, Ned Soots, Miss Anne Clouse.

Total, $137,319.57.

Endowment Insurance Fund.

Amount previously reported, $2,269.36.

$5 each: W. A. Paire, J. M. Devinney.

$1, Mrs. J. A. McCauley.

Total, $2,280.36.

EMERGENCY FINANCIAL STATEMENT HIGH POINT COLLEGE.

The special session of the North Carolina Conference, held in High Point on Tuesday, June 9, directed me to prepare a concise statement showing the condition of the college, as to its assets and liabilities.

The folowing statement shows all assets except a small amount of cash on hand. The available cash balance today is less than $1,000. A final statement has not yet been received from the contractors for dormitories and boiler house so the exact amount due them cannot be determined. Other than that the statement is accurate.

Assets.

College Site:		
48 acres land, valued at	$50,000.00	
Cost of Improvements to Site	10,063.88	$ 60,063.88
Roberts Hall		139,436.00
Dormitories—about		244,391.41
Central Heating Plant—about		39,015.39
Furnishings and Equipment—Roberts Hall		17,178.77
Furnishings—Dormitories		11,166.55
Value of College Property		$511,252.00
Store and Lot—Greensboro	$60,048.22	
Dwelling and Lot—Greensboro	7,778.26	
		67,826.48
		$579,078.48
Other Assets		5,103.31
Total Assets		$584,181.79

Liabilities.

Mortgage	$150,000.00	
To Banks	28,800.00	
To Superannuated Fund Society	6,000.00	
For Pianos	1,075.00	
Note due August 1	1,927.60	
Special Notes	6.550.00	
Note due July 22	2,000.00	
Interest due July 23	4,500.00	
On Ford Car—for use of Mr. Garrett	200.00	
Contractors—about	79,500.00	
Architect—about	2,000.00	
		$282,552.60
Net Worth		$301,629.19

Pressing Requirements.

Payment on Mortgage—July 23	$15,000.00
Interst on Mortgage—July 23	4,500.00
Special Notes	6,300.00
Note due July 22	2,000.00
Note due August 1	1,927.60
	$27,727.60

The members of the Conference provided a note for $45,000, payable to the contractors, which I hope to be able to use. This note will be due November 1, and it will be absolutely necessary that we raise the money to pay it by that time. $5,000 was promised by friends, and I am hoping that the balance can be provided by High Point contributors, though I have yet no definite assurance regarding what may be expected from that source.

It should, however, be made clear that there is a pressing need of money, and all who can make payments on their pledges, even though the amount may not be due, will greatly aid the instiution by so doing. We have no other source to which we can look for money with which to meet the pressing requirements, except our own people.

Very respectfully, J. Norman Wills,
Treasurer.

LETTER FROM TREASURER WILLS.

Greensboro, N. C., June 20, 1925.

Rev. J. F. McCulloch,
Asheboro Street,
Greensboro, N. C.

Dear Brother:

I enclose a few copies of our emergency financial statement, as directed by the special session of the Annual Conference. I think, however, some further explanation is required.

Pressing Requirements: It is imperative that we have in hand by July 23—$21,500, on August 1—$1,927.60, and during the next few weeks, to meet special notes—$6,300.

Insurance Premiums: These, amounting to $14,873.44, fall due from July 3 to December 20. The bulk of the amount, however, is due during the month of August. In order to provide for these, pledges and collections for the insurance endowment should be pressed.

Amount Due Contractors: While I have not listed this amount among the pressing requirements, it is perhaps the most pressing of all. I have as yet been able to make no arrangements with the contractors, as they have not agreed to accept the note for $45,000, and no steps have been taken as yet to make the balance on High Point's pledge available, either now or in October.

You will see, therefore, that it is extremely important that our own people do everything possible to aid us in this emergency.

Yours sincerely, J. Norman Wills.

—The Committee on Goodwill between Jews and Christians reports a spontaneous springing up of demonstrations of goodwill in a score or more of American cities. These demonstrations take the form of various religious groups, in behalf of better understanding. They have been attended in all, by many thousands of people.

PLENTY OF TIME, BUT BETTER HURRY.

Lots of folks are heeding my suggestion that there is still ample time to arrange to hold a children's day service, and are sending in their orders for the free supplies, and you ought to do the same, if you have not already secured them, brother superintendent.

Many schools have not been accustomed to hold children's day service, and may have the idea that it takes much time and effort to prepare for it, as the music is new, but it is easy and pleasing, and if it is found impossible to have the school learn it by the time you wish to hold the service, you can use hymns in the book you have.

We are most anxious for every Sunday-school to get the supplies, because the music pamphlets contain latest information about our missionary work in Japan, China, and India, the recitations, etc., are excellent, and the two large illustrated posters have fine pictures of all our church's missionaries and of many other workers, and of buildings, students, etc., and would grace the walls of the school room.

All the supplies are sent to our Sunday schools free of charge and all that is necessary is to send a postal to Rev. Fred C. Klein, Berwyn, Md., and your order will have immediate attention.

Please attend to the matter at once, and you will render a service to your Sunday school, Brother Superintendent, which will be appreciated by all, and will place your school in the front rank where it ought always to be, and also help the Union Board to take care of the growing foreign missionary work of your own church.

Splendid reports are reaching us of the children's day services which have already been held in different parts of the church, and the offerings indicate that our people generally are appreciating the opportunity of taking an active part in celebrating the fortieth anniversary of the children's day service and in honoring the memory of Rev. F. T. Tagg who introduced it in 1885 by larger gifts than last year.

We sincerely trust that all the Sunday-schools will exert themselves to the utmost to secure the largest possible offering, because the Union Board is in great need of funds, for the Nagoya church has been started, the one for those 1,100 students at Nagoya College, and the surrounding community, and other pressing demands are upon the Board and must be met.

Among the nice letters which we have received expressing appreciation of the service held is one just to hand from our good brother H. D. Moore, of Conley, Georgia, "We had a splendid children's day at Cedar Grove church on Sunday. Our collection was $43. We had one of the happiest-looking congregations that ever met at our little church (in the country), seemed full of the spirit of thankfulness, and gave liberally. Hope you are having fine collections at all the churches."

Remember that every Sunday school which contributes for foreign missions fifty dollars or more will receive—while our supply lasts—a set of fine pictures, 10x14 inches, describing India, or a set of those covered by the title, "The Call of the World."

Remember, too, that we have ordered in Japan two more of the beautiful embroidered banners which will be awarded, one to the school contributing the largest amount for foreign missions, and the other to the school contributing the largest amount in proportion to membership, and be sure to give the membership of your school when sending the offering to your conference treasurer, or we cannot award it properly.

Send your order, hold the service, make the largest possible offering, and gladden the hearts of our missionaries and native workers.

Fred. C. Klein.

ON TO COLLEGE.

"Can I give you a lift?" said a motorist one day in early September to a boy in humble apparel, with a pack on his back, trudging along the roadway in the Ozark Mountains. The boy turned a grateful face toward him.

"Sure!" And he jumped into the machine. "Thank you, sir."

"Where are you going?" asked the motorist.

"I'm going to college!"

The tourist, startled, questioned the frank-faced country lad as they journeyed along. He found out that the boy was headed for the College of the Ozarks, at Clarksville, Arkansas, nearly two hundred and fifty miles distant. He had set out on foot to secure an education. He was determined to go to college; therefore distance meant nothing to him. If you really want to go to college difficulties will not stop you.

If you have just graduated from high school and have a compelling desire to continue your education in a school of higher learning, but are restrained by the notion that you cannot meet the expenses of college training, read this:

A boy graduated from high school with first honors, which gave him a four-year scholarship to the state university. His father said: "It won't be of any use, as we can't afford to send him to college." His mother said, "It will, for he is going to college." That settled it!

Among his graduation presents were checks amounting to twenty-five dollars, which his mother told him to deposit as the nest egg for his college fund.

He had always helped with the work around home, so he applied for a job as carpenter's helper where his father was working, and for three months he went with his father to work six days out of the week, saving every dollar he made. By the time school opened in September he had saved enough to make the first advance payment on his room rent, books, and other expenses.

But some one may say, "I did not win a scholarship." Even that is not necessary if you have determination and pluck. A girl in the freshman class of a Western college wrote: "Last summer I worked extra in a department store and saved every penny I could possibly spare. The clothes I bought were few but substantial. I was the happiest person in the world when I deposited my first fifty dollars.. It seemed almost a thousand to me; and how carefully I spent it!"

Although it is well to have the first year's expenses in hand or planned for, boys and girls have seemingly done the impossible. Take a young Russian for example. He landed in Seattle with fifty dollars in his pocket. He went to the Washington State College. With the aid of the Russian Student Fund and odd jobs ranging from dish-washing to potato-digging, from peddling razors to blacking boots, he gained his education.

"Often I had to go without dinner and supper," he says. "I do not mention breakfast. As I turn the pages of my diary, I see the following remarks, 'I did not have my dinner today.' The statement appears several times. Then there are a few blank pages. Then—'I had my dinner today!'"

Would you be willing to dress fifty orphan boys daily to get a college education? That is what two students at the University of Pennsylvania did last year every morning at an orphanage in Philadelphia. Every night they put the same orphans to bed—fifty of them, remember. They were bound to get an education. Are you?—The New Guide.

ANOTHER MARY'S SON.

(To the great painting, "The Presentation of the Virgin," by Titian, in the Academy at Venice, this little story owes its origin.)

In one of the later years before the coming of the Christ a throng of people had one day gathered about the great temple in Jerusalem. All eyes were watching the figure of a little maid upon the steps, who was going steadily upward to the Great High Priest before the temple doors. Questions of wonder were on the lips of many, while some who had pressed very near the steps were silent except for awed whispers. "It is Mary of David's line," was in their thought.

The sunlight lay upon the steps in golden flood, but about the little maid was clinging a greater radiance still. Before it many eyes became wet with tears and many a head was bowed. A deep thrill was stirring hearts to a wonderful hope as the great thought came, "It is the Promise."

Standing close to the steps and leaning eagerly forward was another child, a little dark-haired girl who also was called Mary. She looked with wondering eyes at the little Virgin and longed to touch her as she went past with her golden hair gleaming over the blue of her gown, but instead she could only watch silently. Then as the others were going away, she heard words that she did not understand—words that seemed to be full of joy to those who spoke them, while others shook their heads as if in unbelief. As she went to her home she carried what never faded from her memory, the picture of the little golden-haired girl going up the temple steps to the waiting priest above. It be came to her almost a grief that she herself did not have beautiful, shining hair, and sometimes even tears and sobs would come as she wound about her head her own dark braids.

A few years passed and Mary, no longer a child, saw once again that Mary who went up the temple steps. This time the picture that she took away was of a sweet and tender face from which the beauty of a pure life shone, and the longing now grew up in her heart that her own life might be pure and sweet and strong. As the wish unfolded, a great joy wrapped within it as in the heart of a flower, unfolded too. So though she knew that her own face beneath the dark coronet of braids could never shine with beauty as that other

shone, whenever the picture rose before her eyes, there, too, was the blossoming wish with joy within.

Other years went by and Mary of Jerusalem came to womanhood and wifehood. It was the time when the thoughts of the little nation of Judea were reaching into the widening ways of that great promise of Jehovah that there should come one to lead His people. Old words were rising to men's lips: "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." How this people longed for the time when the King should be among them and the glory of His kingdom should begin!

When the strange, wonderful story was spread throughout the land of the lowly birth in Bethlehem of the child who was to be the King, there were only a few who believed, but Mary of Jerusalem was one of these. With love that had grown from those childhood days to an even greater strength than she herself had known, her thoughts went swiftly out to that young mother from whom the words had sounded forth, "My soul doth magnify the Lord," and in whose arms was now enfolded the tiny babe who was to be the Light of all the world.

Then into the life of Mary in Jerusalem also a great joy came. It was not long after the star flashed out its message and the shepherds and wise men came to worship the Child in Bethlehem, that upon her bosom also a little baby lay. Tender love beamed from her eyes as she looked into the face of her little son. and earnestly she prayed that she might be worthy of this greatest gift of life.

From a childhood through which the loving care of wise parents guided him, the little lad in Jerusalem passed into youth, in the very beginning of which he was to face the harder things of life. With the death of the father, mother and son had to enter alone into many a struggle, but while burdens pressed heavily upon them, love with its lightening power was always there. Another love there was to make a bond between them, for often the mother talked tenderly to her son of that one with whom he was of equal age, who had been born in Bethlehem to be the King.

Thus it was with the two during those years in which there were only a few tidings of the family in Nazareth. Somehow those who believed that the King was now upon the earth could wait, even though there were scoffers who called it madness to think that a workman in Nazareth could have anything to do with royal power. By many the story of the birth in Bethlehem had been set aside or even forgotten; yet there in Nazareth lived the King, going forth to daily work like other men who toiled. When stories of great wonder began to be told about this workman, Mary and her son were among those who hung intently upon every word. From the first it was noted by those around them that they did not greatly marvel; they were nearly always silent as they listened, but the light of love shone clearer in their eyes.

While there were some who followed from place to place this workman as He became a teacher of the people, the son of Mary in Jerusalem followed Him in spirit no less than they, though still he went about his daily work. At night he often went out of the city to hear more of this one who was called Jesus. Sometimes the two talked at Bethany with those who loved Him there, and all that they heard became a precious part of life.

A great wish was now making luminous this Mary's thought. It was centered in her Master and in her son, and she did not even ponder deeply how her own life might grow in beauty and in strength. The longing with her always was that her son might minister to Mary's son—and all this time the fellow workmen of that son were giving him such love and honor as few other men could win.

Many weeks passed during which Jesus was in Galilee. From there came words that brought new joy to His followers everywhere. One of the days when He came up to Jerusalem and taught the people held for Mary and her son unspeakable joy. By a sudden movement in the throng the son found himself looking directly into the face of Jesus. One word he uttered—"Master"—and the look that was his answer made all life a sweeter thing henceforth.

On the dark day of Christ's death the two followers were bowed in grief, and the shadow lay heavy upon them till there dawned the great shining day when they knew that death had been only where life met life.

He who had been their Master was now no longer upon the earth. The days of the world went on as before, yet not as before for those in whose hearts the love of Him had grown. "Whither I go ye know, and the way ye know," resounded in their ears.

It was toward evening. Mary in Jerusalem was waiting in her home for the returning footsteps of her son when she saw a stranger in the doorway. A messenger with the sadness in his face of the news he had to tell, had come from the work-yard to which her son had that morning gone in the full of manhood's strength. Thither Mary was taken. and there she was led to the crushed form of him who was more to her than life itself.

This workman, comrade, follower of Him who gave His life for His friends, had with quick sight and strong arm pushed back into safety a worker at his side who was in danger from a lifted and loosening block of stone.

There was only time for a whispered word to the mother whom he loved so well, from whom the cry now rang out, "Oh, son, my son! My heart breaks!" The fellow workman who was supporting his drooping head raised him that he might use all of his ebbing strength as the mother bent over him to listen to the last words he could utter—"This other would have had to die, my mother, if I had not."

There was a moment with only sobs in it, sobs of the mother in her anguish and of the comrade who was holding the crushed body. Then a strange thing happened. Mary, raising her bowed head, held it as if she were listening to what no one else could hear, while her eyes gazed as if into a far place at something that no one else could see. Past the sightless face of her son, past the rough workman whose tears were falling on the lifeless form of this one who had been his friend, she saw the Christ's face; above the words that broke from the comrade's lips, "It was for me he gave his life," she heard the Christ's voice —"He did it unto me."

Then while bystanders cried out, "Behold, what radiance is in this woman's face! What miracle is this that grief is turned to joy?" they led her away from all that was left on earth of the son whose life had been not his own but his Master's.—Helen L. Newman, in Zion's Herald.

THE PLACE OF AMERICA IN GOD'S PLAN.

A short time ago there appeared in the local papers in Ohio a copy of a resolution said to have been passed by the Board of Education in Lancaster, Ohio, in 1828. This resolution was as follows:

"You are welcome to use the school house to debate all proper questions in. But such things as railroads, and telegraphs are impossible, and rank infidelity. There is nothing in the word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, He would have foretold it by the mouth of His holy prophets. It is the device of satan to carry the souls of the faithful down to hell."

What would that school board have said had some one ventured to predict the aeroplane, the moving picture, the transmission of electric power developed from water-falls or fuel and to be used hundreds of miles from the source of development or the radio?

We have come a long way since the passage of that Lancaster resolution. America then was a mere infant. Geographically it consisted almost entirely of the territory lying east of the Mississipi River. The Louisiana Purchase and the Florida Purchase had just been made and these vast areas were wild, undeveloped tracts. The lands lying west of these territories were unknown wastes.

The people were largely Anglo-Saxon, Scotch-Irish, with just a sprinkling of other nations from the north of Europe. Agriculture was the great industry, and almost the entire population lived in small rural settlements.

In the hundred years that have passed since that time the railroads and the telegraphs have come in spite of the trembling fears of these saints of God, and America is a different land from the one they knew. The California and Oregon country have been added to the territory. Alaska has been purchased from Russia, and Porto Rico from Spain. The Philippines have come under our control, and the population has increased to more than 110,000,000 of people. More than half the people live in cities, and while agriculture has grown by leaps and bounds, America leads the world in manufactures and commerce.

How about that inner life of visions and dreams of which we spoke in the article last week? That muddle of convictions about God and human freedom? Those ideals of life, liberty, and the pursuit of happiness? What has happened to them?

These ideals have been fighting for existence, rather than for expansion and development. Our churches have been committed to the task of perpetuating this idealism, and of instilling it into the hearts and minds of these vast new multiplying populations, but the task has grown faster than the ability of the churches. Is it news to you that 27,000,000 of our children and young people, and 20,000,000 of their elders are without connection with

religious institutions of any sort? And that 62,000,000 of our fellow citizens are absolutely unattached to any sort of religious organization? Can America maintain her spiritual leadership of the world, and allow this condition to continue? Only by a complete revivification of the spirit of the Mayflower compact, beginning, "In the name of God, Amen."

Charles H. Beck.

SUNDAY SCHOOL LESSON—JUNE 28.

Review.

Golden Text: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

Lesson I. teaches that the one hundred and twenty of the first Christian church were given to much earnest, united and unceasing prayer, that in answer to their prayer the Holy Spirit was poured out in complete cleansing and wonderful power, that under this enduement of power Peter preached Jesus Christ and Him crucified, and that three thousand souls were converted and added to the church.

Lesson II. teaches that Peter, in the name, and by the power, of Jesus Christ, healed the crippled beggar at the Beautiful Gate of the temple, that this beggar gave God much glory and praise for this miracle of healing, that it is better to give service to the cause of Christ than it is to give money, and that every service faithfully given becomes an opening wedge for a much wider sphere of service.

Lesson III. teaches that the Apostles' witness of the resurrection of Jesus was attended by great power and demonstration of the Spirit, that the oneness of hearts of the early church led to their making a common fund of all their possessions, that Ananias and his wife met with sudden and tragic death for falsehood, and that all hypocrisy in the church is lying to the Holy Ghost and deserves and receives the severe judgment of Almighty God.

Lesson IV. teaches that Stephen was the most powerful and effective defender of the faith in the Jerusalem church, that the enemies of the cross, who could not answer his arguments, wreaked their vengeance by stoning him to death, that he was strengthened and encouraged to endure martyrdom by a vision of "the Son of man standing on the right hand of God," and that in his dying moments he prayed God to forgive his persecutors and murderers.

Lesson V. teaches that Daniel "purposed in his heart" to keep himself clean and "unspotted from the world," that he declined to eat such meat and drink such wine as were forbidden by the law of his God, that the substitute diet of herbs and water was conducive to better health and strength, and in response to loyalty to truth and right living on the part of Daniel and his companions, "God gave them knowledge and skill in all learning and wisdom."

Lesson VI. teaches that Philip, an evangelist of large gifts and success, was commanded by the angel of the Lord to take the message of life to the treasurer of Candace, queen of Ethiopia, that in his chariot Philip explained to this seeker after truth Isaiah's prophecy of the crucified and risen Christ, and that this eunuch believed this message, was converted, and by baptism united with the church of Christ.

Lesson VII. teaches that Saul of Tarsus became the leader of the persecution of the early church, that he received letters of authority from the chief priests to arrest the Christians in Damascus and take them to Jerusalem to be punished, that near Damascus he had a vision of Jesus Christ, saying unto him, "Saul, Saul, why persecutest thou me?" that Saul yielded to this voice of rebuke and appeal and gave his heart to God, and that he received baptism and was filled with the Holy Ghost.

Lesson VIII. teaches that Saul began at once to preach the gospel that he had sought to destroy, that he escaped a plot to take his life, that in Jerusalem "he spake boldly in the name of the Lord Jesus and disputed" successfully against all who opposed the doctrine of Christ, and that to escape another attempt upon his life he went to Tarsus to preach the gospel of salvation to his home people.

Lesson IX. teaches that Peter in exercising oversight of the churches of Judea came to Lydda, where there was a paralytic, named Aeneas, of eight years' standing, that in the name of Jesus Christ he restored him to vigorous health, that through the power of the same Christ Dorcas was raised to life, and that through the influence of these two miracles the gospel became the power of God unto salvation to many people in and around Lydda and Joppa.

Lesson X. teaches that Peter was taught by a thrice repeated vision that no class of mankind was unclean or unworthy to receive the gospel, that the Holy Spirit led him to open the door of the Kingdom of God to the Gentile world in the house of Cornelius, and that this company of Gentiles accepted Christ and received the baptism of the Holy Ghost.

Lesson XI. teaches that those fleeing from the persecution that sent Stephen to don the martyr's crown carried the gospel to the Greeks at Antioch of Syria, that Barnabas was sent by the apostles to investigate this work of grace, that he found it genuine and joined heartily in breaking the bread of life to the Gentiles, and that he went to Tarsus and brought Saul back with him to assist in this great work of the Lord.

Lesson XII. teaches that Peter was in prison, under sentence of death, that the entire church at Jerusalem was supplicating the throne of grace for his deliverance, that on the very night before Herold intended to execute him, an angel of God delivered Peter from prison, and that this deliverance was so sudden and strange that the praying company at Mary's house was overwhelmed with astonishment and thought it was too good to be true.

—The church service should make people realize their sinful condition and teach them what they must do to be saved and to remain saved and to be a blessing to the world. If all churches would be faithful in this, the church attendance would, in the long run, be solved, and solved right.—World Evangel.

—Dogs in Great Britain have no right on the road. Horses, pigs and fowls have road rights on the public highway.

CHILDREN'S HOME

Center, Alamance	$ 7.0
Pleasant Gap, Democrat	1.
Shoals, Pinnacle and Mt. Zion	2.9
Fair Grove, Haw River	.5
Piny Grove, Denton	4.0
Mr. and Mrs. J. W. Warner, Love Joy	2.0
Bethel, Randolph	1.2
Burlington	10.0
Hickory Ridge, Forsyth	5.0
Miss Mamie Johnston, Sunday Eggs	.0
West Lexington Mission	2.5
Ladies Aid, Pleasant Hill, Spring Church	3.0
First District Rally, Whitakers Chapel	8.4
Birthday Ocering, Weaverville	3.0
Miss Nannie E. Sutton, Lagrange	3.0
Sunday Schools—	
Tabernacle	3.5
Worthville, Randleman	5.0
Whitakers	5.5
Concord Station	25.0
Asheville	3.8
Burlington	29.9
Friendship, Mt. Hermon	6.8
Reidsville	8.8
Ray Memorial Bible Class, Graham	4.5
Stony Knoll, West Forsyth	5.0
First Church, High Point	34.0
Liberty, Siler City	12.0
West End	9.1
Lebanon, High Point	4.8
Mitchell's Grove, Guilford	1.5
Haw River	5.7
Pleasant Hill, West Forsyth	7.7
Grace, Greensboro	17.5
Grace Baraca	11.0
Shiloh, Randolph	1.5
Bethany, Randolph	1.0
Willing Workers Class, Bethany	3.0
Efland, Orange	5.2
Mebane	7.2
Rehoboth	.5
Fountain Place, Burlington	4.0

Offerings made by churches, Sunday school one Ladies' Aid society and some person gifts, making a total of 41 offerings. Each these is much appreciated.

E. G. Lowdermilk, Superintendent.

Resolutions of Respect for Mrs. T. B. Vassa

It has pleased our Heavenly Father in H all-wise providence to remove from our mids May 27, 1925, one of our much loved ar faithful members, Mrs. T. B. Vassar. H death has brought genuine sorrow to the men bers of our Ladies' Parsonage Aid Societ and the entire community. She has passed the eternal home beyond not made by earth hands, but a hand eternal in the skies. Sist Vassar will be greatly missed. She loved t society and was always ready and happy respond to the calls of need. Even the la days of her life were marked by lovi thoughts of it. She was always present whe her health permitted; and her hearty han shake and cheerful smile and interest in e erything pertaining to the good church wo never ceased. Her life was an inspiration all with whom she came in contact, to be her presence was to gain a blessing and a d sire to prepare for a better and brighter li in the world beyond. We know that our loss her gain.

"Yet why should we weep when the weary ones rest
In the bosom of Jesus Supreme,
In mansions of glory prepared for the blest!
For death is no more than a dream.
Only a dream and glory beyond the dark stream.
How peaceful the slumber, how happy the waking.
For death is only a dream."

Yet our hearts are sad and heavy, for we shall miss her, yes, miss her, oh, so much! Now all that is left for us to do is to try to express by mere words our gratitude for the service she rendered our society, and our appreciation of her godly life. He influence was not negative, but always an active force for righteousness. No one met her without being impressed with her kindly spirit, and none knew her, but to love her. She possessed those qualifications which go to make a beautiful Christian life. Truly she walked in the Spirit, for all along to the end the fruits—love, joy, peace, long-suffering, gentleness, goodness and faith—were very évident in her life, showing forth the Savior whom she loved first of all. Therefore, be it resolved—

First, That the members of the Ladies' Parsonage Aid Society, Spring Church charge, wish in this way to tell that we loved her and with every thought of parting there comes a pain. Though we feel in her home-going the keenest sorrow and are conscious of our irreparable loss, yet we thank God for the privilege of having her with us a few years.

Second, That we shall always cherish her beautiful Christian life as a real legacy, and that we strive to emulate her unselfish and sweet-spirited life, which was an inspiration and help to all that knew her.

Third, That we extend our heartfelt sympathy to the bereaved ones, saying to them, "She is on the other side of the river, watching and waiting for our arrival." Let us not fail her.

Fourth, That we extend to the bereaved husband, her family, our deepest sympathy and love.

Fifth, That a copy of these resolutions be spread on our minutes, a copy sent to the bereaved family, a copy be printed in The Methodist Protestant Herald.

Mrs. H. S. B. Thompson,
Mrs. W. W. Sykes,
Mrs. Will Harris.

MARRIED.

Sillery-Glasgow.

On the 17th of June, 1925, at the home of Mr. and Mrs. J. B. O'Briant, Rosemary, N. C., Mr. Maynard Albert Sillery and Miss Rebie Charlotte Glasgow were by the writer united in marriage. The bride and groom are both of Littleton, N. C., and are quite popular. The bride is of Littleton's best young ladies, and is a member and a worker in the M. P. church in Littleton. The groom was born in England, but is now a citizen of the United States. Mr. Sillery after coming to this country graduated in New York as a trained nurse, and afterward came to North Carolina and found here his companion for life.

A few of their friends witnessed the marriage and after the ceremony the happy couple motored to Weldon to catch a train for Washington, D. C., and Niagara Falls. They will be at home in Littleton, N. C., after June 24. This young couple have the good wishes of many. J. B. O'Briant.

Stockard-Watson.

On the 16th of this month at 7:30 P. M., Miss Eunice Stockard of Burlington and Mr. Richard Watson of Tryon, N. C., were happily united in marriage, the writer officiating.

The marriage was solemnized at the home of Mr. and Mrs. J. B. Cheek, on Cameron street, and was witnessed by quite a few of the immediate friends and relatives of the family. The home was tastily decorated for the occasion, and especially attractive was the bank of ferns and candelabra immediately back of the improvised marriage altar.

A large display of well selected gifts evidenced the high esteem in which these young people are held.

Miss Stockard is the accomplished daugher of Mr. G. W. Stockard, and the late Mrs. G W. Stockard, and was reared at the Stockard home near Saxapahaw. She was educated at St. Mary's, in Raleigh, and for the past three years has been teacher in the public schools of Tryon.

Mr. Watson is originally from South Carolina, but for some years has been engaged in the drug business at Tryon. He is a graduate of the University of North Carolina.

These are splendid young people, and their many friends will follow them in deep and loving interest as they travel life's pathway together. Their "love nest" awaits them in Tryon. They will immediately set up housekeeping in the "land of the sky," and we hope and pray that for them the pathway of life may always lead to the heights.

S. W. Taylor.

Burlington.—I have been elected reporter, and from now on I shall try to give you a report at least every two weeks. I was mentioned for this position partly because my brother, C. B. Way, held this position for the Burlington church for several years, but I know I could never "fill his shoes," but I am out to serve God in whatever He wants me to do.

There has been great and wonderful work going on in our church, and throughout this whole county for that matter, especially since the Ham-Ramsay meetings have beenhere,and wish space would permit me to tell you all about it, but I must let it go at "touching the high places."

The reception given to our new members last Wednesday night was a great success, both socially and spiritually. The devotional part was the regular Wednesday night prayer meeting. A number of good talks were made on how to keep in the Christian work and grow in grace. Each new member was asked to stand, one at a time, and give his (or her) name, so that we can learn to know each other better. Then we went from the auditorium to the Hut, where a social and "get acquainted" hour was spent and refreshments served. About 100 new members and 150 old members were present.

At the Sunday school hour this morning the Misses Georgia and Lucy Boone sang a beautiful duet with the orchestra, "Whispering Hope," which was enjoyed by all.

Our pastor, Rev. S. W. T[illegible] [illegible] having [illegible] [illegible] Sunday.

Tonight (Sunday) [illegible] of the Men's Tabernacle, [illegible] E. [illegible] [illegible] [illegible] common from [illegible] not a minister, [illegible] of today is on the [illegible] go out and tell the people of our Lord and Savior Jesus Christ, and [illegible] and leave theory and the [illegible] to it. We had some spirit filled [illegible] and young people decided to live for Christ.

I must close this report [illegible] a briefer report next time. I just think we have so many good things to tell about down here in Burlington that we [illegible] tell it all. So will save some till next time.

W. T. Way, Reporter.

MISSING THE BEST.

In the noise and stress of busy days,
We fail to see the thing that pays:
To gain the lesser things, we fag—
While the very best we let slip by.

The things that glitter and shine like gold,
These are the things we try to hold;
But, alas! they break like [illegible],
Or they turn to ashes in our hand!

But the things that make life and bring our joys
Can not be seen—they have no noise!
The biggest things are too good [illegible]
Are Faith and [illegible]
—E. C. Baird, in The Christian Standard.

GOD'S VOICE.

"I am so deaf now I can [illegible] hear any one's voice anymore, but God's," said a [illegible]-faced old lady to some young [illegible] who had dropped in to see her. [illegible] spoke partly by way of apology, but [illegible] it expressed a beautiful attitude on the part of the aged speaker.

Many people come to a time in life when they can hear no other voice but God's. Through the buffetings of misfortune, through pain and sorrow, through sickness and poverty, all other voices are drowned out. How clear His voice sounds to the weary sufferer upon the sick bed! How plain its accents to the bereaved mother! Is there any music like the music of God's voice at such a time? As the heart thrills at the familiar tones of a dear friend, so thrills the heart of God's servants as He speaks in the hour of need.—Exchange.

—B. C. Forbes, in [illegible] telling of the rapid rise of [illegible] present position as president of the [illegible] Company, and still a young man, [illegible] "Ambitious young Americans [illegible] to know that Sloan has never smoked and has never indulged in [illegible]." The [illegible] men do not like this [illegible] linkin' up the word [illegible] consequently protested [illegible] writers know that [illegible] young man wishing to attain to his [illegible].

A SCHOOLBOY'S PRAYER.

Give me a healthy body, Lord;
Give me the sense to keep it so;
Give me a heart that is not bored
Whatever work I have to do.

Give me a sense of humor, Lord;
Give me the power to see a joke;
To get some happiness from life,
And pass it on to other folk.

—Selected.

"FOR LITTLE CHILDREN."

There's a friend for little children
Above the bright blue sky,
A Friend Who never changes,
Whose love will never die;
Our earthly friends may fail us,
And change with changing years,
This friend is always worthy
Of that dear Name He bears.

There's a home for little children
Above the bright blue sky,
Where Jesus reigns in glory,
A home of peace and joy;
No home on earth is like it,
Nor can with it compare;
For every one is happy,
Nor could be happier there.

There's a song for little children
Above the bright blue sky,
A song that will not weary,
Though sung continually;
A song which even angels
Can never, never sing;
They know not Christ as Savior,
But worship Him as King.

There's a crown for little children
Above the bright blue sky,
And all who look for Jesus
Shall wear it by and by;
All, all above is treasured,
And found in Christ alone;
Lord grant Thy little children
To know Thee as their own.

—Selected.

JENNY'S BEST CAT.

Jenny Mackenzie was twelve; she was jolly, she made a gay companion, but she was inclined to be selfish. For instance, she always made out that all the eight cats living at her grannie's farm were hers. Not one belonged to sister Judith. This was all very well; but when the time came for big sister Judith to be married, there was a fuss.

"I want to take Roland Graeme to live with me at our flat in the Temple," Judith said.

Roland Graeme was called after the hero in Scott's fine novel, "The Abbot." He was a glorious kitty and a great purrer.

"I can't spare him," said Jenny; "he's mine. He's to stay with me forever."

The farm where Jenny and Judith lived with their grandparents was in the Border. From Jenny's window she could see the Eildon Hills. The main railway line to England ran through grandfather's land. Night and day the great expresses thundered by, and every time she heard them little jenny felt how wonderful it was to think that the engine rushing through the fields she knew so well should pass into the unknown country. She longed to go to London, but Roland was not going. O, no! On the day before the wedding Jenny overheard a little talk between Judith and grannie. They were in the spare room together packing up Judith's elegant new clothes.

"I do want to take Roland to London," Judith was saying. "Our flat is the very place for him—so quiet, right off the street. He can wander safely about the old courts, and he will remind me of you all; but Jenny's upset about it."

"Jenny's getting rather selfish, I think," said grannie sadly.

"I shan't say anything about it," said Judith. "I'll give up the plan."

Jenny cried in secret over this but said nothing. Judith was married; she went north for her honeymoon; she was to pass through a station five miles from Jenny's farm on her way to London. Jenny and grannie meant to go to have a few words with her as she went through.

Now Jenny had been feeling a little miserable over Roland. After all, she owned seven other cats Lovely, Bracelet, William Wallace, Betty, Honorable, None-So-Pretty, and The Bold. Could she not give up Roland? At any rate, she would take him to the station with her in the car. Judith should see him, pat him, and understand how he throve on the fine air of the Border. It might be cruel to take Roland to London, but in her heart Jenny knew that Judith woud be so kind and careful that with her Roland could be happy anywhere.

Grannie would not have allowed Roland to come in the car, Jenny knew, so she popped Roland into a large canvas bag they used to collect shopping parcels in, and he obligingly went to sleep.

Now the station to which grannie and Jenny drove was north. They were in the station yard just two minutes before the express was due. Grannie went on in front, rather agotated. Jenny took Roland out of the bag and carried him in her arms unseen. He was quiet and sleepy.

The train arrived, and Judith's happy face appeared at a window, with her husband looking over her shoulder.

"Hullo, people! Grannie, dear, are you all right? Oh, we've had a lovely time! Jenny! you've got my Roland!"

There were exclamations: there was laughing. Jenny felt a perfect pig as two minutes later, when the train was starting, Judith handed back the big kitty to her. He was now rather diquieted.

A sudden impulse seized Jenny. "You take him. Take him, Judy. I'll come and see him in London," she whispered. There was not a moment to discuss the thing. Roland was pushed back into the bride's arms, and she just cried: "Oh, thank you! How perfectly splendid!" And, lo, and behold! the train had gone on, and in a few inutes Roland from the carriage window would be looking at the fields which he knew so well at his own farm and probably would see his friends Lovely and Honorable playing about in the haystack.

Jenny is very glad she tried to be unselfish. She goes to London once a year now, and Roland always knows her. He is as happy as possible. For exercise he roams round the Temple Church and past the little wig shop by Fump Court. All the English cats in Fleet Street who have seen and talked to him understand now that Scottish cats are bigger and wiser than they can ever hope to be.—Mother Marjory, in British Weekly.

STRING BEANS.

By Ella B. Wightman.

Allison Tate dropped the paper quickly. Why did his mother leave it lying open on the kitchen table—those figures staring right at him! Usually they talked bills over together, he and his mother, but somehow Allison felt that she would rather he did not see this one. It was only Dr. Slade's bill, and not a very large one at that considering the doctor's numerous visits, but to Allison that bill seemed enormous—$31.00.

Allison stepped out into the yard. He must be alone where he could think. $31.00! His mother couldn't pay it. His illness had incurred so much expense that she could hardly make both ends meet as it was. Surely there must be some way whereby he could earn money this summer. Of course he wasn't strong enough yet. His legs felt awfully weak and wobbly. He dropped down on an upturned tub and rested his chin in his hands. It was a wonderful May day. The maples were sprouting and the birds were chattering noisily, but Allison noticed none of these signs of the return of spring.

Everything in life was wrong. Nothing but a long dreary summer ahead! Pitcher of the town's famous baseball team and too weak to even throw a ball over the fence! Six weeks out of school—no exams—no high school in the fall—no chance of that engineering course later on—that course on which Allison had set his heart. Allison felt very blue and discouraged. His eyes wandered to the next yard, where Tim, Mr. Baker's hired man, was at work. He watched him turn spadeful after spadeful of earth getting the ground ready for planting.. Suddenly a thought struck him. Why couldn't he have a garden! His was only a small patch—barely sufficient for three rows but—he might make a little money towards that bill. Perhaps he could pay it all. He started for the cellar and soon returned with a spade. He jammed the corner of the spade in the earth, and tried to force it down. The ground was terribly hard—such loads of stone. He paused uncertainly.

'Halloo, there," called a friendly voice from the other side of the fence. "Halloo, Allison. Glad to see you out. How're you feeling?"

"Oh, better, Mr. Baker, thank you. Wish I was stronger," Allison answered in a disheartened tone.

"Oh, well, that'll come in time. You've had a hard pull. What are you trying to do?" Mr. Baker glanced curiously at Allison's spade.

"Thought I'd start a garden," Allison replied.

"Garden! Didn't know you ever had a garden," surprised.

"No, we never have had, but Doctor said I must be out of doors, besides I've got to earn some money. I thought perhaps, vegetables—" hesitatingly.

"You mean you'd raise vegetables to sell?"

Allison nodded. "You see, Mr. Baker, there's a big doctor's bill. My illness has cost a good deal. Mother isn't strong enough to

work and I have to be in the open air anyway, so—''

Mr. Baker studied Allison's face thoughtfully. At last he said slowly, ''I don't know but that's a good idea.'' He glanced down at the little patch of tough grass. ''See here, Allison, you never can make any money here. you haven't ground enough f r one thing, and what you have is no good. That ground over here this side of my barn is good and rich. I don't need it. S'pose you work that this summer. Tim'll tell you what to do. Let's walk over and take a look at it.''

Allison's face brightened when he saw the ground. ''What! Plant all that! Why, I could raise beets and potatoes and onions and squashes and tomatoes and—''

''Better talk is over with Tim before you begin,'' suggested Mr. Baker with a laugh.

Allison was surprised the following morning, to find Tim busily at work spading up his bit of ground.

''Halloo, there, Tim,'' he called, ''What are you doing? That's my work.''

''Sure, I know,'' grinned Tim good-naturedly, ''but you're not strong enough yet to do doing such work. I'll just get it in shape a bit so you can start. Don't you worry. There'll be many an odd chore you can do for me.''

Allison watched Tim in silence until the row was finished.

''There! That'll be enough for you to start on. What are you thinking of planting?'' Tim asked, leaning on his spade.

''Oh, answered Allison proudly, ''peas and beans and tomatoes and corn and—all the things a garden usually has.''

Tim laughed loudly.

''I don't see what there is to laugh at,'' Allison flushed slightly.

''I was thinking, you were just like everyone else who starts a garden. They want to grow everything at once, but say, you want to make some money out of it, I hear?''

''That's what I'm doing it for. I want to make a lot if I can.''

''Well, then, the thing for you to do is to specialize. Let me see.'' Tim thought a few minutes. ''Why don't you try beans?''

''Beans?'' echoed Allison. ''You don't mean beans and nothing else?''

''Sure. I b'lieve you could make a lot out of beans. You know Mr. Porter—who keeps the hotel? He told me last year he couldn't get half the fresh string beans he wanted. I b'lieve if you went to see him, you could make a bargain to sell him all you could raise. You might keep him supplied all summer.''

''All summer!'' Allison glanced over his bit of ground.

''Sure you could. You'll be surprised how many batches you can get off this plot.'' Still Allison looked doubtful and Tim continued, ''You see you don't plant it all at once. Not more'n a quarter of it to begin with, then in a couple of weeks you plant again, and two weeks later some more. You can keep on doing that till the last of August and you'll have fresh beans all summer.''

''Yes, but I'll use up all my ground long before the summer's over,'' said Allison.

''Then you just start over again at the beginning. You see this ground's fine and rich. If you cultivate it well, you ought to have grand crops.''

Allison grew enthusiastic. ''Why—that'll be easy work—only work a quarter of it at a time.''

''That's the way to do it. Now you just go and make your bargain with Mr. Porter and get your beans. I'll start you right, and sometime you can help me a bit.''

Mr. Porter readily agreed to take all the fresh string beans Allison could furnish during the summer.

In spite of Tim's help Allison found his work hard at first. He was often obliged to stop and rest, then as the days passed, his strength returned rapidly. He grew to love his work. Under Tim's directions, he planted and cultivated and how those beans did grow! Every evening, for the days were very hot, Allison worked as late as he could see. He loosened the earth and watered his beans well, for it was long since they had had rain and the ground was very dry. If only the boys wouldn't play baseball so near. It was so aggravating to hear their shouts when they were practicing for the Fourth of July game. That game was a great event in the town, and Allison had been proud of his position as pitcher. He could pitch as well as ever now but—those beans!

One hot, sultry morning Allison was returning from Mr. Porter's when he heard his name called.

''Hey, there, Tate. Wait a minute, will you. What's your hurry?'' Tom Mason called breathlessly as he ran up.

''Oh, halloo, Tom. No hurry at all. Why, what's the matter?''

''Matter? Just this. You know our game's coming off on the Fourth? Well, you should see Bates pitch! 'Twould make you sick! Should think he'd been raised in the city and never seen a ball. Come on back. You ought to be strong enough by this time. We've two more weeks to practice in.''

Allison hesitated and Tom continued. ''We'll lose the game sure if you don't. Come on. You know we only play evenings when it's cool.''

It was a terrible temptation—the game Allison was crazy over.

''I'll tell you,'' added Tom persuasively, ''come on over tonight and try it. ''We'll look for you, seven sharp.''

Allison was surprised to find that he could pitch as well as ever. He had forgotten none of his old tricks. The boys were enthusiastic—wild. The game was theirs now for sure. Of course Allison was lame and sore the following morning, but another evening's play would fix all that. 'Twould do no harm to let his garden go one more day. My, 'twas great to be back on the diamond once more. He'd do his work in the early mornings after this—watering and all, in spite of what Tim said.

The third morning Allison started for his garden. 'Twouldn't do to let it go another day, besides this was the day for Mr. Porter's beans. Allison was dismayed at the sight of the hard-baked ground, and wilted vines as he picked his limp pods.

Mr. Porter counted out Allison's money and handed it to him. He remarked seriously, ''Guess the weather's too dry. S'pose you won't have any more.''

Allison was startled. He did some thinking on the way home. He couldn't work and play too. The work must be done. [illegible] way was the best. He [illegible] to Tom, and that evening [illegible] again with the hose. Mr [illegible] fault with his next batch of beans.

With the coming of A[illegible] much needed rain. Allison's work [illegible] lighter, until he had planted his last beans.

One morning Allison came bounding in to where his mother sat by the window sewing. He waved something in his hand.

''I've got it, mother! I've got it'' he cried excitedly. ''Get your hat on and we'll go right away and pay it,'' grabbing her work and giving it a throw on a chair.

His mother looked at him in amazement. ''What's the matter, son? Are you crazy?'' she asked.

''It's the money, mother. The money for that doctor's bill.'' Then realizing that his mother still looked bewildered, ''Oh, it's all right. I worked all summer and earned it. Mr. Porter paid me the last this morning. Count it and see,'' eagerly.

His mother counted the bills. ''How did you earn this, Allison?'' she asked seriously.

''Beans, string beans. I grew them and sold them. Mr Baker let me have the ground. It's great fun when you know how.''

His mother stared a minute longer, then she burst into a hearty laugh.

''Oh, Allison, Allison, you've worked all summer growing string beans and selling them and—the doctor's bill was paid long ago.''

''Paid!'' Allison looked stunned. There was a tender note in his mother's voice.

''Allison, dear, I had the money all saved up for the doctor's bill, but listen! I have some news for you, some you'll be glad to hear. Mr. Cox was here this morning. He says if you'll study up these next two weeks, you may take your exams in private and enter high school with the others.''

Slowly Allison's face changed. His mother continued. ''As for your clothes—'' she held up the roll of bills.

''Say, Allison,'' said Tom Mason that evening, ''your old string beans made us lose that July game. How about Labor Day?''

The Labor Day game was won.—Selected.

—Amundsen and his party have returned. They failed to reach the North Pole by over one hundred miles. Their supply of gasoline became low and they thought it prudent to turn back. They started with 5,000 pounds of gasoline, according to report. It is expected that Amundsen will soon make another dash for the Pole.

—Senator Robert M. La Follette is dead. He had been ill for weeks with heart trouble. His last message to the public was: ''I am at peace with all the world, but there is a lot of work I could still do. I don't know how the people feel toward me, but I shall carry to the grave my love for them, which has sustained me through life.'' We believe Mr. La Follette was generally regarded as a real friend of the people.

Hiking Made Easy.—''Two young men, walking from coast to coast, got off the train here Friday morning.''—Glen Elder (Kans.) Sentinel.

FROM PASTORS AND PEOPLE.

Bethel, Alamance Circuit.—We had the pleasure of having with us the second Sunday in June, Dr. and Mrs. A. G. Dixon, who were accompanied by their daughter and Miss Cordia Thompson. We were also delighted to entertain them in our home. Mrs. Dixon gave us a splendid address on missions in the morning, which was much enjoyed by an appreciative audience. Mrs. Dixon organized our missionary society just 20 years ago. This is her first visit to us. We were delighted to have her. 'Twas our annual Thank-offering Service for both home and foreign societies. Collection amounted to $22.12, making a thank-offering from each society of $11.06. Brother Dixon preached for us in the afternoon. A splendid sermon, which we enjoyed very much.

Missionary societies met the first Sunday in June with Mrs. J. M. Foust. Program was interesting and good. We were glad to have them. Our foreign society raised for the last year $108.52. Our home society with only a few members raised $36. We need more members in the home society. Next meeting to be held the first Sunday in July at 2:30 P. M. with Mrs. R. W. Lindley. Subject, God's Grace.

A delegation from Burlington will hold a series of prayer services at Bethel church beginning June 30, embracing Tuesday night, Wednesday night and Thursday night. Will begin at early twilight. These people are filled with the Spirit of our Lord. Often have conversions at these meetings. We trust all will pray earnestly and come, and we are hoping for a revival of God's Spirit among us.

We are glad that Mr. W. R. Foust, who was so seriously hurt by a runaway, getting caught under his wheat binder, is now home from Burlington Hospital. Mrs. W. A. Foust, who has been under treatment at Graham, is also home. We hope for them both a speedy recovery. Mrs. J. M. Foust, Reporter.

Love Joy, Why Not Circuit.—We had no Sunday school on last Sunday. The choir, having received an invitation from Macedonia church requesting that they come and help them out in their Children's Day exercise, gladly responded; a nice time was reported. Our pastor, Rev. J. W. Hulin, preached for us Sunday night at 7:30 o'clock to a very large last Sunday night at 7:30 o'clock to a very large congregation considering the inclement ful to the church. It has been said that there is no standstill to Christianity; it sure does seem that way with us. As soon as one task is completed another one approaches. Thank God for the courage, energy and determination that gets things accomplished. We are planning now to purchase a Delco lighting system which will be used to lighting up the church and arbor. We have been in the dark long enough. May the people all unite and work so that we will emerge from this darkness into light.

We are going to begin a ten-days singing at Love Joy on July 6. Prof. T. F. Scott of Steeds, N. C., will be the teacher.

Our Children's Day service will be held on Sunday, July 12, all-day service, dinner on the grounds; everybody is invited to come and spend the day with us.

Sunday school next Sunday as usual at 10 o'clock, prayer meeting also as usual. Best wishes. Hobart Reynolds, Reporter.

Salem, Saxapahaw Circuit.—On last second Sunday Brother Isley gave us a fine sermon; there was a good congregation present. We also had communion service. Our Sunday school is moving along nicely. We held our Children's Day exercise on the third Sunday morning. We had a good day, the offering was very good.

Miss Olo Paris has returned from Rainey Hospital and is getting along nicely. With best wishes to the Herald, Reporter.

High Point.—The Ladies' Aid society served a fried chicken supper in the new church last Thursday evening. The tables were set in the Sunday school assembly room, and an elaborate and delicious meal was served at six P. M. to about one hundred patrons at $1 per plate. The proceeds will be used for the carpet fund.

The Men's Club will hold its monthly meeting in the church next Thusray evening and supper will be served. A good program has been prepared, and the occasion will doubtless be very enjoyable.

A large number of splendid young people is attending the services of the Young People's Summer Conference at the College, which will continue until Thursday, June 25.

Last Sunday morning Children's Day was observed by the Sabbath school, and a play, "The Call," was rendered in a most interesting manner by a number of pupils. There were songs by the primary department children, also by beginners and Juniors. To Mrs. S. S. Coe much praise is due for the success of this service.

On Sunday morning the pulpit was filled by Dr. H. L. Elderdice, president of Westminster Theological Seminary, who is no stranger to our congregation. His subject was, "Being Like Jesus," and he was inquisitive to know what the audience's conception of Jesus was as to personal appearance. He then enumerated the different conceptions of Jesus as portrayed by various great painters, depicting his birth in the manger, infancy, youth, manhood ,and death. Each painter represented him according to his own concept and imagination. The speaker declared it to be not impossible for one to acquire physical similarity to Jesus, but this occurs only with those who best exemplify and express the teachings of the Master. He recalled personal memories of men and women who have obtained, by a life of Christian service, features and bearing which immediately invoked the personality of Christ to those who beheld them.

Sunday evening at eight o'clock Dr. Frederick J. Baylis, president of Illinois Conference, delivered his very remarkable sermon, "From the Bread-line to the Pulpit." There was a large audience including a number from other churches of the city and the young people in attendance upon the Summer Conference. Dr. Baylis related the personal story of his life. Born in Stratford-on-Avon, England, he attended grammar school in the same building in which Shakespeare was taught. He tasted strong drink for the first time when 16 years of age. At 19 he joined the cavalry, and engaged in two Boer wars in Africa. He continued to drink after his marriage, and while employed as manager of a club. His wife ar child soon died, and he plunged deeper in dissipation to drown his sorrow. He came New York in a fit of discontent and restles ness, and was soon sleeping under Brookly Bridge or in Battery Park. He stood in tl bread line at Bowery Mission to eke out miserable existence; he was converted at t mission, and thereafter was a changed ma Not a drop of whiskey has passed his li since that day. He entered the ministry, ar is today the honored and useful president Illinois Conference. Basing conclusions on tl bitter experience of his own life, he says th in order to attain the state of greatest j and happiness, man must be in harmony wi God, since the only things in nature out harmony with Him are human beings. Th sermon was highly interesting.

Mrs. R. M. Andrews has resigned as dire tor of the choir, and her place is being ab filled by Mr. Dan W. Smith, head of the mus department of High Point College. The co gregation was extremely loth to part wi Mrs. Andrews, but considers itself quite fo tunate in having so worthy a successor. Mi Myrtle Perry of Thomasville, who is a gre favorite with our people, sang a beautiful so last Sunday morning, which was greatly e joyed.

Miss Blanche Burgess went to Raleigh attend the recent Baraca-Philathea conve tion as a delegate from the A. M. Idol Phil thea Class, and was elected a member of t executive committee.

Miss Lucille A. Pickens is attending su mer school at N. C. C. W., Greensboro.

Mr. J. Richard Reitzel and Miss Lily N son Mason of Durham will be married ne Saturday, June 27. The groom-to-be is one our most splendid young men, and his bri will receive a cordial welcome to the hear and homes of our people.

Wyatt A. Pickens, who has been taki post-graduate work at Harvard University, turned home last week.

Little Miss Betty Ray Montsinger, t daughter of Mr. and Mrs. Homer E. Mor singer, received one of the prizes in the cent Baby Show, which was given by the au iliary of the Friends church.

Mr. Robt. A. Brown, son of Dr. and M Geo. R. Brown, who is taking a course medicine in Emory University, Atlanta, visiting his parents.

Mrs. C. E. Forlines and son, Charles, Westminster, Md., have been guests of and Mrs. Brown at the parsonage, while Forlines attended the Pastors' Conferen and Young People's Summer Conference.

Mr. and Mrs. H. A. Garrett and family pect to move into their new home near t College about July 1.

Messrs. Ray Montgomery and Holt McPh son, students at the University, are spendi the summer with home folks.

June 22.

English Street Church.—The church of morrow must depend on the young people today. And we can say the hope for Engli Street is good. Since we last reported have had with us Rev. J. W. Hulin from W Not. He brought two very inspiring mess es to us the fifth Sunday in May. Brother C. Hall of High Point College has been he

us. And last Sunday we were gladly surised when Dr. and Mrs. A. G. Dixon came We can truly say gladly because we feast- on the wonderful message Dr. Dixon ought us. We extend an invitation to all se we have had with us to come again. Our stor, Rev. A. M. Hamilton, is in poor health d has been for some time. We ask all Chris- ns to pray if it be the will of our Lord that may be restored to health. Owing to this dition Brother Hamilton will call on oth- to help carry on the work. Pardon us for h a long report this time, but owing to the t no report had been made for a few weeks eel you will bear with me this time. I will wait so long next time. Reporter.

Palestine, Flat Rock.—Our pastor being ay at Summer Conference, Brother Harvey ookbank, a young man just starting out in ministry, filled Brother Trogdon's apntment today. Mr. Brookbank preached a nt good sermon. His message was impresely spoken. We had a very good congreion today. Some of our people thought re would not be any preaching.

Our circuit is going to pay Brother Trog-'s expense to Summer Conference. This rch collected its part of his expense today. unday school is doing very well; 61 pres- today though not near what it ought to We should have not less than 150 every day. Seems that it is hard to get people go to church these days. Almost all our day school is young people and children. way they are trained today determines kind of leaders they will make in only a years.

Aunt Sarah Landreth, the good wife of Un- John, has been very sick for quite a while does not seem to improve very much.

Mr. Ashby Williams, the father of Miss Ru- Williams, one of our church members, is fined to his bed and it seems that the end near. They have our sympathy, especially y, the only child of Mrs. and Mr. Williams e. We ask the prayers of all our people these good people.

hird quarterly meeting at Palestine Sat- ay before the second Sunday in July, 2:30 ock. Grace R. Tucker.

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hiloh, Connelly Springs Charge.—Sunday ol report for June 21: Attendance: offic- and teachers, 5; departments—adults enior 8, junior 9, beginners 14; visitors, 1; l attendance, 46. Collection, $1.29. Num- of chapters read the past week, 505.

ev. W. P. Martin made us an interesting day school talk, which was much enjoyed.

"Oh, heaven without my Savior
Would be no heaven to me;
Dim were the walls of jasper,
Rayless the crystal sea!
"He gilds earth's darkest valleys
With light and joy and peace;
Then what must be the radiance
Where sin and death shall cease?"

Best wishes to the Herald and its readers.
Macy A. Martin, Reporter.

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ine Grove, Kernersville Charge.—The third day in July will be the time when our cial meeting will begin. Rev. C. W. Bates Asheville will be the pulpit help. We are glad that rother Bates is coming to preach for us. He is an able man and may we begin early to work and pray for a great revival.

Pastor Suits preached a very inspiring sermon last Sunday afternoon. The attendance was not as large as usual, due to the hot weather, I suppose.

Mr. R. L. Dwiggins continues seriously ill at the home of a daughter in Greensboro.

The reporter with a party of her friends motored over to High Point First M. P. Church last Sunday evening and enjoyed the service of the Young People's Conference.

Nelle Gray, Reporter.

June 23, 1925.

Greensville Circuit, Matthews Chapel.—It has been quite a while since we last reported, but will let the readers know we are still in existence.

Yesterday was our usual preaching day but we are sorry to report Brother Powell has been suffering with carbuncles on his neck and couldn't be with us. We hope he may soon be able to take his usual place again.

Our Sunday school is doing nicely now that summer is here and all the little folks can get out.

The ladies of the W. H. M. S. gave a lawn party last Saturday night. Quite a good sum was realized. We are planning to carpet our church and get a good supply of song books before our revival meeting, which is the fourth Sunday in July.

Owing to an epidemic of whooping cough our Children's Day has been postponed. So there will be no Children's Day on the first Sunday in July as was planned.

Reporter.

June 22.

Shelby.—Despite the extreme hot weather we had another increase in Sunday school attendance last Sunday.

Our Children's Day service will be held next Sunday night at eight o'clock. The children have been trained for the service for three weeks and we are expecting a good service and a large congregation.

C. B. Way, Pastor.

Reidsville.—The members of the Philathea class motored out to Ware's Spring Tuesday evening and partook of a sumptuous picnic supper, served with hot coffee.

Dr. J. D. Williams, teacher of the class, was present and added much to the enjoyment of the evening with his wit and humor.

After spending a social hour at the spring they motored to the home of Mr. and Mrs. H. S. Dixon, where a musical program was rendered, after which ice cream and cake were served by Mr. and Mrs. Dixon, assisted by Messrs. Iola and Effie McCollum and Blanche Throckmorton.

The class adjourned at a late hour, having spent a pleasant evening together.

Effie McCollum, Secretary.

Union Grove, Forsyth Circuit.—Pastor Curry preached to us yesterday.

The people of Forsyth charge gave our pastor a pounding on Saturday evening before the fifth Sunday of last month. Between forty and fifty of his members and friends went to the parsonage and loaded his dining-table with good things to eat. Among the ones that went was Rev. Mr. Franklin of Winston-Salem, pastor of the Southside Church of Christ. We all went to show our love and appreciation to our pastor and his children.

The fifth Sunday was our pastor's vacation, which he spent at home with his children. He has all his children with him now except the baby Johnsie, whom Mr. and Mrs. Binkleys of Winston-Salem are keeping for him.

We will begin our protracted meeting on Monday night after the second Sunday in July, holding it over the third Sunday. Brother Bethea of Lexington will be the help. The services at night will begin at eight o'clock; in the afternoon at three; an all-day service the third Sunday. Pray, and come and be with us in our meeting.

Best wishes to the Herald and its readers.
Bertha Mock, Reporter.

TESTIMONIES TO THE BIBLE.

The sense of the value of the Holy Scriptures has not only revived, but it has spread throughout the modern world. Recent voices of all sorts might be quoted bearing proof of this. The testimonies of Professor Huxley, Matthew Arnold, and Lord Morley are familiar. Mr. Renan has called it "The great book of consolation for humanity." President Roosevelt has said of it, "No thoughful man can doubt that to decrease the circulation and use of the Bible among the people would seriously menace the highest interests of civilized humanity." President Lincoln's presidential addresses could never have been written but for its inspiration. Not the least impressive of the modern American testimonies to the Bible are the words of Mark Twain, who said: "Who taught these ancient writers their simplicity of language, their felicity of expression, their pathos, and above all their faculty of sinking themselves entirely out of sight of the reader, and making the narrative stand out alone and seem to tell itself?" In recent days we have those remarkable testimones of General Foch, Lord Haig, Lord Roberts, and others, which are well known and often quoted. General Pershing has said to his soldiers, "Hardship will be your lot, but trust in God will give you comfort; temptation will befall you, but the teachings of our Savior will give you strength." Admiral Sims has added his testimony that "This Testament is a handbook of manhood; it introduces you to the pattern Man, who shows you what to become and the way to become it."—Dr. John Kelman.

—Charles Carroll, the last surviving signer of the Declaration of Independence, nearly a century ago laid the stone that marked the beginning of the Baltimore and Ohio, America's first railroad.

—The Southern States imported only 13 pounds of butter in 1924.

—There are between 100,000 and 125,000 habitual vagrants in the United States who are able to work but refuse to do so.

—The oldest Chinese newspaper was printed on yellow silk.

—Early English newspapers were frequently named Mercury with some qualifying appellation.

LET GOD EXPLAIN HIMSELF.

When we cannot understand a person's conduct we ask him for an explanation. No fair-minded person will condemn anyone until this privilege has been accorded. Our laws guarantee to even the most immoral the right to testify in their own behalf. Why do we not do as much for God?

We instinctively feel that there is an obligation resting upon God for His creatures. He is responsible for the animals he owns and the children he brings into the world. Is God less moral? Jesus settled this. He said that not a sparrow falls to the ground without His notice and that man is of more value than many sparrows.

But the sparrow falls," that is the difficulty. Why did not God prevent its fall? More still, why did God's wind blow it out of the nest? A great many people want that question answered. That was the problem discussed by Job and his friends.

Three things God said to Job in reply. They do not furnish a complete answer but they point out the way.

(1) "Why are you finding fault with me? I did not send this trouble. Satan is its author." The answer still holds. This is not the world God made. He made it perfect. Neither sickness nor sorrow were in the original program. He made all things "very good." Its discords and sorrows were introduced by Satan. If man had not sinned there would have been no problem of this kind. When you permit someone to tamper with the strings of your precious violin so that it gives forth discords instead of harmony, you do not blame the maker. When you carelessly expose yourself and contract pneumonia, do not blame it on God. His laws are all beneficent but when violated, they necessarily bring suffering. We blame a great many "providential dealings" on God for which we alone are responsible. The sooner we learn this truth the better.

(2) Why did God permitted Satan to afflict Job? Why? The second thing God said to that suffering man was, "Wait until I am through. Wait until you see how it turns out." When one interrupts you in the middle of a sentence with a contradiction you indignantly say, "Wait until I finish the sentence. I am only half through. This is a semi-colon, not a period." Let God do His own punctuating. The completed sentence may contradict and certainly will make clear the unfinished half. You take your friends to the studio of the artist who is painting your picture. He at once begins to criticise—"The colors are dull, the curves are not well rounded." You say, indignantly, "Wait until he has finished. He has just gotten the rough outline. It will not be nearly so handsome as I am for several sittings yet." Why not be as fair with God? The splendidly developed, the richly rewarded Job was the finished sentence, the finished picture.

(3) Job's problem was not perfectly solved but the Voice from the whirlwind revealed the divine wisdom and power and love in such measure that Job was speechless with shame that he had dared to doubt the care of a God so wise and great.

We have a knowledge of the incalculable magnitude of the universe and of the infinite wisdom and power that rule it beside which that which silenced Job was as nothing. But we have infinitely more. God's revelation of Himself in His Son and of His love in Calvary, should make us silent and trustful when we cannot understand—even when life seems a stark contradiction to all that seems kind and wise.

Let God explain Himself.—United Presbyterian.

THE UNKNOWN JOURNEY.

"He went out not knowing whither he went."—Hebrews 11:6-10.

Abram began his journey without any knowledge of his ultimate destination. He took "one step," and he did not "ask to see the distant scene." And that is faith, to do God's will here and now, quietly leaving the results to him. Faith is not concerned with the entire chain; its devoted attention is fixed upon the immediate link. Faith is not knowledge of a moral process; it is fidelity in a moral act. Faith leaves something to the Lord; it obeys His immediate commandment and leaves to Him direction and destiny.

And so faith is accompanied by serenity. "He that beleveth shall not make haste"—or, more literally, "shall not get into a fuss." He shall not get into a panic, neither fetching fears from his yesterdays nor from his tomorrows. Concerning his yesterdays, faith says, "Thou hast beset me behind. Concerning his tomorrows, faith says, "Thou hast beset me before." Concerning his today, faith says, "Thou hast laid Thine hand upon me." That is enough, just to feel the pressure of the guiding hand.—J. H. Jowett.

WOODROW WILSON ON THE BIBLE.

This is what President Wilson wrote for the Testaments for the soldiers and sailors:

"The Bible is the Word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of the things you have wondered about and been troubled about all your life as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and most of all, the wish that they may have the real approval of the Christ, who gave everything for them—and the things that are guaranteed to make men unhappy — selfishness, cowardice, greed and everything that is low and mean. When you have read the Bible you will know that it is the word of God, because you will have found it the key to your heart, your own happiness, and your own duty."

WHEN PAUL TOOK STOCK.

Our spiritual poverty is all too often a tragedy of life. Riches beyond measure are ours for the taking. Paul was always making inventories of our wealth. If we read him more we might be richer than we are. In one of his books the Australian essayist, Frank W. Boreham, says that, as he was preparing a sermon on 'The Unsearchable Riches": "I was struck by the various translations. Dr. Weymouth speaks of the 'exhaustless wealth of Christ; Dr. Moffat renders it 'fathomless wealth'; while Dr. Jowett tells a story. 'Once, he says, 'I heard Dr. Rendel Harris read a chapter in which these words are found, and he read from his pocket Greek Testament and gave his own translation, and I remember now, when he came to this passage, he threw out his arms in a wide gesture as he repeated the words "the unexplorable wealth of Christ." If these synonyms are meaningless to us, are we not guilty indeed of Laodicean blindness? (Rev. 3:17, 18.)

Orange Charge.—The pastor and some of the members attended the Young People's Conference and Pastors' Conference at High Point, N. C. Am sorry none of our young people could go for the entire conference.

We are grateful to the Efland congregation for releasing us from our appointment Sunday, 21st, and contributing $4.00 toward our expenses to the summer conferences. We also thank Brother J. F. McAdams of Hebron for $5 and Mrs. Lelia Gill also of Hebron for $2 on above expenses.

We are planning for Children's Day exercises at the following times and places: Hebron, fourth Sunday, June, 11 A. M.; Efland, first Sunday, July, 8:00 P. M.; Chestnut Ridge, second Sunday, July, 11 A. M.

There will be services at Hebron fourth Sunday in June as follows: Children's Day exercises, 11 A. M., dinner on the grounds, preaching 2:00 P. M.

The following will be the order of services at Chestnut Ridge second Sunday in July: Children's Day exercises 11 A. M., dinner on the grounds, preaching 2:00 P. M.

There will be no preaching at Chestnut Ridge fourth Sunday in June, nor at Hebron second Sunday in July.

The third Sunday in July is Home-Coming Day for the Efland church. Two preaching services, 11 A. M. and 2:00 P. M., dinner on grounds.

All former pastors and friends are invited to attend these services. Sincerely

B. M. Williams.

Dulins, Mocksville Charge.—We are glad to report that the Children's Day exercise was held yesterday at this place. We had all-day service, the children's exercise yesterday morning and good singing in the afternoon. The children rendered their parts well for no more training than they had. The collection amounted to about $5.05. We certainly do appreciate the work that our pastor, Rev. J. T. Sisk, is doing for this church; if we can keep him two years longer we feel like Dulins will be up with the leading churches of this charge instead of just dragging along. We were glad to have Brother Garrett, formerly the superintendent of the Children's Home, with us. He made some very interesting talks about the Children's Home and College. The College talk was very interesting to both the parents and young people who have ever thought of going to college. I think it is the duty of every Methodist Protestant that intends to go to college to patronize his or her own college.

Best wishes to the Herald and its readers.

Reporter.

Stanly Circuit.—The earth is not being turned upside down on Stanly circuit; however, there are some indications of progress. Since the last report from Stanly our church has been painted outside and inside, also the roof, which adds greatly to the appearance. Brother Taylor said it would be interesting to see reports in the Herald of all churches providing markers. Friendship church has put in front on the public highway a beautiful changeable letter church bulletin board, which cost $80.

This pastor regrets very much he had to miss the sessions of the Pastors' Summer Conference and the Young People's Conference at the High Point College which began last Wednesday. It is the first time in a number of years that we have not met with the brethren in the Pastors' Summer Conference. I am glad to say that Friendship people had raised the money to pay my way to the summer conference, like they always have done for me. But we could not make the trip to High Point because of sickness in the home. Mrs. Ridge has been real sick. Not much better yet, sorry to say. Brethren, pray for us.

We greatly desired to attend the sessions of both conferences and while absent in body we have a sincere interest and concern for the success of the conference and our prayers are with those who have attended the conference. This pastor is convinced that he has been deprived of many blessings of fellowship, recreation and valuable instruction gained in the summer conference. May the dear Lord bless you all.

Notice to the People of Stanly Circuit.

The third quarterly conference will be held at Porter church July 18. Brethren, I trust you will be there. We will be looking for you and a good report.

Yours for the Master,

I am A. Ridge.

June 22.

Turn About.—Wife—"I think you might talk to me while I sew."

Husband—"Why don't you sew to me while I read?"—L. and N. Employees' Magazine.

Housekeeping in London.—Mistress—"Why don't you light the fire?"

Maid—"Because there ain't no coal."

Mistress—"Why didn't you let me know before?"

Maid—"Because we 'ad some before."—Punch.

—A portrait of President Harding adorns the new one-and-one-half-cent stamp designed for use on third-class mail matter under the new postage rates. A one-half-cent stamp carrying a profile of Nathan Hale will be sold to take care of those who have on hand a supply of the old one-cent stamps.

—Haydn, the musical composer, to present proof of his eligibility to Oxford University, submitted a musical cross-word puzzle, a composition which, read backward or forward, up or down, from its beginning or end, was always a melody with an accompaniment.

We have more strength than will; and it is often merely for an excuse we say things are impossible.—La Rochefoucauld.

IN HONOR OF THE DEAD.

Callie Handy Roberson Thompson, born May 29, 1864, died at the age of 60 years, 11 months, 11 days.

She was married to J. C. Thompson in 1885. To this union were born ten children, two boys and eight girls. Three of the children preceded her to the grave several years ago, one son, Joe, and two daughters, Mrs. R. T. Woody and Mrs. D. H. Isley. The children living, namely, Mrs. L. E. Guthrie of Saxapahaw, Mrs. L. R. Pickard, Mrs. M. C. Pickard, Mrs. C. A. McNey, Alfred T. Thompson, Misses Bettie and Dora Thompson of Burlington.

In early life she professed faith in Christ and joined the M. P. church at Concord, of which she remained a faithful member until death.

She was a great sufferer, having been sick for a long time. However, she bore her affliction with patience, and we feel sure she has reached her reward.

Mrs. Thompson was an excellent woman in her church. She was always ready to help any cause. She was a good neighbor, a good friend to all and always had a cheerful word for every one she came in contact with.

She was laid to rest in Concord cemetery. The funeral was conducted by her pastor, H. L. Isley, assisted by S. W. Taylor of Burlington. The large floral offering showed the love peope had for Mrs. Thompson and the sympathy they had for the bereaved ones. The mound was more than covered with the beautiful flowers.

May the grace of our Lord Jesus Christ abide with the sorrowing husband and children who feel more keenly than any one else the passing of this good woman from labor to reward.

"Mother, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.

"Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee
Where no farewell tear is shed."

Goodbye, dear wife and mother. We know thou art gone where no sickness nor sorrow can come. Thou hast crossed over the river to rest under the shade, to be with our Saviour at home.

Mrs. T. H. Moore,
Mrs. W. W. Cprl,
Mrs. Mary Ellen Woody.

Louise Jarrett.—On the first day of June death visited the home of Mr. and Mrs. Ed Jarrett and claimed Martha Louise who was a sweet, tender, year-old child. Baby Louise was intensely sick for more than one week, and suffered more than words can describe. Everything that loving hearts and a skilful physician could do failed to keep alive the vital spark. At Mt. Lebanon on June the 2d the tender mortal form was laid to rest beneath a rich profusion of flowers. The large attendance and the beautiful flowers were an expression of love toward the departed one, as well as an expression of sympathy for Brother and Sister Jarrett. The bereaved parents bore their distress as only those who trust in God can.

The service was conducted by the writer.

W. H. Neese.

THE JOB.

But, God, it won't come right! It won't come right!
I ve worked it over till my brain is numb.
The first flash came so bright,
Then more ideas after it—flash—flash!
I thought it some
New constellation men would wonder at.
Perhaps it's just a firework—flash! fizz! spat!
Then darker darkness and scorched pasteboard and sour smoke.

But, God, the thought was great,
The scheme, the dream—why, till the first charm broke
The thing just built itself while I, elate
Laughed and admired it. Then it stuck,
Half done—the lesser half, worse luck!
You see, it's dead as yet—a frame, a body—and the heart.
The soul, the fiery, vital part
To give it life is what I cannot get. I've tried
You know it!—tried to snatch live fire,
And pawed cold ashes! Every spark has died.
It won't come right. I'd drop the entire thing,
Only—I can't! I love my job.
You, who ride the thunder—
Do you know what it is to dream and drudge and throb?
I wonder.

Did it come at you with a rush, your dream, your plan?
If so, I know how you began.
Yes, with rapt face and sparkling eyes,
Swinging the hot globe out between the skies,
Marking the new seas with their beach lines,
Sketching in sun and moon, the lightning and the rains,
Sowing the hills with pines,
Wreathing a rim of purple round the plains!
I know you laughed then, as you caught and wrought
The first swift, rapturous outlines of your thought.
And then—
Men! —

I see it now.
Oh, God, forgive my pettish row!
I see your job. While ages crawl!
Your lips take laboring lines, your eyes a sadder light.
For man, the fire and flower and center of it all—
Man won't come right!
After your patient centuries,
Fresh starts, recastings, tired Gethsemanes
And tense Golgothas, he, your central theme,
Is just a jangling echo of your dream.
Grand as the rest of it may be, he ruins.

Why don't you quit?
Crumple it all and dream again! But no;
Flaw after flaw, you work it out, revise, refine,
Bondage, brutality and war and woe,
The sot, the fool, the tyrant and the mob—
Dear God, how you must love your job!
Help me, as I love mine.

—Badger Clark in Christian Century.

Keep true to the dreams of thy youth.—Schiller.

[illegible] citizens, [illegible] I have fought against the [illegible] I have [illegible] no bed but the bat[illegible] but the sky. I have [illegible] the frozen ground till every [illegible] marked with blood.

[illegible] well till a dried-up looking [illegible] to the front.

[illegible] enough for your coun[illegible] I'll vote for the other [illegible] — The Continent.

[illegible] William was [illegible] and interesting facts [illegible] "I read to[illegible] of the wonderful [illegible] can now do [illegible] anything—a bird can do.

[illegible] was tired of wonders—he was [illegible] is that so. He an[illegible] you see an airman fast [illegible] a branch of a tree with [illegible] and have a look. —Lon[illegible]

[illegible] — Tommy's Sister — [illegible] what is a synonym?

[illegible] is a word you use [illegible] the other one. —An[illegible]

A Tribute of Love.

[illegible] Home and Foreign [illegible] of the First Methodist [illegible], Burlington, N. C., desire [illegible] and esteem to the [illegible] Christ, Mrs. Ca[illegible]

[illegible] interested in all our [illegible] that the society perform its [illegible] missionary enterprise [illegible] was a personal friend of [illegible] her for what she [illegible] and gave with cheerful[illegible] her for what she was in her[illegible] open-hearted, large-souled [illegible] society will miss her presence [illegible] for during the years of her loyal [illegible] were sure of her encouragement [illegible] even when it was impossible for her to be present at the meetings.

[illegible] it has pleased our Heavenly Father to call her to her rewards, therefore, be it

[illegible] That this society shall ever hold [illegible] her Christ-like spirit [illegible] with us, and her Christian [illegible] as a member.

[illegible] we have lost a dear friend [illegible] and her children have lost [illegible] of mothers; especially do [illegible] sympathy to the hus[illegible] who have been faithful in [illegible] to the wants of one who has gone [illegible] to be with the Lord.

[illegible] a copy of these resolutions [illegible] and family of the de[illegible] Missionary Record and one [illegible] Protestant Herald for publi[illegible] copy be placed upon the [illegible] society.

[illegible] Durham,
[illegible] McPherson,
Mrs. J. G. Rogers, Committee.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

HIGH POINT COLLEGE.

College of the Methodist Protestant Church. Co-educational. Fitting for life and for university courses. Just closed a successful year in which one hundred and thirty-four students were enrolled in the freshman and sophomore classes.

Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

THE CHRISTIAN'S DAILY DOZEN.

First, turn your heart to God for grace
Before you look on any face.

Next, breathe a word of thankful greeting
To Him who watched while you were sleeping.

Now, if you find this hard to do,
Invoke your will to help you through;

Just clinch your hands or turn your head.
'Twill drive the night mists from your bed.

Next say a verse or hum an air
To make an atmosphere of prayer.

At length, when mind is keenly turning,
Repeat some new verse you are learning.

Then it will surely clear your vision
To voice in words, the day's decision;

To talk with Christ about your work,
For heaven can ever bless a shirk.

And now, prepared the day to meet,
Arise and stand upon your feet.

Then, from the table while you're dressing,
Glean something from the Book of Blessing;

And, for the climax of all motion
Fail not to kneel in sweet devotion.

So go you forth with smile to greet
The first and every heart you meet;

And all day long your soul will thrive,
And you'll thank God that you're alive.

—Ralph S. Cushman.

—Cha-ma-lung-mo, meaning "the place where it is so high that even a bird goes blind when he gets there," is the Tibetan name for Mt. Everest, the highest mountain in the world.

—The population of Europe, during the past 125 years, has increased from 200 million to more than 450 million.

—In the making of an ordinary shoe today, there are 174 machine operations, performed upon 154 different machines, and 36 hand operations, altogether 210 processes.

We Make a Specialty of

LOOSE LEAF BOOKS FOR MINISTERS' USE.

WILLS BOOK AND STATIONERY CO.

**SHE GAVE HER ALL—
WHAT WILL YOU GIVE?**

The Children's Day Offering affords you the opportunity to lay on the altar of the Methodist Protestant Church, your gift to extend Christ's Kingdom.

By holding a Children's Day service your Sunday school can raise one-fourth of your church's budget.

Every Sunday school should observe the 40th Anniversary of the Children's Day service and at the same time honor the memory of Rev. F. T. Tagg, D.D., who instituted it.

It is not too late to hold a Children's Day service. Send your order for free supplies to

**REV. FRED. C. KLEIN,
Berwyn, Md.**

When making your will remember the High Point College.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

IE XXXI. GREENSBORO, N. C., JULY 2, 1925. NUMBER 34.

HODIST PROTESTANT HERALD.
McCulloch, Editor and Publisher.
ned weekly in the interest of the Methodist
rotestant Church as an organ of the
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d as second-class matter at the post office
sboro, N. C.

NO HERALD JULY 16.

Herald's vacation week will include Ju-
nd therefore no paper will be issued on
ate. Please make all announcements
ports next week for the two wekes.

---

hat will be settled by that trial at Day-
enn.? Certainly it will not settle the
n whether there has been evolution of
. Nor will it settle the question as to
ght of free speech. That has already
ettled and is not at issue in this trial.
ain question involved seems to be that
right of the people of a state to deter-
hat they will have taught in their pub-
ools. Have the people the right to ex-
from the school courses a study lack-
utility or that is questionable as to its
lness? There does not seem to be any
able ground for doubting this right.
overnor of Tennessee predicts that the
will be disposed of in a very short
out the attorney for the defence says
al may last a month. It may last even
than that and yet settle nothing.

---

he Bible has been ruled out of the pub-
ools in a number of our states. Now
volutionary hypothesis has been ruled
one state, why is there such a howl
hose that said nothing about free speech
he Bible was ruled out? It seems to de-
n whose ox was gored, doesn't it?

---

it took God 1,000,000,000,000,000,000,-
) years to make the first gnat, how long
suppose it took Him to make the first

---

he Bible is the worst-hated and the best-
book in the world. It is hated by some
ecause it sets God forth as a moral gov-
who will call men to account and reward
according to their conduct. These men
t wish to be called to account. They
o do as they please without any disturb-
ars as to a day of judgment. They want
responsible to nobody. Daniel Webster's greatest thought of personal acountability to God they do not wish to admit to their minds at all. They are ruled by pride and self-will, they would be irresponsibles, they want license to sin as they choose, and they hate the Bible because it rebukes them and threatens them with just punshment. Other men love the Bible above all other books because it shows them a way of escape from condemnation and everlasting punishment for their sins; it shows them a way to make peace with God, a way to regain His favor and live evermore a joyful recipient of His blessings. The Bible is a great book; truly it is the Book of books.

—The pastor of Anderson circuit, Rev. R. C. Koons, has entered upon his work enthusiastically. He writes under recent date: "We just closed a very good tent meeting at Duncan; about 18 made profession. Prospects look good for a future church in Duncan. Methodist Protestantism is not much known here. We expect to spread the rich butter of M. P.-ism all over Greenville and Spartanburg counties. Methodism and Protestantism make a wonderful combination. Every 100 per cent American Christian ought to love the M. P. Church."

—A terrific out-break of grasshopers is reported from Mexico, where they have eaten up everything, even the roofs of the huts of the natives, which are thatched with forest leaves. There may be danger of their invading the United States.—U. S. Department of Agriculture.

WHAT IS A CHRISTIAN COLLEGE?

1. It is not a donation by Christian people, with Christian motives, although that is very important.

2. It is not an institution where all the members of the faculty are professing Christians, although that is important.

3. It is not an institution that is owned and managed by a Christian denomination, although that is important.

4. It is not an institution where chapel services and church attendance are required, although that is important.

5. It is not an institution where the Bible is taught as a part of the course of study, although that is important.

6. A Christian college is a college that honors the person of Jesus Christ as God and man, as the creator of the world, and its upholder, as its providential guide and redeemer; and that exalts Him in all departments of instruction as the key to all knowledge and history.—Wm. H. Black, President, Missouri Valley College.

When making your will remember the High Point College.

WOODROW WILSON ON THE BIBLE.

This is what President Wilson wrote for the Testaments for the soldiers and sailors:

"The Bible is the Word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of the things yau have wondered about and been troubled about all your life as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and most of all, the wish that they may have the real approval of the Christ, who gave everything for them—and the things that are guaranteed to make men unhappy — selfishness, cowardice, greed and everything that is low and mean. When you have read the Bible you will know that it is the word of God, because you will have found it the key to your heart, your own happiness, and your own duty."

THE UNSEEN LOVER.

When Dan Crawford, the missionary, went from America to Africa, he studied carefully his fellow-travelers on the ocean. He wrote back to a friend: "We have first-class passengers here whose life is one dismal yawn. They have no Christ and no 'hope of glory,' so the air is electric with irritation." In contrast, he wrote also of a lively girl who was a faithful follower of Jesus Christ, that she wore a locket about her neck, which bore not a portrait but the words: "Whom having not seen I love." It is when we have the consciousness of the Unseen Lover with us that life becomes diffused with the spirit of contentment.—Selected.

One means very effectual for the preservation of health is a quiet and cheerful mind, not afflicted with violent passions or distracted with immoderate cares.—John Ray.

—Three men, an Irishman, a Swede, and a Hebrew, were brought to court. The Hebrew was arrested for stealing a cow, the Swede for stealing a horse, and the Irishman for stealing a wagon.

"Well," said the judge, turning to the Hebrew, "where did you get the cow?"

"I've had it since it was a calf," was the reply.

"Where did you get the horse?" he asked the Swede.

"I've had it since it was a colt," replied the Swede.

"And, Patrick, where did you get the wagon?"

"Oh, Your Honor, I've had it since it was a wheelbarrow."—Selected.

"BOYS WILL BE BOYS."

Many of Them Become Splendid Men.

By Rev. Luther K. Long.

"I do not worry over Howard," said the mother of a seven-year-old boy, as we were discussing her son. "I learned my lesson while caring for my small brother at home. I was afraid he never would learn to be a clean child. He was so careless about his face and ears, I had to be after him with a washcloth most of the time. Then he came to the age when he looked after himself. Now he is as neat and orderly a young man as you could wish to see. I think it will be the same with Howard. I work for him and I teach him, but I do not worry about him."

Pastor Lipincott and I had walked out into the woods and were sitting on a grassy slope overlooking a valley in which a herd of dairy cows were peacefully grazing. "Tell me," I suggested, "the stories of some of the boys and young men you have had to do with in your several parishes."

Lying on his back, his long legs extending down the slope toward the stream while his head rested on his clasped hands, he began to reminisce:

Joe.

"I am glad to begin the list with Joe," gazing thoughtfully into the depths of a passing cloud. "When I became pastor of the Gun River church, many years ago, this lad was a senior in high school. He had already united with the church and was a worker in the Endeavor society. We had a janitor who neglected his wo rk shamefully. He had to be discharged. Joe volunteered to care for the house of worship for the small remuneration that was being paid. He did his work well, put in a lot of extra time, greatly increased the comfort and enjoyment of the congregation, felt a sort of proprietorship in the building and grounds, made his work a means of grace, and he grew in the respect and confidence of all the people. This work, begun and continued in a spirit of devotion, was one of the best possible means of permanently tying Joe to the church. All through the years since then he has been faithful, specially interested in church buildings and grounds. Wherever he goes he attaches himself to the church, attends its services, enjoys its fellowship, and aids in promoting its interests."

Bob.

"When I think of Bob I instinctively 'Look and Listen.' He may be nearby—'pulling off' one of his mischievous pranks. Bob's father was a prominent man in the community; and the boy began public life early. That was the trouble. Everybody knew him, and he knew everybody. He was everywhere—seeing everything there was to see and hearing all that was said. This sort of life is bad for any boy: Bob knew too much, he was bold, he was fearless in the face of any obstacles standing in the way of the mischief on which his heart was set. At the age of eleven he, along with several others, indicated his desire to unite with the church. His mother came to see me. She was anxious about him. She had no illusions concerning his being an angel—she wanted the best thing done for his moral and religious welfare. Though attending our church and working in some of its organizations, she was not a member—being still connected with a denomination not represented in the community. She told me that when an older son had become interested she had discouraged his joining the church. She was sure that had been a mistake on her part. She now proposed to be received at the same time as Bob, in case I thought best, and she was desirous of making every possible effort to hold the boy's interest. They were received. Bob's wings did not sprout at once, he still had time for a lot of mischief, he needed considerable rope and sometimes got things tangled. With the aid of the church and the home over the 'slippery places of youth' God 'led him up to man.' He is now a well-established, responsible physician."

Larry.

"While I am speaking of waywardness perhaps it is best to refer to one case that has not, so far, come out well. When I think of Larry I am impressed with the truth of the saying, 'There are no bad boys, only good boys gone wrong.' Larry had certain pleasing, attractive and generous qualities. But he was morally weak, and it had been the custom at home to humor him; his mother never could be 'hard on him.' He got into a serious bit of trouble at school, and misrepresented the facts in order to clear himself. Thinking to help the family I went to his mother and proposed that she bring pressure to bear on Larry to induce him to make a clean breast of the matter—offering to take it up with the boy himself, if she thought that advisable. But she wanted no help. Larry was all right. Others were lying about him. There were plenty of boys worse than he. The fact was that Larry's misconduct could, and should, have been entirely isolated and treated without reference to what other boys had done. I felt that the mother did a far greater injury to the boy than his own conduct had done. He had gone wrong, and she stood in the way of his recovery. He was not prosecuted, but he lost his standing in the community. The family soon moved away. The last I knew of Larry he was serving a long-term sentence in a far-western penitentiary."

James and Clark.

"Two boys are inseparable in my thought of them as they were, for a number of years, inseparable in their lives. James and Clark were not in the same grade in school, they did not belong to the same social strata, they were not of the same type of mind. Yet they were fond of each other and spent a great deal of time together. They united with the church at the same time, belonged to the same Sunday school class, went off together on hikes and bicycle trips. They were very helpful to their pastor. If he wanted a message carried, or help with a stereopticon entertainment, they were always to be depended upon. One went to college, the other stopped with high school, they married about the same time, living some hundreds of miles apart they do not often see each other but their loving interest never has failed. These boys have been 'regular fellers,' full of life and activity. At the same time they have never forgotten the church, they stand by, accepting responsibility and bearing burdens. They never caused me any trouble or anxiety when I was their pastor, and I have never heard of their bringing grief to any other minister. All their strength and influence have been given to help the churches and communities where they have lived."

Nathaniel B.

"The young man who rendered me the greatest amount of helpful personal service in connection with his work in the church was Nathaniel B., or N. B., as we almost always called him." This was in reply to a question from me with regard to a young man of whom I had heard him speak frequently. Pastor Lippincott went on:

"When I became pastor of the Salem church N. B. was its treasurer, and he continued to serve in that office during all the years of my pastorate. He was busy, both at home and in the office of a large corporation, yet he found time to do thoroughly his church work. He did not confine himself to receiving and paying out the funds of the church. He solicited subscriptions, saw that they were paid, and was largely responsible for repairs on the church and parsonage properties. He knew how to approach people. At two different times during my stay extensive alterations and repairs were made on the church building. N. B. solicited and collected the money. I congratulated him on his success. He came back with the generous statement, 'Oh, it is easy to get money when the pastor has created the right atmosphere.' The old custom of renting pews still prevailed. Some of us thought that should be done away with. The trustees agreed that if the treasurer could manage the income, the change should be brought about. Only two pew holders were opposed. 'What would you say if I raised $500 more than the pew rent amounts to?' he asked them. If he did that they would accept the free-pew plan. As N. B. already knew where the extra $500 would come from, the change was made—and a substantial sum was added to the pastor's salary. I shall never forget how interested he was in getting my goods into the parsonage when I moved there, how careful he was to have the house in good condition, some help on hand to speed settling, a supply of fuel to start with, and an offer of money in advance to tide over the extra expense connected with a long move. I tried to think of these kindnesses as intended not so much for my personal benefit as to make my service to the community more effctive. There was that element no doubt, but, as the years went by, I became convinced that N. B. was also my personal friend, and loved and served me for my own sake. He will always have a warm place in my heart."

"How about he women? Paul found some of them very helpful. What has been your experience?" I asked.

"There is a good story about the women," he smiled. "We shall have that later."

Taking a last look at the wooded hills beyond the grazing cows, Pastor Lippincott and I wended our way back to the village.

When we plant with a selfish motive, the fruit is apt to be disappointment and pain.

We need to go to the side of truth more for our own good than for the good of truth.

—Both Whistler, the American etcher and artist, and Poe the poet, were dropped from the military academy at West Point.

PROF. J. A. W. THOMPSON.

William Thornton Whitsett

" 'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store."

"Is there anything in the world to be com-
ared to friendship? Can any treasure in this
ransitory pilgrimage be of more value than a
riend?"

Prof. James Alexander Wilson Thompson
as born September 11, 1853, and departed
is life March 30, 1925. He was the son of
ohn and Sabrina Thompson, and was born at
e old Thompson home in Alamance county,
. C. He was educated at the Bingham School
f Orange county, and at the University of
orth Carolina. Early in life he was married
Miss Virginia Isabel Roberson of his native
unty. Four children were born to this un-
n,—Jewel Belle, Prince Battle, Grace Al-
ne, and Mabel Joy,—all dying while still in
arly childhood. Professor Thompson was a
fe-long member of the Salem Methodist
rotestant church located near Saxapahaw in
lamance county. He was an active and loy-
l member of the Junior Order of United
merican Mechanics. He leaves a devoted
ife, and a host of friends to mourn his death.
hese facts give but a faint idea of the life of
is devoted man, and only those who knew
is ambitions and his struggles will be able to
ppreciate the great work that was embraced
the limits of his days of activity while here
n earth.

His Work as Educator.

In 1881 he began his work as superintend-
nt of Oakdale Academy located in southern
lamance, and during the following six years
e so impressed its patronage, and enlarged
s courses of study that he placed it among
e few first-class boarding schools of North
arolina of that day. Students were drawn to
is school from all sections of the State, and
ven from beyond the borders of North Caro-
na. It took rank with the best of the older
oarding schools of the State, and hundreds
f young men and young women were pre-
ared for college and for the activities of life.
he school so increased in numbers and influ-
nce that in order to secure better and larger
uildings and more conveniences in 1887 the
chool was removed to Siler City, N. C., and
he name changed to The Thompson School.
Iere his success continued for the following
en years, until 1897, when from ill-health
nd other causes he was forced to lay down
he work that he loved so well, and to which
e had given nearly twenty years of the most
evoted service.

Scattered throughout North Carolina and
ther States are many of the leading men and
omen of our day whose preparation was re-
eived either at Oakdale Academy, or at the
hompson School, and whose lives were great-
y influenced for higher and better things by
he fine oversight that Professor Thompson
ways delighted to give to every student un-
er his charge. His work was done in a day
hen the public school was still short in term,
nd poor in quality, and his school was one of
he few schools open to those who aspired to
he best in educational matters in that day of
Iorth Carolina's educational beginnings.

His Power to Influence and Direct.

Any person who has had much experience with schools and with teachers has come to know that while many have the education necessary to impart instruction, there are but few who work in the school-room who have the rare ability to inspire, and to give to students the proper ambition for higher and better things. Professor Thompson possessed in unusual measure the power to influence his students, and by gaining their respect, their love, and their enthusiastic support, he soon gained the position in their minds that enabled him to point and lead them onward to higher and better things. This was one of the very strongest points in his whole career, and it is the testimony of his former students that he exerted a wonderful influence over the lives of those entrusted to his educational care.

His Christian Example.

But few of the teachers of the State in his day had a more powerful and direct Christian influence upon those around him. He was a sincere Christian, who carried his idea of Christianity into every act and thought of his life. While he made no attempt at sectarian bias, or denominational tendencies, still he was not content to allow any one around him to be overlooked as to the great fundamentals of the Christian faith. Had he not been a Christian teacher, he could have been nothing else than a Christian minister; and it was always a question with his close friends as to whether he should have been at work in the school-room, or in the pulpit. In fact, he set up his pulpit in his school-room, and his students testify that he preached and lived such a fine type of Christian faith, that they could not help being influenced by his word and deed. Hundreds will never forget the hours he spent in discourses before them, pleading with them for the best things that could come only through a strong Christian faith and life. Herein lay one of his greatest powers with the young.

His Life Ambition.

Prof. J. A. W. Thompson never dreamed of becoming a rich man in the stocks and bonds of this world's wealth. While he had one of the best patronized boarding schools of North Carolina for many years, still he found too many young people without means for an education that they greatly desired; too many young men wanting preparation for the ministry, for teaching, and for other good work, —too many in need with but scant means to resist the desire to help them at the expense of his own financial gain. It will never be known how many thousands of dollars he virtually gave to help educate worthy and deserving students. He and his faithful and devoted wife never turned a deaf ear to those who called for help. Tuition was given, board was given, books were given, that the worthy might not be denied the possibilities that could only be opened by education and training.

His Work Lives On.

He has passed from among us. In peace he now sleeps in the old home burial ground of the Thompson family in his native county, near the ashes of the members of his family for generations back. He had his sorrows, and heavy they were! A devoted brother, trained in his school, and graduating from the University of North Carolina, died in early life; and Professor Thompson could not explain his passing by any earthly philosophy. He was called upon to carry to the grave one by one each of his four little children, and again he could not understand why he must suffer such loss and grief. But in all this, and in other sorrows, he was sustained by the same faith and Christian fortitude that he had pointed out to others as the only sure support for life's vicissitudes. Disease laid its hand upon him; long and suffering hours in hospitals followed; but he never forgot "Him who had loved him, and given Himself for him." His dreams and aspirations live in the lives of those who knew him, and were influenced by him in the years of his labor among the youth of the State.

"O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues."

—George Eliot.

THE WORK AND THE WORKERS.

A Happy Ten Days.

June 15 t o June 24 inclusive was spent spent at the Children's Home and at the High Point College in conferences with the pastors and with the young people. It was a busy time, but a happy time for all who participated in these conferences. I take it that a full report from each conference will be made by others. It was a genuine pleasure to mingle with the ministers and with their happy, consecrated young people for the ten days. All who attended will be the better fitted for Christion service in the days to come.

The young preachers who took the course arranged for them expressed very great appreciation of the course and of their teachers. This course will help men who care to be ordained to an earlier ordination.

The College.

We feel that the young people's conference which was held in the College buildings will be worth much to the College in the days to come.

This is the time to enroll students for the College for the term beginning in September.

Fortunate will be those boys and girls who sign up for the High Point College.

Also please look up the Herald for June 25, and turn to page 5 and study carefully the statements made by our treasurer, Mr. J. Norman Wills, and respond to this worthy appeal as speedily and as strongly as possible. The Lord has led us on to do so well, that, for His dear sake we must do better.

All Praying.

Pray for the College and for its success in every way, and especially pray that we may have a fine student body at the High Point College for the next college year.

Also, let us all join very earnestly in prayer for the rich blessings of the dear Lord upon our many churches which will be in the midst of their revival work during the next four months.

Just four months of the conference year emains in which to finish up the year's work. will take much faithful and prayerful ef-rt to accomplish all we started out to ac-mplish when we entered upon the year's ork immediately after the close of the last nual conference.

Sunday, June 28, was spent on Guilford arge. By special invitation Mrs. Dixon oke at three of the churches on Guilford, as-sting Rev. C. H. Whitaker in arousing an terest in the circuit rally to be held at Vick-y church on Thursday, August 13. We be-ve they will have a large crowd that day ith an interesting and helpful meeting.

Appointments.

ly 4 and 5, Weaverville, District Rally.
ly 8, P. M., English Street.
ly 12, West Thomasville, Opening Service of New Church.
ly 12, P. M., Saxapahaw.
ly 19, Efland, Home-Coming Day.

Yours in the Master's service,

A. G. Dixon.

—Montana, California and other parts of e West were shaken up by an earthquake a w days ago. A few lives were lost and much operty.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. in Full.

. Whitakers.
. West End.
. First Church, High Point.
. State Street, Lexington.
. Charlotte.
. Calvary.
. Burlington.
. Mt. Pleasant.

Paid G. C. B. in Full.

. State Street, Lexington.
. Charlotte.

A. C. B.

One day during a battle the general asked ere one of his faithful officers was and a ldier replied, "He is fighting on the left." e general said, "I knew he was fighting, I ly asked where." We knew we could de-nd on Mt. Pleasant to go over the top. We ve a combination there—pastor and people that love to do things for the Lord, so they e over. Well done, Mt. Pleasant, thank you. Charlotte goes over the top on the G. C. B., reporting the amount sent in by the mis-onary societies. I stated some time ago that here a church goes over counting the mis-onary societies' work we would publish them over." Charlotte has done this and is the cond one over the top on both budgets. Isn't at fine work? Just a little past the middle the year and all obligations on both budg-s paid in full. The Lord must joy over these ith singing (Zeph. 3:17).

1.	Forsyth	$179.18
2.	Concord	176.00
3.	Glen Raven	126.00
4.	Fallston	125.00
5.	Orange	121.00
6.	Flat Rock	110.42
7.	Henderson	100.00
8.	Enfield	97.00
9.	Spring Church	96.50
10.	Bess Chapel	84.32
11.	Granville	80.00
12.	Grace	80.00
13.	Alamance	78.65
14.	Stanly	76.39
15.	Lincolnton	70.00
16.	Cleveland	67.85
17.	Reidsville	60.00
18.	Welch Memorial	58.00
19.	Littleton	56.00
20.	Weaverville	50.35
21.	Mebane	50.00
22.	Richland	50.00
23.	Halifax	46.00
24.	St. Paul	45.00
25.	Randleman	44.00
26.	Mt. Hermon	43.20
27.	Kernersville	42.45
28.	Asheville	40.38
29.	Gibsonville and Fountain Place	38.00
30.	Davidson	32.12
31.	Saxapahaw	31.32
32.	Vance	30.10
33.	Shelby	30.00
34.	Haw River	27.00
35.	South Davidson	23.00
36.	Yarborough	22.45
37.	Randolph	21.07
38.	Siler City	20.50
39.	North Davidson	20.00
40.	Winston-Salem	16.50
41.	Cornelius	16.00
42.	Anderson	14.00
43.	Thomasville Circuit	13.91
44.	Tabernacle	13.75
45.	Why Not	13.71
46.	Pinnacle and Mt. Zion	13.70
47.	Thomasville Community	12.00
48.	English Street	12.00
49.	Lebanon	11.05
50.	Asheboro	9.00
51.	Caroleen	9.00
52.	Pageland	6.10
53.	Chatham	5.00
54.	Fairview	4.85
55.	West Forsyth	4.72
56.	Union Grove	4.25
57.	Roberta	3.50
58.	Midland	2.65
59.	Graham	2.00
60.	Democrat	1.00

G. C. B.

1.	Concord	$385.50
2.	Forsyth	269.33
3.	Grace	266.81
4.	Why Not	164.14
5.	Mt. Pleasant	160.00
6.	Henderson	150.00
7.	High Point, First	150.00
8.	Whitakers	149.03
9.	Calvary	125.00
10.	Davidson	111.77
11.	Halifax	95.00
12.	Asheville	85.97
13.	Randleman	84.36
14.	Orange	80.27
15.	Burlington	74.63
16.	Randolph	69.20
17.	Gibsonville and Fountain Place	67.77
18.	Saxapahaw	65.23
19.	Yarborough	62.21
20.	Littleton	61.00
21.	Alamance	59.00
22.	West End	58.43
23.	Mt. Hermon	53.86
24.	Haw River	50.00
25.	Stanly	49.70
26.	Enfield	47.50
27.	Albemarle	43.40
28.	Spring Church	39.80
29.	Flat Rock	38.36
30.	Graham	37.00
31.	Thomasville Circuit	36.05
32.	Weaverville	34.90
33.	Winston-Salem	26.72
34.	Fallston	25.00
35.	Reidsville	25.00
36.	Richland	25.00
37.	Mecklenburg	22.30
38.	Siler City	22.00
39.	Roberta	21.81
40.	Vance	21.40
41.	Fairview	21.20
42.	Asheboro	20.46
43.	Denton	20.42
44.	Welch	20.00
45.	Thomasville Community	19.70
46.	Lebanon	18.60
47.	Guilford	17.47
48.	Kernersville	16.40
49.	North Davidson	15.55
50.	South Davidson	14.31
51.	St. Paul	13.35
52.	Pinnacle and Mt. Zion	13.20
53.	Mebane	11.25
54.	Anderson	10.00
55.	Granville	9.35
56.	Glen Raven	7.40
57.	Bess Chapel	6.10
58.	Shelby	6.05
59.	Cleveland	5.39
60.	West Forsyth	5.30
61.	Bessemer City	5.00
62.	Greensville	4.25
63.	Pageland	4.00
64.	Democrat	3.00
65.	Union Grove	3.00
66.	Midland	2.21

Three new names appear on the list this week, Shelby, Caroleen and Chatham. Democrat enters the A. C. B., and Union Grove the G. C. B. This leaves only seven not heard from on one or the other of the budgets. Mt. Pleasant's going over the top sent all the rest one higher than they would have been, and leaves Forsyth leading on the A. C. B., while Charlotte's going over let all below them up one from what they would have been, with Concord still leading.

Shelby entered the A. C. B. at 33, Caroleen at 51, Chatham at 53, and Democrat at 60. Forsyth merits special mention for fine contributions on both budgets, gaining first place on the A. C. B. and second on the G. C. B. That is fine work. This was the best weekly report yet. Eight charges sent contributions on both budgets. Mt. Pleasant not only paid out on A. C. B., but sent $100 on the G. C. B. First Church, High Point, made a good gain, going from 26 to 7. That was fine, High Point. Mt. Hermon went from 30 to 23. That was fine. Flat Rock from 51 to 29. Siler City from 52 to 38, Mecklenburg from 62 to 37, Democrat from 66 to 64 and Union Grove left the foot of the list and went above Midland. This is all good work. We are looking for more just like it next week. It will be interesting to see who will head the lists next week. The time is growing short and "we must work while it is day."

RECEIPTS FOR COLLEGE.

Amount previously reported, $137,319.57.

Mocksville Charge.

$10 each: J. F. Hendrix, L. H. Crouse, Craig A. Foster, Miss Lelia Martin.

$7, R. H. Boyles.

$6, Miss Virginia Hopkins.

$5 each: Elva Curtner, Bethel Sunday School (furnishing room).

$4, Miss Lizzie Somers.

$3, Mrs. C. B. Boger.

$2 each: Mrs. C. T. Jones, N. D. Boger, J. A. Stonestreet.

$1, Mrs. Polly Baker.

$50, P. H. Scarboro.

$25 each: Norman Alexander (no pledge), W. H. Scarboro, J. B. Bivens, J. E. Kirkman, R. D. Pair, Rev. H. L. Powell, G. L. and E. L. Whitaker, A. G. Payne.

$23.43, Young People's Class, Shiloh, Randolph Circuit.

$20, Mrs. J. E. B. Shutt.

$12, Mrs. Vassar's Sunday school class.

$10 each: L. E. Anthony, E. L. Bellamy, G. O. Rightmeyer, Mrs. H. E. Vassar, F. C. Klein, E. E. York, J. P. Loy, Dr. W. K. Hartsell, D. A. McLaurin, H. L. Gibbs.

$9, J. Wirt Angel.

$5 each: C. R. Efland, Guy Efland, Miss Sadie Livengood, Miss Laura Shutt, R. W. Lowder, Eugene McLaurin, Philathea Class, Concord, Cicero H. Jones, Chester A. Sykes, Mrs. Chester A. Sykes, Miss Ella L. Orrell, J. J. Massey, O. V. Warlick, Mrs. L. O. Revis, Pauline Whitaker, E. M. Ivester, Mrs. W. L. Kivett, W. W. Pair.

$3.60, Miss Mary Clapp.

$, Erma Helmstettler.

$7.50, E. Worth Bulla.

$15 each: C. C. Redding, Miss Blanche Hanes, Rev. C. E. Ridge.

$20 each: Mrs. J. E. B. Shutt, B. J. Gregson.

$1 each: Erma Helmstettler, Headrick T. Sykes.

$600, L. H. Sides.

$150, Mrs. D. A. McLaurin.

$4, Mrs. J. D. Thompson. Total, $138,733.01.

Endowment Insurance Fund.

Amount previously reported, $2,280.36.

$25 each: O. V. Warlick, O. C. Braxton.

$10, Young Men's Bible Class, St. Paul's.

$5 each: Lewis L. Woody, Mrs. Lewis L. Woody. Total, $2,350.36.

THE NEW BOY UP GOOSE LANE.

By Minnie Leona Upton.

When Peterkin is all curled up, taking a nap, you might easily mistake him for a handsome yellow-fur cap, round and soft and shining. But when his nap is over and he uncuddles you see at once that he is only a kitten—one of the finest kittens in the world to be sure—but after all a kitten is no more than a kitten. When Peterkin waves his golden plume of a tail and looks up at you with his big, mischievous blue eyes and says "Prrrrr!" you can easily understand how glad Poppy Parker is that he belongs to her. So you know how she felt the other day when she heard him calling for help from the top of a tall young maple tree.

No one knows why Peterkin climbed so high. One of the neighborhood dogs might have frightened him, but that seemed unlikely, since all of them are good friends. Perhaps a strange dog came along.

Anyway, there he was, very much frightened and fluffed up, and the question was how to get him down. The limb was too slender for any one of the neighborhood boys to climb out on, and also too slender to rest a ladder against. When Poppy called coaxingly, Peterkin seemed to be puzzled and perplexed, and only crawled farther the wrong way.

"What shall we do!" quavered Poppy. And her mother and grandmother Parker said, "What shall we do?" None of the neighbors who had come out to look could think of a single thing.

And just then along came a boy, a square, stubby boy, shy and in patched clothes, but with a steady look in his blue eyes. It was Tommy Doane, "the new boy," whose father and mother had just moved into the old house up Goose Lane. He stopped and thrust his hands into his bulging pockets. "Does he sleep in a basket?" he asked.

"Y-yes!" answered Poppy.

"All right; then you bring it out and bring a long rope—a clothesline would be just the thing."

Poppy ran into the house and came out with the basket and the rope. Then Tommy, who had been exploring his pockets, pulled out a ball of twine. He unwound some of it, drew back, squinted up at Peterkin, and threw the ball. Up, up it went, sailed over Peterkin's limb just in front of his nose and came down into Tommy's hand. Then Tommy tied the end in his hand to an end of the line and began to wind the twine back on the ball. The clothesline began to rise, and soon the end tied to the twine was over the limb. Tommy kept on winding, and in half a minute the line was within reach. With quick strong fingers, he tied it to the basket. Then he took up the clothesline reel, and began to wind it up until the basket was right in front of Peterkin.

What a happy, understanding little "Meow" Peterkin gave! Then he crept cautiously forward and down into his own dear basket. Then Tomy unwound the line from the reel—"paying it out," he called it—and down, down, down came the basket while Poppy held up her arms to get Peterkin safe in them as soon as possible.

Then Grandfather Parker fished a shining silver dollar from his pocket and said, "This is for you, my boy."

"Not much!" Tommy spluttered; "I mean, 'No, thank you!' I don't take pay for anything like that!"

Then Grandfather Parker thanked him, and Tommy, conscious of his shabby cap, ran off down the road.

After that every one was in a hurry to get acquainted with "the new boy up Goose Lane."—Selected.

Mrs. W. A. Bowman, one of Guilford county's best loved women, and wife of Mr. W. A. Bowman, who for several years represented Guilford county in the State Legislature, and prominent farmer in southeastern Guilford, died March 23, 1925, in a hospital in Greensboro. With only her husband, one sister and a few other close relatives gathered at the bedside, she peacefully slipped away, just as the sun was casting its early glow across the eastern hills, as though providence timed the passing of this saintly soul. Th rising sun certainly gives at least a pictur of what transpires as one who trusts in Je sus Christ as she did, passes into the cele eial morning of a brighter day. Her sun i now rising, not setting, her day just begir ning, not ending, her life just started, nc done. She gave abundant evidence of th only a day or two before she took her depar ure. She often expressed her willingness t go, saying that Jesus could make a dyin bed soft as down pillows are, and would sing "I'll soon be at home over there, for the en of my journey I see,

Many dear to my heart, over there, a watching and waiting for me."

Then, too, just as Mrs. Bowman was crossir the valley, a little bird perched on a limb ne the window sang so sweetly, as though a companying the music that must have thrill her soul as she entered that land of perfe music and heard the angels playing on the harps of gold.

Mrs. Bowman was a woman of love character, unassuming in her manners, kind all, and loved by all. She was a leader in h community and in her church, and alwa stood for the betterment of the social conc tion in her county. Though her body be de she still lives in the hearts of those who kn her.

For several years she was a patient suff er, as grim disease laid his unrelenting ha on her many years ago, and during all the years of suffering, she concealed her sufferi as much as it was possible and strived to li for others, and the happiness of her fami

Before her marriage she was Miss Mart E. (Bettie) Greeson, daughter of the late M and Mrs. Thomas Rankin Greeson, of Clim N. C., who only about two years ago preced her to the spirit world. She was married Mr. Bowman August 1, 1888, and had been helpmate worthy of the name. To this uni three children were born.

Mrs. Bowman is survived by her husba Mr. W. A. Bowman, two sons, Roy L. and Grady Bowman of Liberty, N. C., one dau ter, Mrs. George Sockwell of Burlington, C., one brother, Mr. John T. Greeson of C max, N. C., three sisters, Mrs. J. H. Bown of Liberty, N. C., Mrs. W. Charles Kirkn of Pleasant Garden, N. C., and Mrs. D. Neese of High Point, N. C. All these h our heartfelt sympathy, and especially do hearts go out to the husband and childr those who feel the loss greatest.

Interment was at Pleasant Union Met ist Protestant church, where early in life consecrated herself to Jesus Christ, and u ed with his church. The floral offerings w many and beautiful, attesting the high teem in which her many friends held her. neral was conducted by Dr. T. M. Johnson, Mebane, assisted by Rev. G. F. Millaw Rev. J. A. Burgess, Rev. J. R. Hutton, F L W. Gerringer, there being several ot ministers present.

She was a faithful and consecrated m ber of her church until she was called ho always giving in unstinted measure the v best service she was capable of render Truly she will be missed in her church, in home, and in her community, but all have blessed consolation that our loss is her e nal gain.

DOING, BUT NOT DONE YET.

The statistical secretary of the General Conference reported through the church papers in March that, so far as he could ascertain, our denomination had 1902 Sunday schools.

We have put forth extra efforts to have all the Sunday schools hold a Children's Day service, and at this date, June 24, the number of schools that have sent for the supplies, and thus planned to hold a service, 967.

That is a larger number of orders in the same period than has been received since I became secretary, but that represents only 16 more Sunday schools than half the number the statistical secretary reports we have.

While there may be reasons for some schools not being able to hold a service, it seems reasonable to infer that very many more could hold a service than have sent for the supplies.

For all such I beg to state that there is ample time to do two things. Send me your order at Berwyn, Md., stating how masy music pamphlets your school needs, and we will add the other supplies, and they will be sent to you free of all cost, and promptly.

2. Ample time to prepare for holding a service which will be interesting, and will be a joy to your young people, and a great satisfaction to your entire church.

You can hold the service any time which best suits your local conditions, provided you do not delay too long, and interfere with the Rally Day service of the Board of Education.

It will put your Sunday school among the front rank schools, and will enable you to render needed aid in maintaining your own foreign missionary work in Japan, China and India.

Yes, your own foreign missionary work, because our church, like every other church that bears the name of Jesus Christ, is a foreign missionary society, and, as you are a member of the church so you are a member of the foreign missionary society, and you must do all you can to make a success of the work its Great Head, Jesus Christ, ordered it to do—"Go ye into all the world, and preach the gospel to every creature."

As superintendent you have a wonderful sphere of service, for by holding a Children's Day service, using the free supplies furnished by the Union Board, you impart information of our church's work, instil the missionary spirit in the young, help to lay foundations of a greater church, and by the offering you aid in doing Christ's will by developing the work abroad which He has blessed.

We need your school to help pass the 1,000 order, and so worthily celebrate the fortieth anniversary of the Children's Day service, and honor the memory of the secretary who introdeued it into our schools, Rev. F. T. Tagg.

To express appreciation of efforts, and to increase missionary interest, we will give a set of the beautiful pictures, 10x14 inches, entitled "The Call of the World," or "India" to each school which sends to the conference treasurer, not to me, $50 or more, while the quantity we have lasts. There are eight pictures in the first, and six in the other set.

Remember we have ordered two large, beautiful embroidered banners in Japan, one to be awarded to the school that sends in the largest amount for foreign missions, the other to the school sending the largest amount in proportion to membership, so send the number of your school to your conference treasurer when sending him the offering, and be sure to tell him it is the Children's Day offering, or the Union Board may not get it.

Fred. C. Klein.

THE PLACE OF AMERICA IN GOD'S PLAN

The Home Missionary unit is no longer the frontier only. This work has been broadened to include every possible phase of organized Christian work in America, including not only the work on the frontier, but work is town and country in the older sections of the land, work in the city, among the mountains, special work for the immigrant, the Indian, the Negro, and other special peoples. Everything which is a part of the duty of the church of Jesus Christ in America today, is a part of the business of the several boards of home missions of the various denominations. This article will be given to a discussion of the rural church.

In the early history of our country, the farmer built the churches, provided the ministers and initiated the revivals. Until this day, the great majority of the ministers, and of the leading laymen both in city and country, are country bred. But there is no assurance that the farmer will continue to be the inspiration for all the religious life of the land. The country was first because the farm preceded the store, the mill, and the factory. The oldest churches in most of our cities were the mothers of churches as the cities grew, and the membership of both the mother churches and the branches was recruited from the rural congregations.

But to a surprising degree the leadership has passed from the country. Occupations have left the country. Nearly all the trades have been moved from the rural shops to the city factory. In many sections only the working farmer is left. The church and the school have remained with the farmer, and have suffered with him. There are 750 abandoned churches in Missouri, 800 in Ohio, and 1700 in Illinois. Other states have a similar report to give. The circuit rider built these churches, and did it with splendid consecration and untiring service. But he lived with the farmers, and many times engaged in agricultural operations himself. The modern country minister is a town or city dweller. The churches which the circuit rider built, the absentee minister cannot maintain. In Ohio, perhaps an average state, only six open country churches out of a hundred have the full-time service of a resident minister. Only a resident minister can have the intimate and sympathetic knowledge of the local parish which is essential to a successful ministry. The resident pastor holds the key, and the future of the country church rests with him.

A third difficulty in the country church is lack of co-ordination. The farmer is too often an individualist, accustomed to making his own plans, and accepting no suggestions from others. Co-operative effort is necessary to a successful church.

A fourth consideration should be presented here. In many instances the rural church suffers from a narrow outlook, with a limite field of service and work. Too often its effo for self-perpetuation consumes the enti force of the organization. The work enc where it began. If the country church is t survive and grow, it must serve the communit in all of its interests, and be an active partne in the general missionary and education work of the denomination of which it is a rec ognized part. The rural church has an unpa alelled opportunity of service.

Charles H. Beck.

STUDENTS ARE BEST PREACHERS.

The students in the theological seminaries ar preaching sermons seventy per cent bette than those of ordained ministers, accordin to the Rev. Dr. John Barlow, of the Memoria Presbyterian Church, Brooklyn. Dr. Barlov believes that the undergraduates are approach ing the modern needs of religion with a freshness of viewpoint that augurs a brighte future for the Churches of America.

"I have just finished reviewing several hundred sermons composed by undergraduate students of the theological seminaries for the annual homiletic review contest," says Dr. Barlow, "and the average of these sermons, I think, is 70 per cent higher than the average of those sent in by the ordained ministers for the last competition.

"It is one of the most enconraging things to see the earnest, thoughtful ability of the young men who are coming up to take our pulpits in the next few years. They seem to have a soothing understanding of the unrest that is rampant, and project their thoughts with force and convictions.

Our churches will surely have a bright future when they are committed to this body of really splendid and able young preachers. They are a great hope for the Churches of America."

E. Jerome Johanson, of the Hartford Theological Seminary, is announced as the winner of the homiletic prize for the best sermon by an undergraduate theological student. Mr. Johanson's theme is "The Hiding of God."

Carl H. Wilhelm, of the Yale Divinity School, is awarded second prize for his paper, "The Revealing Darkness," and Ernest A. Hull, of Drew Theological Seminary, is ranked third with his theme, "His Hands." The sermons will be published in a future issue of the Homiletic Review, a magazine that is devoted to the interests of ministers.

Five minutes spent in Bible reading and prayer at he beginning of each day will have a wonderful influence in molding the character and strengthening one for his daily tasks.

—The funeral of Brother R. L. Dwiggins was conducted at the Kernersville church last Friday by his pastor, Rev. Edw. Suits, assisted by Rev. L. W. Gerringer.

—Calvarwy church has a new pulpit Bible, a gift of the daughters of Rev. T. F. McCulloch in honor of their parents. The same church has a new baptismal silver bowl, a gift of Mrs. Riddick in honor of her father, Rev. J. R. Ball, who was instrumental in securing the building of the first Methodist Protestant church in Greensboro.

THE PREACHER AND RELIGIOUS MUSIC.

Music's Spell.

By Rev. E. L. Ballard.

Music—oh, how faint, how weak!
Language fades before thy spell!
Why should feeling ever speak,
When thou canst breathe her soul so well?
Friendship's balmy words may feign—
Love's are e'en more false than they;
Oh, 'tis only music's strain
Can sweetly soothe and not betray.
—Moore (On Music).

The power and value of music in human experience is inestimable. Various feelings are aroused within the human breast by the sounds of music. Laughter may be turned into tears, and sadness may be transformed into joy. Soft sweet music may quiet an aching heart or soothe a troubled breast. Vivacious music may awaken a sleeping soul or instil animation into an indolent being. Vast audiences have been moved to tears, or stirred to action, by the use of this divine power. Soldiers have been inspired to battle and victory by the stirring music of the horns, flutes, and drums. Souls by the thousands have been swept into the Kingdom of God by the impeling force of the human voice.

Pope tells us in verse:

"Music the fiercest grief can charm,
And fate's severest rage disarm,
Music can soften pain to ease,
And make despair and madness please;
Our joys below it can improve,
And antedate the bliss above."
(St. Cecilia's Day).

Oh, where may be found words or expression adequate to give music its deserving commendation? Is there a man upon whom music has no power whatever? Shakespeare pronounces a verdict upon him:

"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds;
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus;
Let no such man be trusted."
(Merchant of Venice.)

Music is the oldest and most natural of all the fine arts, and, therefore, is found among all nations, however ignorant of every other art. No art is exercising such a strong influence over the human race at the present time as the art of music. It has become so thoroughly a part of our existence, that we rarely pause to consider to what extent we are, as it were, enveloped in its sweet sounds, or how irremediable its loss would be to us.

It is immortal. Its origin is unknown, and its finality will never come. George P. Upton has this to say: "Music was the first sound heard in the creation, when the morning stars sang together. It was the first sound heard at the birth of Christ, when the angels sang together above the plains of Bethlehem. It is the universal language, which appeals to the universal heart of mankind. It greets our entrance into this world, and solemnizes our departure. Its thrill pervades all nature—in the hum of the tiniest insect, in the tops of the wind-smitten pines, in the solemn diapason of the ocean. And there must come a time when it will be the only suggestion left of our human nature and the creation, since it alone, of all things on earth, is known in heaven. The human soul and music are alone eternal." (Woman in Music).

The Hebrews were eminently musical people. Their history is full of illustrations of this feature of their national character and life. Their literature is a monument of it; for a large portion of their poetry was conceived in the form of psalmody or sacred lyric song. The Hebrew nation made no claim to the invention of music or musical instruments, but assigned to it an antiquity as remote as the antediluvian days of Jubal, who was "the father of all such as handle the harp and organ." (Genesis 4:21.) The inventor of musical instruments, therefore, like the first poet and the first forger of metals, was a Cainite.

It is true that the posterity of Jacob learned much in arts and sciences from the Egyptians, with whom they sojourned for such a long time, yet it is reasonable to suppose that they were indebted to that ingenious and inventive people for some further progress in the art of music. Their exodus from Egypt, which was their birthday as a nation, was an event celebrated by the outburst both of poetry and song. On the banks of the Red Sea, Moses and the children of Israel sang their triumphal song of deliverance from the hosts of Egypt; and Miriam, in celebration of the same event, exercised one of her functions as a prophetess by leading a procession of the women of the camp, chanting in chorus the burden of the song of Moses, 'Sing ye to Jehovah, for He hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

The wild cries and shouts, which reached the ears of Moses and Joshua, as they came down from the mount, sounded to the latter as the din of battle, the voices of victor and vanquished blending in one harsh chorus. But the quicker sense of Moses discerned the rough music with which the people worshiped the visible representation of the God that brought them out of Egypt. The song of Deborah and Barak is cast in a distinctly metrical accompaniment as one of the people's songs like that with which Jepthah's daughter and her companions met her father on his victorious return. (Jud. 7.)

During the period of Samuel, David and Solomon, a simpler form of music was used. As an example, we have the simple impromptu with which the women from the cities of Israel greeted David after the slaughter of the Philistines, which was apparently struck off on the spur of the moment. With the establishment of the Schools of the Prophets, a systematic cultivation of music among the Hebrews supplied a great need. Music was an essential part of the practice of the students. Saul had, at intervals, recourse to the soothing influence of David's harp. David seemed to have gathered around him "singing men and singing women." Solomon lid the same. But the temple was the great school of music, and it was consecrated to its highest service in the worship of Jehovah. The position which the tribe of Levi occupied among the other tribes naturally favored the cultivation of the art of music.

Not only in the Temple, but int heir synagogues and in their dwellings the Jews celebrated God with sacred hymns. From them the use of music and choral singing was adopted by the primitive Christians. Christ himself, in His final interview with His disciples before His crucifixion, sang with them the customary paschal songs at the institution of the Sacrament, and by His example sanctified the use of the sacred songs in the Christian church. Paul and Silas, lacerated by the cruel scourging which they had received, in close confinement in the inner prison, prayed and sang praises to God at midnight. (Acts 16:25). The use of psalms and hymns and spiritual songs is moreover directed upon the churches by the apostle as an essential part of religious devotions. (Col. 3:16; Eph. 5:14, 19; Jas. 5:13.) Persecuted and afflicted—in solitary cells of the prison, in the more dismal abodes of the mines to which they were doomed, or as wandering exiles in foreign countries—they forgot not to sing the Lord's song.

In their songs of Zion, both old and young men and women bore a part. Chrysostom says: "It was the ancient custom, as it is still with us, for all to come together, and unitedly to join in singing. The young and old, the rich and poor, male and female, bond and free, all join in one song. All worldly distinctions here cease, and the whole congregation form one general chorus."

Hence, we observe that music formed a vital part of the services of worship all through past ages, as well as served as a medium of expression of various feelings aroused within the soul. Today it maintains its place in our public worship.

In assembling for worship, certain means of grace are enjoyed, such as the preaching of the gospel, partaking of the Sacrament, praying, singing, and meditation.

Music, whether that of the organ or other instrument, singing of the choir, soloist or congregation, is of untold value if properly employed. The organist or performer possessing a deep religious experience; the soloist or choir singing with an intelligent interpretation of their song; the congregation voicing their own experiences through the hymns; will feel, and cause others to feel their souls exalted above the commonplace of life, and be conscious that the very atmosphere they breathe is perfumed with the presence of God.

Singing is not always regarded with the proper degree of sacredness, nor is there derived from it its full benefit by singers as well as listeners. The tendency in church music today is to drift away from the standard hymn tunes of old and adopt the "catchy" popular airs of modern songs. The latter may be used to some advantage, but the productions of the minds of such men as Simeon B. Marsh, composer of the music which we sing to 'Jesus, Lover of My Soul;" John E. Gould, whose music we sing to "Jesus, Savior, Pilot Me"; Lowell Mason, who wrote the music to "Nearer, My God to Thee"; Thomas Hastings, who composed the music to "Rock of Ages, Cleft for Me"; and others, will always strike responsive chords in the hearts of devout worshipers. "The effect of good music is not caused by its novelty. On the contrary, it strikes us more, the more familiar we are with it." So speaks Goethe.

Henry Ward Beecher says: "Singing is that natural method by which thoughts are re-

(Continued on page 10.)

THE SIGNATURE OF GOD.

By Emily J. Bryant.

Finely wrought and rare with jewels
Is the veil over Nature laid,
O'er seas and skies and fields and fells,
O'er mountains tall and valleys staid.
Touched with grace and toned to duty
Is this web of matchless beauty.

The holy light of stars shines down
On everlasting hills below,
The flashing light and grewsome shade
Are spread over uplands and low,
That we may see each wondrous hour
The unfoldings of His power.

The pebbly brook, the moss-grown seat,
The opening bud, the closing bloom,
The silence stealing soft and sweet
Are wrought in nature's mighty loom
To lead our thoughts to God above
And trace His goodness and His love.

The grand cathedral of the wood,
The sapphire blue of morning's dawn,
The deep-toned music of the sea,
The dazzling on evening's lawn,
Are touches of the Master's rod.
These—the signature of God.

—Selected.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, JULY 5.

What Makes a Nation Great?

Daily Readings.

Mon. Righteousness. Prov. 14:27-35.
Tues. Justice. Deut. 16:18-22.
Wed. Industry. Prov. 13:1-11.
Thurs. Unselfish leaders. 1 Sam. 12:1-5.
Fri. Religion. Deut. 11:1-9.
Sat. Consecrated citizens. Ps. 125:1-5.
Sunday. Topic. Deuteronomy 28:1-14. . . . . .
(Patriotic Consecration Meeting.)

A Belated Fourth Meeting

"Observe the Fourth of July the day after the fourth. Sometimes we observe a holiday the day before and sometimes the day after so as to avoid Sunday, this time let's observe it the day after in order to hit Sunday. It will be easy to have the society room decorated in the patriotic colors. Sing patriotic hymns. Ask an outside speaker to talk on the subject: "After America's First Fourth." Urge all church members to participate in a program that recognizes the spiritual element in our Fourth. We celebrate the political every year, this year let's make a great thing of the spiritual significance."

Fully Surrendered to God.

A friend once said to Mr. D. L. Moody, "God never has had a man so fully consecrated to Him that He could use him as He would." After a few moments of thought Mr. Moody replied, "God shall have D. L. Moody to do His will in so far as D. L. Moody can know God's will." We all know how D. L. Moody after that was used wonderfully of God to accomplish great things for the Kingdom. What is true in individual life is fully true in national life. If a nation fully followed the will of God and performed His commands it would be invincibly prosperous, and equally invincibly powerful both in influence for right and to withstand any attacks from outside enemies. Prosperity would bless every home and every occupation and every worker. A nation obedient to divine law never needs to hunt prosperity but prospers as naturally as trees and flowers grow, for it is God's order of things.

True Happiness.

When an individual serves God faithfully he is the happiest that it is possible for him to be. His happiness is wholesome and there are no regrets with it, there is no sorrow to any one else or heartache anywhere but his happiness is of the genuine kind that lasts always. Just so with a nation. If the national life is lived in accordance with the teaching of God's Word it will be wholesome for the entire nation and for all other nations. There would be no need for war, hence no war; and I verily believe there would not be the suffering from what we term natural causes, such as storms, earthquakes, floods, etc. Just as true happiness comes to an individual through right doing so it will come to a nation.

Envy may attack a righteous nation. None has attained to perfection but it will not overthrow it or seriously interfere with its progress and most certainly not with its welfare.

True National Greatness.

True national greatness is founded on the same principles as true individual greatness, to be true, trustworthy, clean and to be a big brother to those who need you. "Nations set goals, like individuals, or ends they seek. Not a single nation has ever set as its goal the life of the Kingdom of God and the practice of the Golden Rule."—C. E. Companion.

Each nation has its great man whom it loves and whose principles it loves, and if these men are not the kind of leaders they ought to be—France, for instance, still loves Napoleon and the things for which he stood, and this has colored all her thought and conduct—the trend of the nation is determined by the man they follow. If a nation loved and followed Christ as they do some hero they set up the nation would be transfigured, just as an individual life is transformed that is wholly consecrated to Christ and the principles for which he died.

So we find that individual greatness and national greatness are one and the same. We cannot have one without the other.. There can be no such thing as a great nation unless that nation be composed of citizens whose ideals are high and holy, and whose purposes are in tune with the program of God.

There is no true greatness without God. He has set His seal of approval upon real greatness of mind and heart and soul, and no nation can aspire to this approval unless it sets its mind on the Giver of all good.

God is not dead, although there are those today who talk and act as if He were. He was never more apparent in the direction of world affairs than He is now, and the fact that some folks choose to ignore Him as an active force in the shaping of history does not change that fact. He may not speak to us in just the same manner as He spoke to Israel, but He speaks to those who are willing to hear in no uncertain terms just the same.

There is no proper respect for righteousness, for law and order, without respect for God's word. Many of our greatest statesmen have been students of the Bible. Its precepts and principles form the basis for our common law, and for the underlying principle of justice. When a nation fails, one has only to look to her disobedience of God's la laid down in His Word, to find the cau

Some one has said: "My rights le just where those of my neighbor begin we have many so-called citizens who just because they have the necessary st that they can ride roughshod over eve and everybody. This can not be righ will not permit such a spirit to prevail

With the rising generation lies the r ing of whatever is wrong with condit our country. It is our privilege to hel the wrongs. It is our opportunity to m who come to our shores truly America Christians. It is our heritage to conti develop the spirit of Christianity, in d and in life. Thus the well-being of the States will be protected and her futu sured.

Pertinent Poetry.

America, my country, I come at thy ca
I plight thee my troth, and I give thee n
In peace or in war, I am wedded to thy
I'll carry thy flag through the fire ar
steel.

America, my country, brave souls gav
birth—
They yearned for a haven of freedom on
And when thy proud flag to the winds w
furled,
There came to thy shores the oppressed
world.

America, my country, I answer thy call,
That freedom may live and that tyrant
fall;
I owe thee my all, and my all will I give
I do and I die that America may live.

—Anonym

WOMAN'S MISSIONARY DEPARTM

Mrs. J. M. Stone, Editor.

We are glad to hear from our auxilia Burlington. It is always interesting to what our wide-awake women are doing. are good ideas in this report others of o C. Branch might try out.

Burlington.

That we may help and stimulate othe cieties for more and better work this for our Master, I am writing to let you how our society is encouraged and helpe the new members and new interests we are enjoying.

Our society (we have our home and eign meetings at the same time) has bee vided in four circles for the year, and the first Monday night in the month at member's home; each circle has its chai secretary and treasurer, collects the due arranges a program for the monthly ing, when all the circles meet in their re monthly meeting. At our June meetin had 36 members present, and after the tional exercise, conducted by our presi Mrs. Floy Rogers, a splendid program given from different circles, by readings, and talks. After the business of the so was disposed of, Mrs. Floy Rogers and Ila Stafford made timely talks welcoming new members.

Mrs. J. H. Dixon, one of our very members, who is leaving us to make her h in Greensboro, was presented with sev

lovely and useful articles in a most gracious talk by Mrs. Dave DeMoss. The Callie Thompson Circle, of which Mrs. Dixon is a member, gave her a handsome silver cake plate, telling her of their love and esteem and how she has endeared herself to us, since being here. Mrs. Dixon was very much surprised at these gifts but accepted them in a happy speech. The Callie Thompson Circle served delicious home-made banana ice cream and cake to all present.

We feel that our societies owe much to the Ham-Ramsay revival that has closed here recently, for so many new members and new interest, and we are looking forward to a good year's work. Mrs. J. Ed Ausley,
Corresponding Secretary.

CHILDREN'S HOME

James Braswell	$ 2.50
Flat Rock, Vance	2.21
Shiloh, North Davidson	4.87
Pine Grove, Kernersville	2.60
Pleasant Hill, Spring Church	1.50
Elbaville, Mocksville	3.25
Mrs. Elizabeth Gibson, Sturgis, Mich.	30.00
Bellemont, Mt. Hermon	5.01
E. S. Kearns, Mt. Gilead	6.00
Zoar, Mecklenburg	3.00
Hickory Grove, Guilford	4.56
Sunday Schools—	
New Hope, Why Not	5.87
Henderson	23.01
Creswell	2.59
Winston-Salem	12.37

Other Gifts.

Home Missionary Society, Friendship church, Mt. Hermon charge, one dozen tablespoons. Ladies' Aid society, Pleasant Hill church, Spring Church charge, two dresses and underwear for a little girl. C. E. society, High Point College, clothing for a child, Home Missionary Society, Calvary church, Greensboro, nineteen pillow cases. Home Missionary Society, Henderson, towels and table cloth. J. H. Snotherly, Friendship, Stanly, a lot of Raleigh flavorings and salves.

Many thanks for these gifts that prove to be a means of getting both our daily food and raiment. E. G. Lowdermilk,
Superintendent.

Philadelphia, Greensville Circuit.—We are very glad to report that our Sunday school continues to grow. We had a large crowd out yesterday and after Sunday school we held a meeting and organized a Christian Endeavor society. The following officers were elected: President, Miss Ida Chambliss; vice president, Miss Helen Powell; treasurer, Mr. Lee Chambliss; recording secretary, Miss Bernice Pearson and corresponding secretary, Miss Louise Powell. I believe that this society will be of much help to our Sunday school. We will hold our first meeting next Sunday night at 7:30 o'clock. Everybody come.

Miss Dora Pearson was with us yesterday and she made an interesting talk about the Young People's Conference at High Point which she attended last week. I hope it will be so that a large number of people from Greensville circuit will be able to attend the conference next year.

We are very sorry to report that our pastor, Brother Powell, hasn't been with us for the last month on acount of being sick. But he is much better now, and we are expecting him to preach for us Sunday morning.

With best wishes to the Herald and its readers, Bernice Pearson, Reporter.

June 30.

High Point.—At the home of the bride's father, Mr. J. K. Mason, in Durham, N. C., in a simple and beautiful marriage ceremony, Miss Lily Nelson Mason became the bride of Mr. J. Richard Reitzel on last Saturday evening at eight o'clock. The house was beautifully decorated with smilax and white roses, and just prior to the ceremony a lovely musical program was rendered with piano and two violins. The bride was attended by her sisters, Miss Louise Mason as maid of honor, and Mrs. Ray Shute as dame of honor. Mr. J. Brooks Reitzel, of High Point, was his brother's best man. Immediately following the ceremony, an informal reception was given to a select number of relatives and close friends, after which the happy pair left by motor for a honeymoon of a month in the mountains of Western North Carolina. The bride, who on this happy occasion wore an exquisite bridal gown of white satin, is both attractive and popular; she was educated at Greensboro College for Women. The groom is the older of the two sons of the late Dr. and Mrs. J. R. Reitzel, and is one of our most splendid young men. He attended Oak Ridge Institute, University of North Carolina, and Virginia Polytechnic Institute. Mr. and Mrs. Reitzel will make their home for the present at the family residence, 331 N. Main St. The congratulations and best wishes of a wide circle of friends are extended to this popular young couple, and a warm welcome will await them upon their home-coming.

The following announcement is of much interest here, where the bride has many friends: Mr. and Mrs. T. G. Nicholson announce the marriage of their daughter, Dorothy May, to Mr. J. Everett Cann, of Calhoun Falls, S. C. The marriage occurred at Asheboro, N. C., June 17. Mr. and Mrs. Cann are now at home at 123 Elm St., High Point.

The stewards of the church will meet Tuesday evening and supper will be served to them at seven o'clock P. M. by the members of the "Aunt Lizzie" Welch Memorial Class.

The Men's Club held a delightful meeting last Thursday evening. A delicious six-o'clock dinner was served by one of the five circles of the Ladies' Aid society. Several visitors were present including Dr. A. G. Dixon, Rev. G. G. Shurtz of Tiffin, Ohio, who made an address, and others. A quartet of male voices rendered several selections of music. There were about 50 men of the church present, and they seem to enjoy greatly these get-together meetings each month.

A Mission Circle composed of children from six to twelve years of age has been organized with Mrs. R. M. Andrews as superintendent. There are 16 members, and the following officers have been elected: President, Miss Ernestine Vuncannon; vice president, Miss Helen Davis; secretary, Master Alson Gray; and treasurer, Miss Julia Elizabeth Coe.

The Woman's Foreign and Home Missionary societies will meet next Monday afternoon, July 6, with Mrs. J. G. Snipes on Steel street.

While attending the Young People's Summer Conference where he delivered three addresses, Rev. Geo. G. Shurtz of Tiffin, Ohio was the guest of Dr. and Mrs. S. S. Coe in Emerywood.

The following out-of-town friends attended several sessions of the Young People's Conference: Miss Nan Lewis, Mr. and Mrs. R. E. Ross, Miss Esther Ross, Mr. and Mrs. J. D. Ross of Asheboro, Mr. and Mrs. Geo. Ross of Jackson Springs, and Dr. and Mrs. W. R. Gooley of Graham.

Mr. and Mrs. C. E. Hayes spent the week end at Piedmont Springs.

Miss Gene Coil has returned to her home in Madisonville, Ky., after a visit to Miss Ruth Moffitt.

Mr. Earl Teague, who is a member of the faculty of the State A. and M. College, Bryan, Texas, is expected here on a visit to home folks this week.

State Street, Lexington.—All three of the services Sunday were delightful and helpful and all were well attended. One new member was added to the church membership, a young Mr. Hinkle, who has recently joined the Navy and is home on a furlough. We are all very glad to have this fine boy cast his lot with us.

Since the last report to the Herald we have been the recipients of a beautiful and useful gift. Rev. George Curry has presented us a fine bulletin board. He gave this gift in memory of his loved wife who died last year. I wish Mr. Curry could know all the expressions of gratitude that have been expressed and how we every one appreciate the beautiful sentiment that prompted this fine deed.

Rev. Mr. and Mrs. Bethea, their son—N. G. Jr.,—Mrs. Harkey and Mrs. Burkhart attended the Children's Day service at Bethesda Sunday afternoon. The program was well rendered and much enjoyed by all present. Some of the little folks' voices were drowned out by the sound of the rain which poured down during most of the program, but the sound of rain was as welcome as children's voices after the long waiting and wishing for it. The Bethesda folk have enlarged and beautified their church wonderfully lately, a work that they are justly proud of. We will soon have to do some enlarging also. Our Sunday school will soon be too large for our quarters according to the rapid growth of the past few months. Mrs. J. F. Burkhart,
Reporter.

June 30.

GIRLS SHOULD KNOW.

That the home kitchen, with mother for teacher and a loving willing daughter for pupil, is the best cooking school on earth.

That true beauty of face is possible only where there is beauty of soul manifested in beautiful character.

That the girl everybody likes is not affected, and never whines; but is just her sincere helpful self.

And, finally, that one of the most beautiful things on earth is a pure, modest, true young girl—one who is her father's pride, her mother's comfort, her brother's inspiration, and her sister's ideal—which all should try to be.

(Begun on page 7.)

duced to feeling, more easily, more surely, and more universally than by any other. You are conscious when you go to an earnest meeting, for instance, that while hymns are being sung and you listen to them, your heart is, as it were, loosened, and there comes out of those hymns a realization of the truth such as you never had before. There is a pleading element, there is a sense of humility of heart, there is a poignant realization of sin and guiltiness, there is a yearning for a brighter life in a hymn, which you do not find in your closet; and in singing you come into sympathy with the truth as you perhaps never do under the preaching of a discourse."

St. Augustine gives us a bit of his experience, when he says: "How abundantly did I weep before God to hear those hymns of thine; being touched to the very quick by the voices of thy sweet church song. The voices flowed into my ears, which caused the affections of my devotions to overflow, and my tears to run over; and happy did I find myself therein."

Services of worship, including the Bible school, Christian Endeavor society, and other meetings are profaned by the misuse and abuse of music. Singing is often employed to fill in the time. When an awkward pause comes in the meeting, while perhaps waiting for a participant to arrive, a hymn is selected at random and sung. Not infrequently the singing at the beginning of the service is considered preliminary and unessential, except to allow time to get the people settled and give the tardy ones a period of grace. After singing two or more hymns, a preacher will sometimes announce, "Now, we will open our service with a prayer by Brother Longwind," or the like. On the other hand, when pushed for time, the part of the service that is omitted is the hymn, showing how little we value it in the period of worship.

One of the worst sins against divine worship is the use of so-called hymns, or sacred songs, the music of which is no better than our popular "jazz" airs, and some of the words but little better than the music. We may "jazz" our way into the popular circles of gay society, but we cannot "jazz" our souls into heaven. Such pseudo music does little more than to intoxicate. Those engaging in such singing are hardly responsible for the emotions that are stirred in their breasts, and some of the extremists are hardly responsible for their conduct. And to think, we are feeding our children's souls on such stuff! God forgive us, and open our eyes to the need of better singing.

To obtain the right kind of singing, the right kind of hymn books must be used. I believe that the first book every church should buy is our own Methodist Protestant Hymnal. It may cost a little more than this cheap trash, but shall we save a few pennies at the sacrifice of our souls, and the souls of our posterity? Better buy a few at the time than to continue with the degrading variety.

Not being a representative of any hymn book publisher, nor being familiar with all of the good hymnals for the Bible school, I hesitate to mention any. However, that you might have some idea of the right kind to use, I venture to mention the one used at our College, "The Hymnal for American Youth," also "The Church School Hymnal." Both of these are obtainable through our Methodist Protestant Book Concern, of Baltimore.

The preacher may have difficulty in making such a revolutionary change in the music of his church and school, but it can be done by education, agitation, and patience. Get those who understand music and some of the most devout, converted first, and their influence will help to transform the erroneous ideas of the others. I believe that if we expect to sing in heaven, we must learn the right songs on earth, or we shall feel very much out of place when the hosts of heaven, who do homage to Him who sitteth on the great, white throne, sing, "Holy, holy, holy, Lord God of Hosts." Our jazz music will not accord with that. God help us then to sing the songs of Zion that lift our souls heavenward, and make our spirits feel the rapture of the glory world.

WHY METHODIST PROTESTANTS SHOULD PATRONIZE HIGH POINT COLLEGE.

First, because the college belongs to them. For the same reason that a man goes to his own rather than to his neighbor's home to spend the night; for the same reason that a man supports his wife and children instead of the wives and children of others; for the same reason that we are for our country at all times, and finally, for the same reason we are loyal to our church.

Second, we should patronize High Point College because in the development of it we are thereby making our church more secure in the hearts of our people. Here our youth come into contact with the leaders of our denomination and by it learn to appreciate more fully the work they are doing.

Third, we should patronize High Point College because we have put our money into it. While the grounds were donated by some public spirited men, yet most of the money that has gone into our buildings has come from the hard earnings of our own people. Something like seven thousand of our people have contributed to the establishment of this college. It represents sacrifice, hard toil, and prayer.

Fourth, Methodist Protestants should patronize High Point College because it is doing as good work as other colleges. Expressions have come to us from various sources sustaining this opinion. We do not have as yet sufficient endowment to help us in our running expenses, but this lack has not affected the morale of our school nor has it kept us from having a faculty that is both competent and willing to do a fine grade of college work.

Fifth, Methodist Protestants should patronize High Point College at this time because it has no alumni associations, no host of friends scattered over the state to arise to its support in these days of trial and testing. In this particular we occupy an unusual situation. While there is no college in the state that does not have its friends in some high school faculties to speak for them, we are without them and must depend upon our pastors and leaders in our church activities to present High Point College to the high school graduates today. Of course this will be different in a few years, but for the present we must depend upon you.

Sixth, for years we have prayed for a college of our own. We have encouraged our leaders to build such an institution; they have flattered themselves with the expectation that all loyal Methodist Protestants would rise up and support the college by sending their sons and daughters to High Point College and thereby seal their pledge of loyalty to it.

Seventh, does it cost more than elsewhere? We have no club houses where students may cook for themselves, etc., but our price of $20 a month for board is reasonable. Our tuition of $100 a year or $50 a semester is not high compared with other colleges when you include with the tuition the registration fee they charge. For the accommodations in the dormitories no college offers better than is found here; our charge is no higher than is found elsewhere for what is offered. We offer free tuition to all ministerial students, to all students coming from orphanages, and special discount to ministers' children. A small number were able to pay their board working a few hours a week here last year.

What Is Needed.

We want twenty one-hundred-dollar scholarships for worthy students for next year.

We want one hundred and sixty boarding students for next year. We have already registered a goodly number but for special reasons we are exceedingly eager to register at least one hundred and sixty students by September the fifteenth.

We want every Methodist Protestant in the North Carolina Conference to visit High Point College. Investigate the opportunities offered here and think of what it will mean for them to send their children to High Point College in a religious and educational way before a decision is reached to send elsewhere.

Trusting that we may have the hearty support of every loyal member of our dear old church in this time of peculiar need.

I am sincerely, R. M. Andrews,
President.

HUMANITY'S CRUTCH.

Henry Ward Beecher once related to Robert Ingersoll the following incident:

"I was passing along one of the streets of Brooklyn the other day and saw ahead of me an infirm, old man making slow progress on a pair of crutches. And I saw another man coming to meet him, one of those thoughtless, practical jokers. As they met this joker kicked one of the crutches from under the cripple and left him sprawling on the sidewalk."

"The inhuman wretch!" exclaimed Mr. Ingersoll, "he ought to be hanged for such a dastardly deed."

"Mr. Ingersoll," replied Mr. Beecher, "you are the man who is doing that very thing. Christianity is the only crutch that weak, fallen, struggling mankind has to lean upon. It is his only support and hope for the life that now is and for the life that is to come. And you are going over this country and prostituting your God-given talents in a powerful effort to knock this crutch from under a race crippled by sin."

The extreme wing of the modernists are doing far more than Ingersoll ever did in destroying real Christianity. They pose as the friends of Christianity, while Ingersoll stood out as the avowed enemy of the Christian re-

ligion. They deny the deity of Jesus Christ when they deny His virgin birth. They deny the supernatural inspiration and contents of the Holy Scriptures. And by so doing they deny the supernatural experience of the Christian religion. They make Christianity an impotent makeshift, without the least power to save from sin, death, and hell. They virtually rob mankind of his only hope of everlasting life. "How are the mighty fallen!"—The Word of Life.

THE "FOOLISHNESS OF PREACHING."

"Yes, I worked three weeks—never toiled harder in my life—to gather evidence against my man, and—I missed him!"

Not often did we find the revenue agent in a reminiscent mood; so we listened attentively. Briefly this is his story:

He had heard that a certain man known as Big John, who lived back in the Southern mountains twenty-odd miles away, was making and selling whiskey. But the agent knew that hearsay is not evidence; so he decided to go into the hills. It is no trivial matter to enter such a mountain community and gather evidence; no stranger escapes close scrutiny.

Then he heard that the people along the creek on which Big John lived were planning to build a church. Having been a carpenter, the agent set out at once. None of the mountaineers were experienced carpenters; they needed him, and his coming did not stir their suspicions.

For a week he labored. He soon decided that Big John would not be an easy man to get out of the mountains. Genial and generous almost to a fault, the man had many friends. As for evidence, after ten days the revenue man found the still on Big John's farm, though he had not yet seen the man at work.

Then came dedication Sunday. The native minister who had inspired the people to build the church came to address them in the morning, and as the moon was full, he stayed for a night meeting also. There had never been "preaching" on that creek, and the new church was crowded at both services.

The revenue man did not attend the night meeting. Instead he went to bed, for he had decided to arrest Big John in the morning at three o'clock. Since it was moonlight, he was certain that he should find Big John working his still. He would "get the drop" on his man, gag him and take him out.

The agent fell asleep with the fervent voice of the preacher in the little church down the creek ringing in his ears.

At two o'clock in the morning the agent slid through the window of his room. He soon reached the site of the still, but Big John was not there. The agent found a huge mass of glowing coals where logs had been heaped for a great fire. Poking in the hot ashes, he found some pieces of twisted, half melted metal. On a tree nearby he saw a signboard, and on it, half written and half printed in large crude letters, was this notice:

"Big John joined the church last night. He are going to live strait. Pray fur him."

"No, I am not sorry," said the agent. "Big John kept his word. You remember what the Bible says about the 'foolishness of preaching'? Big John had never been to church until that time."—Youth's Companion.

JESUS' PLAN.

Rev. S. D. Gordon, in one of his "Quiet Talks," allows his imagination to picture reverently what might have occurred when Jesus returned to be with the Father. It is somewhat as follows:

Gabriel says to Jesus, "So you have been down on the earth for a long time."

"Yes," replies Jesus.

"And you have lived and suffered and died for the people," says Gabriel.

"Yes," is the reply.

"And I suppose that every one knows about what you have done," continued Gabriel.

"No," answers Jesus.

"Well, what arrangements did you make for spreading the news and carrying on the work which you have begun? Have you any plan?" asks Gabriel.

"Yes," replies Jesus; "I gathered a small group of followers and trained them as best I could. I lived with them and worked with them, and now they are going out to tell others. Those others will tell still others, and so the work will go on until the whole world is encompassed."

"But suppose that the little group does not prove faithful," asks Gabriel: "suppose that Peter goes back to his fishing, and John gets discouraged, and that the others give up their work; have you any other plan?"

"No," says Jesus, "I have no other plan. I am depending on them."

This is the message for you who are members of the church, and you who are yet to become members. We are the messengers of Jesus, doing his work and spreading the good news of him. If we fail, the work fails indeed, for he has no other plan. He is depending on us.—Story Worship Programs, by Stowell.

SUNDAY SCHOOL LESSON—JULY 5.

The Beginning of Foreign Missions.

Lesson Text: Acts 13:1-12.

Golden Text: Mark 16:15.

The Central Truth: The Kingdom of God has not been left to other people. God is the Pilot of the Ship of Zion. The movements of the messengers of the cross are ordered by the Lord.

Scriptural Points.

1. The center of the Holy Spirit's activities was shifted from the Jerusalem church to the church at Antioch of Syria. From this church started the movement of evangelization that has enveloped the Gentile world.

2. This church must have grown to large proportions in numbers, influence, spirituality, and worldwide vision. Four eminent pastors and teachers ministered at its altars. The Holy Spirit directed its enegries. The holy debt to the Gentile world was recognized. A zeal for the salvation of souls in the regions beyond flamed from every heart.

3. "Separate me Barnabas and Saul." The two strongest men were thus set apart for foreign missionary work. Such is God's estimate of pioneer work among unenlightened peoples. Only the best workers can lay the surest foundations of the church of God.

4. These first two foreign missionaries went forth under a twofold commission. The sovereign and authoritative commission was given by the Holy Ghost, the Administrator of redemption. The responsive commission was bestowed by the church through prayer, fasting and the laying on of hands.

5. Cyprus was the first objective; because it was the home of Barnabas. This is evidence that Barnabas assumed the leadership in this campaign. But when they reached Paphos, at the farther end of the island, Saul, from henceforth called Paul, took up the reins of leadership, and for very palpable reasons. Barnabas was the son of consolation, and could only handle peaceable situations successfully. Paul was a son of thunder and could handle the most intricate and trying situations.

6. Sergius Paulus, deputy of the Island and a distinguished Roman, lived at Paphos. He sent for these two missionaries te tell him the new gospel. Here was a great opportunity. But there was a false prophet there, a backslidden Jew, who practiced the art of sorcery. This man strenuously opposed the teaching of these two men of God. Under this peculiar situation Paul assumed the leadership of this movement. He administered a fiery and most scorching denunciation of this emissary of Satan. He denounced him as "full of subtilty and mischief, thou child of the devil, thou enemy of all righteousness." He furthermore invoked upon him the divine judgment of blindness.

7. At this manifestation of authority and power the deputy believed on Jesus Christ and no doubt became at once a leader of the Christian forces throughout the island.

Practical Points.

1. It is always better and safer to follow the leading of the Spirit. God knows best the course of conduct and service. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa.55:9.

2. Every human life is a program of God. And He seeks to fit every man for his appointed task. To search and find out God's purpose in each one's creation and redemption is the beginning of wisdom. To fulfil with the exercise of the full energy of consecration this holy purpose is the gracious fruition of wisdom.

3. The success of evangelization depends supremely upon the Holy Spirit. The truth has power only when it is sent forth by Him through human instrumentalities. The true minister is the mouthpiece of God. Jesus said, "Without me ye can do nothing." Paul said, "I can do all things through Christ who strengtheneth me."

4. "Where the Lord builds His church, there the devil builds his chapel." His satanic majesty is a shrewd and most bitter opponent of the Kingdom of God. "We are not ignorant of his devices." But his followers may be put to flight by the sword of the Spirit and the exercise of faith in prayer.—Word of Life.

—With the forwarding of $46,000 to the Union Church on the Canal Zone, the Federal Council of Churches announces that the erection of a beautiful and adequate church at Balboa, representing more than a dozen denominations, is almost assured. The pastor of the Balboa congregation, Rev. A. R. Brown, has arrived in New York to aid in securing the balance of about $10,000 needed for the finishing of the building, the furnishings and the purchase of an organ.

SUNDAY SCHOOL LESSON—JULY 12.

The Gospel in Antioch of Pisidia.

Lesson Text: Acts 13:42-52.

Golden Text: Isa. 55:4.

The Central Truth: In Antioch of Pisidia began the fulfilment of the prophecy of Jesus: "So the last (Gentiles) shall be first, and the first (Jews) last." Matt. 20:16.

Scriptural Points.

1. From Paphos of Cyprus the missionaries proceeded to Perga, a seaport of Pamphylia. Here John returned to Jerusalem, his home. Perga must have been too small a town to establish a mission; for Paul and Barnabas proceeded at once to Antioch in Pisidia, where there was a much larger population.

2. On the first Sabbath after their arrival they attended the services at the Jews' synagogue. Receiving an invitation to address the congregation, Paul preached a sermon on Jesus Christ and Him Crucified, in which he set forth from the Scriptures that Jesus was the Son of David and the promised Messiah. "Many of the Jews and religious proselytes" were converted by this message. And the Gentiles present besought these apostles to preach again the next Sabbath.

3. The new doctrine of salvation spread like wild-fire. "Almost the whole city" came the second Sabbath to hear the gospel of Jesus Christ. This aroused the jealousy and vindictive opposition of the unbelieving Jews. They began to contradict the truths that Paul preached and blaspheme the name of Jesus.

4. Right here these messengers of the cross came to the forks of the road. Hitherto they had labored mainly among the Jews, because the Jews were more or less conversant with the prophecies concerning the new faith, and because they were the immediate heirs of the promises. Their malignant opposition compelled Paul and Barnabas to turn to the Gentiles as the more promising field of evangelization. For this was a Gentile country and the Jews were few in number. It was foretold in the Scriptures that the Gentile world would be the first to be gathered into the fold.

5. This decision of the apostles filled the Gentiles with gladness and hope. Large numbers believed, "and glorified the word of the Lord."

6. It is likely that the more influential part of the population failed to accept Christ, for it is recorded that "the Jews stirred up the devout and honorable women, and the chief men of the city," against Paul and Barnabas. It appears that this persecution reached the civil authorities who passed an edict expelling these missionaries from the city.

7. "They shook off the dust of their feet against them." This was in keeping with the admonition of Jesus: "And whosoever will not receive you, when ye go out of that city, shake off the very dust of your feet for a testimony against them." Luke 9:5.

8. "And the disciples were filled with joy, and with the Holy Ghost,"—a sure evidence of sound conversion.

Practical Points.

1. To be a pioneer of a righteous but unpopular movement requires strong courage, wise tact, and unbounded enthusiasm. The heroes of the cross exercised these traits to a remarkable degree in preaching the gospel in the unknown regions beyond.

2. The grace of entrance into the kingdom of God is fundamental; but the grace of continuance therein is equally important. "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5.

3. A real hunger for the word is an indispensable qualification for hearing the gospel. "Blessed are they that do hunger and thirst after righteousness; for they shall be filled."

4. The gospel presents a choice between sin and righteousness, life and death, heaven and hell. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

5. A full salvation not only affords immense joy, assurance, and courage, but it is a mighty bulwark against temptation. A soul that is full of God has little or no room left for the devil. "Be filled with the Spirit."

UNSOUGHT HAPPINESS.

Try to breathe in the fragrance of the blossoming grape, or to smell it, as the saying goes, and it is next to impossible to detect the delicate perfume. So it is with the trailing arbutus; its faint, elusive odor escapes the vigorous and determined effort to enjoy it. But in another moment, perhaps, the sense is taken unaware, and perceives the exquisite fragrance that makes one say, 'O-o-o!" with that long breath of satisfaction that cannot be mistaken.

Thus it is with happiness many and many a time. It eludes the too eager and premeditated search. The very pursuit seems to prevent the realization. But sometimes when one goes upon a sterner errand, with no thought of finding pleasure, but simply of doing duty, suddenly the unsought joy may meet him on the way, with a breath as sweet as the strange, delicious odor of the unobtrusive bloom upon the vine, or of the shy Mayflower that trails along the sheltered places in the spring.—Selected.

THE UNKNOWN JOURNEY.

"He went out not knowing whither he went."—Hebrews 11:6-10.

Abram began his journey without any knowledge of his ultimate destination. He took "one step," and he did not "ask to see the distant scene." And that is faith, to do God's will here and now, quietly leaving the results to him. Faith is not concerned with the entire chain; its devoted attention is fixed upon the immediate link. Faith is not knowledge of a moral process; it is infidelity in a moral act. Faith leaves something to the Lord; it obeys His immediate commandment and leaves to Him direction and destiny.

And so faith is accompanied by serenity. "He that believeth shall not make haste"—or, more literally, "shall not get into a fuss." He shall not get into a panic, neither fetching fears from his yesterdays nor from his tomorrows. Concerning his yesterdays, faith says, "Thou hast beset me behind. Concerning his tomorrows, faith says, "Thou hast beset me before." Concerning his today, faith says, "Thou hast laid Thine hand upon me." That is enough, just to feel the pressure of the guiding hand.—J. H. Jowett.

Nature never writes a blind hand.—King.

HILLS AND STRENGTH.

By Mary Joan Wheeler.

I sought to have an easy track
To greet me as I went along,
But now I find as I look back
It was those hills that made me

I sought to pass those hills that
Before my path from day to
But now I find that at the close
It had been best to pass that w

That easy road without one loss,
Without one tear, without one
Could never make my heart mor
And so I passed the hills along.

And as I passed each hill that
I found them easier toward the
Ah, they grew easier all along,
For then my heart had been mad
—Se

FROM PASTORS AND PEOP

Cid, South Davidson.—The praye will be at Mr. Sam Lambeth's next night. Our service has been going on years solid time only when provident dered and we are not tired yet. I has done lots of good.

On the 21st inst. Rev. Avery Woo livered a very instructive sermon at yesterday Rev. W. L. Carson was at companied by Rev. Lloyd Lake of L a young man starting out in the mi delivered a most excellent sermon. So were not more out to hear him, but two Children's Days on each side crowd was small. The special meeti will be the third Sunday in July. ert Short is expected to be pulpit are loking forward for a great reviva for us, brethren.

Mrs. Nannie Byrum of High Poin ing her sister, Mrs. N. W. Lanier.

Rev. D. A. Morgan of West Forsy also Rev. Robert Short of Matthews, mund Ridge of Handy, were pleasan at N. W. Lanier's during the Sum ference. R

Draper.—We are greatly uplifted ing forward to greater things. We a ful to God for the great love he has ed among us for the past 23 days, having a 30-days tent meeting wh June the 7th and is still in progress sibly will close about July the 12 has there been any greater meeting tory of Draper. There have already 50 professions of which we are th our God. Many have united with t On Sunday morning we had a wond vice as we gathered at the river, said, "For thus it becomes us to righteousness."

The meeting is being held by the the town, Rev. J. S. Riddle, M. P. Morris, M. E. Church; Rev. Mr. Missionary Baptist Church. We t for the hearty co-operation of the nominations. We have found that u ings can move the old ship of Zio Reporter, W

No man was ever scolded out of Cowper.

rd.—The parsonage, which had been occupants since Rev. Lawrence Little led back into the work of the Young Board, is once more occupied. Rev. s. P. E. Lindley moved here last week living among us. We welcome them midst. They are splendid young peo- we are sure will do good work here.

morning service Sunday we heard re- om our delegates, Mr. Marvin Black- and Miss Nina Little, who attended ng People's Summer Conference. Af- e reports Mr. Lindley made a short ng as a theme "The Cross," which oyed by a large congregation. We o favored with a beautiful duet from Mrs. Lindley at this service.

ork seems to be moving along nicely, h we are grateful.

Ethel Blackwelder and Cornelius e home from High Point College and ten back into the work again.

porter, Miss Bernice Nash, is attend- mer school at N. C. C. W., Greens- ice this short report from

An Ex-Reporter.

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a.—It has been some time since we it in a report. Although we have y most of the time. Since our last re- Ladies' Aid society has had the par- ainted inside, which adds much to the ice, and has also bought a new piano church. Our Ladies' Aid society is t it is doing fine work.

ld our Children's Day service the fifth in May. The collection amounted to g over $6.

e very glad to have Rev. J. F. Alex- ith us in our Sunday school and ork. He is a great help to us. Best

Reporter.

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lle.—Miss Sadie Burton, of Reids- C., passed away at a local sanatori- day, June 29. She had resided in ille and Asheville since March. Her in our midst was a blessing to all. tion of her loved ones and pastor w church members in Reidsville was .

Asheville's loveliest young women, anor Webster, was united in mar- Mr. H. E. Waddell Sunday after- ne 28. The scene of the affair was of Mr. and Mrs. J. E. Swain, uncle of the bride. The bride's pastor, W. Bates, performed the ceremony, s beautiful and impressive. Two so- Irs. H. B. Harmon, accompanied by nice Stringfield, added to the hap- the occasion. Little Robert Swain bearer, his sister, Betty Beckwith racefully strewed sweet peas in the he bride. Mr. Irwin Monk was best e bride was given away by her fath- . A. Webster. The home was beauti- rned with flowers, the rhododendron ich in evidence. Mrs. Waddell is a ghter of Mrs. Harriett Swain, known ved throughout our conference. Mrs. nd her children and grandchildren atly helped in building up our church mbe county and Asheville.

Former pastors of our churches in these parts will be glad to know that Mrs. Roberts, mother of our former Mayor Gallatin Roberts, and sister to Miss Jennie Buckner of our church here, and sister to Mrs. Sam Coe of the Maryland Conference, remembers most cordially all her friends. She is still a member at Mt. Zion church, Jupiter. She has been in feeble health for some time.

Miss Ethel Brown, graduate of the High Point Children's Home, spent several weeks in Asheville recently. She is now attending summer school at N. C. C. W., Greensboro.

Our pastor, Brother Bates, is giving us excellent sermons and prayer-meeting talks. Two Sundays ago, he addressed the Men's Bible Class of Trinity Episcopal church.

We pray daily for the college and our other big undertakings. Reporter.

Winston-Salem.—Rev. H. L. Elderdice, D. D., president of the Methodist Protestant Theological Seminary at Westminster, Md., who has been in the city attending the Reynolda Conference, preached in the Methodist Protestant church Sunday evening, June 21. The people were very glad indeed to have the opportunity of listening to his splendid discourse on "The Invisible Christ." On Friday night Dr. Elderdice gave an interesting lecture in the Sunday school auditorium of the church, "Old Sweethearts" being his subject.

The annual picnic of the Philathea class was held Thursday afternoon (June 25) at Maple Springs church, four or five miles west of the city. There were approximately fifty in the party, including Rev. Mr. and Mrs. Hunter and children, and Rev. Geo. L. Curry and children, guests of the Philatheas. Supper was served on a long table arranged on the church lawn, and everybody thoroughly enjoyed this delightful outing.

Mr. R. N. Hauser and Mr. W. V. Hutchins have been nominated by the quarterly conference to represent the local church in the annual conference, the results of the election to be announced later.

Misses Margaret Hanner and Ruby Sapp, who attended the Young People's Conference at High Point, will make reports next Sunday morning at Sunday school.

Reporter.

Notice, Flat Rock Ciriuit.

The third quarterly conference will meet at Palestine church on Saturday before second Sunday in July at 2:30 P. M.

I trust all the churches may be represented, and may we strive to make our reports encouraging. Brethren, the year will soon be gone. Can we say we are satisfied with what we have done?

May God bless each church and each member is my prayer. Joel B. Trogdon, Pastor.

Shiloh, Connelly Springs Charge.—Sunday school report for June 28: Attendance: officers and teachers, 6; departments—adults 8, senior 5, junior 10, beginners 14. Collection, $1.01. Number chapters read past week, 386. Regular preaching service held at 11 o'clock by our pastor, Rev. J. R. Gurtner. Best wishes to the Herald and its readers.

Pauline Martin.

Pleasant Grove.—The Sunday school is progressing nicely. The school is going to have a Children's Day July 5, 1925.

The box party that the Christian Endeavor had at J. E. Cecil Tourist Camp took in $20, which will go to put a library in the church.

The 1925 summer session of our Young People's Summer Conference closed last Wednesday night. There were five of our members that took the full course of study; these were our delegates: Misses Maud and Mary Kennedy, Velna Burton, Mrs. Raymond Meredith and Mrs. Ralph Kennedy. We had several others that registered.

Our special meeting will start the second Sunday in July. Rev. A. D. Shelton will be the pulpit help. Brother Shelton is no stranger around Pleasant Grove as he has served the church one year.

Brother Reynolds filled his regular appointment Sunday night and preached a splendid sermon.

The Ladies' Aid society will have their regular meeting July 8 at the home of Mrs. Shelly Murphys at High Point.

Walter Burton, Reporter.

Denton Charge.—We started a series of revival services at Denton church June 7 with Rev. J. M. Morgan as our pulpit help. Brother Morgan did splendid preaching which was enjoyed by a large congregation almost every service. Although our audience was large every night and much interest in the meeting was being showed by several of the members, yet we felt it in acordance with God's will to bring it to a close on last Wednesday night. There were about 15 conversions and nine members added to the church. Although these numbers are much smaller than we hoped for them to be, yet we can truthfully say that the meeting was a great success because of the inspiration Brother Morgan gave those who were already upholding the banner of Jesus Christ. As a token of the appreciation of what Brother Morgan did for us, a contribution of $55 was made to him, but we feel that this did not begin to pay him for his service to the town of Denton.

The revival services were not the only work going on during this meeting to bring happiness to the people of Denton and especially to the pastor of Denton M. P. church, because he got a big pounding which filled his soul with happiness, not just because of the many good things to go in the pantry, but because of the manifestation of the spirit which prompted the giving. In the pounding was included three 24-pound bags of flour, 62 pounds of sugar, 11 jars of jelly and preserves as well as meat, lard, syrup, potatoes, eggs, coffee, two chickens, and many other things too numerous to mention. The pounding in money value would amount to thirty or thirty-five dollars.

The givers of these many good things were not only members of the M. P. Church, but the M. E. and Baptist as well, to all of whom the receivers feel very grateful.

Our prayer is that God may bless them all for their kindness, and that He may enable me and my companion to live in such a way that none of them will ever be sorry for helping us as they have by this pounding.

O. C. Loy, Jr.

Concord.—The church at Concord experiences many changes. If variety is the spice of institutional life we ought to show real activity in church matters. For several weeks this church had been supplied with different speakers and workers, usually from High Point College. Finally, upon the appointment by Dr. Dixon we came to serve here in the absence of Mr. Lawrence Little who was elected to the young people's work.

So we arrived last Thursday happily enough. Much to our surprise—for we never even thought of such a thing—the friends came in to see us in great numbers. Each was bringing some valuable gift for our use. Having experienced nothing of this kind before we were almost speechless before the throng of new visitors. Well, we thanked them as best we could with words. The bountiful supply of good things they left is, apparently, a young grocery store. Oh, we are happily surprised These people show their welcome by their deeds. And in return we pledge to them our very best service and lasting good wishes.

We want to thank the ladies for having the parsonage so beautifully prepared for our coming. Rooms were clean, furniture in place, flowers were cheerfully decorating the tables. In fact, "all things were ready" for the beginning of life in a real home in Concord. A new refrigerator was placed for the parsonage use by the Adults' Bible Class. This is sincerely appreciated.

For all this thoughtfulness and kindness in making our arrival pleasant, we can never say "Thank you" enough.

Church life is fine. Attendance is good always and continues to increase. The Sunday school is one of the very best we have seen. Other branches of the religious work are likewise active. The summer looks promising, life is happy and the work is joyous and full of reward. P. E. Lindley, Pastor.

Orange Charge.—Yesterday was Children's Day at Hebron church. A large congregation was present. The children were trained by Mrs. Fanny Nelson and Miss Mildred Sykes. This was one of the best Children's Day exercises the writer has ever witnessed. Each one rendered his part well. The whole program was a success. Offering for foreign missions, $32.00.

Announcements: First Sunday, July, 8:00 P. M., C hildren's Day at Efland church; second Sunday, July, 11 A. M., Children's Day, Chestnut Ridge church; third Sunday, July, Home-Coming Day, Efland church. Dr. Dixon will be present for this occasion.

Sincerely, B. M. Williams.

Henderson.—Everything has been running just about as usual, and considering the warm weather, our congregations are holding out well.

All the delegates are back home from the Young People's Conference in High Point, also the Baraca-Philathea Convention in Raleigh.

The pastor called a congregational meeting after morning service June 21 to discuss means of meeting the financial conditions of High Point College. Rev. J. E. Pritchard and Mr. E. C. Kittrell were appointed as a committee to collect the endowment pledge.

Our people had the pleasure of hearing Rev. M. P. Chambliss at the evening service two weeks ago.

The Senior Philathea Class, Young Ladies' League, Willing Workers and the Girls' Mission Band had a Japanese Festival on June 23. Supper was served and booths of different kinds were placed about the building.

Reporter.

June 29.

The Postal Card, W. F. Kennett, Editor.

After a stay of one week at High Point, attending the Pastors' Conference, we returned to Granville circuit last Tuesday to find that good rains had fallen and new life had been infused in all vegetable life.

A Successful Day.

Children's Day service was held at Union Chapel at 11 o'clock last Sunday. Under the very efficient training of the children by Miss Emily Floyd, assisted by Miss Gladys Stone, the children rendered an unusuallly interes ting service. The auditorium was beautifully decorated. The audience was good and the offering amounted to $19.10.

Evangelism.

On next Sunday at Rehoboth we are to begin our special evangelistic services. Rev. R. A. Hunter of Winston is to assist. This meeting is to be followed by one at Mt. Carmel to begin second Sunday in July. Brother Hunter is to assist in the Mt. Carmel meeting also. Then on the fourth Sunday in July we begin our special meeting at Union Chapel; in this meeting we are to have the pulpit and altar help of Rev. R. C. Stubbins of Enfield. We ount ourselves very fortunate in being able to secure the help of Brothers Stubbins and Hunter in these meetings. We are intensely interested in this special campaign for the salvation of the unsaved, the strengthening of God's children and the glory of God. We earnestly request the prayers of all who read The Postal Card.

Henderson, N. C., June 28.

West End, Greensboro.—A number of our West End members have been attending the Young People's Summer Conference at High Point College. Those taking the courses were Rev. E. L. Ballard, Dr. Joy Harris Glascock, Misses Laura Thompson, Annie Livengood and Mabel Bull.

Our hearts go out in sympathy to Mr. and Mrs. D. W. Trogdon over the loss of their little seven-months-old son, D. W., Jr. A slight illness suddenly developed into spinal meningitis, and he died Monday morning, June 22. The funeral services were conducted at the home by the pastor, Rev. E. L. Ballard.

The children of the Sunday school presented a very interesting program for Children's Day June 21. At the close of the exercises several members of the Philathea class gave a short missionary play that was very effective. Miss Gladys Routh had charge of the program.

We were pleased to have Mr. J. F. Barrett and his interesting family worship with us Sunday. They have recently moved to Greensboro from Charlotte. Their former home was in Asheville and they hold their membership at our First Methodist Protestant Church in Asheville. We are glad also to welcome our Methodist Protestant girls who are attending summer school at North Carolina College for Women.

Among our young people who have been attending College and are at home for the vacation months are Misses Cordia and Laura Thompson, and Annie Livengood.

Members of the Foust Bible Class had a delightful outing at Kimesville last Thursday. Perhaps the most enjoyable feature was a barbecued pig, with all the accessories. The class is indebted to Messrs. J. C. Edwards and S. E. Ratledge for this part of the program. The entire day was spent in fishing, swimming, boat riding, and playing games. The class will hold its monthly business meeting at the church on Thursday night of this week, at which time officers for the ensuing year will be elected.

Miss Emily Ward entertained the Philathea class at her home on the High Point Road Thursday evening, June 25. Members of the Baraca class were invited guests.

The Senior Christian Endeavor society held a joint prayer meeting with the First Reformed Christian Endeavorers recently, and much good was derived therefrom for both societies. Miss Cora Cox was the leader.

Reporter.

Shelby.—As the Shelby church has no regular reporter, I decided to write a report of our work here. We had a fairly good attendance at Sunday schol last Sunday. Also the usual size congregation for the morning preaching service. The pastor preached a missionary sermon from the text, "Go ye into all the world and preach the gospel to every reature."

We had our Children's Day service last Sunday night which was attended by a large congregation. The church was just about full. The program consisted of songs and recitations by the children and two brief plays by some of the young people of the Sunday school. The entire program was very good and each part was carried out in a splendid manner. The large congregation present for the service seemed to enjoy the program. At the close of th program the pastor made a brief statement concerning the work of our missionaries in China, India and Japan and made an appeal for the offering. The offering amounted to $8.76 and will apply on the General Conference budget. All who took part in the program and those who trained the children are to be thanked for their time and interest in the program.

The pastor and his family enjoyed a good dinner in the home of Brother R. B. Bass and wife, members of our church, last Sunday. After dinner we spent a few hours in conversation and listening to sacred music. We always enjoy being in the home of such good people.

Our prayer meetings have been increasing in attendance for the past several weeks. Rev. Hoyle Swofford, a seemingly consecrated young man, who has been a ministerial student at Rutherford College for the past three years, conducted the prayer service Wednesday night of last week. He gave us a fine talk on the subject of spiritual blindness. His talk was enjoyed very much by the thirty-one persons present.

I trust that our prayer services, our Sunday hool and preaching services in the future ill continue to grow. I enjoy myself better ery Sunday as the attendance increases. I k all the readers of the Herald to pray for as we try in our feeeble way to do the work this place.

We are glad to read such a good report om the Burlington church by their new rter, W. T. Way, who is one of the converts the great Ham-Ramsay meeting recently ld a t Burlington. We are glad to see that s young man has taken an interest in the urch and the great work of the kingdom of d. We shall look for some good reports in e future from that lively church.

We regret to note the illness of Mrs. Mag- Brown, one of our members, who has been patient in the hospital here since Monday, ne 22. She is receiving treatment by the spital surgeons and expects to return home Saturday of this week.

This writer, a member of the committee of church to raise money for our annual nference budget, desires to thank all who ntributed any amount for that cause. I sucded in raising $35.

The pastor was called upon to conduct the neral service of Robert Queen, the two-r-old son of Mr. and Mrs. B. G. Queen, on ursday afternon of last week. A brief ser- e was held in the home here and the body the little child was taken to Buffalo Bap- church, six miles from Shelby, where the vice was concluded. A large congregation hered for the funeral. Mr. and Mrs. Queen l the surviving children, three daughters one son, have the sympathy of their ghbors and friends in the loss of their dear .

There will be regular services at our church e next Sunday, with the Lord's Supper at morning service. Mrs. C. B. Way.

Iaw River.—Our special meetings will be- as follows: Mizpah, July 1st, Rev. A. D. lton the help; Fair Grove, July 2nd, Rev. F. Millaway the help; Friendship, July 3rd, Rev. W. F. Ashburn the help; Mid-, July the 4th, Rev. C. E. Phillips the .

Ve hope to have with us Bro. Lowder- and some of the children from the Home Fair Grove, Friendship and Midway. As we have not fixed time for meeting at wn Summit. W. D. Reed.

Iizpah Church Dedicated.—On the first day in June we dedicated our beautiful church at Mizpah. The sermon was by . Lawrence Little who delighted us with thought of the bigness of the church. It a happy presentation of the truth and ightened the joy of the already happy litpand. It has been said that there is nothnew under the sun; but when I tell you after settling all bills, including painting, eting and installing a new piano, they a nice surplus in the treasury, what do you that but new? W. D. Reed.

alifax.—We held our children's day servat Hollister yesterday morning. The chil- acted their part well. The offering for ign missions amounted to $14.00 We had dinner on the ground and preaching service at 2 P. M.

We had preaching at Ringwood at 3:30 P. M. and at Bethesda church at 8 P. M.

Everything seems to be moving on, but not at the speed we would like to travel.

We will hold our quarterly conference at Rigwood church on Friday before the third Sunday in July. All of the officials are requested to be present. Conference will convene at 2 P. M.

The Eden Ladies' Aid Society will meet on Thursday, July 2, at the parsonage at Brinkleyville.

The Woman's Missionary Society of Hollister church is doing good work, and has received a number of new members.

We feel very much indebted to Mr. Vinson for fresh fish and sugar, and to Mr. Street for seed corn, and to Mrs. Hull of Union church for a chicken, and to Brother Ross for apples, soap, starch etc., and to Mrs. E. V. Neville for canned fruit.

IN HONOR OF THE DEAD.

Mrs. J. Calvin Thompson.

She was the daughter of Thomas and Sarah Robeson, being born in the southern part of Alamance county May 29, 1864. On the 9th of August, 1885, she as married to Brother J. Calvin Thompson. This union was blessed with ten children, eight daughters and two sons, one son and two daughters having died some years ago. The living are as follows: Mrs. L. E. Guthrie, Mrs. L. R. Pickard, Mrs. M. C. Pickard, Mrs. Clarence McVey, Alfred T. Thompson, and Misses Bettie and Dora Thompson.

In young girlhood, Mrs. Thompson professed faith in Christ and joined Concord Methodist Protestant church, on Saxapahaw charge. Although she moved to Burlington about five years ago, her membership remained at Concord until her death, May 11, 1925.

The writer visited her frequently during her last illness. During all his visits she never murmured, but bore her sufferings ith patience and Christian fortitude. She was interested in her church, Concord, and gave of means to support it. She left the testimony that all was well with her soul. This is a great consolation to her husband and children who are left behind.

On May 12 we carried her body back to Concord church, near Saxapahaw, where the funeral was conducted by the writer and Rev. S. W. Taylor. In peace she now sleeps in the old home burial ground, near the ashes of the members of her family for generations back.

H. L. Isley.

DETERMINED BY THOUGHT.

A man's thought determines the moral climate of his life, and will settle the question whether his conduct is to be poisonous marsh or fertile meadow, fragrant garden or barren sand. The pose of the mind determines the disposition, and will settle whether a man shall soar with angels in the heavenlies or wallow with swine in the mire. What we think about the things that are greatest will determine how we do the things that are least. What are your primary thoughts about God? The prints of those thoughts will be found in your courtesies, in your intercourse, in the common relationships of life, in the government of commerce, in the control of the body, and in all the affairs of home and market and field.—J. H. Jowett, D.D.

GOD'S VOICE.

"I am so deaf now I can scarcely hear any one's voice any more, but God's," said a sweet-faced old lady to some young women who had dropped in to see her. It was uttered partly by way of apology, but unconsciously it expressed a beautiful attitude on the part of the aged speaker.

Many people come to a time in life when they can hear no other voice but God's. Through the buffetings of misfortune, through pain and sorrow, through sickness and poverty, all other voices are drowned out. How clear His voice sounds to the weary sufferer upon the sick bed! How plain its accents to the bereaved mother! Is there any music like the music of God's voice at such a time? As the heart thrills at the familiar tones of a dear friend, so thrills the heart of God's servants as He speaks in the hour of need.—Exchange.

ENCOURAGEMENT.

A Little Song of Cheer.

If you're worried in your mind
With some measly little doubt,
So you question all mankind—
Cut it out!
You may quibble, you may jeer,
You may scoff, or you may sneer;
You'll not turn the whole world here
Right about!

Whilst upon life's stormy sea,
You, your little vessel sail,
Full of courage ever be,
Never quail!
Better take your doubting slow,
Trusting wheresoe'er you go—
For the gifts His hands bestow,
Ne'er will fail.

Cloudy pillar every day
Bids thee 'neath its shelter hide,
As you tread the heavenward way
With thy Guide.
So at night when shadows peep,
Though the fears of darkness creep,
Fiery cloud its watch will keep
Near thy side.

Trust then ever, pilgrim brave,
Dark though be thy shadowy road,
Fierce the tempest, high the wave,
Hard the load—
Know ye, guardian angel bands,
Swift to heed thy King's commands,
Wait to lead, with out-stretched hands,
Up to God.

The applause of men is faint praise compared to the "well done" of the Lord.

When God utters words of warning He continues to speak with the accents of love.

MARRIED.

Hardee-Davenport.

Miss Katie Davenport and Mr. Zora Ashley Hardee were wedded Sunday morning at 9:30 at the Methodist Protestant church, in a ceremony marked by charm and simplicity. The service was a very impressive one, solemnized by Rev. K. L. Hethcox. An exceedingly limited number of relatives and intimate friends were present.

The bridal chorus from Lohengrin's wedding march played by Mary Colan Jackson was a signal for bride and groom to enter. The bride was dressed in a chic ensemble suit of tan crepe roma, hat and other accessories harmonizing. Following the service they left for a wedding trip North. They will make their home near Enfield upon their return.

Mrs. Hardee is the oldest daughter of Mr. and Mrs. C. M. Davenport, well known residents of the town. She attended E. C. T. T. S. and the past year held a position in the city school. She is endeared to many in Creswell, having always made her home here. Mr. Hardee is a well known farmer near Enfield and merits the high esteem in which he is held.

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Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

SERMON TO YOUNG PEOPLE.

The Wells of Salvation.

Text: "Therefore with joy shall ye draw water out of the wells of salvation." Isa. 12:3.

Salvation is first of all reconciliation with God. God's anger is appeased. His broken law is satisfied. The enmity of sin has been removed. Full pardon has been granted. Salvation is impartation of life. The dead in trespasses and sins have been raised to the new life of righteousnes. It is the life of the new birth. It is the abundant life, and the everlasting life. It is "the life hid with Christ in God." And salvation is satisfaction. It is "the peace that passeth all understanding," and "the joy unspeakable and full of glory." "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

There are three sources of His abounding joy of salvation, the atonement, the believing heart, and the consecrated life. These are the wells of salvation.

Let us first consider

The Well of the Atonement.

By virtue of His sufferings and death Jesus Christ has made atonement for the sins of mankind. He has thereby reconciled man to God. God is at one with the rebellious lost and fallen race. The vail of separation has been rent. The wall of partition has been broken down.

The Rock of ages has been smitten in cruel, shameful crucifixion, and He has become the fountain of living waters. Jesus said, "If any man thirst, let him come unto me and drink."

This well of the atonement is the source of the mighty river of salvation. It flows from the throne of God and of the Lamb. Its streams flow into every trusting heart. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."

It is a vast river. It is wide enough to embrace all mankind. It is deep enough to meet every need. It is long enough to reach to endless eternity. And it is swift enough to sweep every lost soul into glory.

The water of life is free. "Ho, every one that thirsteth, come ye to the waters." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

In the next place let us consider

The Well of the Believing Heart.

Jesus said to the woman at the well of Sychar: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." From the atonement of Christ, out of the throne and heart of God flows right into the trusting soul this water of life. It is springing or flowing water. It springs into the mind and makes it purer, more bouyant and vigorous. It flows into every part of the body and surcharges it with gladness and a larger measure of responsiveness.

In this well are deposited the indispensable graces of the Holy Spirit, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"; and these constantly springing up inspire and give character to desire, thought and activity. Love finds its object; joy beams from the countenance; peace flows as a river; longsuffering endures heroically and cheerfully the ills of life; gentleness imparts patience in tribulation; goodness reflects the character of God; faith ascends and reclines upon the bosom of the Father, meekness seeks the lowliest place; and temperance restrains the carnal instincts of mind and body.

In the third place let us consider

The Well of the Consecrated Life.

Jesus said, "He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water." The streams of love, peace and joy from the river of salvation flow into the believing soul, and streams of praise, prayer and influence flow out of the heart and life that is surrendered to God. God said to Abraham, "I will bless thee and make thee a blessing." The blessing of personal salvation and uplift becomes the means of conferring blessings upon others. Jesus is the Light of the world to the body of believers, and they in turn become the light of the world to all who dwell in darkness and sin. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

—The Word of Life.

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WHEN PAUL TOOK STOCK.

Our spiritual poverty is all too often a tragedy of life. Riches beyond measure are ours for the taking. Paul was always making inventories of our wealth. If we read him more we might be richer than we are. In one of his books the Australian essayist, Frank W. Boreham, says that, as he was preparing a sermon on 'The Unsearchable Riches': "I was struck by the various translations. Dr. Weymouth speaks of the 'exhaustless wealth' of Christ; Dr. Moffat renders it 'fathomless wealth'; while Dr. Jowett tells a story. 'Once,' he says, 'I heard Dr. Rendel Harris read a chapter in which these words are found, and he read from his pocket Greek Testament and gave his own translation, and I remember how, when he came to this passage, he threw out his arms in a wide gesture as he repeated the words "the unexplorable wealth of Christ." If these synonyms are meaningless to us, are we not guilty indeed of Laodicean blindness? (Rev. 3:17, 18.)

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

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—Please remember that no paper will be issued from this office next week, and do not write us asking why you did not receive the Herald. The reason you did not receive it will be that we did not send it, and the reason we will not send it is that it is our vacation week.

—All eyes are turned toward Dayton, Tenn., the seat of the trial of John Scopes for teaching evolution contrary to State law. The actors in the case seem to be puffed up with a sense of their importance. They try to make the case parallel with that of Galileo, tried for teaching that the earth moves. But there is a vast distance between Scopes and Galileo. Scopes learned evolution as a parrot learns, "Polly wants a cracker," and teaches it in the same manner, probably. The counsel for the two sides seem to feel that on their shoulders rests the destiny of civilization. But the truth will be found, if found at all, by a long progess of investigation and study running through the years. Biological science is in its infancy. It has not cut its eye teeth yet.

—Why has evolution become so popular? There are several reasons. Love of money partly explains. Text-book makers want to get ahead of competitors, and they try to do this by incorporating new teachings which they claim are improvements. Love of novelty helps to explain. There are minds that grasp after new ideas and are not careful to assure themselves that they are true ideas. Many teachers belong to this class. Then, thirdly, the supposed theological bearing of evolution helps to explain. Evolution, if it does not eliminate God, seems to remove Him to so great a distance that He is no longer to be feared. Many men welcome evolution as a relief from the fear of a Moral Governor.

The acceptance of a doctrine by large classes of men does not prove its truth. While many have assented to evolution theory, many more have not assented to it from lack of evidence and because of sentimental repugnance.

—In asking to have your paper sent to another post-office, please give the name of the post-office from which you are moving.

—We hope to greet our readers again on July 23.

—Many things will happen in the next two weeks — unexpected things. There will be deaths and disasters. There will also be pleasing events. But sufficient unto the day is the evil thereof. God's hand is over all.

—Mrs. W. H. Neese's address is Sanatorium, N. C., where she is gone to spend the summer. A letter from her friends would be greatly appreciated by her.

—Rev. R. A. Hunter is assisting Rev. W. F. Kennett in revival services at Rehoboth this week.

HE GOT HIMSELF IN ALSO.

The following incident was told by Gipsy Smith in one of his sermons during his meetings in Nashville, Tenn.: "One night the eloquent minister, Dr. Charles Beery, sat in his study with his slippers on. Everybody had gone to bed in the house. It was after two o'clock, and he was reading and thinking. He was a great student. The bell rang, and he went to the door. It was in his first church, I should tell you, after he left college. He went to the door, and there stood a typical Lancashire girl with a shawl over her head and a pair of wooden shoes, which they call clogs in my country, on her feet.

"She said, 'Are you the minister?'

"'Yes,' he said.

"'Well,' she said, 'come quickly: I want you to get my mother in.'

"She was weeping. In telling the story to Dr. Jowett and to me, he said: 'I thought her mother was in a drunken brawl,' and said, 'If it is a case of that sort, you must get a policeman.' She said: 'It is not a policeman I want. My mother is dying, and I want you to come and get her into heaven.'

"He stood there, he said, and wondered what he should do. He said he looked at her and said, 'Where do you live?' and she told him. It was a mile and a half away. It was after twelve o'clock at night, and he said, 'Isn't there a minister nearer?' She said: 'Yes, but I have come to you. My mother is dying.'

"He stood hesitating, wondering what the people would think if they saw him walking through the strets at that hour of night with a girl with a shawl over her head. He said: 'I thought more of my reputation than I did of that dying woman. But while debating, she caught hold of my sleeve and said: 'O man of God, make haste! My mother is dying. Make haste!'

"I got ready and went with her, and when I got there, it was a house of shame downstairs, with men singing their low songs and jokes and drinking, and upstairs the woman lay dying. And when I got in the room where she was lying, I began to talk to her about the Jesus I knew, and all I knew about Him was the Jesus of history and the Jesus of example, and Jesus the teacher.

"She wasn't interested, and tossed about on that pillow like a ship at sea in a storm, and she looked at me through her tears and said: 'Mister, that is no use; that is no use for the likes of me. I am a sinner. My life is lived. It is no example. I have wasted my life. I haven't a chance. I can't live; I am dying. Can't you tell me of somebody who can have mercy on a poor sinner, and save her and forgive sin?'

"Instantly I knew I was in the presence of a dying woman, and I had no message, I had no gospel, I had nothing to tell her. I was helpless. Here I was in the midst of sin and death, and I had no message; my ministry was no good to her.

"I saw it. And for the sake of that woman I jumped back to my mother's knees and began to tell that woman what my mother had taught me as a child, that Christ died on the cross for poor sinners because He loved them and that He was able to save the uttermost, and she looked at me through her tears and said. "Now you are getting at it; now you are getting at it. Tell me some more." I told her the story, and I got her in. Blessed be God, I got her in, and I got in myself, and my ministry was revolutionized. I got myself in."—Western Recorder.

AN INVENTORY.

It is said that the somewhat eccentric but deeply religious man, John Newton, finding himself unconsciously drifting into an unhappy tendency to worry and find fault with his lot, at the beginning of a new year sat down and made the following quaint inventory:

January 1.

No money, but good mental powers.

No external fame, but quite a little home repute.

No genius, but some degree of common sense.

No high worldly connection, but easy access to God and adoption into His family.

No earthly property, but rich in God's love and forgiveness.

A careful scrutiny of life's ledger will usually reveal the fact that, after all, God has pretty well balanced our accounts.—Expositor.

—Nearly six billions of dollars are reported as invested in electric railways. This approximates one-third of the Interstate Commerce Commission's valuation of the steam roads and is two per cent of the national wealth if the United States.

—The whole creation is a mystery, and particularly that of man.—Sir Thomas Browne.

"THE ONLY FOUNDATION."

(An address by Prof. Geo. H. Crowell in presenting a Bible to High Point College, June 7, 1925.)

The idea of God is everywhere. If I ascend to heaven, He is there. If I make my bed in hell, He is there. If I take the wings of the morning and dwell in the uttermost parts of the earth, even there Thy hands shall lead me and Thy right hand shall hold me. The idea is fundamental in the human heart. All nations and tongues and peoples believe in a God. No nations or peoples are so far removed from intelligence, or so steeped in superstition and ignorance as to be wholly devoid of the consciousness of God.

The conclusion comes, then, with the swiftness of a thought and with the force of an idea: "Seek ye first the kingdom of God and his righteousness, and all things else shall be added unto you." That being true, no construction or organization or growth or development or building, physically or mentally or morally, is permanent and eternal unless it is stayed on God.

Foundation is necessary. The right kind of a foundation is the all-important thing. "Other foundation hath no man laid than that is laid, which is Christ our Lord." The everlasting challenge of life, mental, moral, or physical, is: On what are you founded? On what are you growing? On what are you thinking? On what are you building?

And if you are growing and thinking and building not on the word, your house is on the sand.

I. Building Physically.

I have gone up and down much on the earth, in the states, over the seas, through the woods, along the rivers, among the hills, climbed the mountains, crossed the Alps, gone up on towers, ascended monuments, mounted buildings, and on every hand all evidences declare in unmistakable tones and in a voice of thunder: "We are conceived and shapen by God and are held in the hollow of His hand."

II. Building Mentally.

For sixty years, I have been touching and tasting and smelling and hearing and seeing; and, indeeed, searching, inquiring and discovering. And the first conclusion that dropped into my infant soul and mind from those hallowed precepts, examples, songs and lullabies of mother was God. And the growth, development, experiences, and the conclusions of my life at the close of each successive day, even to this glad hour, has been God. I have been a hard student of the history and the literature of my native tongue—Latin, Greek, Hebrew, French, and German as well. I have quite memorized Young's Elements of Astronomy, De Chenelle's 5 volumes of Natural Science, volumes of Natural History, Hunter's Civic of Biology and Dr. Harris's Philosophical Basis of Theism. I have read Tyndal, Huxley, Darwin, Voltaire, Rousseau and Diderot. I have sat at the feet of an intellectual pagan teacher and studied four years at the University. But, everywhere, on every hand, and every minute, the all-powerful and ever-consuming conclusion, like a pole star, has ever kept shining and gleaming and declaring "The hand that made me and all things is divine."

III. Building Spiritually.

Hear ye the wisest, the richest and the wickedest man on this point. Of all the examples of history rich in experience, perhaps none is more impressive than that of King Solomon. Surely he surpassed all the kings of the earth in riches and largeness of heart. He received annually forty million dollars in gold. Together with the traffic of merchantmen, and with the kings of the various kingdoms and the governors of various governments, together with the ivory of India and the silver of Spain all swelled his income to well-nigh seventy five millions. He made shields of beaten gold, silver was as stones, cedars were as the sycamore trees in the vale in abundance. He gathered chariots and horsemen around to the number of a thousand and four hundred. He built temples and he built palaces.

And he was just as wise as he was rich. His understanding was exceeding. He had wisdom and he had knowledge. He was a statesman and a poet. He spake three thousand proverbs, and wrote songs to a thousand and five. And he was just as wicked as he was rich and wise. In the midst of such wealth, luxury and corruption naturally grew and enveloped king and people. His expensive court, his costly palaces, his powerful navies, his outlay for a gorgeous show, his thousand and four hundred chariots and his multitude of attendants, all enslaved the nation and was despotism so deep that there could be heard groans and mutterings and yells of vengeance.

His love for strange women, his multitude of wives, his cleaving unto those nations of which the Lord said, "Ye shall not go unto them," organized a system of polygamy so extensive that the social life of Jerusalem was rotten to the core.

Every enjoyment that money could buy, that wisdom could devise, that kingly power could control, that commerce could import, and that vice could fathom, all these things were tried by him, and yet he failed to find any satisfaction in any of them.

He walked in beautiful gordens, lounged in splendid palaces, delighted in rich wines, reveled in the canseiousness of pleasure, enjoyed the sweets of riches and wallowed in the cesspools of filth of licentiousness, and yet he failed to find any satisfaction in any of these.

The great cord which bound his heart to God had not yet been touched and his life had as yet been a complete failure. His wisdom and his riches, his power and his passion, were all striking lessons to him that there is something else in life than mere living, that ease and comfort and joy and gladness and satisfaction come from the simple life, and that the truth of all things, yea the conclusion of all things is, "Fear God and keep his commandments," for this is the whole man. The richest thought of the richest life that ever lived, and I would ten thousand times that each one of you would meditate upon this great motto until you shall see how it transmutes the restless life of him who seeks happiness here below, into a sublime consciousness of living with God, and sweeps the soul not with midnight gales but with sweet and bracing airs from heaven which shall eventually carry all clouds from the sky and flood the spirit with everlasting sunlight.

The reason for the passing of the pagan world is a question of the insecurity of the foundation. The reason of the fall of Babylon, Nineveh and Gazale of old, is a question of the insecurity and rottenness of the foun dation. The reason of the overthrow of th Grecian and Roman civilization, is a questio of the insecurity and mistaken ideals of it foundation. The reason of the destruction o life in wars, famines and pestilences, and th deprivation, woe and want among the chil dren of men, is a question of the insecurit and false ideals of its foundation.

On what are you building?

On what are you thinking?

On what are you growing?

"In the beginning, God created the heaven and the earth," and He did it in six days, si literal days, twenty-four-hour days, and th history of the world since creation is such a is represented in the Bible account. But i each day were a cycle of a hundred millio years what boots it? God is able to thin and to do and to say what He pleases. An our Lord and Christ was the Creator. Al things were created by Him that are in th heavens above, that are on the earth beneat and that are in the waters under the earth and without Him was not anything made tha was made. Thus, by a two-fold tie, we kno Him and belong to Him; He made us and re deemed us. An unmistakable fact! An un mistakable knowledge of a fact! "'Hereb we know that we have passed from death unt life, because we love the brethren." And th more we know Him and of Him, the mor wonderful and satisfying He becomes, and th more certain we know from whence we cam and whither we are going.

Ignorance of God is the cause of all the di vers heresies, disbeliefs, reasonings and the orizing. Ignorance of God is a reflection up on man's intellect.

The earth, the hills, the rivers, the seas, th oceans, the worlds, the stars, all reflect in un mistakable terms His wisdom, His Glory, Hi stability, His passion and His power.

No monkey business in and about God! Wit Him it is the mount of Transfiguration! Wit Him it is all Supernatural! With Him it i High and Lifted Up! With Him it is Omn science, Omnipotence! With Him it is Go created!

1. Puny little, ignorant evolutionist! Goin to the enormous expense of buying many book of airy theories of the universe and of ma devoting many ages to an evolving process t protoplasm, then a million years to the ta pole, then cycles and cycles to the frog, the aeons and aeons to the monkey, then mult plied millions to man, and the latest stages c that man still indicates the prehensile appe dage. And then all nature rested from it labors on the seventh day. Ridiculous!

God is a fact! True science is a fact! Tru science deals with facts! Evolution is not fact! It is a theory which attempts to explai certain facts and give causes for them. It i based on a premise, or a hypothesis, which i another name for a guess, and which lies ou side the realm of science altogether.

"In the beginning was the Word, and th Word was with God and the Word was Go The same was in the beginning with God. A things were made by Him, and without Hi was not anything made that was made. I Him was life, and the Life was the Light o men. The Light shineth in darkness and th darkness comprehended it not."

2. Puny little, ignorant agnostic! Spen

ing his days in beautiful and airy theories of how the mind with all its powers is incapable of knowing God; or, in all its searchings, theorizings and huntings, can never find God, and thus robbing life of all zest, hope and immortality.

Over against this atom or speck or gnat, proclaims forth St. Paul, the scholar, the man of God, the man who saw God and talked with God: "In Him we live and move and have our being," and living and loving and thinking and acting, thus "attuned with the Infinite." We verily walk and talk with God, see the heavens open and the angels ascending and descending in holy miistration to the redeemed.

3. Puny little ignorant atheist! Denying flatly the existence of God and adding embarrassment to embarrassment by seeking to explain the existence of all things by chance!

1. Water chanced to run down hill.
2. My heart chanced to beat.
3. I chanced to fall in love.
4. The old rooster chanced to crow.

Fool! Fool! "A start natal fool!"

The Scripture has it, "The fool hath said in his heart, there is no God."

4. Puny little ignorant Modernist! Denying the divinity of Christ, the deity of Christ, the virgin birth, all of which Jesus declared in unmistakable terms, and claim to look upon him as a good man, a great teacher, a superior example of virtue, and in the same breath declare that they cannot accept his words as facts.

Can an impostor be a model man? Can a blasphemer and a liar be an exemplar of every virtue? Can a man who speaks falsehoods be a great teacher? The deity of Christ rests with his virgin birth. It is the one way God chose to make His Son incarnate God. To deny His virgin birth is to deny His deity.

Can any respecting man disclaim the truth of the voice out of the heavens on his baptismal day which cried, "This is my beloved Son in whom I am well pleased!"

This gospel is a gospel of fact, divine, eternal fact. It is a fact that Jesus Christ was born in Bethlehem. The old, old miracle of human birth was in him complete, overt, absolute. It is a fact that he was virgin-born, the new glad miracle of the divine incarnation burgeoned in him in glorious beauty and power through the paternity of the Holy Ghost. It is a fact that he lived, that he suffered, that he died, and that, being dead, he rose again and was seen of above five hundred witnesses whose testimony abides through the ages.

Equally is it a fact that, being risen, he ascended up above all heavens to sit at the right hand of the majesty of God. All these divine facts are matters of conscious experience to men, as they are matters of knowledge to the august spiritual assemblies of the universe.

The church that holds to this order of doctrine and confession is a part of the living church. The church which denies this order and confession has a name to live but is dead. "Without me ye can do nothing."

5. Poor little ignorant man, teaching that Christ is the sum total of the universe, and seeking to embody in prose or poetry a story of the evolution of all things to the perfection of a Christ, making him a cosmic Christ, a cosmic development or evolution!

Cosmos is the universe!

Cosmic is of the universe!

A cosmic Christ, an evolution Christ, which reduces Him from deity and divinity to mere materialism, and thus robs Him of all power, authority, efficacy, and renders the word impotent of life and immortality.

The task of the church is not only to retain the doctrine of truth and salvation in the grip of intellectual and spiritual possession; it is also to defend and establish these doctrines as a world heritage, a world illumination. That defense is the supreme need of the hour.

Destructive Bible criticism has been pretty thoroughly dislodged from its old pragmatic positions; but while it has particularly abandoned its fight against the canonical and compositional integrity of the New Testament, it has redoubled the intensity of its assault upon the cardinal doctrines of the gospel, the divine, midaculous birth of our Lord, the crimson atonement made in his blood, his bodily resurrection from the dead, and the present and eternal spiritual power of his Messianic redemption and reign. These doctrines are the eternal rock foundation of the living church. Other foundation can no man lay.

Jesus claimed pre-existence, omnipresence, omnipotence, infallibillity, sinlessness, exclusive dominion over the souls of men, creative power, exclusive knowledge of God, to have and to give eternal life, power to raise the dead, power to forgive sins, power to judge the world! We cannot sit silent and listen without protest to the borrowed crudities, the rehashes of infidelity, atheism, modernism, Platonic philosophy, pure paganism, together with blundering interpretations which today are palmed off as the very latest discoveries of knowledge and science. It is ignorance! Ignorance! Unadulterated ignorance of the love and power of the Almighty God! And it spells the inevitable doom and downfall of men, institution, state, nation and people who are spout such vile blasphemic stuff and nonsense.

Alexander the Great conquered the world and wept for others to conquer; but no man on earth has the slightest concern for any law, or any institution, or for any temple that that old pagan and Grecian war god ever made

Caesar dominated the mightiest empire of his time, but no man cares a whit for Caesar's mighty example of hate, cruelty, power and dominion now.

Napoleon drenched all Europe in blood, made and unmade kingdoms and empires, spoke words in the East big as pyramids, crowned his brothers and sisters and favorites with royalty, brushed aside the Alps, and overran all Italy; but no man is touched with fear, pity or compassion for the downfall of that old atheist at Waterloo, or for his ashes in his silent tomb at Paris. And, likewise, the life and work of heathen, pagan, infidel, idolater, atheist, agnostic, modernist, evolutionist, theorist, sinner, and disbeliever is dead!

No voice of love, hope, faith, command or authority issues from their silent tombs or from their forgotten lives.

But, nineteen centuries aga, standing on the slopes of Olivet, speaking to a few fishermen and lowly toilers, Jesus said, "All power is given unto me in heaven and earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost, teaching them to observe all things whatsoever I command you, and lo, I am with you alway, even unto the end of the world."

I cry aloud and refrain not in the hope of the glory of God: "Other foundation has no man laid than that is laid which is Jesus Christ our Lord."

Go teach it in the home.
Go teach it in the church.
Go teach it in the school.
Go teach it in the college.
Go teach it in ideals and standards.

Let there be no other foundation!

High Point College is no accident. It is a conception of God and an heir unto righteousness.

You are called unto a responsibility and a work. Dig deep, throw out the dirt, lay your foundation on the Rock, keep the watchmen in the tower awake day and night, lest evolution or atheism or agnosticism or modernism or infidelity or false ideals or the devil creep in and gnaw at your life.

Let the university and the scientist go on and teach all forms of "tommyrot and deviltry," but as for me, High Point College, we, High Point College, will serve and teach the Lord. We, High Point College, will keep on the Rock and keep our lamps trimmed and burning, not only for today, but for the future. If this language does not pledge to the living church the primacy of world thought, then a meaning can hardly be deduced from it. To the church is given not only the authority to teach all nations in spiritual truth but also to purvey in the realm of the intellect. It is only that the church has failed to meet its obligation that the state has had to take up the task of general education. The church should seek in great and challenging institutions of its own founding to instruct first itself and then the children of the nations without in the intellection and thought which are basal in the life of faith, thus "casting down every vain imagination and bringing all things into captivity to the will of Christ."

Let the church lead in the constructive and demonstrative sciences, in archaeology, in biology, in geology, in criticism, and in the field of social experimentations. If startling discoveries are to be made in these realms, let the church make them and face them with the calmness and confidence with which all truth is to be faced.

The living church is marked by its leadership in world service.

The parable of the Good Samaritan and the parable of the nobleman who went into a far country to secure for himself a kingdom and to return measure the gamut of world service by the church. The Christ who walked with healing touch among the lazzaroni of Galilee thought it not a thing to be grasped at that he should also include the kingdoms of this world in the program of His messianic reign and ministry.

The church cannot be indifferent to what is going on in Geneva and at The Hague. The league of nations and the world court are not academic questions to the true followers of the Galilean Christ, at whose birth the angels sang, "Peace on earth, good will to men," and who himself said: "And I, if

(Continued on page six.)

HIGH POINT COLLEGE AS SEEN BY A PATRON.

Those who have helped to make High Point College a possibility have had a deep concern, among other things, as to the standard of excellenc of the work the college would do. To determine this fully requires two estimates.

Double Standard.

First, the standard of instruction and of requirement on the part of members of the faculty. This standard is the exact measurement of the opportunity offered students for progress in their studies and in fitting themselves for life's work.

Second, the standard of work done by the students themselves in the use of the opportunity offered. A high standard of instruction and of requirement on the part of the faculty and a high standard of work by the students means a finished product as graduates of which any college may be proud.

Such standards and such work done count for vastly more than the age of the institution also for vastly more than the reputation of the institution. The student who thinks he can succeed in life on the reputation or the age of the college he attended will be disillusioned before he gets far in life if not before he starts. He **may** start, but I doubt it, on the reputation of his college, but he cannot run on it. By the time he is ready to shift into high he will find that he must have his own motor and run on his own power. The world may, but it may not, ask one time what college you attended, at the start in life. But after that, when you want a promotion or a higher position, the question will be: "What can you do?" "How well can you do it?"

High Point College Offers It.

That High Point College has set a high standard of excellence I am thoroughly convinced, and I have a conviction that any thoughtful person will be similarly convinced if he will take the pains to investigate. Because

1. Prominent disinterested educators who have examined the curriculum and have gone over the list of instructors declare what High Point College offers to be A Grade.

2. A standard grade college in North Carolina and one in South Carolina have declared incidentally a willingness to give full credit, should occasion arise, for work done in High Point College.

3. Students who have done work in both High Point College and in other standard colleges declare the instruction offered in High Point College to be fully equal to that offered in the other standard colleges where they have knowledge of the work done.

4. It was my privilege for three years to sit in class as a student of a college of a former generation, and occasionally to sit in class as a visitor of High Point College and of one other standard college of this generation. As a result of my own experience and observation I unhesitatingly declare that I believe the instruction offered by High Point College to be as good as that offered by any college of which I have knowledge, and I make no odious comparison when I say this. I may add that I am saying this as a satisfied patron of High Point College, a patron who would not willingly allow the opportunity of a son or daughter to be impaired by attending an inferior or second rate institution. T. M. Johnson.

Mebane.

THE WORK AND THE WORKERS.

District Rally at Weaverville.

Saturday and Sunday, July 4th and 5th, were spent with the workers of the Asheville District in a rally at Weaverville. Wife and I drove up on Friday and back on Monday. The mountains are very beautiful at this time of year, and we thoroughly enjoyed the drive. We also enjoyed being with the folks in the rally. Brother Bates had prepared a good program. The people attended well, all things being considered.

The Weaverville church is running a good Sunday school, and plans are being made for series of meetings between now and conference. I am hoping that similar plans can and will be worked out for Mt. Zion church.

The rally closed Sunday afternoon, and we attended church at Clarks Chapel at the evening hour. The church was well filled with eager worshipers and workers. Numbers of them pledged themselves to better service, and there were three conversions at the altar with two other penitents who were not satisfied. This church is certainly wide-awake. Brother Love is doing a splendid work among them.

Bethel Home.

On Saturday evening Mrs. Dixon and I had the pleasure of visiting the Bethel Home and taking supper with Brother Casto and those who are living there with him trying to regain their health. We enjoyed being with them, and just about the time the sun was hiding himself behind the western mountains we enjoyed a quiet service on the front porch of that Home. May God bless Brother Casto in his quiet, splendid work for the Master.

Pastors and Workers Please Note.

Please look in another column in the Herald and find your standing on budgets.

The last Annual Conference ordered me to arrange the Honor Roll of churches and charges for the next Conference Journal.

It is my purpose to offer just such a list as we are now publishing in the Herald, so each charge will be given honor for what it has done when conference comes. On circuits if individual churches pay out on either or both budgets and report that fact to me a list of those churches will also be made.

Appointments.

Sunday, July 12, West Thomasville, opening of new church.

July 12, evening, Saxapahaw.

July 19, Efland, Home-Coming Day.

August 1 and 2, Friendship, Why Not Circuit, District Rally.

Yours in the Master's service,

A. G. Dixon.

Glen Raven.—Our special meeting closed Thursday night, July 2. Brother S. W. Taylor was pulpit help. He did some wonderful preaching. All enjoyed it very much. There were about 50 conversions and 27 members added to the church and there are still more to be taken in. The Lord is doing a great work around Glen Raven. On last Sunday we had 162 at Sunday school and are hoping to have 200 by the third Sunday.

The Men's Federation of Burlington helped us out very much in these services. I wish to say they are always welcome in our village. They meet with us every Sunday morning at 8:30 o'clock in the men's prayer meeting in which all are taking a great interest. The young people are also taking an interest in this work; they have organized a Christian Endeavor society. We hope that this great work may continue. As a token of appreciation of what Brother Taylor did for us they presented him a purse of $29.80. We begin our special meeting at Haw River tonight, the 6th, with Brother Hendry as pulpit help. Pray for us that we may have a great meeti ng.

In His service, T. A. Williams, Pastor.

Union Grove, Forsyth Circuit.—Our protracted meeting is to begin Monday night, July the 13th. There is to be service at three P. M. in the day and eight at night during next week with three services on Sunday, July the 19th. Rev. N. G. Bethea is to help Brother Curry in the meeting. We ask all who read this to pray that God may have his way in this meeting and all who can to come and worship God with us. A Member.

Charlotte.—The regular monthly communion service was held on Sunday morning, July 5. A large number partook of the Sacrament.

A special feature of the morning service was a duet, "Saved by Grace," sung by Mrs. H. F. Surratt and Miss Carrie Muse.

During the Sunday school hour "Echoes from the Young People's Summer Conference" were given by Mr. Roy Garmon, Mr. William McCall and Misses Ruby McCommons and Grey Stiles. Mr. Garmon's talk was especially interesting, as he gave an account of each day in detail.

At the third quarterly conference Mrs. Virgil Presnell was elected delegate to the Annual Conference.

The annual Children's Day service was held the second Sunday in June. A beautiful program was rendered and much credit is due the girls and boys who made it a success and especially to Mrs. P. C. Carpenter, Mrs. H. F. Surratt and Mrs. R. S. Garmon, who so faithfully trained the children.

Mrs. R. S. Garmon delightfully entertained the Ladies' Aid society on Monday evening, July 6, at her home on Mecklenburg avenue. Sixteen members were present. This society is doing some plendid work, over $200 has been raised by the society since May 1.

The regular monthly business meeting of the Philathea class will be held at the home of Mrs. E. E. Rutledge on Chadwick ovenue, on Tuesday afternoon. The Philatheas under the efficient leadership of Miss Enolia Presnell have increased their membership from seven to 18 since the class was organized a few months ago.

The annual Sunday school picnic was held on Saturday afternoon, July 4, at Stewart's Lake. A large crowd went and all reported a good time in spite of inclement weather.

Union prayer services are being held on Wednesday evenings at Independence Park during July and August. The following churches, Hawthorne Lane M. E. Church, St. John's Baptist church, Caldwell Memorial, Presbyterian, St. Martin, Episcopal, Myers

Park, Moravian, Holy Trinity, Lutheran, and First Methodist Protestant, uniting in these services, manifesting a fine community spirit. Rev. R. H. Daugherty, pastor of Hawthorne Lane, M. E. church, will conduct the service Wednesday afternoon of this week.

Mrs. A. F. Love, Reporter.

July 7.

Guilford Circuit.—Fairfield celebrated children's day the third Sunday in June. Bro. J. Norman Wills came over in the morning and gave a splendid address. His coming was very much appreciated by pastor and people. The children's exercises occupied the afternoon hour. They showed good training and aptitude.

The special meeting begins at this place with Rev. D. R. Williams of Graham to assist. Plans are being worked to still further improve this beautiful plant.

Vickrey fell in line with their children's day the next Sunday. Rev. N. M. Harrison, dean of men for High Point College, captured the large audience in the afternoon. All want him to come again. Offering considerably increased over last year.

This church is looking forward with pleasing anticipations to entertaining the circuit rally August 13th.

Mitchell's Grove had children's day the first Sunday in July. The pastor gave an address in the morning and the Sunday-school had charge in the afternoon. They had only two weeks to prepare, and the successful rendering of the program is largely due to the willingness with which each one did his part and attended the meetings for practice. Only some serious hindrance prevented every one from being there every time.

Midway is planning to have children's day some time later, unavoidable circumstances making postponement necessary.

When the pastor preached at this church two weeks ago the room was lighted with oil lamps. Last Sunday night when he stepped across the threshold some one pressed a button and the room was flooded with a beautiful electric light.

The account of the children's day at Hickory Grove has already been published. I will only add that the people very much enjoyed the addresses of Mrs. Dixon, wife of our president, and the address of Rev. L. W. Gerringer, pastor of Calvary church. Thanks to both of these. Come again. Mrs. Dixon also spent the fourth Sunday in June on this charge, visiting and speaking at Hickory Grove, Vickrey, and Mitchell's Grove. All join in thanking her for her helpful efforts.

C. H. Whitaker.

HERALD SUBSCRIPTION RECEIPTS

Rev. H. L. Isley, 75c. Rev. R. A. Hnter, $3. Rev. J. D. Williams, $1.50. Rev. B. M. Williams, $1.50. Rev. A. Ridge, $1.50. Rev. P. E. Lindley, $1. Rev. L. W. Gerringer, $1.50. Rev. G. L. Curry, $2.25. Rev. S. W. Taylor, $1.50. Rev. E. Suits, $1.50. Rev. O. C. Loy, Jr., $3. Rev. C. E. Ridge, $1.50. Rev. C. H. Hill, $7.50. Rev. A. O. Lindley, $1.50. Rev. W. L. Carson, $1.50. Rev. Ivey Crutchfield, $5.25. Rev. J. D. Morris, $1.50. Rev. N. G. Bethea, $3. Rev. G. R. Brown, $1.50.

BOARD OF EDUCATION ITEMS.

A report from Kansas City University informs us that there are nearly two hundred in the summer school, the largest attendance in the history of the school.

The secretary attended the commencement exercises of Westminster College, Texas, and greatly enjoyed the privilege. There is no question concerning the great interest of the surrounding community in the school. Large crowds attended all the exercises.

Several days were spent at Adrian also. Not in many years have so many former students and alumni been able to return for commencement. Metcalf Hall was crowded to its capacity for the annual alumni dinner and the address delivered by Dr. T. Alexander Cairns was one of the finest ever given at these gatherings. Although Adrian's financial needs are acute the loyalty of her friends gives promise of something substantial being done to correct that situation.

Nearly two weeks spent at High Point College attending the school of methods which was held there gave an opportunity to become better acquainted with the college situation. In spite of the fact that the deficit for the year was larger than anticipated the school was in every way a remarkable success. The enrollment reached the surprising figure of 134 and most of these students plan to return for next year. Four men are in the field for the summer canvassing for students. It is felt by President R. M. Andrews that if they can have 160 boarding students and 100 day students the school can pay expenses another year without any difficulty. The loyalty of the student body and the determination of our people to make the enterprise a success is truly remarkable. They know not the word fail.

The endowment campaign for Western Maryland is proceeding so satisfactorily there is no doubt of its success. The last reports indicate the subscriptions have now gone well over $300,000. Although the goal still seems some distance away to make it the full $375,000 in order to secure the $125,000 from the state and the $125,000 from the General Board of Education there is no disposition to stop but to work harder than ever to secure every pledge possible. Western Maryland has come to a critical moment in its life. If the campaign succeeds it will mean a bigger and better school and the privilege of continuing to rank among the best schools of the east. For the campaign to fail would be a tragedy. It would be a defeat from which recovery would be well night impossible. However, Dr. Ward, who has always made things go will not fail now. He is certain to succeed.

An interesting item of news comes to us from Kansas City. The Methodist Episcopal Church and the Methodist Episcopal Church, South, are uniting in an effort to establish a great university on the outskirts of Kansas City, not far from the Missouri line. A valuable tract of land has been donated for the cause and a campaign under the leadership of Dr. John Hancher is under way to raise $3,000,000 for endowment. The erection of the first building will be started next summer and it is planned to have within a few years the greatest denominational school in the Central West. Some Methodist Protestant people are fearful that this plan will make our efforts there more difficult than ever. Frequently, however, that is not the case. One school stimulates the other. We hope that will be true here.

That our people might become better acquainted with the new chancellor of Kansas City University we are submitting herewith a brief sketch of his life.

Rev. William O. Jones, D. D.

W. O. Jones, chancellor Kansas City University, was born in Virginia in 1874. He was one of twelve children, six boys and six girls. His father was a United Brethren preacher in the Virginia Conference.

When William was only a lad of thirteen years, his father died, leaving the responsibility of the family upon his mother and the older children.

In early childhood he felt the call to the work of the ministry. In after years he tried to get away from his consciousness of duty in this line and wanted to study law and finally did decide to take up medicine but the feeling of duty and responsibility would not down. In March, 1895, he was licensed to preach and was admitted to membership in the Virginia Annual Conference.

After graduating at S. C. I., Dayton, Va., 1895, he was assigned as junior pastor to the Berkley Springs charge. There were only thirteen appointments on this charge so the young preacher learned something of real circuit riding. Later he left the active work to pursue his school work in other schools and later entered Bonebrake Seminary, Dayton, O., from which he graduated in 1902. He was ordained at the commencement, G. Campbell Morgan assisted in the ordination.

Mr. Jones carried credentials from four of the schools of his church. He has served as pastor, evangelist, conference superintendent, and recently resigned the presidency of York College, York, Nebraska. He began his work with Kansas City University June 4, 1925.

NOT YET.

I have not seen His face—
Not yet, not yet,
But oft beside mine own
His feet are set,
And I'll no strangeness feel,
No chill surprise,
That glad day when He bids
Me lift mine eyes.

If I have felt His touch
I am not sure;
Yet, when earth's sorrow grows
Past all earth's cure,
Comes there such sense of Him,
So close, so dear,
That mine own blood and breath
Seem not more near.

I have not heard His voice;
That, too, I wait,
Yet, not so much I pray
Heaven's opening gate
And all that sings or shouts
Dark Jordan past,
As but to hear Him speak
At home, at last.

—Selected.

(Begun on page two.)

I be lifted up, will draw all men unto me."

Twenty-five years ago I had the honor of making a speech, five minutes in the old century and ten minutes in the new. At that day there was only one auto in High Point, the streets were mud and lighted with oil lamps. I prophesied that in this new century the wagon, the buggy, the horse, would become obsolete and relegated to disuse, that the auto would be rushing at a 240 rate on the highways, that we would be flying thru the air, eating food tablets, cooking with electricity and the heat of the sun, and walking and talking with God in the radio.

Where are we today? Only 25 years have gone, and these developments are our daily companions. What may we not expect and realize within the next 25 years? 50 years? 75 years? Imagination, only, can tell!

Let the horse, the mule, the wagon, the buggy, become an heirloom like the old spinning wheel! Let the truck and the tractor do the work on the farm! Let the auto and the bus put the express, freight and passenger trains out of business!

Let the aeroplane and the dirigible buzz in the heavens as plentifully as Ford cars honk on the earth, carrying passengers, freight and mail from town to town, city to city, and across the seas.

Verily, let "cops" hover in the air to prevent speeding, danger and collision. Let space be annihilated by long distance wireless telegraphy and the radio, so that while we walk and work we may "tune in" and enjoy with our neighbors round the world music, concerts, fireside gossip, business, politics, worship! Let science in all lines develop to that we may live on food tablets, clothe in the priestly garb of Adam and Eve before Eve bit the apple, heat our homes with stored up sun rays; milk, churn and eat by electricity.

Let there be no more sickness, sorrow, pain and death by keeping ourselves eternally well and happy by thinking that we are better and better each day. Let there be no more night here by virtue of the actinic radium rays, the eternal presence of God in the eternal waves of ether, so that we may ever live, move and have our being with God, the source of all light!

Yes, let come what may, stand High Point College like a mount of adamant for righteousness, and walk worthily of your high calling and make your election sure and become not entangled with the world. I shall stand by you and rejoice with you in your victories and in your defeats.

Again I rejoice and am exceeding glad and have come back to my "'First Love" to educate my children, out of my own home, in High Point College, and to live and to die with you and among you.

And now in behalf of the Junior Order of United American Mechanics, a nobler band never walked the earth, your friends, your well wishers in all things, your guard keepers, a band whose hearts and sentiments with respect to the Bible, virtue, liberty, and patriotism, are in full sympathy and accord with what I have spoken, I am elected, delegated and commanded to present to you the Word, the Foundation, the Rock, on which to build. With this charge, if you "wabble on the gudgeon" and prove recreant to your duty and let a little bullet head scientist, or gnat of evil come in and begin to murder the faith of our children, they, the Junior Order, will rise up and stand as it were with one foot on the Sheraton and the other on the pinnacle of your college and with a megaphone large enough to make a voice like an archangel, cry: "Doom! Doom!" and keep it up until you close your doors.

Let there be one college in this great state and in this great nation and in all the world that will be true, and where we may place our children and have their faith strengthened, rather than undermined, where they will be taught that God is the Author, Creator and Maker of all things, that we may become like Him and see Him as He is, rather than evolving from protoplasm to a tadpole, to a monkey, to a man, to a cosmic Christ, the Sum Total of the Universe.

Here is the blessed Book of Books, the Word of God, the Foundation of all things! Accept it as the most exact science, the profoundest philosophy, the most interesting history, the richest literature, the highest code of morals, the one true aim and conclusion of life, "Fear God and keep his commandments," for this is the whole man. Accept it as your rich inheritance and precious treasure. And walk about it, your Zion, and go round about her. Tell the towers thereof. Mark you well her bulwarks. Consider her palaces that you may tell it to the generations following."

THE PLACE OF AMERICA IN GOD'S PLAN.

I desire to introduce this article with a quotation from Rabbi Wise. Dr. Wise said: "America is infinitely more than an aggregation of 110,000,000 people. America is all that the submerged races of the world wish to be and cannot be; to me America is the realization of what the ages have hoped and labored for.

"It is a definition. It is a creed. It is a challenge. God built here a continent of glory and filled it with treasures untold. He carpeted it with the soft rolling prairies, and pillared it with the thundering mountains. He studded it with soft flowing fountains, and traced it with long, winding streams. He graced it with deep-shadowed forests and filled them with song.

"Then He called unto a thousand peoples, and summoned the bravest among them. They came from the ends of the earth, each bearing a gift, and a hope. The glow of adventure was in their eyes, and the glory of hope within their souls, and out of the labor of men, and the bounty of the earth, out of the prayers of men and the hopes of the world, God fashioned a nation in love, blessed it with a purpose divine, and called it—America."

The foundations of America were laid by men who believed in God. Three hundred years and more ago God raised up a company of people who sought a place where they might worship God according to the dictates of their own consciences. They were denied this right in Great Britain where they were born, and sought asylum in Holland. But in Holland they were not accorded the privileges which they believed were theirs by divine right, and they sought and obtained permission to found a colony in the New World, to be established upon the foundation of civil and religious liberty.

Who can tell the extent of the influence of that wonderful Mayflower compact made by the Pilgrims before they set foot upon the soil of the land chosen for their colony? No careful student of history but will agree that it has been far-reaching, ennobling, and uplifting throughout all the years. All through the years, God has continued to raise up the men needed for the hour and the responsibility to be borne. What a long list of leaders must be called in the presentation of the names of the God-fearing men who have led the nation up to this hour. To begin to name them is to insure the omission of others who have made large contributions to the development of this nation chosen of God to lead the world. Others will come after them, and God's plans shall not be defeated.

There is a wide-spread assumption that the cause of man is already won in America. There is a complacency of fatalism which seems to assume a special providence for idiots and fools and for the people of the United States. Other nations may pass through periods of great distress, their destinies may hang in the balance, but we seem to think our status is secure. It can only be secure as God's purposes are wrought out in America. Other nations have defied the Almighty and have perished. Were they sinners above all others? Our destiny depends upon our obedience, our service to mankind, and our faith. America cannot continue half slave (to Satan) and half free. America must be truly Christian to endure.

Charles H. Beck.

AN OPEN LETTER FROM A NEW YORK PASTOR TO THE HEAD OF THE NATIONAL ANTI-SALOON LEAGUE.

For sixteen years I have been one of two men annually elected to membership in the Board of Trustees of the Anti-Saloon League of New York, by the New York East Annual Conference of the M. E. Church, which is one of the leading conferences of that denomination. Its territory covers one-half of the State of Connecticut; a large and populous portion of Westchester County, N. Y.: portions of the Boroughs of Bronx and Manhattan; also Brooklyn, "The City of Churches," and the most populous borough of the greater city, and all of Long Island.

For nearly four years I was a member of the Board of Directors of the League, and therefore have some little knowledge of conditions, past and present. After long and careful thought I am convinced that unless there is a change in the State Superintendency of the Anti-Saloon League in this State, I shall be obliged to report to my Conference, at its next annual session, that in my judgment the management of the League has betrayed its constituency into defeating its ideals and objectives—the destruction of the lawless liquor traffic;—thus worse than wasting the great sums of money contributed for this purpose; and shall advise that the Conference refuse to recommend the opening of

its pulpits for support. But formally advise against it as long as the present Superintendent remains.

I believe that the present situation is one of extreme gravity, and, in my opinion, that the State organization, unless there is a change, will collapse long before the Conference meets in the early Spring of 1926. If that is permitted, the coneqsuences will be serious indeed to the cause of Prohibition throughout the State and the Nation.

I am appealing to you as National Superintendent of the Anti-Saloon League of America to intervene before it is too late. The National League is functioning. It has not violated the principles that have been the inspiration of its marvelous success. It has never deceived or betrayed its supporters by giving a victory to its enemies. It has jurisdiction within New York State.

The dry forces in New York State are sound at heart. They have confidence in the National League and its leadership. They trust the State President of the League, who fortunately is on record as trying to prevent an inexcusable disaster. They have been dazed, perplexed, irritated and angered by the blundering management which was responsible for the re-election of Governor Smith, the worst foe of State enforcement of National Prohibition in the entire country, over a man who in public utterances and personal communication, had declared for the thing the churches backing the League wanted, and supported the League to get. Conceding it was no worse than a blunder, any management capable of such a blunder is forever disqualified in the field where it made that blunder. But this is not the worst. The indisputable record shows that an effort was made to deceive the State Board and the dry constituency generally.

After such disclosures, what assurance can it give that the churches will feel safe in accepting? And how can there be any hope for the future under a management that has so treated the political leaders, without whom there is not the slightest hope of victory?

This appeal has nothing to do with the treatment of Mr. Wm. E. Anderson, which I consider inexpressibly foolish and morally reprehensible. It is based on a transaction in which he had not the slightest personal concern. The fact that he saw the situation while in prison and tried to save the cause, and even the management that was stabbing him while he was helpless is significant. I was on the Board of Trustees of the Anti-Saloon League long before Mr. Anderson became State Superintendent, and am under no obligation to him except those of fairness, good faith and Christain consideration. The treacherous conspiracy which compelled his resignation, which, with a little minority group, I vigorously denounced, has been a matter of deep grief and hot indignation. I am not trying to secure his re-instatement, how ever much I would rejoice to see it done. The League has lost his invaluable leadership forever.

The fight in this State is hard enough under any circumstances. It is trebly so now. It is hopeless if we must go on under a leadership that neither the army nor the allies can trust, on either judgment or veracity.

The present management deliberately, and some say cold-bloodedly, in excuse of a policy which, in the most charitable light, was an amazing blunder of not only refusing to be fair, but even of conniving at, or helping to discredit Mr. Anderson, said in substance: "The cause is greater than any man, no matter who he is or what he has done." For one who in fact is responsible for sacrificing the prohibition cause in the State in the effort to help finish the destruction of the man who carried that cause to victory in Nation and State, that was a fatal thing to say. The present Superintendent had the greatest opportunity offered to any dry leader in recent years to prove himself both a big man and great leader. He has most signally failed, after leading the dry churches of the State to an ignominious and unnecesary defeat—the greatest needless setback the cause of prohibition has ever suffered. He can hardly be greater than the cause. This is conclusive reason for his resignation. This is no case of unsupported assertion upon which there can be two opinions. The proof lies in official utterances for which he is responsible. That proof is now in the hands of the pastors and press of the State. It was in possession of the anti-prohibition forces before it was marshalled for the pastors. The only way to keep the enemy from using it effectively is to move first. Unless this is done the State League will have desintegrated and the liquor traffic will be back in power before the present management could regain the confidence which it has forfeited. I, therefore, believe that unless there is a change the churches will repudiate the management and will force action anyhow, or still worse will quit supporting it and let the reponsibility for the death of the organization rest on the National leaders. In my judgment prompt and effective action offers the only possible way of escape from internal disruption or slow death from starvation. This is the only alternative.

All these considerations make it a duty for me to speak, and the policy and present State management of the League, with their threats of what they would do to Mr. Anderson if he exposed their short comings reveals the animus shown against him and will be correctly estimated by the public at large; and the seeming acquiescence by the National League, doubtless due to a failure to comprehend the real facts, compels me to make this letter public as the only insurance of prompt and actual consideration on its merits and as the best way to hold the dry churches of the State in line in hope of an early change. The best time of the year for such action is here. There are two full months till September. A new man recommended by the National League can start in the Fall with the confidence of the churches and give you a chance to save the Anti-Saloon League of New York in the State where it is needed the most.

In the name of the great majority of law respecting and law abiding citizens, in the name of the hundreds of thousands representing the Christian Church, in the name of the nearly five thousand ministers, in the name of truth and righteousness, and in the name of Almighty God, I urge you to send us a man who is more interested in fighting the liquor traffic than in trying to discredit William H. Anderson, and keep him from fighting it. Most of those who are your best reliance in the State have more confidence in him than ever since the facts about his treatment have come out; and they have the more faith in his judgment because of the glaring contrast.

Very sincerely yours,

Wilbur E. Schoonhoven.

67 Green St., Huntington, L. I.
July 2, 1925.

MY IMPRESSIONS OF HIGH POINT COLLEGE AS A STUDENT.

North Carolina is the best state in the Union. High Point College is the best college in the state. I do not say this hesitatingly. Persons of other denominations will quite naturally and justly disagree with me. Yet I still maintain my statement that High Point College is the best college in North Carolina.

High Point College is a college for the young people of the Methodist Protestant denomination and the other denominations; hence it is run with the interests of the young people foremost. The purposes of this institution seem to be and are threefold—mental, moral and spiritual development. There is no part of the life of the student neglected. There is a "time for work and a time for play" spirit manifested around the campus always.

The courses offered at High Point College are comprehensive and meet the needs of every student. They enable one to specialize in various subjects and obtain either an A. B. or B. M. degree.

One of the greatest points in favor of the college is its location. Situated in the outskirts of one of the most beautiful and healthful cities of the state the college has the advantages of beauty and health at the same time. The spirit of forlornness and weariness is not present at High Point College for the campus faces one of the busiest highways of the State and thus there is always a spirit of business around the campus.

Still there are two reasons that may be the real ones that makes me say that High Point is the best college. They are the efficient faculty and the convenient buildings. Even though the faculty is not as great in number as that of some of the other colleges, it is a body of high learning and capability. The buildings, especially the dormitories, are the best in the State. It is a pleasure to spend a term in them.

Yet there are many reasons that make me say that High Point is the best college in the State, but suffice it to say that there is practically no reason to make me want to hesitate upon my first two statements.

Helen Hayes.

Judge Brown — Well, Ephraim, what are you preaching to your flock these days? I hear you are making a mighty stir.

Ephraim—Well, suh, yassar, I is. I gives it to 'um dis way: Fustly, I tells 'em what I'm gwine to tell 'um, den I tells 'um what I said I wuz gwine tell 'um, and den I tells 'um what I done tole 'em.—Dumb Animals.

Postman—Bad luck, I'm afraid, Mr. Doolan. Here's a black-edged letter for you.

Doolan (glancing at letter)—It's me poor brother Pat, dead. Oi'd know his handwritin' anywhere.—Boston Transcript.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, JULY 12.

The Beatitudes of the New Testament.

Daily Readings.

Mon. Happy truth-finder. Matt. 16:13-20.
Tues. Happy preparedness. Luke 12:35-40.
Wed. Happy generosity. Luke 14:7-14.
Thurs. Happy obedience. John 13:17.
Fri. Happy givers. Acts 20:35.
Sat. Happy steadfastness. Jas. 1:12.
Sunday. Topic. Matt. 5:1-12; John 20:29; Rom. 4:7.

The Leader's Talk.

The Beatitudes are the blessed songs of the New Testament. They are the expression of spiritual truths adapted to practical life. The word translated "blessed" should be translated "happy," if we would understand its meaning for our day. And yet, of course, it goes deeper than happiness usually means. True hapiness, soul happiness, is the goal of every Christian, and he should be satisfied with nothing less. These blessed sayings are to be translated into human experience.

A Christian should be happy above all others. He should be happy, not because his outward circumstances are better than others, but because he has something within him which makes all life better for him. Then, with this inner happiness shining through, he is bound to make everybody and everything around him happier. Hence, a study in real happiness concerns the Christian and his various surroundings.

Christian Endeavorers have always had the reputation of being the happiest of Christians. Because we are young is one explanation; but the greater reason is because we are christians, endeavoring to do as Jesus would have us do. This meeting should certainly be bright and joyful, yet filled with spiritual power.

Some Bible Hints.

Admission to Christ's kingdom does not depend on legal acts, but upon a mental condition (v. 3).

Christ's road to happiness is the very opposite of the world's road of ambition, power, wealth (vs. 4-9).

The doubting mind is not happy. Joy belongs to faith and trust (v. 29).

The sense of sin is a gnawing misery. Happiness comes when we know it is forgiven (Rom. 4:7).

Suggestive Thoughts.

The word "blessed" means "happy." It suggests the clean happiness of goodness and of pure love.

Jesus spoke from experience when He said that they are happy who know the word of God and keep it (Luke 11:28). It was one source of His own joy.

The faithful are happy (Luke 12:43). There is joy, even in secular toil, in the consciousness that work is well done, and that employers' desires are fulfilled.

In 1 Tim. 1:11 Paul daringly speaks of "the gospel of the **happy** God." Yet how natural it is. God is the Fount of all true happiness. Happy Himself, He wishes to make His children happy.

An Illustration.

How beautiful, how strong that tree is! Yes, but to be what it is it has had a long struggle against wind and storm. Sometimes happiness comes **after** struggle. "Happy is he **who has** endured temptation" and come through (Jas. 1:12).

At the Point of a Question.

1. What is the meaning of the word "blessed" in the Beatitudes?
2. Why should a Christian be the happiest person on earth?
3. How is it possible for one to be happy, even though suffering?
4. Do Christians today prove their religion as successfully as did the early Christians?
5. Which is the more difficult, to withstand open persecution or insidious temptation?
6. What is largely responsible for the happiness of Christian Endeavorers?

The Lesson in Life.

Sometimes today one can not help wondering if folks have time to be truly blessed, or happy. Everybody, young and old, is so rushed with multitudinous duties and so-called pleasures that scarcely any one has time to get the right attitude towards life. But that isn't living. We must "take time to be holy," if we would be happy.

The Beatitudes taught by Jesus were revolutionary in their application. Folks had never caught such a meaning for religion as He here enunciated. This thought must be kept clearly in mind, if we would get the viewpoint of the age in which they were spoken. And, even to-day, they are just as revolutionary to the people who have never given thought to the higher and better things.

"Blessed are the humble-minded, for they will possess the land." "The words are a prophecy that meekness will have a greater power in the world than pride." Judaism meant pride of race; rabbinism meant pride of learning; Roman imperialism meant pride of power; Greek culture meant pride of intellect; but Jesus places far above all these humility of mind and heart, true meekness; for to such belong the great things of time and eternity. The world does not see as God sees now, but it must come to see that His children, obeying His will, are the ones who will enjoy true success.

"Blessed are those who hunger and thirst for goodness; they will be satisfied" (Moffat). Weymouth uses the expression "completely satisfied." Physical hunger and thirst are natural desires; we all understand them. What Jesus wishes all mankind to feel, is the naturalness for the indwelling of His spirit in their hearts; that without this they can never be completely satisfied and ready to accomplish God's will. If this desire is once awakened, nothing else but Jesus will satisfy the soul, and render the life thoroughly satisfied.

"Blessed are the compassionate, for they shall receive compassion" (Weymouth). Mercy, compassion, helpfulness to animals and unfortunate people, these are essential to real Christian living. Mercy is a divine virtue; it is a humanitarian virtue; it is a reciprocal virtue. It blesses both him who gives and him who receives. Folks have come to see the practical value of this wonderful virtue, and by that much are moving up towards Christ.—C. E. Quarterly.

RECEIPTS FOR COLLEGE.

Amount previously reported, $138,733.01.

$10 each: J. T. Blackburn, Clyde Euliss, J. S. Johnston, Mrs. L. R. Hughes, Mrs. Mary J. Hunter, Mrs. J. G. Pegg, Mrs. B. M. Cheek.

$40 each: Mrs. W. N. Pegram, Mrs. W. T. Braswell.

$100 each: Mrs. S. V. Pickens, W. N. Pegram.

$5 each: W. C. Hull, Mrs. R. W. Lowder, Mrs. Sue Carter, W. M. Kirkman, Mrs. Ralph Rives, H. L. Johnson, W. W. Pegg, Mrs. Emma Morris, C. E. Stewart.

$15 each: Miss Fannie Gordon, L. R. Hughes, Mrs. Lizzie B. Futrell.

$1 each: Mrs. W. T. Smith, Mrs. C. P. Holt.

$7 each: Miss Mary Wills, Miss Harriet Wills.

$2.50 each: Miss Verdie McPherson, Miss Sallie McPherson.

$50, Mrs. A. H. Ragan.
$25, H. A. Finch.
$3, Mrs. R. S. Thompson.
$30, Mr. and Mrs. W. P. Pickett.
$6, Thomas Hunter.
$350, Rev. J. E. Pritchard.
$4, J. H. Gordon.
Total, $139,662.01.

Endowment Insurance Fund.

Amount previously reported, $2,350.36.

No receipts this week, although very much needed. J. Norman Wills, Treasurer.

S. O. S. CALL.

A notice has been sent to every auxiliary of the Woman's Home Missionary Society in response to an S. O. S. call from Dr. Woodford for the new school building at Pine Ridge, Ky. Auxiliaries, classes, and individuals are asked to make special donations toward this fund. North Carolina's apportionment is $1,400. The name of any person making a contribution of $5.00 or more will be placed in a list and put in the corner stone. Pastors of churches that have no Home Missionary Society have been asked to take a special offering for this purpose. We trust that friends will rally to this cause and help build this much needed academy building. Send money to treasurer of W. H. M. S., or direct to Dr. T. R. Woodford, Pine Ridge, Ky.

Mrs. J. M. Millikan,
Corresponding Secretary.

—The pioneer fathers were the first manufacturers in America. They made leather, sugar, malt, potash and soap. They were the first to press oil from seeds, the first to use dye for coloring their homespun, and the first to use the process of salting, smoking and drying for preserving food. Our present industries have grown out of the pioneer methods.

—A Boer farmer in 1863 took a number of young wild ostrich chickens, tamed them and to the surprise of many successfully reared them as he would have reared cattle. Others followed his example and they are now reared in inclosures, a couple of acres to a bird, and fed like fine stock on alfalfa or lucerne, a rich clover, easily cultivated.

—The last survivors of the white rhinoceros are being wantonly killed off by man. Only a hundred or so still survive in French, Belgian and British Congo.

"WHEN WE GET BIG."

"When I get big I'm going to be a famous general," said Ted, marching up and down the room in his little soldier suit. "I'll go out to war and help anybody that is in trouble."

"And I'll be a nurse and take care of the wounded soldiers," said Dora, pinning a piece of red flannel on her arm to look like the cross worn by a nurse she had seen a few days before.

"I'll be a great doctor and help the sick soldiers, too," said Herbert. "I guess that's about as nice as winning battles. Dr. Graves wears a sword, too."

"Children," called mamma from the kitchen, "which one of you will run to the grocery for butter for my cake?"

"You go, Molly," said Ted and Dora together. "You don't mind doing errands."

So the little girl ran off with her basket, and the talk in the sitting room went back to what the children would be when they grew up. It was a cold, windy day, and they all had to play indoors, so Herbert and Addie had come over to visit their cousins and have a good time together.

Just the week before the children had seen a great parade of soldiers, so their minds were taken up with the swords and uniforms and gold braid.

"Mamma, which one has the best plan?" asked Ted when the cake was finished and they all sat together in the sitting room. "Addie wants to be a great singer, and all the rest of us but Molly are going to war to help people. Molly says she is going to stay at home and help you always, so tell us which has the best plan."

There was a queer little light in Mrs. Kile's eyes as she took the baby on her knee and said: "I think I will let you decide which is best. While I was baking cake I noticed that the Red Cross nurse was too busy to untangle baby's foot when he caught it in the rug, and the famous general never saw the puppy upset him in his rough play. You know this general said he would help anyone in trouble when he grew up, so the baby called loudly for aid. The general marched right past without ever noticing him, and the doctor stepped on his fingers as the army retreated. After that the famous singer was too busy to sing 'Rock-a-by' for the baby, and he had a hard time generally."

"You left out Molly," said Dora, when her mother paused a few moments. "You didn't say anything about her."

"I thought you all knew what Molly did," said Mrs. Kile. "She picked up the poor baby and put medicine on his bruised fingers; she ran several errands, and then had time to sing 'Rock-a-by' for this little man. You see, she is working at her plan right now, instead of waiting till she gets big."

"Molly's plan is the best!" cried all the children together. "We'll try to begin now, too."—The Herald and Presbyter.

—The oldest bottle of wine in the world, so far as is now known, is in the possession of a London wine expert. It is a bottle of Bavarian hock, which bears on its label the date 1540.

DEACON SMITH—THE STORY OF A TROUBLER.

Deacon Smith, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member who was laboring to create uneasiness in the congregation, and especially to drive away the minister.

The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion and inquire as to the reason why there had been no revival in the church for many years.

"Now what do you think is the cause of things being dull here?"

The deacon was not ready to give his opinion, and after a little thought frankly answered, "I don't know."

"Do you think the church alive to the work before them?" "No, I don't."

"Do you think the minister fully realizes the solemnity of his work?" "No, I don't."

A twinkle was seen in the eye of the troubler in Zion; and, taking courage, he asked: "Do you think Mr. A. a very extraordinary man?" "No, I don't." "Do you think his sermons, in the eyes of his people, are held anything wonderfully great," "No, I don't."

Making bold after all this encouragement he asked: "Then don't you think we would better dismiss him and hire another?"

The old deacon started as if he was shot with an arrow, and in a tone louder than his usual manner, shouted, "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all that I have said, don't you?" "No, I don't."

"You talk so little, sir," replied the questioner, not a little abashed, "that no one can find out what you mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled; and since that time I have walked softly before God. I then made vows as solemn as eternity, and don't you tempt me to break them."

The troubler was startled at the earnestness of the hitherto silent immovable man and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants, from the field in which we had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear might be tickled by smooth flowing words, and the pews filled with those who turned away from the simplicity of the Gospel. I and the men who led me—for I admit that I was a dupe and a fool—flattered ourselves that we were doing God's service when we drove that holy man from the pulpit and from his work in the field in which God had placed him. We groaned because there was no revival, while we were gossiping about, criticizing and crushing him—instead of upholding his hands by our efforts and our prayers. Well, sir, he could not drag on the chariot of salvation with a half dozen of us taunting him for his weakness, while we hung as dead weight to the wheels. When he spoke from the pulpit of the sinful amusements in which many of his members participated, we were offended; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die.

"Scarcely had he gone when God came in among us by His Spirit to show that He had blessed the labors of His rejected servant. Our own hearts were broken and our wayward children converted; and I resolved at a convenient season to visit my former pastor and confess my sin, thank him for his faithfulness to my wayward sons, which, like buried seed, had now sprung up. But God denied me that relief, that He might teach a lesson that every child of His ought to learn—that he who toucheth one of His little ones toucheth the apple of His eye.

"I heard that my pastor was ill, and taking my oldest son with me, I set out on a twenty-five mile ride to see him. It was evening when I arrived and his wife, with a spirit which any woman ought to exhibit towards one who had so wronged her husband, denied me admittance to his room. She said (and her words were like arrows to my soul), 'He may be dying and the sight of your face might add to his anguish.' Had it come to this, I said to myself, that the man whose labors had, through Christ, brought me into the fold; who had consoled my spirit in a terrible bereavement, and who had, till designing men alienated us, been to me a brother, that this man could not die in peace with my face near him? 'God pity me!' I cried, 'What have I done?' I confessed my sins to that meek woman, and implored her, for Christ's sake, to let me kneel before His dying servant and receive his forgiveness.

"What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever, as my own flesh and blood; but no such happiness was in store for me.

"As I entered the room of the blessed warrior whose armor was falling from his limbs, he opened his eyes and said, 'Brother Smith! Brother Smith!' I bent over him and sobbed, 'My pastor! My pastor!' Then raising his white hand, he said, in a deep impressive voice: 'Touch not mine anointed, and do my prophets no harm.'

"I spoke tenderly to him, and told him I had come to confess my sin and bring some of his fruit to him (calling my son). But he was unconscious of all around him; the sight of my face had brought the last pang of earth to his troubled spirit. I kissed his brow and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised him to care for his widow and her fatherless little ones; but his only reply, murmured as if in a troubled dream, was: "Touch not mine anointed, and do my prophets no harm."

"I stayed by him all night and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her life; but, like a heroine, she said: 'I freely forgive you; but my children who entered deeply into their father's anguish shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and He will care for us."

"Well, sir, those dying words sounded in my ears from that casket and from that grave,

(Continued on page sixteen.)

THE SPIRIT OF HIGH POINT COLLEGE.

It has been my pleasure to pass in and out among the faculty and the students of the High Point College a great deal during the first year of that splendid institution, and to watch them at work and at play. Being the first year, when it was new to us all, I watched with both anxiety and with joy. Anxiety that the very best possible work might be done, and that a fine impression might be made upon the church of which the college is a part and upon the community in which the college is located; and joy that this was all done so splendidly. While the High Point College was writing the history of its first year of existence the close observer could not help being deeply impressed with the beautiful spirit of the College.

The Spirit of a College.

The spirit of a college is something that you cannot see, nor hear, nor handle; but you can feel it. One had only to pass up and down the halls, or to drop in for a chapel service, or for a Sunday evening service, or for a meal in the college dining room, or to watch the boys on the ball grounds to feel the spirit of happiness and contentment which prevailed among the folks who made up the college community. The faculty was efficient and handled the work with that ease and grace which might have been expected in an old, established college.

The students, early in the year, formed the habit of speaking in favorable terms of the faculty, of the buildings and equipments, of the food, and of conditions in general. All this and much more makes up the spirit of this new college, and it makes one feel glad to see such a contented, happy group of young people taking the course of study under such efficient professors.

Happy Young People.

About the happiest group of young people to be found anywhere during the last college year were housed in our own college buildings in High Point. They were happy because of the wholesome, sunshiny, congenial, Christian conditions which surrounded them in the halls, in the class rooms, and on the grounds. They knew and appreciated each other. If you have kept close watch on the conditions at the High Point College for the entire year, I am sure you feel as I do, that we Methodist Protestants have great cause to lift up our hearts and sing, "Praise God from whom all blessings flow," because of the way He has led us on, and because of the success He has given us during this the first year in the history of our college. May this splendid spirit deepen and broaden and become more and more intense until the good name of our college shall be spoken abroad throughout the entire Southland.

Faithfully yours in the Master's service,

A. G. Dixon.

OUGHT TO BE OUR LAST CALL.

Since the middle of April we have appealed in a number of ways to our Sunday schools to send in an order for the Children's Day supplies, and to date not quite 1000 orders have been filled out of the 1902 schools reported in our church by the Financial Secretary.

That means that about 900 schools did not secure the Union Board's free supplies, and we infer have not arranged to hold a Children's Day Service, although in a few instances other programs or services may have been used.

The Sunday schools that do not hold a Children's Day Service lose a fine opportunity to create more interest in the schools themselves, and fail to share in the authorized plan of the church which calls for such a service to be held by the schools, as a means of instilling the missionary spirit, and of training the young in the work of the church which will ere long have to be carried on by them.

Any Sunday school, anywhere in our denomination still has time to arrange to hold a Children's Day service for foreign missions.

Just mail a postal to Rev. Fred. C. Klein, Berwyn, Md., and the supplies will reach you promptly, and it will not take much time or labor to prepare to hold the service in the next three or four weeks.

But mail that postal, stating how many Services you need, without delay. Do not put it off. We must give the field to the Board of Education shortly. So order the Children's Day supplies Today.

Again attention is called to the two beautifully embroidered Japanese banners to be awarded, one to the school giving the largest amount, the other for the largest amount in proportion to membership. Be sure to tell your Conference Treasurer how many are in your school when you send him the offering, and don't forget to state it is the children's day offering for foreign missions. Please do not overlook.

Then we will send to the Sunday schools that contribute $50.00 or more for Foreign Missions through the Children's Day offering a set of the large beautiful pictures, one set on "The Call of the World," the other, "India", until the sets we have are all gone.

We will not be able to give a set to each school, but in the order in which their Children's day offerings reach the general church Treasurer's office in Baltimore through the Annual Conference treasurers, to whom all offerings ought to be sent, and not to Treas. Staley, nor to me.

We are gratified at the reports reaching us of the fine services held by our schools, and the very favorable comments of the excellence of the program presented to the schools this year, with the addition of the pageant and the two large illustrated posters depicting much of the work of the church in the three countries, and pictures of all of the church's missionaries.

And we are being heartened by reports of splendid offerings made by the schools, for they are responding finely to the call to celebrate the 40th anniversary of the service, and to honor the memory of the late Rev. F. T. Tagg who introduced it in 1885.

And they are helping to carry out one feature of our church's Centennial Celebration which is to lay upon the altar every year of this quadrennium the budget in full in gratitude for our goodly heritage as Methodist Protestants secured for us by the toils and sacrifices of our church members.

Fred. C. Klein.

LITTLE HANS' LETTTR.

I once heard of a little German boy who had come to America to live with his parents.

His father could find no work to do, so no doubt the poor child was suffering from the lack of the comforts which he would have had if his father had found work. So what do you think the little boy did? He wrote a letter. To whom do you think he wrote it? To Jesus.

Well, I expect you will say, "That was no use, because Jesus is in heaven, and a letter would not reach Him there."

But Jesus could see it as it was being written; and He could and did send an answer. This is what the dear little boy wrote:—

"Dear Jesus:

I have prayed so hard to You, but I guess You could not hear me so far off, so I am going to write you a letter. We came over a big ocean when it was summer time. My mamma has been sick all the time; can You send her something to make her well? And, dear Jesus, please send my father some work to do, so he can buy us some warm clothes, and some thing to eat. Please answer quick, for we are cold and hungry. Nobody knows I am writing to You. I thought You might send us some thing for a surprise.

Hans Brahm."

Then he folded the letter,and put it into a little envelope, which, he directed to

"JESUS UP IN HEAVEN."

Now, I will tell you how it was answered. In the Post Office at Washington, where this letter was posted, the young lady who was sorting mail, came across this letter, and saw the strange address. She opened the letter and read it, and her eyes filled with tears.

"The child's faith must not be destroyed," she thought. That evening she spoke to several of her friends about the matter, and they were all anxious to help her send a box to little Hans. In it were nice warm clothes for them all, and toys for Hans, and at the very top, was a $10.00 bill.

As soon as the box was sent off, the lady wrote a letter to Hans, telling him that his letter had been received, and that Jesus had sent one of His servants on earth to help him, and a nice box was on its way to him. Before long, she received a letter of warm thanks from the little boy's father, and soon after that he wrote again, saying that he had found employment.

Thus you see, Jesus answers the faith of a little child. How good it is to trust Him, is it not? He says,

"Ask, and ye shall receive." John 16:24.

In a talk on thrift, a banker told a story about a Scotch farmer who, on frequent shopping trips in town, would hitch his horse on Main street, and having securely attached the feed bag would lift a hen from the wagon and tie her with a stout cord to one of the shafts, in such a manner that she would be able to pick up every bit of the oats the horse might drop while wrestling with the feed bag.

—Elephants play football in the jungles of Africa, forming the ball out of earth taken from an ant-hill.

—"Talent is that which is in a man's power; genius is that in whose power a man is."
—Lowell.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.
5. Charlotte.
6. Calvary.
7. Burlington.
8. Mt. Pleasant.

Paid G. C. B. in Full.

1. State Street, Lexington.
2. Charlotte.

A. C. B.

1.	Forsyth	$179.18
2.	Concord	176.00
3.	Glen Raven	126.00
4.	Fallston	125.00
5.	Orange	121.00
6.	Grace	115.00
7.	Flat Rock	110.42
8.	Henderson	100.00
9.	Enfield	97.00
10.	Spring Church	96.50
11.	Bess Chapel	95.32
12.	Granville	80.00
13.	Alamance	78.65
14.	Stanly	76.39
15.	Lincolnton	70.00
16.	Cleveland	67.85
17.	Reidsville	60.00
18.	Welch Memorial	58.00
19.	Littleton	56.00
20.	Weaverville	50.35
21.	Mebane	50.00
22.	Richland	50.00
23.	Halifax	46.00
24.	St. Paul	45.00
25.	Randleman	44.00
26.	Mt. Hermon	43.20
27.	Kernersville	42.45
28.	Asheville	40.38
29.	Gibsonville and Fountain Place	38.00
30.	Davidson	32.12
31.	Saxapahaw	31.32
32.	Vance	30.10
33.	Shelby	30.00
34.	Haw River	27.00
35.	South Davidson	23.00
36.	Yarborough	22.45
37.	Randolph	21.07
38.	Siler City	20.50
39.	North Davidson	20.00
40.	Winston-Salem	16.50
41.	Cornelius	16.00
42.	Anderson	14.00
43.	Thomasville Circuit	13.91
44.	Tabernacle	13.75
45.	Why Not	13.71
46.	Pinnacle and Mt. Zion	13.70
47.	Thomasville Community	12.00
48.	English Street	12.00
49.	Lebanon	11.05
50.	Asheboro	9.00
51.	Caroleen	9.00
52.	Pageland	6.10
53.	Chatham	5.00
54.	Fairview	4.85
55.	West Forsyth	4.72
56.	Union Grove	4.25
57.	Roberta	3.50
58.	Midland	2.65
59.	Graham	2.00
60.	Democrat	1.00

G. C. B.

1.	Concord	$385.50
2.	Forsyth	269.33
3.	Grace	266.81
4.	Why Not	164.14
5.	Mt. Pleasant	160.00
6.	Whitakers	155.08
7.	Henderson	150.00
8.	High Point, First	150.00
9.	Davidson	145.67
10.	Calvary	125.00
11.	Orange	111.58
12.	Halifax	95.00
13.	Asheville	85.97
14.	Randleman	84.36
15.	West End	83.43
16.	Burlington	74.63
17.	Yarborough	70.31
18.	Randolph	69.20
19.	Gibsonville and Fountain Place	67.77
20.	Saxapahaw	65.23
21.	Littleton	61.00
22.	Alamance	59.00
23.	Mt. Hermon	53.86
24.	Haw River	50.00
25.	Stanly	49.70
26.	Enfield	47.50
27.	Albemarle	43.40
28.	Spring Church	39.80
29.	Flat Rock	38.36
30.	Graham	37.00
31.	Thomasville Circuit	36.05
32.	Weaverville	34.90
33.	Winston-Salem	26.72
34.	Guilford	26.17
35.	Fallston	25.00
36.	Reidsville	25.00
37.	Richland	25.00
38.	Mecklenburg	22.30
39.	Siler City	22.00
40.	Roberta	21.81
41.	West Forsyth	21.63
42.	Vance	21.40
43.	Fairview	21.20
44.	Asheboro	20.46
45.	Denton	20.42
46.	Welch	20.00
47.	Thomasville Community	19.70
48.	Lebanon	18.60
49.	Kernersville	16.40
50.	North Davidson	15.55
51.	Shelby	14.81
52.	Bess Chapel	14.61
53.	South Davidson	14.31
54.	St. Paul	13.35
55.	Pinnacle and Mt. Zion	13.20
56.	Mebane	11.25
57.	Anderson	10.00
58.	Granville	9.35
59.	Glen Raven	7.40
60.	Cleveland	5.39
61.	Bessemer City	5.00
62.	Greensville	4.25
63.	Pageland	4.00
64.	Democrat	3.00
65.	Union Grove	3.00
66.	Midland	2.21

Please Send in Funds.

When funds are collected please send at once to Rev. S. W. Taylor, Burlington, N. C., so the cause for which the money was raised will have the benefit of it.

I happen to know of some collections which have been taken at Children's Day services which have not yet been sent to Brother Taylor. All Children's Day money is for foreign missions and the board is in very great need of funds. So send your money along so your charge will get credit in Herald, but most of all so the money will serve where it is intended to serve. Yours faithfully, A. G. Dixon.

CHILDREN'S HOME

Bethel, Alamance	$ 4.75
Mt. Pleasant, N. Davidson	3.80
Union Chapel, Mocksville	2.05
Friendship, Cleveland	8.00
T. B. Foust, Ala.	5.00
Welch Memorial, High Point	6.70
Gordon Place H. M. S., Kansas City	10.00
Friendship, North Davidson two checks	4.00
Friendship, Stanly	6.80
Concord, Saxapahaw	3.60
Denton, Denton Charge	3.52
Charlotte, Richland	1.90
Sunday Schools—	
Asheboro	9.90
Moriah, Tabernacle	4.89
Spring Church	1.75
Brown Summit, Haw River	1.12
Bethesda, Halifax	3.25
Palestine Sunday Egg Club.	4.00
Lawndale Union S. S.	10.87
Vickrey, Guilford	1.37
Bess Chapel	1.10
Bess Chapel Sunday Eggs	2.25
Mt. Zion, Pinnacle and Mt. Zion	4.43
Gibsonville	10.20
Bethel, Flat Rock	2.83
Friendship, Mt. Hermon	3.30
Winston Salem	10.64
Glen Raven	11.32
Burlington	26.21
Maple Springs, Forsyth	5.29
Bethel, Mocksville	3.87

Other Gifts.

Mrs. J. N. Johnson, High Point, fruit jars and jelly glasses. American Bakeries, bread every week. Bennett Brothers of High Point also keep up their good record by giving a good Sunday roast to the Home once a month.

Going on, yes, because the good people are helping us to do so. Thank you.

E. G. Lowdermilk, Supt.

Nannie Eva Jobe, daughter of William and Louella Jobe, was born September 10, 1896, and died June 30, 1925.

She was converted in early childhood and joined Alamance Presbyterian Church, of which church she remained a consistent member until death.

On December 30, 1916, she was united in marriage to James Lacy Hardin, son of C. C. and Rosa Hardin. To this union was born one son.

Though an invalid for eight years Eva was always cheerful, patient, and hopeful, bearing her affliction with wonderful fortitude. To know her was to love her. She was a tender mother and a loving wife.. She leaves a husband and one son, together with three sisters and five brothers, her parents having preceded her some years ago.

Funeral services were conducted by J. A. Burgess, assisted by Rev. Mr. Fesperman of Reformed church of Greensboro, and her body was laid to rest in Tabernacle cemetery.

FROM PASTORS AND PEOPLE.

High Point.—The Woman's Foreign and Home Missionary societies held their regular monthly meeting on Monday afternoon with Mrs. J. G. Snipes on Steele street. In the home department on interesting program on Alvan Drew School at Pine Ridge, Ky., was given. Mrs. J. W. Thacker told of the growth of the school and the great need of a new building for a high school, and Mrs. J. D. Johnson told a pathetic story about "Little Ann," a mountain girl who longed so intensely for an education, and her dream of going to school was finally realized through the generosity of the Woman's Home Missionary Society. Mrs. R. M. Andrews was chairman of the program committee, and led the devotional exercises. The sum of $10 to buy bricks for the new building at Pine Ridge was contributed by the members present. In the foreign society the Question Box was conducted by Mrs. C. W. Vance, Mrs. R. T. Pickens, and Mrs. S. S. Coe. Mrs. Ben T. Moore was appointed leader of the Mission Band upon the resignation of Mrs. J. D. Johnson, who is to leave us shortly. At the close of business the hostess, Mrs. Snipes, served delightful refreshments.

The sympathy of many friends is extended to Mrs. W. C. Lyndon and Mrs. Jones Burns, her daughter, in the loss by death of the former's mother, Mrs. Jesse Hiatt, which occurred Monday morning at two o'clock at the residence of her son, Mr. Finley Hiatt, near Guilford College, where she has made her home for a number of years. The funeral services will be held at Hickory Grove church this (Tuesday) morning at 11 o'clock. Mrs. Hiatt had attained the ripe age of 80 years, and is survived by three sons and two daughters, all of whom reflect credit and honor upon a worthy Christian mother.

The Ladies' Aid society will meet at the church next Monday at three P. M. with Mrs. J. A. Gray and Mrs. C. L. Gray associate hostesses.

We regret exceedingly to learn that Mr. and Mrs. J. D. Johnson and daughter, Lela, will move to Macon, Ga., about July 15 to make their home. Since coming here two years ago, they have made a large circle of friends, who will part with them most reluctantly. Our best wishes follow them to their new home.

Dr. Brown is giving us short and snappy sermons, about 15 or 20 minutes in duration, on these sultry summer days, and the services last just one hour, a fact which is appreciated by the congregation. The attendance will doubtless be good, although the temperature hovers around 100 degrees. Reporter.

July 7.

Calvary.—Just because we have not had a report in the Herald for several weeks we do not want its readers to come to the conclusion that we have been idle, for we have not. We want you to know that we are still doing things. Our Sunday school is moving along nicely under the leadership of Brother Hester Causey, assisted by an able corps of teachers. Dr. J. F. McCulloch is making the men's class so interesting that he is getting a large number of our men together each Sunday morning. We started our Sunday school automobile race on last Snday, by which we expect to increase our membership.

We held our Children's Day exercise on last Sunday night. The attendance was good and the collection amounted to $36.87. The children carried out their part of the program with credit to themselves and the young ladies who had charge of the training.

We have paid our annual conference and General Conference budgets in full with pastor's salary paid to date. We have organized our membership into a debt-destroying campaign, by which we expect to gradually reduce our church debt.

We held our Sunday school picnic the evening of the Fourth of July. Quite a number of our people went and all had a fine time.

Our preaching services are being well attended. Our Sunday evening services are especially well attended. Brother Gerringer is doing some fine preaching. We feel that we are fortunate in securing the services of such a strong preacher at the beginning of our existence as a church. We know that the effective work he is doing will be felt in this church for years to come. His whole heart seems to be in his work. The young people's work of Calvary is doing nicely under the guidance of Brother Gerringer. We are hoping and praying for great things for Calvary M. P. church. Pray for us. Reporter.

Welch Memorial.—We are glad to be back home again after being away for about ten days; were with Brother C. E. Phillips at Lincolnton. We enjoyed our stay with Brother Phillips and his good wife, also enjoyed being in the homes of the good people. Brother Phillips has some mighty good people on his work, and they are looking after their pastor; they seem to appreciate him very much.

We reached home on Wednesday evening and attended prayer-meeting at our own church; the folks seemed to be glad to see us back here.

On Friday we were presented with a nice wardrobe from the Marsh Furniture company. This was brought about through the influence of some of the brethren who work with this company. On Friday evening the church turned out and gave us a real pounding; we were surprised to receive such treatment from our peoole just because we had been away for a while. After the crowd, for it was a crowd, had marched through to the dining table and laden it with their various gifts, we tried to tell them how much we appreciated their thoughtfulness of us, and failing to find the words to express our appreciation, we just bowed our head in prayer, invoking God's blessings upon them, asking Him to repay them for their kindness to me and my family.

On Sunday we were permitted to preach to a very good and attentive audience, both worning and night. The Sunday school attendance was also good. On Tuesday night of this week the Ladies' Aid society will meet at the church. We have a good Ladies' Aid, and they are a real aid to the church. Pray for us.

T. E. Pierce, Pastor.

Orange Chapel, Saxapahaw Circuit.—There will be all-day services at Orange Chapel the third Sunday in July. Children's Day exercise in the morning and preaching in the afternoon.

We will also have communion service an hold the election of delegate to conference.

Mrs. Foust Thompson.

Spencer M. P. Church.—Doesn't that soun good? Sunday at 4:00 P. M. Rev. D. A. Bra well preached from 1 Kings 18:24—God Th Answered by Fire. A good sermon to a sma congregation in our home. We do not ha many people here but we do have some tru hearted M. P.'s here and have lost some not having a church. Pray for us that we ma be filled with the Spirit of our Lord and th we may do His will. Mrs. A. L. Moore.

July 7.

Shilch, Connelly Springs Charge.—Sunda school report for July 5: Attendance: office and teachers, 5; departments—adults 4, se ior 7, junior 6, beginners 10; visitors, 1; tot attendance, 33. Collection, 77c. Number- chapters read the past week, 228.

The R. C. W.'s class surprised the Sunda school with an interesting exercise pertainin to the Fourth of July. Music was rendere appropriate for the occasion by the writer.

We are moving along with our church wor nicely. Class meeting was held Sunday, Mr W. S. Miller as leader.

Prayer meeting is held every Sunday nigh Rev. W. P. Martin leading the service.

"Jesus looked round about and saith unt his disciples, How hardly shall they that hav riches enter into the kingdom of God." S Mark 10:23. Macy A. Martin, Reporter.

Mebane.—Last Sunday we had a fine nun ber present for Sunday school, and also fo church service. Dr. Johnson gave use an inte esting message at this time. We are plannin to have Chrildren's Day on next Sunday.

On last Friday our Sunday school went o a picnic to Lakewood Park near Durham. large number attended and all seemed to hav a good time. When the noon hour came an we spread our lunch we found we had mor than we could eat and all especially enjoye this part of the picnic. Nice boxes were fixe for some who would have been there had ci cumstances permitted.

Our Ladies' Aid and missionary societie are wide-awake and we consider them a ver important part of our church work. Las month our Ladies' Aid met at the home o Mrs. J. H. Payne. This meeting was largel attended and two new members were adde After the business meeting Mrs. Payne serve lemonade and cake. This month we will mee with Mrs. C. C. Smith.

A very sad accident occurred here in th early morning of June 29 when Mr. and Mr A. W. Sykes were fatally injured as a wes bound passenger train struck the car in whic they were riding. Mr. Sykes died within a hour, and Mrs. Sykes died ten hours later a the Martha Elizabeth Hospital. Other occu pants of the car were Mr. and Mrs. Highf Jobe and Hubert Sykes. Mr. Jobe was pai fully but not seriously injured, while Mr Jobe and Hubert Sykes received slight i juries. Both Mr. and Mrs. Sykes were we known in Mebane and news of their untim ly death was a great shock to our town an surrounding community. Mr. and Mrs. Syk were faithful and consistent members of Me ane M. P. church. It is hard to understan

hy God took them so suddenly and in this ay, but we know He is too wise to make a istake and may we bow in humble submis-on to His will. They will be greatly missed ut the influence of their Christian lives will ever die. The funeral was conducted by Dr. ohnson, assisted by Rev. D. R. and Rev. T. A. Villiams in Mebane M. P. church. It is said e largest crowd ever assembled in Mebane r a funeral was present at this one. The oral designs were many and beautiful. To the reaved ones we extend our prayers and sym-thy and may they be as faithful to the end were their loved ones.

Mrs. J. E. Foust, Reporter.

July 7.

Bellmont, Mt. Hermon Circuit.—Since my st report a wonderful change has taken ace at Bellmont. About four weeks ago a w members of the Burlington Federation me over one morning and held prayer ser-ce in the mill. The interest was so great at they came to the church the next night d had prayer service, and for a week they me and held service every night. The spirit God was with us and everyone seemed to t his whole soul into the meeting. After ese brethren quit coming the Bellmont peo-e carried the services on for two weeks. uring the three weeks over 50 people were nverted, 20 in one night. It wasn't just ildren that were brought into the kingdom God, but fathers and mothers, and gray-ired grandfathers.

It would have made your heart rejoice to ar the testimonies of fathers who had been unkards and gamblers all their lives, and o had spent all their time for the devil d not a day for God, after they had been ought into the sheep-fold of God.

For the three last Sundays we have had a orious Sunday school. The church was filled its capacity and the third and fourth Sun-ys in June some of the classes were so large at the Sunday school rooms would not hold em. Our attendance increased to 261. And st Sunday there were 169 scholars present d every teacher except one who was kept ay on account of sickness. Offering, which s sent to the Children's Home, amounted $8.57.

Our pastor, Brother Ashburn, preached two od sermons last Sunday, one at 11 o'clock d the other at night. The doors of the urch were opened at both services and 27 ited with our church. This was one day that ll never be forgotten in the history of our urch. Everything seemed to work in har-ny with God, and Mr. G. A. Nicholscon, our perintendent, said that even the singing s oiled with the Spirit of God.

Cottage prayer meeting is held three times week; on Tesday night the men and women et separate, on Wednesday and Sunday ght all meet together at the church because e homes were too small for the congrega-n.

At the prayer meeting last Wednesday night free-will offering was given to Mr. Wayne rtiss, as a surprise, for the great service rendered during the revival services. I am t sure just what the offering amounted to, t I think it was about $50.

Children's Day service will be held at our church the fourth Sunday night in July. Everybody is cordially invited.

Since my last report another faithful family, Mr. and Mrs. W. J. Smith and children, have moved from our community to Burlington. They will be missed at our church and especially Mrs. Smith, who was a great worker among the children; also Paul, the oldest boy, who was treasurer of our Sunday school. May God's richest blessings rest upon them, and may they never forget our church.

Ramah Shoffner, Reporter.

Hebron, Orange Charge.—Last Sunday was a good day for our little folks—"Children's Day". The church was crowded. The children did well. The collection amounted to something over $30. Much credit is due Mrs. F. W. Nelson and Miss Mildred Sykes for their faithful services in training the little folks, also Miss Velma Sykes, our organist. They all did what they could to make this service a success.

Our Sunday school is progressing nicely, many new members having been added recently.

Our special meeting begins the second Sunday in August with Rev. D. R. Williams as pulpit help.

In the evening of June 20 Mrs. F. W. Nelson very delightfully entertained the W. H. M. S. The regular meeting was also held. Those present were favored with a duet by the Misses Nelson, also a talk by Mr. W. B. Jones, his subject being, "How to Interest the Members." This society has ordered play books and expect to give a pageant in the near future. After the meeting delicious cream and cake were served by Miss Eva Nelson. The next meeting will be held in the church the third Sunday in this month, just after S. S. All members are urged to be present.

Our parsonage is nearing completion and we feel very proud.

We are planning to finish our Sunday school rooms and interior of the church ere long which will add greatly to the apeparance.

Best wishes to the Herald.

Mrs. T. A. Gill.

July 4.

Concord, Saxapahaw Circuit.—The Woman's Foreign Missionary society met last Friday evening at the church for their regular meeting. The attendance was very good. A short program was rendered consisting of songs and readings. We decided to hold our Thank-Offering Service some time in September. Our next meeting will be held on Saturday evening, August 8, at seven P. M. at the home of Mrs. J. C. Guthrie.

The Junior Mission Band hold their meetings on Saturday evening before the fourth Sunday. With Mrs. B. S. Curl as leader of the band they seem to be taking interest in their work. They will assist us in our Thank-Offering Service.

Our Sunday school has been very good this summer, but there is yet much room for improvement.

The Christian Endeavorers have reorganized and hold their service every Sunday night.

All-day services were held the first Sunday. Brother Isley preached in the morning. Memorial service was held in the afternoon for Mr. A. M. Roberson, Mrs. J. C. Thompson and Mrs. Lacy Moore. Brother Isley made a few well chosen remarks in honor of the deceased, after which the memorial sermon was preached by Brother Harris of the Webb Avenue M. E. Church of Burlington. Most of the graves were decorated during the day.

Our special meeting will begin the first Sunday in August with Brother Millaway as help. Pray with us that much and lasting good may result.

Mrs. J. C. Guthrie,
Corresponding Secretary.

Friends of Bethel, Notice.

Children's Day exercises will be held at Bethel M. P. church, Alamance circuit, the third Sunday in July, beginning at 11 o'clock A. M. We will have dinner on the grounds and preaching at two P. M. Everyone cordially invited to attend. We are expecting Misses Georgia and Lucy Boone of Burlington to sing for us. They are fine singers. It will be a treat to hear them.

Mrs. J. M. Foust, Reporter.

Bethel, Flat Rock Circuit. — Our Sunday school is moving along nicely. On the third Sunday in June we had a Children's Day program at 11 o'clock which was very much enjoyed, after which Rev. J. C. Preston made a good talk. The collection for missions amounted to about $18, which was very good for the congregation. In the afternoon our pastor came over from the summer conference and brought Rev. Lawrence Little with him who made a good talk. His subject was young people's work and their preparation for the work. His talk was very interesting and instructive.

On the fourth Sunday in June a class of singers came over from the Good Will Baptist church and rendered a good program which was enjoyed by a large congregation. On the Friday following we started a twenty days' singing at our church which everybody in the community is invited to attend.

There will be preaching at Bethel on Saturday night, July 11, at 7:30, by the pastor.

The protracted meeting will begin on the first Sunday in August with all-day service and dinner on the ground. L. P., Reporter.

South Davidson.—The revival meeting at Mt. Carmel will begin the first Sunday in August. At Jerusalem the second Sunday in August, and at Cid church the third Sunday in August instead of the third Sunday in July, with Rev. Robert Short as pulpit help. I ask all to pray that we may have a glorious outpouring of the Holy Spirit at each place. Will announce the meetings of the other churches later.

I am for the advancement of God's kingdom. W. L. Carson, Pastor.

Once a missionary asked an old colored man what denomination he belonged to, and the old fellow replied:

"Bress yo, suh, dar's fo' roads leadin' from hyah ter town—de long road, de hill road, de sho' road and de swamp road—but when Ah gits ter de mill dey don't ast me, 'Uncle Wash, what road did yo' come by?' but, 'Wash, is yo' wheat good?' "

Macedonia, Why Not Circuit. — We are all smiles down here. We have just finished the new addition to our church which means lots to its looks as well as seating capacity. It seats about 50 per cent. more people than before. We are poor people here in purse, but some of us are rich in grace, and we do thank God for the privilege of working for Him and the means to do this work. We are now on the campaign to paint the new house and hope to get it done by our special meeting the second Sunday in August.

We had one of the finest children days the second Sunday in June I think I ever witnessed, and some of the bright children who made us so happy that day came from homes where fathers and some mothers are not saved. And how we do beg our Heavenly Father to save them, and we ask all the readers to pray for them. Those noble-hearted people helped to build our church and they are very near our hearts. We are as proud of our new church as a little boy would be of a new pair of pants. We do not praise ourselves or boast, but we praise our Heavenly Father with all our hearts, and we thank the people for what they did to help in this work. We are expecting at our special meeting three preachers: Bro. Hulin, our pastor, and Bro. Shaw of Franklinsville, and Bro. G. A. Laughlin, of Central Falls. Bro. Laughlin has been with us eleven years and we feel grateful to him for his splendid service, and he has a standing invitation to come as long as he lives. Our doors are open to him and our homes are his home.

Here are the names of those who helped in building our church: J. H. Sanders, in cash and labor, $65.10; W. D. Moore, cash and labor, $874.41; Pearlie Moore, cash, $5; Harvey Honey, cash, $10; Congressman W. C. Hammer, cash, $5; J. B. Owens of Star, cash, $5; Girls' Box Supper, cash, $55.85; Lewis Myrick, cash, $1; N. Sheffield, labor, $3.40; Henry Dennis, labor, $12.50; J. C. Sanders, cash and labor, $4.50; Jerd. Calicut, labor, $3.50; Alfred Reader, labor, $1.50; Percy Calicut, labor, $1.50; J. B. Hurley, labor, $3.50; W. K. Hurley, labor, $4.50; G. C. Hurley, labor, $5.80; G. C. Hurley's boys, Woodrow and Frank, labor $1; Lonnie Moore, labor, $1; Walser Cornelison, hauling, $3; Kennie Nichols, hauling, $3; W. G. Hamilton, labor, $16; C. W. Sanders, labor, $4; J. A. Simmons, labor, $4; Ollie Moore, cash, $10; Romy Sanders, labor, $1; Theodore Brown and Calvin, labor, $1.00; Mrs. Vina Banda, hauling, $15.00; Jesse Sanders, cash, $5; Miss Esther Hurley, cash, $5.00; Mrs. Bertie Hamilton and Miss Esther Hurley, curtains, $5.00.

Total cost, $1,137.06.

Despite the backbiting and the people sitting on the stool of do-nothing, we have completed this nice church and feel grateful to those mentioned above very few of whom are members of our church and some are not members of any. And we feel more grateful to God for His goodness.

W. D. Moore.

Browers, Richland Circuit. — June 28th was children's day and memorial services at our church; it surely was a good day for us all. Our pastor, Brother Hill, said it was the best children's day he ever attended. There were a good many there that said the children did fine. Our young people took a part in the exercises; that shows they are interested in church work. The collection was $22.50.

Our protracted meeting is the fourth Sunday in August. We want you all to pray for us. Reporter.

Orange Charge, Notice!

The third quarterly conference will meet with the church at Hebron Saturday before fourth Sunday in July, two P. M., a full attendance is desired.

Children's Day exercises were held at the Efland church first Sunday night in July. In connection with the regular exercises "The Call," a pageant, was given. This and each item on the program was well rendered. Offering for foreign missions, $25.

The credidt for preparing this program is largely due Misses Bertha and Pattie Crutchfield. We thank them and all who contributed in any way to the success of this program.

Sincerely, B. M. Williams.

Asheville.—Mr. and Mrs. Ralph Beacham are entertaining (for life) a lovely new Methodist Protestant, Miss Elizazbeth Gale Beacham, who arrived June 15, 1925. The mother will be remembered as Miss Helen Gale before her marriage. She, with her twin sister, Miss Katherine Gale, now Mrs. Edward L. Winslow, Jr., grew up from infancy in our church here. They first joined as members of the craddle roll. The grandmother, Mrs. Priscilla Gale, is also much beloved as a faithful member.

Mrs. J. W. Barrett recently returned from Charlotte and is a guest of her son, J. Oscar Barrett. She is in feeble health.

Other members of our church who are ill are, Mrs. M. T. Fears, Mrs. E. F. Carson, Mrs. C. C. McNeil, Mrs. E. J. Monteith, Warren Walker (S. S.)

The pageant, "The Call," was repeated at our church Sunday night. It had been given some three weeks ago. Both performances were quite good. Our pastor's wife trained the young ladies.

Miss Norvella McIntyre has returned from High Point College for the summer. Her presence in the services and her playing at the piano add much to the comfort of all.

A number of our members attended the district rally at Weaverville Saturday and Sunday. Pastor Bates had a good program arranged. President Dixon and Mrs. Dixon were present with inspiring addresses.

Reporter.

Henderson.—Although the weather was extremely hot yesterday the Sunday school attendance was 210, the best we have had for several weeks. A goodly number were present for communion service at 11 o'clock.

Next Sunday morning we will take the vote for delegate to the next annual conference, the nominees being Brothers T. J. Evans and Roy Dixon. Both of these young men are fine fellows and each would make a good delegate.

Our third quarterly conference will be held on Wednesday evening, July 15, after prayer meeting. The annual Sunday school picnic will be held the same day.

Our Children's Day service will be held third Sunday in this month at eight P. M.

J. E. Pritchard.

Mt. Zion.—Wish you all could have been at our township Sunday school convention last Saturday. We had the most successful convention we have had for years.

For the benefit of Mt. Zion members and all other people interested in Mt. Zion, here's our report for the year 1924-25 running from fourth Sunday in June, 1924, to fourth Sunday in June, 1925.

Sunday School Enrollment.

Children 4 to 12 years of age	75
Young people 12 to 24	50
Adults 25 and upward	48
Cradle Roll (birth to 4 years)	14
Officers and teachers	12
Total enrollment	199
Average attendance	112

Financial Report of Sunday School.

Paid for literature and Sunday school supplies	$ 92.49
Sent orphanage	31.71
Christmas treat fund	40.81
Foreign mission church fund	5.00
Near East Relief	7.60
Total	$177.61
Average Sunday offering	3.42

C. W. Allen, Superintendent,
Roy Stone, Secretary.

There were other good reports at convention too; Pinnacle had a good report; they are showing some improvement in increasing their enrolment and average attendance.

While I have tried to fil the superintendent's place I have had very loyal co-operation by the majority of the members. They have never failed to do but one thing that I have asked for and that is "class rooms," but I know almost that they are going to do that, in fact I am sure of it. I have faith enough to believe that this people will no the thing most needed for our church's good. We had some faces in the congregation Sunday that have been absent for five or six Sundays; we are glad they are coming back.

On the third Sunday in this month our protracted meeting will begin. Our pastor has been ery fortunate in securing for pulpit help Rev. L. W. Gerringer of Greensboro. Brother Gerringer is one of the best preachers in our conference and I am sure we will have a great revival if we will do our part. Work, pray and sing. We very earnestly beg of you people your sincere prayers that we may have a real revival.

Announcement, Mt. Zion.

Next Saturday from four o'clock till 10 P. M. the missionary societies of Mt. Zion church will serve refreshments and good eats on the church ground. During these hours about eight o'clock Mt. Zion choir will give a singing concert. The proceeds of this lawn party will be for foreign missions. Come.

C. W. Allen.

—Flowers picked in the morning in Holland are on sale in Berlin soon after noon every day, the blossoms being brought there by air plane.

IN HONOR OF THE DEAD.

Robert Queen.—Robert, the son of Mr. and Mrs. B. G. Queen, was born April 2, 1923, and died at the age of two years, two mos. and 22 days. On the night of June 24 death invaded the home of Mr. and Mrs. Queen and took the soul of their dear loving child back to God who gave it.

Funeral services were conducted by the writer Thursday afternoon, June 25, 1925, at Buffalo Baptist church, near Shelby, N. C. The lifeless form of little Robert was tenderly laid to rest in the cemetery. A large congregation of relatives, friends and neighbors attended the funeral service. The little child had been seriously ill for two weeks and everything that human hands could do was done for the recovery of the dear loved one, but the Lord had need of little Robert to add to His jewels in glory and called him to Himself.

Robert was the youngest of five children. The others with their parents have the sincere sympathy of a host of relatives and friends.

May the blessing of our Heavenly Father be upon them and His saving grace sustain the bereaved family in this dispensation of Divine Providence. We commend them to the sympathetic Christ who said: "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of heaven." C. B. Way.

Neal.—Mrs. Callie Elizabeth Neal, daughter of Thomas and Elizabeth McNeely, of Guilford county, N. C., was born May 16, 1868, and departed this life June 12, 1925. She was married to W. S. Neal October 15, 1891. To this union were born five children, four of whom survive: Thomas, of High Point, N. C., James, of Gastonia, N. C., John, of Reidsville, N. C., and Nellie, of Reidsville, N. C.

She professed faith in Jesus Christ when she was very young and united with Center M. E. Church in Guilford County, N. C., where she was an honored member until her marriage when she transferred her membership to Midway M. P. Church and remained a consistent and faithful member till God called her to her reward. The funeral was conducted in this church by the writer in the presence of a large number of friends and relatives, after which we laid her body to rest in the nearby cemetery. Many beautiful floral designs were evidence of the esteem in which she was held by her many friends.

Sister Neal was a good woman and though a great sufferer she bore it all with Christian fortitude and gave expression of a willingness to go home to meet her Saviour.

May the Lord comfort the bereaved ones and make the memory of her beautiful Christian life an inspiration to others while life shall last. J. D. Williams.

Instructor of Pugilism—Well, what do you think of your first lesson?

Pupil—I've decided to have the rest of the course by mail.—Madried Buen Humor.

Prospective Cook (to mistress)—An' 'ow many days o' the week will yer be wantin' meals?—London Opinion.

HOW NORTH CAROLINA HAS GROWN.

1900	
Property values	$681,982,000
Value manufactured products	85,274,083
Value of farm products	89,310,000
Bank deposits	16,757,855
Highway expenditures	624,381
Public school expenditures	950,300
1923	
Property values	$4,543,110,000
Value manufactured products	665,118,000
Value cotton manufactured	318,368,000
Value of farm products	513,400,000
Bank deposits	345,142,000
Highway expenditures	36,148,000
Public school expenditures	22,079,000

SUNDAY SCHOOL LESSON—JULY 19.

The Gospel in Lystra.

Lesson Text: Acts 14:8-20.

Golden Text: Matt. 5:10.

The Central Truth: The abounding grace of the Lord Jesus Christ is all-sufficient to restore all who are crippled by sin and impart to them inclination and strength to walk with God.

Scriptural Points.

1. Paul and Barnabas preached in Iconium a long time, and "a great multitude both of the Jews and also of the Greeks believed." But they encountered, as usual, considerable opposition, which finally culminated in a plot to stone them. Becoming aware of this purpose they "fled unto Lystra and Derbe."

2. At Lystra a life-long cripple attended the gospel services conducted by Paul. His demeanor and interest attracted Paul's attention. The gospel messages had awakened faith in his soul. For "faith cometh by hearing, and hearing by the word of God." Paul in the exercise of spiritual vision was enabled to see this, just as Jesus saw the faith of the paralytic and his four friends at Capernaum.

3. "Stand upright on thy feet." Paul gave this command with the authority of Jesus Christ. And this command carried with it the healing power of Jesus Christ. Paul was the honored instrument in the hands of God.

4. "And he leaped and walked." His was a large faith to have claimed such a spontaneous and complete restoration. His healing was even more spectacular than that of the cripple at the Beautiful Gate of the temple, who was lifted up by Peter and accompanied Peter and John into the temple," walking, and leaping and praising God." This miracle of healing must have had a most wonderful effect upon the congregation at Lystra.

5. The inhabitants of Lystra were worshipers of the gods of the Greek mythology. This miracle led them to supose that Paul and Barnabas were two of their gods that had just come down to earth in the forms of men. They called Barnabas, Jupiter, because of his dignified bearing and benign countenance. They called "Paul Mercurius, because he was the chief speaker."

6. The heathen priests took immediate steps to offer sacrifices to these two men. But Paul and Barnabas rent their clothes, and rushed among the people, and protested with all their might against such base and senseless idolatry. And it was with extreme difficulty that they succeeded in restraining the people from making the intended sacrifices.

7. "Certain Jews from Antioch and Iconium" arrived soon after this unfortunate episode and succeeded in turning the would-be idolaters against the apostles. Their wrath was centered upon Paul, because he was the real leader and chief preacher in this missionary campaign. They took Paul outside the city limits and stoned him into insensibility. They would have stoned him some more but they thought he was dead.

But Paul recovered consciousness and spent the night in the city. Though battered and bruised "the next day he departed with Barnabas to Derbe." It must have been an exceedingly painful journey for this hero of the cross.

Practical Points.

1. Sin is the gigantic crippler of the ages. It cripples one's talents and usefulness, makes him blind to the highest privileges, opportunities, and pleasures of life, and compels him to stoop to a life of shame, loss, failure and everlasting ruin.

2. The gospel of Jesus Christ is the restorer to the paths of peace. It is "the power of God unto salvation to every one that believeth." It makes the wounded whole. It makes the lame to leap for joy. It binds up the broken-hearted. It imparts freedom to the captives. It implants into the soul "a well of water springing up unto everlasting life." And it enables the believer to "rejoice evermore, pray without ceasing, and in everything give thanks."

3. It is not entirely proper to say that the day of miracles is past. It is more proper to say that the day of faith to produce miracles is past. God's ability and willingness to work miracles certainly is not past. He hates sin and disease now as much as He ever did. And miracles of healing are being performed today wherever there is adequate faith. God has not changed in the least. "Jesus Christ the same yesterday, today, and forever."

4. Idolatry has not yet gone oue of the world. Millions still worship at the shrine of mammon. Millions more serve the goddess of pleasure in pursuit of countless worldly and sinful amusements. And still millions more are devotees of damnable carnality. "Little children, keep yourselves from idols."

5. The message of providence is most appealing. "The Lord is good to all, and his tender mercies are over all his works." To resist such a message of lovingkindness is the quintessence of ingratitude, "not knowing that the goodness of God leadeth thee to repenance."

—A twenty-one-year-old inmate of the Nazareth Institute for the Blind, in Montreal, is the recipient of a traveling scholarship from the Province of Quebec, won in a musical contest, which will enable him to continue his musical studies in Europe. The cash value of the scholarship is $3,000.

Minister—Why do you not get a wife, Donal'?

Donald—I micht get a bad one.

Minister—Trust to Providence, an' you'll be all right.

Donald—I'm no' so sure, minister, for ye ken Providence has to dispose of the bad as well as the guid.—London Humorist.

(Begun on page 9)

When I slept, Christ stood before me in a dream, saying: 'Touch not mine anointed, and do my prophets no harm.' These words followed me till I fully realized the esteem in which Christ holds those men who have given up all for His sake, and I vowed to love them evermore for His sake, even if they are not perfect.

"And since that day, sir, I have talked less than before, and have helped to support my pastor, even if he is not a very extraordinary man. My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips, I shall ask the brethren to deal with you as one who causes divisions. I would give all I own to recall what I did thirty years ago. 'Stop where you are, if perchance the thought of your heart may be foryiven you.'"

This decided reply put an end to the newcomer's efforts to get a minister who could please the congregation and make more stir. There is often great power in the little word "no," but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.—Selected.

HOW THEY SPENT THEIR MONEY.

By Robert J. Burdette.

Selfishness.

I kept all my wealth—and I mourn all my loss.
For gold in a skeleton hand turns to dross;
Love, friendship and gratitude might I have bought,
But I kept all my wealth 'till it moulded to naught.

Pleasure.

I spent all my gold, I danced and I sang,
The palace I built with hilarity rang,
Plays, revels and frolics from even to dawn.
But I lie here with nothing—I spent it—it's gone!

Avarice.

I loaned my good money, at grasping per cent—
'Twas I who got all that you kept and you spent;
While I counted my millions, death plundered me bare,
And this grave that I sleep in belongs to my heir.

Charity.

It was little I had, but I gave all my store
To those who had less, or who needed it more;
And I came with death laughing, for here at the grave
In riches unmeasured I found what I gave.

Two Scotsmen sat by the roadside, talking and puffing at their pipes. "There's no muckle pleasure in smokin', Sandy," said Donald.

"How dae ye mak' that oot?" questioned Sandy.

"Well," said Donald, "ye see, if ye're smokin' yer ain tobaco, ye're thinkin' o' the awfu' expense, an' if ye're smokin' some ither body's, yer pipe's rammed sae tight it winna draw."

Wedding Gifts

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HIGH POINT COLLEGE.

College of the Methodist Protestant Church. Co-educational. Fitting for life and for university courses. Just closed a successful year in which one hundred and thirty-four students were enrolled in the freshman and sophomore classes.

Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

A DAY OF THOUGHT.

I like the way my work comes to me, one day at a time. Matthew Henry says: "Let us not put upon ourselves all at once that which Providence has wisely ordered to be borne by parcels." A longer day, I fear, would be monotonous, while a shorter one would be insufficient. I am so well pleased with this all-perfect day that I would not add to or take from it even one single hour. When I look at work by the day, it does not discourage me; it holds only what I can accomplish. But the thought of work by the month or year is a burden too great to bear. I look upon my day's work as an all-conquering factor. "Nothing," says one, "can stand before today's work." Finally, my day's work is an opportunity, which if I let slip, will occasion me misfortune in time to come; but each faithful day's work that I do brings to me its own reward. One of my happiest times is at the close of a well-spent day. Give me then my day's work by the day, and I will go singing on my road.—Pittsburgh Christian Advocate.

WOODROW WILSON'S ESTIMATE.

"John Wesley's place in history is the place of the evangelist who is also master of affairs. The evangelization of the world will always be the road to fame and power, but only to those who take it seeking, not these things, but the kingdom of God; and if the evangelist be what John Wesley was, a man poised in spirit, deeply conversant with the natures of his fellow-men, studious of the truth, sober to think, prompt and yet not rash to act, apt to speak without excitement and yet with a keen power of conviction, he can do for another age what John Wesley did for the eighteenth century. His age was singular in its need, as he was singular in his gifts and power. The eighteenth century cried out for deliverance and light, and God prepared this man to show again the might and the blessing of his salvation."—Selected.

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THE CITY OF REFUGE.

This city of refuge had round it suburbs of a very great extent. Two thousand cubits were allowed for grazing land for the cattle of the priests, and a thousand cubits within these for fields and vineyards. Now, no sooner did the man reach the outside of the city, the suburbs, than he was safe; it was not necessary for him to get within the walls, but the suburbs themselves were sufficient protection. Learn, hence, that if ye do but touch the hem of Christ's garment, ye shall be made whole; if ye do but lay hold of Him with "faith as a grain of mustard seed," with faith which is scarcely a believing, but is truly believing, you are safe.—C. H. Spurgeon.

My friends, picture to yourself this—a human spirit shut up with the companionship of its forgotten and dead transgressions! There is a resurrection of acts as well as of bodies. Think what it will be for a man to sit surrounded by that ghastly company, the ghosts of his own sins! and as each forgotten fault and buried badness comes, silent and sheeted, into that awful society, and sits itself down there, think of him greeting each with the question, "Thou too? What! are ye all here? Hast thou found me, O mine enemy?" and from each bloodless, spectral lip there tolls out the answer, the knell of his life, "I have found thee, because thou hast sold thyself to work evil in the sight of the Lord."—Alexander Maclaren.

Were man to live coeval with the sun,
The patriarch-pupil would be learning still.
—Young.

—The golden age is not behind, but before us.—St. Simon.

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

LUME XXXI. GREENSBORO, N. C., JULY 23, 1925. NUMBER 36.

ETHODIST PROTESTANT HERALD.

. F. McCulloch, Editor and Publisher.

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HIGH POINT COLLEGE RECOGNIZED BY STATE BOARD OF EDUCATION.

Dear Dr. MCulloch: As there have come to a number of inquiries concerning the ad- ssion of a student from High Point College other colleges in the state, the letter which llows will be of interest to all prospective udents at High Point College. In order that might speak with assurance, I wrote to the esident of the University, asking him if edit would be given there for the work done High Point College by our students, and e following letter was received:

"Dear President Andrews: Your letter to e President, dated July 15th, has been re- rred to me for answer. It is our custom to llow as nearly as possible the ratings given colleges by our State Department of Educa- on. I have just received from Mr. James E. illman a letter that gives me the impression at his department is willing at this time to cognize the work done at High Point College far as it has gone—namely, two years.

"Therefore, our practice will be the same to applicants from your institution as it is cases from any other college—that is, we ll allow tentative credit, in the curriculum osen by the applicant, for all work certified completed satisfactorily at High Point Col- ge, insofar as that work applies upon the quirements of the curriculum chosen. Cred- s become permanent if the applicant does od work here.

"With best wishes, I am

"Very truly yours,

"Thomas J. Wilson, Jr.,

"Registrar."

It is plain from the above letter that no stu- ent who does good work at High Point Col- ge will find it difficult to get recognition at her colleges in this state, since the State oard of Education recognizes the work done ere. Dr. Hillman and Dr. Highsmith visited igh Point College several months ago, and eir recommendation is the result of that in- estigation. Very truly yours,

R. M. Andrews, President.

—In the last two weeks the Scopes trial at Dayton, Tenn., has come and gone. It attracted attention out of all proportion to its importance. Such an assembly could not possibly settle the fundamental question of evolution. We all know and the world has always known that there is a certain amount of evolution in the world. But the extent of it in the domain of animal or vegetable life can only be determined by a wide-extended and prolonged investigation which is not yet completed. The court decided that Scopes had violated the new law of Tennessee in teaching that man is descended from lower animals, and the minimum fipe of $100 was imposed. Appeal was taken to the Supreme Court in the hope of having the new law declared unconstitutional. But suppose the court does declare the new law unconstitutional: that will hardly end the contest. It is a troublesome question because people will be troubled by it. Aside from its bearing upon our theological conceptions, there is little of practical concern in the matter. And whatever conclusion the world may finally come to regarding the origin of the "genus homo," it is certain that men will still find need of the great Hypothesis, A Living God, to explain what they find. God cannot be pushed out at the back door.

—We confess to an admiration of Judge Raulston who presided over the Dayton court. He impresses one as a real Christian and a gentleman. We were glad to see him uphold the dignity of his court in the calm and firm way that he did, even at the risk of having to punish the chief counsel of the defense for contempt of court.

—No one should make the mistake of supposing that in order to find the way of salvation in the Bible he is compelled to believe that Eve was literally made out of Adam's rib or that Jonah was really swallowed by a great fish in whose stomach he lived for three days. These are not articles at all in what the Bible presents as the saving faith. Christ's reference to Jonah does not necessarily imply that He believed the story of Jonah to be literally true. Whether fact or fiction, it served as an illustration of Jesus' stay in the heart of the earth. And whether fact or fiction, it serves to convey a good moral to the reader. It is the extremists that are doing most to perplex religious thought at this time. No one need fear for the truth to be known, provided the whole truth is known and known in true perspective. Of course God could work any kind of miracle He chose. But the question in some cases is not, Could He? but, Did He? There is where people differ. Some demand a reason for an exhibition of the miraculous before accepting it on mere human testimony.

—If you meet a man who says he descended from an ape, don't contradict him. Just admit that perhaps he did.

—We print a sermon sent us by a friend the subject of which is "Evolution and Religion." Because we print this sermon it must not be inferred that we accept the hypothesis of evolution as does the author of this sermon. We have no objection to accepting it if it can be proved true. But the facts relied upon to prove the theory do not impress us as constituting sufficient ground for the conclusion. If evolution was God's way of bringing man into the world, of course it was the best way. It does not affect the present dignity of man; for man is just what he is, no matter what his ancestors were. Whether biology can prove evolution or not as accounting for the origin of the human body, it can do much to impress men with the thought of God as actually present and actually working in the world today. I remaked some time ago to a teacher of biology that I do not see how any biologist can be an atheist. He replied, "Did you ever hear of one that was an atheist?" I do not recall that I have. Biology introduces us to a world of wonders. The earth is surrounded by a little smear of living matter, the plant and animal kingdoms, and in this little smear or film of life the most wonderful activities are going on. The microscope of the biologist reveals to us some of the wonders of this world of living matter. Both plants and animals are found to be made up of cells. Cells are found dividing themselves, thus increasing the number of living beings. Life spreads by division of cells. But because all living bodies are cellular in structure we are not necessarily to conclude that the larger were developed from the smaller. That would be like going to a city and seeing many houses, all made of brick, some small houses, some medium-sized houses, and some large houses, and then forming the theory that the medium-sized houses must have developed by growth from the small houses and the large houses evolved from the medium-sized houses. We believe that the evolutionist has undertaken what he can never accomplish in the undertaking to prove that all the world of living beings has developed from a single cell. Evolutionists are not agreed among themselves as to what is involved in a living cell. Take, for instance, the germ cell of an oak tree. One biologist is of the opinion that there must be in this tiny cell a material part corresponding to every material part in the fully developed tree. How otherwise can you explain the form of the tree? But accept this view, and see what follows. The first germ millions of years ago had to contain a material part corresponding to every material part in every individual descendant of all the generations to follow to the end of time. Einstein says the universe might be compressed to the size of an orange and nobody would know the differ-

(Continued on page sixteen)

"EVOLUTION AND RELIGION"

A Lesson Summarized.

By Rev. Luther K. Long.

The whole country is at school in these days. Lawyers, ministers, scientists, and college professors are among the teachers. Every persons who cares for the truth is enrolled as a pupil. The general subject for study is, "Evolution." The lesson for today is, "Evolution and Religion." Rev. E. F. Tittle, pastor First Methodist church, Evanston, Ill., is the special teacher. He is one of the twenty-five outstanding preachers in this country. I am concerned to get before the readers of The Herald the main ideas of a recent sermon by this interesting preacher-teacher. To economize space I am condensing and summarizing —omitting, in the main, quotation marks.

Tet—My Father worketh even until now, and I work. John 5:17.

The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. Mark 4:28.

Dr. Tittle's introduction is most gracious and Christian: "Please let me say at the outset that my purpose is not controversial. I am not out to attack anybody. I am not even ont to convert anybody.... No boy or girl today can go to a first-class high school, not to mention a first-class college, without being introduced to at least some of the data on which belief in evolution is based. I am very sure, therefore, that there is no high school student who does not feel at least some interest in the question which we are proposing to discuss. And I am almost equally sure that there is no parent of a high school student who is not concerned with the question: What is the bearing of the conception of evolution upon religious faith?

Evolution a Fact.

Slowly, but surely, the conviction is gaining ground that the fact of evolution will have to be accepted. There are no less than six theories in explanation of evolution. And it may be that no one of these theories can be finally accepted in its entirety. Though each of them contains valuable suggestions, no one of them may tell the whole story. But even though every theory of evolution that has yet been advanced may prove to be inadequate, the fact of evolution is likely to remain undisturbed.

Everything that is came from something that was. Everything that was came from something that was before that, and before that, and before that. No man or mountain, no lion or lichen, no fish or flower was ever created outright. Everything has evolved, higher forms of life from lower forms of life, and these from other forms lower still. That is the belief of increasing numbers of men who have devoted a lifetime to study of the evidence. And so, the conviction grows that however little we may yet know about the method of evolution, the fact of evolution will have to be reckoned with by intelligent persons.

What is the bearing of this fact upon religious faith? I venture to suggest not only that a man may believe in evolution and still believe in God, but that a convinced evolutionist may find in the conception of evolution a positive support for his religious faith.

Jesus and Evolution.

It would, of course, be utterly absurd to claim that Jesus was an evolutionist. Our Lord was no more an evolutionist than he was a republican. He was neither a scientist nor a politician. He was not even a theologian. He was a great mystic, the greatest of all mystics, who saw farther into the heart of reality than any other son of man has ever seen, and in whom, Christians believe, the heart of reality was completely revealed.

But although Jesus was not an evolutionist, there are two sayings of his which, in the light of the evolutionary hypothesis, become almost startlingly meaningful. In the fourth gospel, he is reported to have said, "My Father worketh even until now, and I work." And in the gospel of Mark he is reported to have said, "The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear." A man who believes in evolution may say, My Father worketh even until now. By reason of the fact that he has come to believe in evolution—and not in spite of the fact—he may think of his heavenly Father as having been continually at work in the world, causing the inorganic to become organic; causing the organic to advance from amoeba to man; himself to advance from those brutish ancestors of ours who first stood erect and developed hands, to those saints immortal in whom the ape and the tiger died. And the man who believes in evo lution, as he tries to visualize the process by which his heavenly Father has been working in the world, may repeat with extraordinary appreciation those other words: "First the blade, then the ear, then the full grain in the ear."

.. Not Getting Rid of God.

The suggestion that "evolution is an invention whereby it is hoped to get rid of God" is an utterly false representation of the purpose of scientists. And it is in direct conflict with the undeniable fact that the great majority of evolutionists have believed, and do now believe in God. In one of the last letters he wrote, Darwin himself declared, "I have never been an atheist in the sense of denying the existence of God." Rendel Harris tells us that from his dear friend, Frances Power Cobbe, he learned a great lesson, namely, that "we must not cease to believe that God did anything because we have found out the way in which he did it." If only all of us could learn that lesson, how much mental pain we would be spared.

.. .. .. Man Still in God's Image...

There is no ground for the charge that evolution would blot out the image of God in the soul of man. At this point we need to guard ourselves from the silly mistakes of judging the fruit of the tree by the root of the tree. Som one advances the theory that the idea of immortality was born of dreams. I do not know whether the idea of immortality originated in this fashion. But suppose it did. ought I to conclude that because it did, I can no longer entertain it—overlooking the fact that modern belief in immortality rests on far different grounds? It is written, "By their fruits (not by their roots) ye shall know them."

So it is in the case of man himself. Some one advances the theory that man has emerged from lower forms of life. Darwin declared that he bears about in his body the stigmata of his lowly origin. Walt Whitman declared that he is "stuccoed all over with quadrupeds." Some one else has called attention to the presence, in modern man, of more than fifty bodily relics which are of no conceivable use to him in his present state, bnt which were of use to him at various stages of his upward climb — the vermiform appendix for instance, and the muscles with which some of us are able to move our ears. But when you have acknowledged that man had a lowly origin, must you come to the conclusion that he is altogether of the earth, earthy? How can you come to that conclusion in the presence of the prophets and poets, the saints and seers of the centuries? When a man like Phillips Brooks appears, whatever may lie back of him in a past unimaginably remote you know that he bears, in his spirit, the image of God.

Ask any evolutionist, "What of man's origin?" and he will reply, "Man's origin was lowly enough." Ask the great majority of evolutionists, "What of man's destiny?" and they will reply: "Now is he the son of God, and it does not yet appear what he shall be, but there is at least a reasonable hope that some day he will become one with the eternal Father of his spirit."

What of the Bible?

But some one may say, If evolution be true, what becomes of the Bible? Well, there is a pleasing tradition that when Gallileo charged with teachings concerning the heavenly bodies that were contrary to the teachings of the Bible, one of his defenders remarked, "The Bible was given to show how to go to heaven, not how the heavens go." Is not that another great lesson some of us need to learn? The Bible was given to tell us how to go to heaven, not how the heavens go. It was written by men who were concerned to say that God is, and that he is able to do for tempted, troubled human spirits far more abundantly than they ask or think.

For what, then, shall we go to the Bible? For scientific information which its writers simply could not possess, living as they did in a pre-scientific age? Or for that stimulus to religious faith and that inspiration for noble living which leap from page to page of those glorious scriptures, in which many generations of questing spirits poured forth the deepest convictions of their hearts, and revealed an unparalleled insight into the heart of reality? In the light of evolution the Bible becomes, or rather remains, the greatest literary source in all the world of spiritral vision and moral power.

.. Evolution Supports Religious Faith. ..

It provides us with a nobler conception of God. Think, first of all, of the older conception of a God who dwells for unimaginable ages in a kind of splendid isolation — a God without a world. One day, about four or six thousand years ago, he decided to create a world and did create one in one hundred and forty-four hours, after which he rested twenty-four hours. Then, from his elevated position above the world, he began to direct the world's alairs, interfering from time to time

h its orderly processes in order to work a iiracle.'' A somewhat capricious God; a d, moreover, who, being thought of as eiling ''up there,'' could only with exme difficulty be thought of as present erywhere.

With this conception of God, compare the iception made possible by the discovery of lution. God has never dwelt in isolation. has always created. The very necessity his being has obliged him to create. Nor es God dwell somewhere above the world. is a scertainly in the world as a man isin s body — and he is as certainly more than e world as a man is more than his body. He therefore, not far away rom any one of ; in him, quite literally, we live and move d have our being. And yet, he is more than ourselves — more, far more, than the sum al of our humanity. And in what do we beme aware of his existence? In occasional erferences with the laws of nature? No! In e universal order of the world; in the beauand mystery of life; in the discovery of ith, an athe achievement of goodness, in the sty, sublime advance from mud to man, om savagery to civilization; and, above all, e become aware of God in Jesus Christ, his n. Is not this latter a far greater conception God?

The thought o fevolution gives us a most lpful standpoint from which to view the ll of the world. It enables us to look at our orld, not in the perspective of a few thouind years, but in the perspective of millions years. Ages were required to fit the earth or man, ages have passed soince man began is life here. What patience has God had with e manifold imperfections of man — how paent we should be with each other as together e strive onward and upward! Better things re to come. ''That is not first which is spiriial, but that which is natural.'' First naire; then human nature; then, in the fullness of time, the nature of Christ. Out of naire came human nature. Out of human naire came the nature of Christ. Is not the haracter of Christ a revelation of the meanig of life, and a prophecy of its eventual chievement?

There is the dream of life after death, aye, f life in the midst of death, or of life triumhant over death. What of it?

It was none other than Darwin himself who eclared, ''It is an intolerable thought that an and all sentient beings are doomed to nnihilation after such long continued and low process.'' The evolutionist believes that he whole universe has labored to produce nan: a creature endowed with memory, so hat he is able to survey the past; endowed lso with imagination, with creative intelligence, so that he is able to map out and, in ome degree to determine the future; a creature of so rich and wonderful a nature that hree score years and ten are far too short a time to enable him to satisfy his love of truth, his love of beauty, his love of love; a creature whose body links hi mto lower orders of creation, but whose spiritt transcends all that is of the earth, earthy and enables him to commune with God.

And now, asks the evolutionist, what will the universe do with its finest product? Cast him as rubbish to the void? What an outcome that of the travail of a universe! What an anti-climax that of the whole world process! What a gigantic failure that of the Power which hitherto has so direted the course of evolution that, in the face of seemingly insurmountable difficulties, a veritable son of God has appeared? What will the universe do with man? It is an evolutionist who says, ''Just as man's body has nearly reached the goal of its terrestrial developement, so his spirit may just be commencing a corresponding career that will continue hereafter.''

No Cause for Alarm.

Why, then, should anyone contemplate the fact of evolution with alarm? Far from banishing or even belittling the idea of God, it but adds to his glory. Far from degrading or even diminishing man, it reveals his uniqueness, his imperishable significance. Far from destroying religion, it fortifies it. And what a mighty stimulus it brings to the daring hopes of mankind. The hope that though a man die, yet shall he live again — how it kindles that! The hope that the dreams of prophetic spirits will yet be realized in a diviner civilization, the kingdom of God — what a light it throws upon that!

FIGHTING LIFE'S BATTLES.

The great souls of history, almost without exception, have been fighters. David was a man of war. Joshua ''left not one of them alive.'' Caleb, inspired by a possible conquest, exclaimed, ''We are well able to take it.'' Paul saw the need of putting on ''the whole armor of God.'' About the first recorded appearance of Moses on the pages of history is noted in these words ''He slew the Egyptian and hid him in the sand.'' He not only had ''sand'' in his character, but he found enough elsewhere to accommodate the Egyptian.

But what of the fighting spidit? On first thought, there is something rather repulsive about a fighter. He is not regarded as possessing the ideals of true virtue. People instinctively shrink from contact with a fighter. They feel safest when distance stands guard between. But is it not certain types of fighters that give disgust? None of these men were quarrelsome. None of them were spoiling for a fight. None went around with a chip on his shoulder, daring people to knock it off.

These men were lovers of truth and righteousness. On the altar of their hearts burned the fires of a holy zeal. They had a passion for the right that moved them to action, and prompted them to join battle in order to obtain a much desired and worthy end. Some one has pointed out three rules that should govern the conduct of every fighter: First, have a conviction. Second, take a stand. Third, have a hand in the fight.

To have conviction is to have stability. One of the greatest weaknesses of modern life is its lack of fixedness in character. Fickleness and change is everywhere evident. Men of strong convictions are rare. The world's great have been men of conviction. They have been men who have been willing to stake everything, even life itself, in support of a worthy cause. But the foundation of conviction is belief, and belief is Faith. It is the girdle of the great, and the weapon of victory!

clement, it is easy to ''take a stand.'' Luther had it when he defied the pope of Rome. Lincoln had it when he issued his emancipation proclamation. Woodrow Wilson felt it when he called the nation to war against Germany. It is doing the thing the Apostle Paul was speaking about when he said: ''Having done all, stand.'' To take a stand is to arrive at a decision. There is positive and definite action. There is a willingness to pay the price, and abide by the consequences. It means that you can be safely counted in, because of the stand you have taken. There is great need for more men of this type.

But there is an added step that is very essential. It is taken only when there is action. It is possible to ''have a conviction'' and to ''take a stand,'' and yet remain very quiet about it. A further step is necessary for the fighter. He must ''have a hand in the fight.'' This is what the Apostle James meant when he said: ''Faith without works is dead.'' There must be evidence of action to sustain it. Our Lord said: ''Why do you call me Master, and do not the things I command?'' Pious beliefs on our part do not transform others. Gentle admonitions do not institute reforms. The world owes its progress to men who believed something, who stood for what they believed, and who have fought their way through to the realization of their dreams. Every star of glory in the diadem of our Christian civilization is an emblem of battle. Conflict is the builder of character.—Selected.

A WORTH-WHILE BOOK.

The ''Psychology of Leadership,'' by Henry Edward Tralle, D.D., a book just off the press, should be read by all aspiring young people, and by others, too, who are not too old or too wise to learn. In a simple, clear-cut, and compelling manner, the author sets before his reader the indispensables of all successful leadership, and places them within the certain reach of every earnest aspirant.

The following chapter topics will be suggestive: ''From Whence Leaders.'' ''Personality Factors.'' ''Learning to Remember.'' ''Eyes That See.'' ''Head Tonics.'' The book contains ten chapters, and 234 pages. it is a very readable book, and so worth-while that I should like to see it in our conference course. It ought to be read by every minister, and especially those who are at the beginning of their work. The book is published by The Century Co. Price, $1.75. Our publishing house in Baltimore can supply it, I am sure.

S. W. Taylor.

CHURCH EXTENSION NEEDS.

Brother J. Norman Wills, secretary-treasurer of the Board of Church Extension, notifies us that he will need for August obligations—salaries of our church extension pastors—$230. At present there is only a very small amount in the treasury, and unless the receipts are considerably increased this need, and other obligations will have to go unmet.

If you have collections in hand, though the amount is small, please let us have it. Enough small collections will make up our needed aggregate. S. W. Taylor, Treasurer.

July 14.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.
5. Charlotte.
6. Calvary.
7. Burlington.
8. Mt. Pleasant.
9. Grace.

Paid G. C. B. in Full.

1. State Street, Lexington.
2. Charlotte.
3. Calvary.
4. West End.

A. C. B.

1.	Forsyth	$179.18
2.	Concord	176.00
3.	Glen Raven	126.00
4.	Fallston	125.00
5.	Orange	121.00
6.	Flat Rock	110.42
7.	Spring Church	102.50
8.	Henderson	100.00
9.	Enfield	97.00
10.	Bess Chapel	95.32
11.	Granville	80.00
12.	Alamance	78.65
13.	Stanly	76.39
14.	Lincolnton	70.00
15.	Cleveland	67.85
16.	Randleman	66.00
17.	Reidsville	60.00
18.	Welch Memorial	58.00
19.	Littleton	56.00
20.	Weaverville	50.35
21.	Mebane	50.00
22.	Richland	50.00
23.	Halifax	46.00
24.	St. Paul	45.00
25.	Mt. Hermon	43.20
26.	Kernersville	42.45
27.	Asheville	40.38
28.	Gibsonville and Fountain Place	38.00
29.	Saxapahaw	31.32
30.	Davidson	32.12
31.	Vance	30.10
32.	Shelby	30.00
33.	Haw River	27.00
34.	South Davidson	23.00
35.	Yarborough	22.45
36.	Randolph	21.07
37.	Siler City	20.50
38.	North Davidson	20.00
39.	Winston-Salem	16.50
40.	Cornelius	16.00
41.	Anderson	14.00
42.	Thomasville Circuit	13.91
43.	Tabernacle	13.75
44.	Why Not	13.71
45.	Pinnacle and Mt. Zion	13.70
46.	Thomasville Community	12.00
47.	English Street	12.00
48.	Lebanon	11.05
49.	Asheboro	9.00
50.	Caroleen	9.00
51.	Pageland	6.10
52.	Chatham	5.00
53.	Fairview	4.85
54.	West Forsyth	4.72
55.	Union Grove	4.25
56.	Roberta	3.50
57.	Midland	2.65
58.	Graham	2.00
59.	Democrat	1.00

G. C. B.

1.	Concord	$385.50
2.	Forsyth	269.33
3.	Grace	266.81
4.	Why Not	164.14
5.	Mt. Pleasant	160.00
6.	Whitakers	155.08
7.	Henderson	150.00
8.	High Point, First	150.00
9.	Davidson	145.67
10.	Orange	136.58
11.	Randolph	109.20
12.	Randleman	109.11
13.	Halifax	95.00
14.	Asheville	90.97
15.	Alamance	83.30
16.	Tabernacle	80.57
17.	Burlington	74.63
18.	Yarborough	70.31
19.	Gibsonville and Fountain Place	67.77
20.	Saxapahaw	65.23
21.	Littleton	61.00
22.	Guilford	57.68
23.	Mt. Hermon	53.86
24.	Vance	51.90
25.	Haw River	50.00
26.	Stanly	49.70
27.	Enfield	47.50
28.	Albemarle	43.40
29.	Weaverville	39.90
30.	Spring Church	39.80
31.	Flat Rock	38.36
32.	Graham	37.00
33.	Thomasville Circuit	36.05
34.	Winston-Salem	26.72
35.	Fallston	25.00
36.	Reidsville	25.00
37.	Richland	25.00
38.	Mecklenburg	22.30
39.	Siler City	22.00
40.	Roberta	21.81
41.	West Forsyth	21.63
42.	Fairview	21.20
43.	Asheboro	20.46
44.	Denton	20.42
45.	Welch	20.00
46.	Thomasville Community	19.70
47.	Lebanon	18.60
48.	Kernersville	16.40
49.	North Davidson	15.55
50.	Shelby	14.81
51.	Bess Chapel	14.61
52.	South Davidson	14.31
53.	St. Paul	13.35
54.	Pinnacle and Mt. Zion	13.20
55.	Rockingham	12.50
56.	Mebane	11.25
57.	Pageland	10.25
58.	Anderson	10.00
59.	Granville	9.35
60.	Glen Raven	7.40
61.	Cleveland	5.39
62.	Bessemer City	5.00
63.	Greensville	4.25
64.	Democrat	3.00
65.	Union Grove	3.00
66.	Midland	2.21

We have a very gratifying report to make this week in many respects. On the A. C. B. Grace church, Greensboro, went over the top. Spring Church moved up two places, Randleman from 25 to 16, Saxapahaw from 31 to 29 and Lincolnton sent in a contribution which enabled them to hold their own, making five charges to contribute on the A. C. B.

On the G. C. B. we did better. Calvary and West End went over the top—West End reporting the amount sent in through the Missionary Societies. Randolph and Randleman raced for honors, Randolph winning by 9 cents and gaining Number 11, Randleman making 12. Orange sent in a good contribution which enabled them to hold their own. Asheville, too, because of a contribution is able to hold their own. Alamance went from 22 to 15, Guilford from 34 to 22, Vance from 42 to 24—just reversing the numbers —, Weaverville from 32 to 29, Pageland from 63 to 57. That is fine work. It is good to see this. Tabernacle enters the G. C. B. this week at 15. We welcome them. We welcome Rockingham as a new charge contributing. They enter the G. C. B. at 55. This leaves six charges not on the roll. That is not bad thus early in the year but it is worse than it ought to be even in a bad year financially. You should be honoring God with what you have even though it be small. I believe you could have shared with His needs if you had planned and worked definitely to that end, and I know that if you had He would bave blessed you "more abundantly." You are beginning a new week.

Let's try very earnestly to make it unanimous for God and have our names—all our charges—on His financial roll for our Conference needs and for the greater needs of the General Church. Yours for the work,

A. G. Dixon.

RECEIPTS FOR COLLEGE.

Amount previously reported, $139,662.01.

$10 each: Haw River Christian Endeavor society, Mrs. W. A. Johnson, W. S. Burnett, Dr. J. V. Dick, Mrs. J. H. Snotherly, Mrs. J. A. McCauley, R. C. Brown, Mrs. M. A. Coble, J. P. Massey, Geo. W. Riley, C. E. Julian, C. M. Friddle, W. A. Frank, Mrs. L. W. Holt, D. C. Marsh, H. P. Young, Hollister Missionary Society.

$15 each: W. B. Lamb, Mrs. W. C. Whitaker, Miss Paulette Rogers, James Rogers, Margaret Rogers, Wilson Rogers, Max P. Rogers.

$5 each: N. J. Wright, E. Patterson, Louise Robbins, J. R. Taylor, Mrs. J. F. Whitaker, Mrs. G. L. Hornaday, Miss Estelle Swain, Mrs. Nannie Moore, Brower York, B. P. Allred, Mrs. F. J. Loy, H. L. Lomax, Miss Zondal Myers, Mrs. Lizzie Gates, Mrs. Elsie Hauser, J. Newlin Thompson, Miss Josephine Hopkins, A Friend, Lonie Frank, Miss Hester Johnson, Mrs. B. C. Lambeth, Miss Loula Thacker.

$25 each: Miss Mollie Wheless, Mrs. D. I. Offman, Mrs. O. O. Young, Rev. A. O. Lindley, Estate of Mrs. Maggie Christman, Miss Novella McIntyre.

$50 each: R. S. Garman, Rev. G. F. Millaway.

$40 each: Miss Espa Bullard, W. C. King, Miss Ruby Sapp, J. W. Lindsay, Miss Myrtle Perry.

$20 each: Dr. A. H. Redding, Winston-Salem Christian Endeavor society, Miss Susie Stafford, Dr. Lyman E. Davis, Rev. J. D. Williams.

$1 each: Robert Hornady, Jr., Mrs. Reggie

Zachary, M. S. Lineberry, Mrs. G. D. Pugh, C. R. Pendergraph.

$3 each: Josie W. Watts, Ervin S. Isley.

$2 each: Mrs. Hattie Holcombe, Eleanor Craig, A. G. Williams, Sr., H. H. Lindley.

$8 each: L. P. Trivette, Miss Nannie Watson.

$100 each: Dr. F. R. Harris, Mrs. J. G. Rogers.

$3.35 each: Miss Lois Sharp, Miss Elma Sharp.

$160, J. H. Sharp.

$9.28, Charlotte, First Church, Sunday school.

$6, Miss Mattie Scott.

$30, Mrs. Cora Voncannon.

$4, Union Chapel Sunday school class.

10c, Howard Lineberry.

50c, Reggie Allred.

$125, M. A. Coble.

$21, Carl M. Brittain.

$12, S. A. Brown.

$96.66, J. E. Stafford.

$10.30, Mt. Pleasant Baraca Class.

$200, W. E. White.

$1,200, Dr. F. R. Harris.

Total, $142,713.55.

Endowment Insurance Fund.

Amount previously reported, $2,350.36.

$341, Henderson Church.

$25, Rev. F. W. Paschall.

$10 each: Miss Mollie Wheless, Henry Braswell.

$5 each: Mrs. O. E. Bivins, Mrs. J. M. Murray, Miss Clairs Bullard, T. L. Jackson, M. L. Vuncannon, Mrs. Jones, Mrs. Brackett.

$4, Level Cross Church, Randleman Charge.

Total, $2,775.36.

THE WORK AND THE WORKERS.

Among the Churches.

For the greater part of last week Mrs. Dixon and I were with Rev. H. L. Isley on the Saxapahaw charge. We were in a splendid meeting at the Saxapahaw church.

The meeting was a good one from the beginning, many were converted, and from all outward appearances the Christian people were greatly strengthened. The Men's Federation of Graham, N. C., was going to continue the meetings for three evenings this week. I suppose a full report will be given of the meeting by some one else. It was a great pleasure to be associated with these people in this way. Mrs. Dixon made a Sunday school address at Concord church, and a missionary address at Orange Chapel while on the charge.

Efland.

On Sunday, July 19, I had the privilege of meeting with Rev. B. M. Williams and his people, and their visitors, at Efland on their Home-Coming Day. There was a large crowd of people present, and I enjoyed preaching to them in the morning service. After a splendid dinner on the grounds, we had the pleasure of listening to Rev. M. Ivey Crutchfield, one of the community boys, preach. Brother Crutchfield is pastor of Pageland charge and came back to his old home church for this special occasion. He preached well, and certainly showed that he knew when to quit when he was through.

The pastor of Orange and his family are now living in a splendid new seven room bungalow parsonage. It is a splendid new home.

Revival Services

This is our general revival season, and many of our meetings will be held during the next three months. We should all be much in prayer that many may be added to the fold of our Christ.

English Street Church.

Rev. A. M. Hamilton has been released from further duties as pastor of English Street Church, and Rev. W. M. Pike has been appointed for the remaining part of the year.

Our Great Need.

Mr. J. Norman Wills, treasurer of our Board of Education, is very greatly in need of $15,000 immediately. He is tiding over for just a few days until many of us can send in our payments. Whether you have pledged or whether you haven't please send every possible dollar to Rev. R. M. Andrews. D. D., High Point, N. C., between now and July 20th. I will do what I am asking you to do. Will you join me? Come on. Every dollar will help, so we are asking that you send in yours now.

Pay up your pledge, or any part of it soon. If you haven't pledged please send that amount you have been meaning to send.

Appointments.

1—I must help Dr. Andrews in every way possible to raise the money mentioned above.

2.—July 26th. Bethany, Flat Rock.

3—August 1st and 2nd. District Rally at Fair Grove, Why Not.

4—August 2nd. At night—Asheboro.

Faithfully yours,

A. G. Dixon.

NOTICE.

Any one wishing Thankful Boxes for the Home missionary Society work will kindly advise number wanted, and I will be glad to furnish.

Mrs. A. H. Ragan,

Sec'y. of Thankful Boxes H. M. S.

Thomasville, N. C.

ATTENTION, PASTORS, SUPERINTENDENTS.

Please send your Children's Day offering at once to your conference treasurer, if not already forwarded, and be sure to state it is for Foreign Missions.

If the offering is held, it will still further embarrass the Union Board of Foreign Missionary Administration which greatly needs funds to meet pressing obligations.

These obligations cannot be met unless we receive the offerings raised by the Sunday schools for Foreign Missions, and we depend upon you to see that your school's offering is sent without delay.

Yours in the work,

Fred C. Klein, Executive Secretary.

Mt. Moriah, Cleveland Ct.—We are still doing things. Our Sunday school is moving along nicely under the leadership of Bro. R. C. Waters, assisted by a fine corps of teachers. Mr. Alfred Brockett is making the Bible class so interesting that he is getting a large number of our men and women together each Sunday morning. We are planning to have a Sunday school picnic next Saturday and are expecting quite a number and a good time. Reporter.

Community Church, Thomasville.—We have had very interesting and good services all this month. Received three people into the church, Brothers Jim Perry and Banner Pierce, coming to us from the First M. P., and Mrs. Marley from her church in the country (M. E.) We are so glad to have these good folks unite with us.

We observed communion the second Sunday and yesterday we had such splendid services. Brother Williams preached a splendid sermon to a large congregation. We had so many visitors from the M. E. and Baptist churches (those pastors are away on a vacation). We enjoyed such a splendid solo by Mr. Roy Bethune.

We now have an assistant pastor in the person of Mr. Dwight Foust, a fine young man and one of our very own town boys, attended our graded school and this year graduated from Duke University. He has worked in our Sunday school during his vacations at home and had become familiar with us and our work. He gave us a splendid address last evening on "The Church and Education a Concrete Task." Several visitors were out to hear his first attempt to preach in our city. The duet by the Misses Perry was fine.

We have furnished a house for pastor's family and they are now at home in a new bungalow just back of Mr. C. F. Finch, until a parsonage is built, as Brother Finch intends to do.

The Sunday school is moving on with interest under the leadership of Superintendent Finch, a faithful and untiring worker. The Ladies' Philathea Class had 16 members present last Sunday; all are mothers too and busy women.

We are planning Children's Day to be held on the first Sunday in August. The committee on entertainments asked three of our college girls to train the children for the service, so Misses Margaret Perry, Sybil Williams and Ruth Boyles have begun the work, with Edith Myers at the piano. We are expecting a good program.

The orchestra director, Professor Jolly, has quite a large class now. Soon we expect to have a large orchestra to furnish music for Sunday school.

Superintendent Finch has called a teachers' meeting for Wednesday evening at the close of prayer meeting. Reporter.

P. S.—I must tell about the pounding. On last Thursday evening quite a number of our members visited the pastor's new home, carrying groceries to start him off to house-keeping. Brother Williams gave a splendid talk and after prayer we left feeling glad to have gone there.

July 20.

WORLD TRAGEDIES.

1. Two hundred and seven million bound by caste, means—Hinduism.

2. One hundred and forty-seven million permeated with atheism—Buddhism.

3. Two hundred and fifty million chained to a dead past—Confucianism.

4. One hundred and seven million under the spell of fatalism—Mohammedanism.

5. Eight hundred million sitting in darkness—Paganism.

THT PLACE OF AMERICA IN GOD'S PLAN.

Lord Bryce, that great Englishman who recently passed into the "Great Beyond," and who perhaps understood the strength and weakness of Amerwican civic life better than any other foreigner, and possibly better than many of, the native born Americans, said America's greatest weakness, and greatest danger is her cities. One hundred cities dominate the world, dictate its policies, direct all great movements of trade, and exercise almost a controlling influence upon all developments of science and religion.

In fifteen states of the American Union, more than half of the people are grouped in cities. In 1800 there was only six cities in the United States with a population of 8,000 or more. In 1910 there were 778 cities having a population of more than 8,000. In 1920, 51 per cent. of entire population of the nation lived in towns and cities of 2,500 people or more. More than half the population of the State of New York lived in New York City, one-tenth of the entire population of the United States lived in three cities, New York, Chicago, and Philadelphia, and one fourth of all the people lived on one four hundredth part of our land surface.

The city has been called Pandora's Box, with its mixture of good and evil. With in three urban areas are the wealth and the poverty of the nation. Here are her ideals and idealists, but here are also the centers of crime and disorder. At no other point in our national life do right and wrong come into sharper conflict.

The railroads have drawn the factories and other industries to common centers for ease, convenience, and economy in manufacture and distribution. Everything is brought to these centers, raw materials, food supplies, and men and women to man the ships and carry on the commerce. The day of the hand worker is gone forever. Machinery does everything—almost—and some one is working to eliminate the necessity of the few remaining tasks of the toiler whose work must yet be done by hand.

There are other advantages in the city. There are superior educational facilities, better opportunities in the professions; in art; in music; in technical training; and in many other ways the city presents an appeal to the progressive elements o our population. The problems of the city are very numerous and very difficult. We have allowed the land speculator to build our cities with narrow and ofttimes crooked and irregular streets; with limited transportation facilities; with schools taxed beyond their capacity; and with parks and other forms of public recreation far out of proportion to the needs and demands of the people.

The overcrowding of the city lowers moral standards, as well as the power to resist disease. Often in the poorer sections every room is a sleeping room, with boarders in addition to a family already too large for the house, crowded until sanitation and morality are well nigh impossible. We will discuss the city problems further next week.

Charles H. Beck.

OF VITAL IMPORTANCE NOW.

Every Children's Day offering ought to be sent without delay to the annual conference treasury, because the Union Board has loans to pay this month, and depends upon the offerings from the Sunday schools for its income at this time of the year, to pay its heavy monthly expenses abroad.

The offering was contributed for the foreign missionary work of the church, and it can best serve thatpurpose by being placed in the Union Board's treasury at once.

If a church or Sunday school has pressing needs it ought not to use the Children's Day offering even temporarily, but all such needs ought to be provided or in some other way.

Nor ought pastors to hold the Children's Day offering in order to take to annual conference, because the conference treasurer's receipt is all that is needed in making up their reports.

Those who hold the Children's Day offering for church or Sunday school purposes, to take to annual conference create very embarrassing conditions for the Union Board's loans at six percent interest, have to be secured while waiting for the money, given for its works, is sent in.

Churches and Sunday schools can obtain loans for their needs easier than the Union Board can secure large loans which are made necessary by so many offerings being held, as has been the case heretofore.

Treasurer Staley reported for the month of April, 1925, that three conferences had sent in Children's Day offerings, one sent in over $2300.00, and all that money had been contributed way last summer, and the Union Board paid interest on borrowed money because those Children's Day offerings had not been sent in.

It is assumed that some do not appreciate the conditions, but if pastors did not get their salary until their delegates took the money to the annual conference, the pastors would be seriously embarrassed.

Our missionaries, native pastors, teachers, etc. need their money every month on which to live, as do pastors here.

Again we urgently appeal, Brother pastor, that you see to it that the Children's Day offering from your Sunday school is sent in at once, if it has not been forwarded, to your conference treasurer, and be sure to state it is for Foreign Missions.

The Union Board's Report.

It was decided at the annual meeting that the annual report of the Union Board should be published in the July issue of "TheMissionary Record" in addition to the usual matter publishe dtherein, as the proceedings of the Executive Board of the Woman's Foreign Missionary Society, etc.

It was also decided to send a copy of the Record to our pastors, so far as their names and addresses could be obtained, with the compliments of the Union Board, and an appeal for them to subscribe and to secure the subscriptions of others to the only missionary publication in our denomination.

Any one wishing to be informed on the foreign missionary work our church is conducting, with the latest news from the three fields, Japan, China and India, should send seventy-five cents to Mrs. H. E. Amos, Cambrid Ohio, or to the Branch's agent, for a yea subscription.

You will not regret doing it, but rather w wonder how you got along without this f missionary magazine. Better sit down n and write that note for "The Missionary I cord" to Mrs. H. E. Amos.

Fred. C. Klein.

Fred. C. Klein

JUMPING JEHOSHAPHAT.

"I know Dicky is a little rascal, but he is so pretty!" sighed his doting moth

The eldest daughter of the new neighb looking sideways at little Dickey, and s thought: "Well, they say love is blind."

"You know, dear," went on Dicky's mo er, "he was a very delicate baby. Eve night we used to have to carry him around a pillow until he went to sleep."

"Is it possible!" murmured Estelle, t new neighbor's daughter. She was looki at Dicky's wide shoulders and red chee and his black hair cropped close which ma him look much older and huskier than was. "He seems quite healthy now," s said.

"Oh, yes," agreed the mother. "He so strong, a real boy, he has 'boy' writt all over him, anybody could tell he was real boy."

"I should say so," said Estelle.

"A real boy is full of life. Dicky is ally very good," went on Mamma.

"I'm sure he is, Mrs. Stevens," agre Estelle heartily.

She rose to go, and just then Dicky ca bounding toward her. He dashed up t porch and flung himself on Estelle, wh he adored, and using both hands and fe he scaled right up her slender form un he perched triumphantly on her shoulde steadying himself by holding on to her ca fully waved hair.

Estelle kept giving cries of dismay. fact, she almost lost her balance. His m ther tries to repress her indulgent smil and said: "Now, Dicky, dear, that will You're getting too big to jump on peo that way!"

"Getting!" repeated a voice. "He too big!"

The owner of the voice was a tall stron looking young man, Dicky's young uncle w lived with them. He now came hastily o of the house and tried to pull Dicky off the girl. Dicky held on to her hair for moment, but Uncle Bill gave him a sha slap with the back of his hand and Dic let go.

"Don't be rough with him, Bill," sa the mother. "You taught him that jum ing trick yourself."

"Yes, I know," said Bill, putting t little fellow down. "But I didn't reali then that he would do it to ladies. B sides he's five years old now and a buster.

As soon as Dicky was put down, squirmed away from his uncle and made dive for his mother. He flew at her, too a jump and landed on her, arms outstrete ed, then he clasped her tight around t neck and hung there while the poor la gasped for breath.

"Get down, Dick!" she said angrily. "You're awful! None of my friends like to come here any more you maul them so!"

"Here, you rascal!" said Bill. "Snap out of that!"

He picked the boy off, stood him on his head and whistled with him. Dicky loved that. He would have adored wrestling and rough-housing with grown-ups all day and all night. His mother examined her torn collar, frowning a little. Somehow it was not so lovely having such a "real boy" when he became too real with her. Pretty Estelle escaped hastily to her home next door and locked the door behind her.

"Say!" exclaimed her brother Paul, who was ten years old, six years younger than his sister. "You look as if you'd been in a fight."

"I have!" said Estelle, a little tearfully. "That dreadful boy next door! Every time he sees me, he jumps for me like something out of a bush! I hardly dare to poke my nose out of the door. He meets me when I come home from school and nearly knocks me down."

"I'll knock him down!" threatened Paul, squaring his jaw.

"No, no!" said Estells. "He doesn't know any better. He's only a little fellow, besides his mother would be awfully angry with you, and we don't want to be fighting with the neighbors."

"Well," said Paul, "I'll cure him somehow or other."

Paul hadn't a notion in his head as to how he was going to cure Dicky, but you know how things happen sometimes. There are such things as coincidences.

Estelle had been sneaking home and sneaking out to school for a week, afraid to show her nose on the porch on account of Dicky, and one day Paul might have been seen going over next door with a smile on his face, or rather, a grin on his face.

"I have a present for you, Dick," he told the little fellow as Dicky made a rush at him.

"What is it?" inquired Dicky, grabbing Paul and wrapping his arms and legs around him.

"A nice pup," replied Paul, digging his thumbs into Dicky's fifth rib. "The mother of the kid who owns him won't let him keep him and says I can have him. I'm going to give him to you."

What boy ever lived that didn't want a dog? Dicky yelled with joy and dashed into the house to ask his mother if it would be all right. His mother was sitting at the sewing machine. Dicky rushed in and jumped on her back, leaving marks of his hands all over her clean dress. But "boys will be boys," said Mrs. Dicky.

There was quite a scene on the street when Paul brought his present to Dicky. No wonder! He had his express wagon and a skinny red-headed boy helping him with it, for in it being pulled along was a large wriggling sack. They stopped at Dicky's house, took the sack out of the wagon. Dicky ran expectantly up, forgetting in his excitement to jump on anybody. They put a rope coming out of the mouth of the sack into his hand.

"Better tie it to your wrist," advised Paul "Here, I'll do it for you. The pup is lively and might run off, since this is a strange place to him."

"All right!" agreed Dicky. "Quick, tie it, I want to see my dorg."

Paul had a hard heart and he tied the rope tightly to the little fellow's wrist. Then the skinny boy opened the sack. Dicky crouched to leap on his pet the way he was used to doing to folks, when suddenly out of the sack leaped the dog and beat him to it. The first thing Dicky knew, he was on his back yelling with the dog on top of him nearly licking his face off. It was a large bristling dog, very peppy and muscular and affectionate. Dicky shoved the dog off and tried to get to his feet, but his pet jumped on him again pushing him over. Then he made a dash at Paul, but he was tied to his new master and nearly pulled Dicky's wrist in two.

"Well, good-bye!" said Paul hastily. "Hope you will have fun with him."

Dicky's mother rushed out of the house and grabbed the dog and his father untied the rope. As soon as he was free, the animal turned with a joyous bark and jumped on Dicky again, throwing him down.

"I—I don't like this dog!" sobbed Dicky, struggling with his affectionate pet.

His mother looked thoughtful.

"You know, Dicky," she said. "I believe that dog is just the one for you. There's something about it reminds me of you. He's affectionate and he jumps on people."

"I don't jump that way!" said poor Dick. "I don't want him!"

"You do jump that way," replied his mother, a twinkle in her eye. "I believe this dog was given you for a purpose, and you have to keep him!"

It was the first time she had said "have to" to her darling, and Dicky knew she meant it

A few days later Estelle walked slowly and boldly along the street and stopped in front of Dicky's porch to say "how do you do?" to Dicky's uncle. She no longer feared Dicky the jumper. He was cured and he was busy trying to cure his dog whom he had named "Jumping Jehoshaphat."—Selected.

THE QUIET PLACES.

What a picture of quietness and beauty is the lily. There is no noise, no fuss, no worry. Did you ever visit a busy manufacturing plant, with its whirl and noise of machinery and the incessant activities of the workmen, and then walk out into the fields or the quietness of the hills, where the ferns and flowers grow and bloom in silence and sweetness? What a contrast! Our life has too much of the motion and din of machinery, and too little of the quietness and impressiveness of the fields and the fragrance of the flowers. "They toil not, neither do they spin." Our Lord resorted to the solitudes of the mountain for prayer. Our prayer meetings sometimes savor of the mills rather than the hills; too much of man and too little of God. Oh, the inestimable privilege, protection, peace and provision of being shut in with God. The world and its worries shut out, living and rejoicing in "the secret place of the Most High." Why not? "For your heavenly Father knoweth that ye have need of these things."—Anon. Anon.

COME AGAIN.

Once again the earth is waking
From its slumber deep and long;
Once again the air is ringing
With the glad bird's happy song.

Once again new life is springing
From the soil that seemed so dead;
Once again we toil with gladness
To obtain life's daily bread.

Once again our hearts are singing
With a joy that's ever new;
Once again God's love eternal
Doth our daily lives renew.

Once again then let us praise him,
From whom all our blessings flow;
Once again we bow, adoring
Him who maketh all things grow.

—M. D. T

NOT YET.

I have not seen His face—
Not yet, not yet,
But oft beside mine own
His feet are set,
And I'll no strangeness feel,
No chill surprise,
That glad day when He bids
Me lift mine eyes.

If I have felt His touch
I am not sure;
Yet, when earth's sorrow grows
Past all earth's cure,
Comes there such sense of Him,
So close, so dear,
That mine own blood and breath
Seem not more near.

I have not heard His voice;
That, too, I wait,
Yet, not so much I pray
Heaven's opening gate
And all that sings or shouts
Dark Jordan past,
As but to hear Him speak
At home, at last.

—Selected.

GO WORK TODAY.

"Up, and be doing. The time is brief,
And life is frail as an autumn leaf.
The day is bright, the sun is high,
Ere long 'twill fade from the glowing sky;
The harvest is white, and the fields are wide,
And thou at thine ease may'st not abide.
The reapers are few and far between,
And death is abroad with his sickle keen.
Go forth and labor! A crown awaits
The faithful servant at heaven's high gates.
Work with thy might ere the day of grace
Is spent, ere the night steals on apace.
The Master has given his pledge divine,
Whoso winneth souls, like stars shall shine.'"

—Pastor Gerringer is away again this week preaching in a meeting of days. He secured the service of Mrs. A. G. Dixon as prayer-meeting leader on Wednesday night.

THE "SEA SHADOWS."

Some recent history-making aerial voyages across the Atlantic recall to us that great heroic adventure of the middle ages when a small fleet of frail sail boats sailed from Europe in 1492 with the hope of finding their way safely across an unknown and uncharted ocean.

The American continent had been found previously by Norse vikings, who had landed, in approximately 1000 A. D., about where Massachussetts is now.

But the news of their discovery never reached southern Europe, and Columbus knew nothing about it. Had he known of it he would probobly have set a more northerly course, rather than toward the southern part of the Atlantic where he sailed into the unexplored ocean called the "Sea of Shadows," then supposed to be populated by demons and monsters.

According to accurate historians, this, in brief, is what led to the voyage:

There had grown a great and profitable trade between southern Europe and the Orient. In 1453 the Turks captured Constantinople and over-ran the Mediterranean with their pirate ships.

Thus the trade routes to the east were cut off, and Venice and Genoa found that new routes would have to be discovered if this trade was to be maintained in safety.

The first expeditions in the effort to find such a route to the Orient and the Indies went southward along the west coast of Africa, in hope of finding a way around that continent.

Columbus went on one of these voyages as pilot.

About this time Toscanelli, an Italian astronomer, became acquainted with the writings of Ptolemy, an Egyptian astronomer and mathematician, who had in 150 B. C. advanced the theory that the earth was round, and had made a map of the world as he conceived it to be.

Toscanelli made a map based on Ptolemy's which showed Asia as a huge continent, extending so far to the eastward that its coast fell where our Atlantic seaboard lies. Japan and the Indies he placed in the Gulf of Mexico.

According to his map, Japan lay only 3000 miles west of Europe. So he urged that navigators sail west instead of searching for a route around or through Africa, arguing that when Japan was reached, the travelers would be in familiar waters, and the trip from it to the Indies would be an easy matter.

Toscanelli furnished Columbus with a map and a set of sailing directions, and in several letters told him of the proposed westward route. These letters are still in existence.

Columbus carried the map on his voyage, pasted in his log book. This log, with the daily course marked off, and with notes in Columbus' handwriting, is also in existence.

When Columbus findlly landed at one of the islands in the Bahama group, he of course believed he found the Indies in the vicinity of Japan, as shown by Toscanelli's map.

He died in ignorance of the fact that he had discovered a continent. It was not until 30 years later, after many voyages by other explorers, that the idea of a new world began to dawn on the minds of men.

Grammar school text books to the contrary, Columbus was not the first to conceive of the idea of a round earth, nor did he first advocate reaching the Indies by sailing to the west.

He may have thought of the possibilities of such a westward voyage before his correspondence with Toscanelli, but there is no evidence of it.

Columbus was, however, a man of remarkable strength of character and individuality.

He was a scientist and an experienced navigator.

He was enough of a dreamer to grasp this visionary project, enough of an adventurer to attempt such a daring and dangerous voyage, and enough of a man of action to get financial backing and to put the scheme through in spite of difficulty and discouragement.

Columbus is described as a tall man of graceful, stalwart build, whose ruddy complexion, white hair, and piercing black eyes made him noticeable everywhere.

He was 52 years old at the time of his historic voyage. The venture was financed by the queen of Spain, and the contract under which he sailed provided:

First, that he should have for himself during his life, and that of his heirs forever, the office of Lord High Admiral in any lands he might discover, holding the same powers as the High Admiral of Castile.

Second, that he should receive a royalty of one-tenth of all the gold, jewels, and net revenue of any kind derived from such lands.

Third, that he should be viceroy and governor-general of such lands, with full powes to govern them.

When the death of Queen Isabella deprived Columbus of his only friend at court, various political enemies, jealous of his successes, caused to be taken from him all the honors and privileges to which he was entitled.

Accumulated hardships and disappointment broke him down.

The last eighteen months of his life were spent in sickness and poverty, and he finally died in an almshouse. — Imperial Type Metal Magazine.

MOTHERS THAT I HAVE HAD.

A Talking Doll Talks

By Anne Charlotte Darlington.

I am a perpetual infant because I have long clothes (hand made). I open and shut my eyes and say "Mama" when I am punched. But I am nearly four years old and experienced. In all, I have had nine mothers,—three real and six adopted.

I looked down upon my first mother from the branches of a gorgeous Christmas tree. It had a hundred colored lights and mechanical birds that sang. I danced with joy on my high branch especially when I saw my little mother. She was like an exquisite doll herself, with her yellow curls and lace dress.

"How happy I shall be with her," I thought, "and how happy she will be when she sees me."

"Look, Gwen, darling," said my mother's mother, as she took me down from the tree.

"Mama," I squeaked ecstatically as soon as Gwen touched me. She laid me down and I shut my eyes. When I opened them again I looked into hers. They were big and gray, but cold. So was her voice when she spoke.

"A baby doll!" she said scornfully. Li is getting a Hawaiian dancer. You pre button and she dances the hula. That's so thing funny!

I stayed in that house a year and I sh have died of loneliness if it had not been the other dolls. Gwen had twenty-five. governess had to arrange us in neat rows the nursery shelf. One December day, G came in with her mother.

"I don't see why I should give my away," pouted Gwen. "Why should we s a box to Oakville?"

"They are your cousins, dear, and t are not rich. Your father insists that we g them really nice presents. Those books the older boys were very expensive. We economize by sending to the others some your toys, nothing you want of course. Th is that doll you got Christmas. You never p with it and it looks quite new. Peggy wo be delighted."

Gwen shrugged her sholders.

"You may take it if you will promise get me one of those French dolls that gro up women play with. I think I'll select it self.

So I was packed up in the Oakville box, my second Christmas was a happy one. P gy and her brothers were a jolly lot. She and boxed and played ball with them and t were nice to her, nice even to our dolls. T use to let her take us to ride when they pul her about on their sled. Peggy always wan to take us with her. She treated us as if were alive. Dolls like that. There were o three besides me at Peggy's. Susie, a dil dated rag doll she had had as a baby. Li Joan, who was all china and could be bat and have her clothes made out of scraps, the Lady Imogen who was bisque, prim very grand. Imogen wore hoop skirts and had belonged to Peggy's mother and also grandmother.

I, too, was given a name. — Isabella, a the queen who helped Columbus discover new world. Peggy loved history. She told stories and read her lessons aloud to us w she had to study. So I became educa Geography was my favorite. I loved to th about the great earth and all the differ peoples that live on it. I used to wish I co travel. I little dreamed then — but I must anticipate.

Peggy used to wheel us about in an old carriage which was very shabby and crow for four of us.

"Never mind,"she would say, "I am s ing my money for a new one. Meantime ought to be glad you can go out and see sights.."

Oakville was a small place, but there w always the pictures to look at. In front of movies posters showed you scenes of Rus one day, and of ancient Rome the next. In grocery window were colored views of Ch and India where the tea and coffee ca from. One day in December we stopped fore another card in that window. It wa picture of a sad-looking child in rags. " does not ask for toys, only for bread," re Peggy. And she stood still looking at child for a long time.

"Well, dears," she said to us at last, "

won't get your new carriage this year. We'll have to help."

Later she told us that her Sunday school class was going to adopt an orphan for Christmas. We wondered if the orphan was coming to live with us, but she expained that they sent the money and he was taken care of for a year in a home over there in the Bible lands.

The next Christmas they raised enough money to take him another year, and they decided to send a box for the other children They went all about asking their friends and families for warm clothes. All the little woolen sweaters and mittens and caps that Peggy and her brothers had outgrown went into the box. It was packed in our nursery.

"Such a lot of nice, warm things," said Peggy's teacher. "Won't the children have a happy Christmas!"

"But I can't imagine a happy Christmas without toys," Peggy said when she was alone. And she looked at us as we sat in our old carriage.

Suddenly she caught me up and hugged me tight.

"You will have to go, Isabella," she whispered. "I just can't bear to have you leave me, but I must send one of you to cheer up an orphan. Joan's too little, and Imogen is a family doll that has to be kept for my grandchildren. No one would love Susie except me. So it has to be you."

"Mama," I wailed protestingly.

"Oh, cheer up and do your bit," said Peggy bravely. "It's for your own good anyway, Isabella. In a few years I'll be too big for dolls and you are the kind that needs good care all the time. You'll get it in that Home while there's a shred of you left. And perhaps you'll have adventures! So good bye, and don't forget me."

She kissed me, wrapped me up in a middy suit that her mother had said she might send and I was put into the box. I felt miserable, but as she laid me down my eyes shut and I went to sleep.

I suppose I slept a long time, for when I awoke Christmas had come again. The first thing I saw was a big tree. It was lighted but there were no singing birds or expensive ornaments. It was hung with chains of colored paper, such as children can make. There were little bags of candy and some cheap toys.

"Another doll," said the lady who held me. "I'm so glad. We have only 350 dolls and twelve hundred girls. You know every one of the little ones wants a doll. Can't we possibly buy a few more?"

A man writing cards at a desk shook his head.

"You know our orphanage money cannot be spent for toys. All these came in the American boxes, or from some Greek ladies of this town. And I think we are doing well to get a cake, an orange, candy and some sort of gift for every child."

"They will be happy," said another lady who was tying cards on the presents. "They get so much pleasure from little things even the pictures they cut out of magazins. I found little Araxie jubilant over a colored paper soap wrapper yesterday."

Just then my lady happened to touch my talking spot, and I said, "Mama."

"Who gets the trick doll?" asked the man who was writing cards.

"Give her to Demetra Pelopides, Doctor," said the lady.

"Good idea," the doctor answered. "She's a game kid and I like the way she helps with the others."

"Yes, she's brave. But her eyes are so sad sometimes. You know she saw her house burned in Smyrna and she lost her whole family. Perhaps it would help her to have something of her very own, even a doll."

So Demetra's name was tied on to me and I was put in a big basket with the others. There was a party that afternoon. Thousands of children. I had never seen such happy excitement.

They sang carols and some of them gave a little Christmas play. Angels, shepherds, the wise kings and the sick and the poor, all came to bring their praises and find their happiness before the manger of Bethlehem.

At last, one of them said:

"Ye may not on this Christmas day
Perceive with mortal eyes
The little Babe of Bethlehem
Who in the manger lies
But in His place you see the gifts
That earthly love provide
In memory of that Greatest Gift
Of the first Christmas tide."

And then the angels gave out the presents to the children. My new mother was so surprised and delighted when she saw me. "O you darling!" she cried, and ran to show me to her friends. But then came the first cloud of the marvellous Christmas.. Her six special friends who had been happy a moment before, with their candy and hair ribbons, became suddenly sad. One of them began to cry. Not one of the six had gotten a doll. Demetra herself looked sad for a moment,—then she smiled. "We can all play with my doll and you can be her adopted mothers. There are seven of us and seven nights in the week. We can take turns in taking her to bed."

Well, I have lived now nearly a year in this big Home in Greece and I sleep every night with a different mother. They all love me and I love them all, but Demetra, my real mother, I love best. Like Peggy she tells me stories, when she takes me to bed—old stories that her mother used to tell her and her little brothers and sisters in the rose garden of their beautiful house in Smyrna. And she sings to me very softly the Greek lullaby her mother sang to her when she was a baby.

Then she goes to sleep to dream of her mother in the rose garden, and I shout my eyes to dream that Peggy and Demetra are friends and that they ar playing together with me. Last night I had a funny dream, but a very nice one. I dreamed that a whole army of American dolls were coming to us this Christmas.

CHILDREN'S HOME

Report for Two Weeks.

Mrs. M. J. Hunter, Brinkleyville	$4.00
Pleasant Hill, Spring Church	3.27
Whitakers Chapel, Enfield	16.00
State Street, Lexington	2.02
Midway, Haw River	1.85
Bethel, Randolph	2.10
Oak Grove, Cleveland	3.39
Pageland, S. C.	4.58
Lover of Children, Lometa Tex.	2.50
West Lexington Mission	2.44
Pleasant Grove, Thomasville	6.75
Rehoboth, Granville	9.25
Stallings, Mecklenburg	2.75
Fair Grove, Haw River, Children's Recital	20.00
Bethesda, North Davidson, Children's Recital	16.50
Friendship, Haw River . . Children's Recital	29.81
Mt. Moriah, Cleveland	3.25
Fair Grove, Why Not	1.50
Union Grove, Orange	2.30
Shoals, Pinnacle and Mt. Zion	2.56
Union Chapel, Mocksville	2.50
Mrs. Maggie Christman Estate	25.00
Rehoboth, Granville	1.82
Salem, Saxapahaw	4.68
Sunday Schools—	
Ray Mem. Bible Class, Graham	2.25
Mt. Carmel So. Davidson	6.00
Reidsville	4.43
Charlotte, First Church	10.46
Asheville	3.23
Mt. Lebanon, Randleman	5.74
Mt. Pleasant, Mt. Pleasant	5.15
Calvary, Greensboro	13.22
Whitakers	6.00
Miss Mamie Johnston, Sunday eggs	1.15
Mitchell's Grove, Guilford	1.25
Lebanon, High Point	5.70
Haw River	6.27
Bethany, Randolph	1.38
Willing Workers, Bethony, Randolph	2.45
Ai, Kernersville	1.50
Grace, Greensboro	12.50
Grace Baraca Class	12.00
New Salem, Randleman	3.00
First Church, Concord	25.00
WestEnd, Greensboro	8.50
Roberta Station	5.00
Stony Knoll, West Forsyth	3.76
Bethesda,N. Davidson	17.16
Midway, Gpilford	2.50
Sapling Ridge, Young People's Cl.	3.35
Mebane	11.08

Other Gifts.—Mrs. J. N. Johnson,, High Point, coats, sweaters, dresses and shoes. Wednesday of last week a large number of the good people of Reidsville came over and brought a big picnic dinner and fed us all bountifully. The dinner was tiptop both in quality and quantity. The day was indeed an enjoyable day and will no doubt be long remembered as such. Come again, good people. The High Point Missionary Circle of the First Baptist Church came and gave us a good enjoyable program one night last week. They also furnished each member of the Home with a frozen sucker. Such kindness from good Baptist friends is much appreciated. To them we also say, Come again. A class from the Home rendered a program at each of the following places: Bethesda, N. Davidson, Greensboro, and Friendship, Haw River. All seemed to enjoy our program, and the figures in this report will show what they did for us financially. Tables loaded down with abundance of good things were found and enjoyed in our rounds.

Many thanks for the very great kindnesses received in so many ways from so kind and good people. E. G. Lowdermilk, Supt.

SUNDAY SCHOOL LESSON, JULY 26.

The Council at Jerusalem.

Lesson Text: Acts 15: 1-11.

Golden Text: Acts 15: 11.

The Central Truth: Christianity is not the destruction, nor enlargement, but the fulfilment of the ceremonial law. Jesus said: "I am not come to destroy but to fulfil."

Scriptural Points.

1. The large ingathering of the Gentiles into the church had stricken the Jerusalem element with surprise, uneasiness, and even consternation. They saw evident danger to the sacred ordinances and customs handed down by Moses. And they got busy to prevent their being cast into discard. They went everywhere declaring that there could be no salvation without circumcision. They were sincere and conscientious in so doing; but they lacked the larger vision. They failed to see that circumcision and the other ordinances were meant for the dispensation of the law, and must end with the close of that dispensation. They led to Christ, and were fulfilled in Him, and could go no further.

2. A controversy over this question started in the church at Antioch of Syria. Paul and Barnabas contended with these Judaizing teachers for the larger liberty for these Gentile Christians. They held that salvation by faith alone could not be weighted down with a set of ordinances that could mean nothing in the new dispensation. They boldly defended the simplicity of the gospel and the larger liberty of the Christian church.

3. But the Antioch church could not settle this question. An appeal was taken to the mother church at Jerusalem. A general conference of apostles and elders met to consider and decide this important matter. Paul and Barnabas, and certain others, were sent as delegates to this conference. Along the three hundred miles' journey these men of God proclaimed to the churches en route the conversion of the Gentiles and thereby won many adherents to the larger freedom.

4. The general conference met. The contenders for Judaism were given the first inning. They had their say. Peter was the first to reply to them. He related the second pentecost at the house of Cornelius. God saved the Gentiles without circumcision, and would continue to do so. Circumcision could not be a condition of salvation. The Holy Spirit had decided that question.

5. Paul and Barnabas spoke next. They gave account of the wonderful ingathering of the Gentiles to Christ. They told of the many miracles wrought in attestation of this work of grace. God Almighty had actually saved uncircumcised people. He had completely disregarded the line of cleavage set up by the advocates of circumcision.

6. James, a natural brother of Jesus Christ, and the presiding officer of the general conference, spoke next and announced his decision, which we undersand was the verdict of majority present. James quoted the prophets in support of the Gentile ingathering. He decided against the handicap of Jewish ordinances. He prescribed four church rules for the Gentile believers. They were enjoined to "abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."

In a word, they must keep themselves entirely free from idolatrous worship and practices.

Practical Points.

1. The forms of godliness are immaterial. It is the power thereof that counts with God, and wins the everlasting prize. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."

2. The liberation of conscience is one of the most significant triumphs of Christianity. "If the Son therefore shall make you free, ye shall be free indeed."

3. Freedom from the dominion of sin and the unholy customs of the ungodly world is a prize of superlative value. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

4. The Holy Spirit is the agent of liberation. He opens the prison doors and sets the captives free. "Where the Spirit of the Lord is, there is liberty."

5. Christianity has discovered the worth of the individual, and has conferred upon him manifold privileges and responsibilities. Self-government is a most valuable by-product of the truth of Jesus Christ. World-wide democracy will eventually prevail as one of the triumphs of the teachings of Christ. "But Jesus called them unto him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all." Mark 10: 42-44.

—The Word of Life.

THE HIGHER FRIENDSHIP.

Only through Jesus do we know God, his interest in us, his desire for us, his purpose with us. He not only shows us in his own example the blessedness of a life in fellowship with the Father, but he makes it possible for us. United to Jesus, we know ourselves united to God. The power of Jesus is not limited to the historical impression made by his life. It entered the world as history; it lives in the world as spiritual fact to-day. Luther's experience is the experience of all believers: "To me it is not simply an old story of an event that happened once; for it is a gift, a bestowing, that endures forever." We offer Christ the submission of our hearts and the obedience of our lives, and he offers us his abiding presence. We take him as our Master, and he takes us as his friends.—Hugh Black, M. A.

CHRIST ON CALVARY.

The strangest thing in all the history of the universe is the cross, and yet the divinest thing. It pours contempt over the glory of material things. It makes the glory of God in the heavens and i nthe firmament, which are his own handiwork, pale away into insignificance. Yet it was a cross, a bloody cross; it had all its sorrow, yet God was on it. It is through Christ crucified that God is known. He is the power of God and the wisdom of God; and if ever the demonstration of the truth that God is a Spirit was furnished to the world, it was by the Christ on Calvary. If the opposite were true, that God is not spiritual, then we should have wanted pomp and state and ceremony to accompany the Son of God. But such was not, and is not the case. The crucified and risen Saviour is the supreme revelation of God.

He breaks down every barrier between us and God and leads us into the holy of holies. All may come near in full assurance of faith, and they that come shall find that God is nearer than they ever dreamed, nearer than anything else in the universe, so near that, if they will but hold on to him, he and they will grow together into one—"they all shall be one"—perfected and cemented in eternal union with him, now and hereafter, even forevermore.—Bishop A. W. Wilson.

THE MARKS OF THE LORD JESUS.

No one who is at all familiar with the story of Paul's hardships, sacrifices, and sufferings endured for the sake of his divine Lord, will accuse him of boasting or of self-glorification when he declares in his epistle to the Galatians, "I bear in my body the marks of the Lord Jesus." His devotion to the cause of Jesus, whose disciples he had bitterly persecuted, was complete, intense, and aggressive, and one of its natural results was that the former persecutor should be numbered among the persecuted. But persecution was only one of many things. This left its mark upon him; but if it was indelible, so were the marks made by the afflictions, necessities, distresses, stripes, imprisonments, tumults, labors, watchings, fastings, evil reports, dishonors, chastenings, sorrows, shipwrecks, journeyings, perils, and weariness, of which he writes—a dreary but glorious category—and to which he appends this note of exultation, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

"For Christ's sake"—this is the holy principle that governs the lives of the true disciples of Jesus. It was so among those whom He called to be His close comrades and apostles. It has been so through the intervening centuries. It is so to-day among the multplied thousands who, having accepted His marvelous salvation, have become new creatures in Him.

Could we know the self-sacrifices, self-denials, and sufferings made for Christ's sake and borne for others with sweet patience by those who love Him, we should behold many a humble follower, glorified into sainthood, and beholding, we should understand the peculiar significance of Paul's expression, "I bear in my body the marks of the Lord Jesus," for then every line in the care-wrinkled face and every hair whitened by sorrow would be recognized as a "mark of the Lord Jesus."—Exchange.

THE ONLY SAVIOUR.

Not my works, my prayers, or tears,
Not my inward joys or fears,
Not my conduct—good or bad,
Not my feelings—grieved or glad,
But the Son of God who came—
Died for me and rose again,
Lives above at God's right hand,—
Is the Christ in whom I stand.

SERMON TO CHILDREN AND YOUNG PEOPLE.

Text: "Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said to her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water." Ex. 2:7-10.

Moses was a goodly child. He came into the world to face a death-sentence. For Pharaoh, King of Tgypt, had commanded that every male child should be cast into the river. But his mother determined to save him from such a fate. So she "hid him three months. And when she could no longer hide him, she took for him an ark of bullrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink." His sister Miriam stood afar off to watch, so that no harm might come to the little one. And one day while she was keeping watch, the daughter of Pharaoh came down to the river where the baby was hidden. And when she saw the ark she sent one of her maidens to bring it. The crying, helpless babe so won her heart that she made up her mind to adopt the child as her own son. Right here the sister spoke out, "Shall I go and call to thee a nurse of the Hebrew women that she may nurse the child for thee?" With her permission Miriam went and called the child's mother. "And Pharaoh's daughter said unto her, Take the child away and nurse it for me, and I will give thee thy wages." This is likely the first mother that was paid for nursing her own child.

The sister was a faithful watcher. A precious life was at stake. The ark contained a treasure worth more than all the world. The little baby was destined to become one of the greatest and best men of all time. She watched lest any evil might come to the little brother. She watched for an opportunity to restore the little one to the mother and the home. Miriam was a faithful little watcher and the world owes her a thousand thanks. She helped her mother to get the baby back into the home. She helped her brother to a noble chance in life. And she helped all mankind to a better knowledge of God and duty.

Now every boy and girl can help mother. By helping mother, you are helping to make the home, you are helping to make the world better, and you are helping God.

First, to help mother is to help make the home. A good home is the best place this side of heaven. Home is love's kingdom, where love reigns and brings its choicest blessings. Home is the child's nursery, the youth's training school, the lover's paradise, and the haven of rest for old age. Mothers are in the main the home makers. A child was once asked where his home was, and he replied: "It is where my mother is." How true is this. Home is where mother is. Mother makes the home by her unselfish love. Her love is the greatest and the purest in all the world. She is queen of the kingdom of love. When God came to make a comparison of His everlasting love He compared it to the love of a mother. "Can a mother forget her sucking child? . . . Yea, they may forget, yet will I not forget thee." A mother's love is next to that of God, in its beauty, strength, and constancy. Mother makes the home by making great sacrifices. She gives her thought, her time, her toil, her health, and her life to the making and keeping of the home. True homes come high but they are worth all that they cost.

Every boy and girl can help mother make the home by being good, by obeying father and mother, and by being kind to the brothers and sisters and everybody. They can help make the home by doing good, by helping in the work, and sharing the heavy burdens that fill the mother's heart and hands.

In the second place, to help mother is to help make the world, and make it a better world than it has been. Almost every mother plans a good, clean, and honorable life for each of her children. She cherishes these plans in her heart, breathes them in her prayers, and works night and day to bring them to pass. O children, how well and nobly you can help mother by carrying out her plans in building a strong character, and living a clean, straight and useful life.

And you can help mother make this a better world by giving your heart and life and all to Jesus, the Saviour of the world. To be a true, loyal and faithful follower of Christ is the greatest achievement in the world. To be a Christian is a greater honor than to be king, emperor or president. Always be true to your mother's God.

And lastly, to help mother is to help God. For God and mother are partners in making men and women. And these two want coworkers in this the greatest of all businesses, that of making true men and pure women. Each one of you children can help God and mother in their task of making a good man or a good woman out of yourself. For, try as hard as they will, they can't do much without your help. With your help they can do a work that will extend its influence into eternity.

God needs a great army of brave boys and pure girls to help bear the burdens that weigh so heavily upon the mothers' hearts and hands. You can help just by being brave and pure and good. For a mother's heaviest and most heart-breaking burdens consist in the waywardness, the disobedience, and sins of her children You can help by trusting, loving, and serving mother's best Friend, everybody's best Friend, the Friend Christ Jesus, the Saviour of the world.

"A BOY IN THE WELL"

"A boy in the well!" This was the cry that sounded through the streets on a bright summer's evening. The day's work was done, the sun had gone down in purple and gold, the busy workmen rested after their day's labor. Some asked, "Whose boy was it?" Others, "Had not the lid been laid over the well opening?" or, "had it been taken off?"

But a young man spraug quickly forward, threw off his coat, and asked help of the bystanders in these words: "Never a word about the cause of the mishap, but let us see how we can save the child. That is the question?" "That's it" was the answer of a dozen voices while the well winch was set going, and many pale faces peered over the edge of the well. One after another called out to the child; some asked if he was frightened; but to all the advices and questions no answer was heard, not a sound came forth.

"The weather has been dry, and there is little or no water in the well," said one.

"O dear," said the boy's mother, "it was only yesterday that I grumbled because there was so little water."

"Let us have a lantern," said the first man and a lantern was lighted and brought there, but in the same moment the boy's father was seen pushing his way through the crowd. A way was made for him. He had been at work at a nearby farm, and returning at dusk to his home, was surprised to find the room empty, the street deserted, and all the people gathered round the well.

When he heard what had taken place, and saw his wife wring her hands, he turned very pale. But recovering himself as much as possible he said: "Stand back, leave the child to me."

Then he carefully examined the winch and the rope, and tied to the latter a couple of sacks rolled up hard. Having done this he let it down till he felt it touch the bottom of the well.

"Now be quite still," he said, looking around. And lying down, with his face to the well opening, he called out softly and distinctly: "John, take hold of the rope!"

This time a faint pull was felt on the rope.

"Pull up, men," said the man, "steady, mates, steady."

And again leaning over the well, he said down into the dark: "Hold fast, my child."

All the time the winch was wound, but the well was deep, and it seemed a very long while.

At last there sounded forth a right good cheer.

"He is saved," said the crowd. "Thank you, mates," cried the father, as he lifted the boy in his arms, and carried him down the street.

The child was saved. The father's voice had reached him. He had learned to obey, and when the well-known voice had told him to take hold of the rope, the child understood and did it. The command was a plain one, and brought salvation to the child.

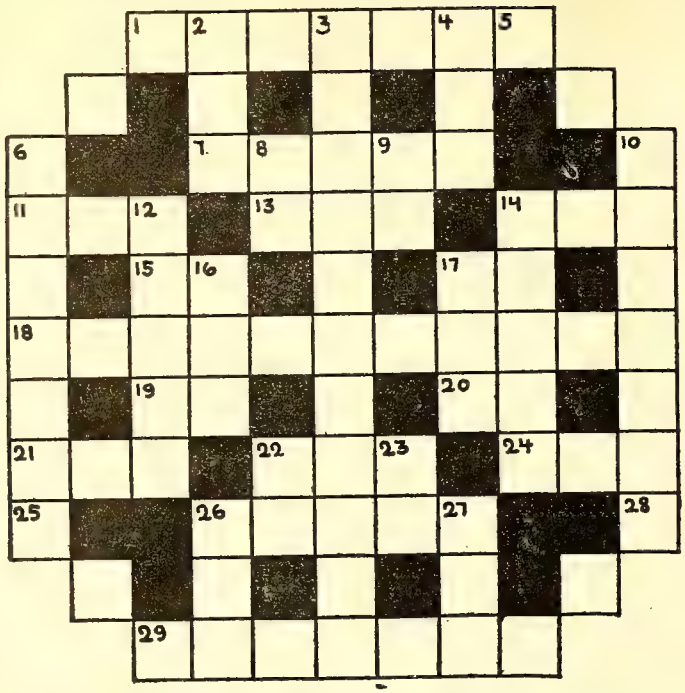
God has sent His only begotten Son down to this dark world. He has given a way of salvation. Christ is the way.

"Believe on the Lord Jesus Christ and thou shalt be saved."

This is His command. If you obey you are saved. Will you do as the little boy in the well? Will you take hold of the rope today?

"Seek ye the Lord while He may be found; call ye upon Him while He is near." Isa. 55: 6.—The Word of Life.

—The Building Committee of High Point College recently had a meeting with the contractor and agreed to accept the buildings (dormitories and heating plant) on the promise of the contractor to make some minor repairs.



CROSS WORD PUZZLE—ANSWER NEXT WEEK.

Horizontal.

1. One who hold possessions in trust.
7. A motive power used in railways.
11. Loss.
13. To possess absolutely; pertains only to the Creator. 1 Cor. 16 19..
14. Near East Relief (abb.)
15. Toward.
17. A state on the Mississippi (abb.)
18. The privilege of holding and administering possessions for God. Luke 16:2.
19. Aged (Latin abb.)
20. American University (abb.)
21. The portion of property that belongs to God.
22.. Name of first Wednesday in Lent.
24. A calendar month.
26. Whom to consider before ourselves.
29. Old Testament name for preacher. Judges 6:8.

Vertical.

2. Mode of travel not known in Bible times (abb. pl.)
3. What we must render account of. Luke 16:2.
4. A shade tree.
6. One who receives alms.
8. Toward.
9. Indefinite article.
10. Pays before receiving.
12. Rob—in one of the Ten Commandments (see also Mal. 3:8).
14. A Bible preacher and writer.
16. Be indebted to—Rom. 13:8.
17. A Biblical preacher, writer, statesman O. T. (abb.)
22. Near.
23. A pronoun.
26. Used to propel a boat—Ezek. 27:29.
27. Animal mentioned in Isa. 13:14.

Diagonal.

1-6. A beverage.
5-10. Empire (abb.)
25-29. A short sleep.
28. Place.

A BRIGHT CONFESSION—"CHRIST FOR ME."

He was a gallant young sailor, and knew what it was to plow the stormy deep. Wandering listlessly along the streets that November evening, he was attracted by the sound of singing, and coming into the place where a few young men were testifying the Gospel, and telling of the power of Christ to save, the young sailor received Him, and was then and there converted.

Standing in the middle of the circle, his face beaming with his new-found joy, he sang "Christ for me."

"Nail it to the mast," said one, "and make it the flag under which you sail everywhere and always."

And he did. Amid scoffs at first, and for many years after as captain of his ship, he sailed under the royal flag of "Christ for me," adorning His doctrine and owning His claim.

Can you say, "Christ for me"? If not, what? There is no half-way course, no neutral zone. It must be Christ or the world, God or the devil, sin or salvation, heaven or hell. And your present choice will fix your future destiny for glory or woe. Which?

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3 36.

"I have set before you life and death, blessing and cursing; therefore choose life." Deut. 30 19.

—Of the three great modern beverages—chocolate, coffee and tea—chocolate was the first to reach western countries. Tea followed in 1588, and coffee in the following century. Cortez found cocoa in Mexico in 1519, where its use by the natives dated from time immemorial. The people of Abyssinia have used coffee from the remotest times and, acording to Chinese traditions, tea was drunk in that country three thousand years B. C.

FROM PASTORS AND PEOPLE.

High Point.—We are grieved to note th passing of one of our oldest and most highl e steemed members, Mrs. Sarah Welborn Se chrest, who was one of the charter member of the church. She was the widow of the lat Squire J. M. Sechrest, and had lived in Higl Point practically all her life. She was bor here December 17, 1849, and was married t Mr. Sechrest October 14, 1869. About fou weeks ago she suffered a stroke of paralysis a the home of her son, Aloah Sechrest, at Trin ity, and succumbed to this illness on Thurs day, July 16, at the age of 75 years. Th body was removed to the home of her daugh ter, Mrs. Arthur J. Wilson, at 805 Lindsa street, and funeral services were conducted a the First Church on Saturday afternoon a three o'clock by her pastor, Dr. Geo. F Brown, in the presence of a large crowd o sorrowing relatives and friends. Her grand sons, Messrs. Hubert, Claude, Ernest, Ray mond, Homer and Ralph Sechrest, and Pau and Alton Wilson, carried her body to its fin al rest, and the floral offerings were borne b her granddaughters. Interment was made i Oakwood cemetery. She is survived by tw sons, Messrs. Aloah and Mallie P. Sechrest and a daughter, Mrs. Arthur J. Wilson, t whom our hearty sympathy is extended. Mrs Sechrest was a woman of beautiful Christia faith and character, and her passing will brin sorrow to a large circle of friends. "Sh hath done what she could."

The Ladies' Aid society met at the churc Monday afternoon, July 13, with the follow ing associate hostesses: Mrs. J. A. Gray, Mrs A. L. Ellison, Mrs. C. L. Gray, Mrs. J. B Spencer, Mrs. H. C. Fogleman, Mrs. A. L. Ce cil, and Mrs. Reuben Allred. After the busi ness session the hostesses served delightfu refrehments appropriate to the warm weather

The new pulpit furniture which is the gif of Mrs. Ben T. Moore, Messrs. Richard an Brooks Reitzel and Miss Elizabeth Reitzel has arrived and been placed in position. Th set consists of a pulpit desk and three larg chairs of mahogany, and is very handsom and chaste in design, a most appropriate me morial to the parents of the donors, the lat Dr. and Mrs. James R. Reitzel. This elegan gift is greatly appreciated by the pastor an congregation.

Quarterly conference will be held Wednes day evening, at which time reports from al societies and activities of the church will b heard, and the delegate to the Annual Confer ence will be announced.

The Men's Club will hold its monthly meet ing at Tar Heel Inn on Thursday evening, Ju ly 23, and will have guests from Thomasvill and Greensboro. Supper will be served at sev en o'clock.

Mrs. Nat Alexander and two children o Charlotte have been guests of her sister, Mrs J. A. Gray, for a week.

Misses Rosalie, Alma, and Dorothea An drews have returned from a visit to thei grandmother, Mrs. S. R. Harris of Henderson Dr. and Mrs. Andrews and Master Robert wen over and remained for a few days, bringin the girls home with them.

Mrs. J. D. Davis of Yadkin College is guest in the home of her nephew, H. U. Oakes

Mrs. George Sparger of Mt. Airy and small son and daughter are guests of her sister, Mrs. Lester Peacock. She is pleasantly remembered here as Miss Lucille Oakes.

Miss Annette Pickens has had as her guest her little cousin, Alice Armfield of Concord, and accompanied her home on Monday for a week's visit.

Miss Annie Robbins has been the guest of her cousin, Miss Elizabeth Long, in Graham.

Mrs. A. L. Ellison and daughter, Miss Myrtle, have returned from an extended visit to relatives in Toccoa, Ga.

Miss Blanche Wagner, who has taught in Selma, N. C., for the past two years, has been elected a teacher in the city schools.

Mr. and Mrs. Ben T. Moore have gone to Florida. Reporter.

Hobbs' Chapel, Greensville Ct.—We are glad to report that Pastor Powell is much improved and able to make his "rounds" again. Although he has been unable to preach he has sent a speaker to conduct each service, which shows his heart was in the work. Bro. J. B. Clements filled the appointment on the second Sunday in June. His subject was, Sin and its Remedy. We are fortunate to have a man of so fine a Christian character on this charge as Bro. Clements who gladly speaks for his Master when called upon to do so.

Bro. Powell was on hand the fourth Sunday and secured pledges for Our College (those two words should begin with capitals, Bro. Editor!) After that he read a psalm of praise and commented upon it. This was a very impressive service. Yesterday, second Sunday in July, Bro. Harrison of High Point College was with us. He told many interesting things about the college—namely, buildings, how furnished, something of the work accomplished there during the past year, and what eminent men are saying about the architecture, and the grade of work done there. We are proud of Her and glad that we could do a little to help make Her possible! He said that was what prayer and work could do. Then he made a short talk on Prayer, which was very helpful and encouraging to us.

Come again, Bro. Harrison, if we are a "sleeping giant" perhaps there is a possibility of an awakening!

Our special meeting begins the first Sunday in August. Bro. Powell doesn't know yet who will be his help. Pray that God may bring about a revival in the church—that each member may get a new vision of service, also that sinners be brought to Christ.

Dora J. Pair.

July 13, 1925.

Matthews Chapel, Greensville Ct.—On Sunday morning, July 12, the Woman's Home Missionary Society met at church. Our president, Miss Gertrude Bowen, had charge of the meeting. The meeting opened by singing "To the Work." Prayer was offered by Mr. J. B. Edwards and the 23rd chapter of Proverbs was read by the president.

Sixteen members responded to roll call with Scripture verses. Many visitors were present also. The story of Ruth was read by Mrs. Wreford Bowen. Also reading by Mr. Eddie Lee Edwards. Song, I Walk with My King, was sung. Collection, $1.20.

Our next meeting will be held at Matthews Chapel on the second Sunday night in August at 8 o'clock.

Dora Edwards,
Corresponding Secretary.

Brunswick, Va.

Orange Charge. — Children's Day exercises were held at Chestnut Ridge Sunday, July 12, 11,00 a. m. A large congregation was present. The children rendered their parts well. They were trained by the following ladies: Mrs. Thos. P. Cheek, Mrs. David M. Sykes, Mrs. John Howard and Miss Irene Williams. Offering for foreign missions, $35. We wish to thank all who had any part in these exercises.

At 2:00 P. M. Rev. D. R. Williams preached for us. He is no stranger at Chestnut Ridge, this being his home church. He preached a splendid sermon. Come again, Bro. Williams.

Moved, not from Orange Charge however, but from a rented house into our new parsonage. This is one of the neatest parsonages the writer knows of. It is a credit to Orange charge. We congratulate the charge on the erection of so splendid a building.

Yesterday was a splendid day for Efland "Home Coming Day." Dr. Dixon preached, 11'00 a. m. Dr. Dixon was at his best. A large congregation heard him. Dinner was served from a large table which had been prepared for the occasion. After which the afternoon services were entered into. These consisted of special music by a visiting choir, sermon by Rev. M. Ivey Crutchfield, address by Rev. T. M. Johnson, D.D.

Bro. Crutchfield acquitted himself well. This being his home church we are naturally pleased with him and pray that he may have a successful career as a minister of the gospel.

We are always glad to have Dr. Johnson with us. His instruction is always worth while.

We thank all these brethren for their presence and timely messages. Also people of the other denominations for their presence and help in these services. To all we say, "Come again."

Sincerely,
B. M. Williams.

Whitakers, Whitakers Charge.—Quite a good many things have happened since a report has gone from our church. A few Sunday nights ago the Intermediate C. E. society had charge of the service except preaching the sermon. Wilma Hull was pianist for the occasion. Helen King sang a very sweet solo. "This is My Task." Prayer by Spencer Cutchin, Scripture reading by Ruth King and announcements made by Jesse Johnson. The pastor then preached a sermon, mainly to young people, though good for all.

Our pastor with three others attended the Young People's Conference and we are proud of the fact that they brought back a banner. Last Sunday the pastor was away helping in a revival service, so the appointment was filled with a "Children's Day" service. To Spencer Cutchin is due the credit for this service. Notwithstanding the extremely hot weather, she and the children met every morning and worked hard to get it up in one week. Of course being a morning service and the weather so extremely hot, the crowd was not so large as when we have a night service. All went off fine. The music was wonderfully helped by having Mrs. Warren Woodard accompany the piano with her violin, and she knows what to do with a violin. The offering was $25.

Our third quarterly conference convened at Speights Chapel week before last. We are pretty well up with our finances. On counting the votes it was found Mr. J. M. Cutchin, Jr., was elected delegate to the Annual Conference.

Our Ladies' Aid society are at work trying to keep up our payments to the building and loan. We have taken 30 shares for the purpose of heating our church, and making some other much needed repairs.

The next thing we are looking forward to is our Sunday school picnic.

Best wishes to all readers.

Mamie Johnston, Reporter.

July 20.

Alleghany, Davidson Ct.—Brother Ridge preached us another good sermon the second Sunday and administered the Lord's Supper. Sunday school is doing fairly well. We have had a good singing and a nice children's day. The protracted meeting will commence the second Sunday. T. E. Pierce is expected to help in the meeting. We ask all of the Christian people to pray that we may have a good meeting and that sinners may be converted and that our church may be built up.

Abigail Coggin, Rep.

Pine Grove, Kernersville Charge.—Our series of meetings began yesterday. Rev. C. W. Bates of Asheville preached two excellent sermons. In the morning his subject was The Recipe for a Revival, and in the afternoon it was, The Concord of Prayer. May this meeting result in a great revival.

Rev. and Mrs. R. A. Hunter of Winston-Salem were among our number of welcome visitors Sunday.

The Sunday school had a very enjoyable outing and picnic at Guilford Battle ground on July 11.

Mrs. Eliza Weisner of Durham is spending the week with her sister, Mrs. Flora Crews, and other relatives.

The third quarterly conference will be held at Ai church next Saturday afternoon at two o'clock. All official members please come.

Since our last writing we have been unfortunate in the fact that two of our oldest and most valuable members have passed to their reward, viz., Messrs. R. L. Dwiggins and R. H. Ingram. They are greatly missed, but we feel that our loss is their gain and we humbly submit to the will of God who doeth all things well. Mr. Ingram lived nearest to the church and was present in all its services. It is an inspiration to see old men never graduate from Sunday school but attend every Sunday. We pray that we may have younger people to step in and carry on the work of the older ones who are stepping out of the ranks.

Best wishes to the Herald and all its readers. Reporter.

—There is one art of which man should be a master—the art of reflection.—Coleridge.

Asheville. — Our church was distressed at the passing of Mrs. Ellen Monteith, Saturday night. Funeral services were conducted by our pastor, Brother Bates, Monday morning. Brother Bates in a separate communication will express our sense of loss, and our appreciation of Mrs. Monteith.

Thursday of this week the missionary societies will meet at the home of Mrs. L. M. Joiner, in Gracelyn.

Saturday of this week Pastor Bates will leave for High Point. He will help Brother Suits in a meeting at Piney Grove, commencing next Sunday. Rev. Homer Casto will preach at our church Sunday morning. In the evening the Christian Endeavor Society will have charge of the service.

A number of visitors attended the services last Sunday. Both services were blessed with splendid messages by our Pastor. The morning subject was, "What It Means to Be a Christian;" the evening subject was, "the Beauty of the Lord." One of the Sunday School classes is studying Dr. Lewis' handbook.

A recent visitor to Asheville was Miss Miller, a member of Rev. N. O. Gibson's church at Chestertown, Md. Miss Miller spent a few days here on her vacation. She is engaged in the millinery business in South Carolina.

Mrs. O'Brient, nee Miss Willow Miller, recently returned from New York City, and is now a patient in the Meriwether Hospital here.

Mrs. Boyd, one of our faithful members, is also in the Meriwether Hospital.

Mrs. Mary E. Fears was able to attend Church last Sunday for the first time in many months.

Mrs. George Bates is a patient in the Mission Hospital, this city.

Mrs. York and Mrs. Stafford, of Greensboro, worshipped with us last Sunday.

Shiloh, Connelly Springs Charge.—Sunday school report for July 12: Attendance: officers and teachers, 5; departments—adults 8, senior 9, junior 7, beginners 13; visitors, 1; total attendance, 42. Collection, 66c.

Rev. Raymond Gertner filled his regular appointment for us Sunday morning at 11 o'clock. We all enjoy his sermons very much.

Best wishes to the Herald and its readers.

Macy A. Martin, Reporter.

Calvary News.—The work at Calvary is holding up well under the stress of hot weather. The summer slump has not hit us very hard yet. Quite a number of our people have been visiting their old home churches near by but not enough go at any one time to make a very noticeable showing in our attendance here.

The Sunday school is increasing a bit in numbers and in interest, I think, since we started our "Southern Highway Auto Race Contest." Quite a number of new members were added to the school last Sunday.

The Children's Day Service which was held two weeks ago was of a very high order and the offering was good. We asked for $25 and got more than $36. When people do more than you ask them to do there is no room for complaint. The young ladies who trained the children did some fine work. This kind of work is doubtless the most difficult of all church work and yet the most important.

Both the General and Annual Conference budgets have been paid in full. We are now conducting a debt-destroying campaign. The membership is divided into two groups with a captain over each group. The hope is to create some friendly rivalry and thus hasten the liquidation of our debt.

Our people were delighted to have Brother J. A. Burgess preach at Calvary Sunday night July 12th. They were also pleased to have Brother Little preach on Sunday night of the Young People's conference.

The people continue to remember the preacher's family with substantial donations. Since our last report Mrs. A. E. Causey gave us half gallon berry jam, Brother T. F. McCulloch's people strawberries, Brother and Sister J. C. Andrews cherries and other fruits, Mrs. Hardin canned peaches and strawberry preserves, Mrs. Amanda Hanner peaches, Mrs. Campbell apples, Miss Velna McCulloch a dress for the wife and a pair of shoes for the preacher, Mrs. J. F. Williams and Mrs. J. A. Cox a dress for the wife, Mr. Ingold steak and fish. There have doubtless been other gifts that I do not recall just now. All have been appreciated. They have been worth while because they help to make ends meet for the preacher folks on a small salary and because they represent a fine spirit on the part of those who contributed them.

L. W. Gerringer, Pastor.

Glen Raven. — Our special meeting closed

Shelby. — The pastor and family are enjoying a two weeks vacation which was granted by the church on Sunday, July 12. We thank the church for the vacation extending over two Sundays. We will return to Shelby in time to resume the work on the first Sunday in August. The vacation is being spent with relatives in and near Burlington.

This writer wishes to express his appreciation to the Shelby church for their consideration of his temporal needs. A purse of $16.00 was donated for the purchase of needed clothing. We are now the possessor of new shoes, a new hat and a new shirt, which were made possible by the gift mentioned. We thank every one who contributed in the donation.

We express our thanks to others for their kindness shown in gifts for our table. Among the givers were Mrs. J. T. Ramsey, nice mess of sauer kraut; Mrs. William McSwain, peaches; The Blanton Dairy, weekly supply of sweet milk.

Rev. W. H. Wall, of the Baptist denomination, was engaged to preach at both services of the Shelby church last Sunday. No services are to be held next Sunday except the Sunday school and Christian Endeavor Society. Preaching services will be resumed by the pastor the first Sunday i n August, with the Lord's Supper at the morning service.

C. B. Way, Pastor.

Dulins, Mocksville Charge.—Our Sunday school is progressing nicely, we having as many people attending Sunday school now as we used to have at monthly meeting, and most of this honor is due our pastor, Rev. J. T. Sisk. This spring he visited the homes of the people in this community and got the people interested in the Sunday school. Brother Sisk filled his appointment yesterday morning with a very interesting and helpful sermon. We were sorry to hear of Mrs. Sisk being sick. It is thought that she might have appendicitis. We hope that she will soon recover.

The revival meeting will begin the first Sunday in September with Rev. D. A. Braswell as pulpit help. We are glad to have the promise of Brother Braswell's help. He has helped here twice before. We want all the Herald readers to join us and pray that we will have a good meeting. Best wishes to the Herald and its many readers. Leona Hendrix.

English Street, High Point.—Our Christian Endeavor is doing just fine with the help of our president, Rev. W. C. Hall.

Every Sunday evening he brings to us many new thoughts.

We hope more people will co-operate with us and make our Endavor more interesting.

Reporter.

Corinth.—Our reporter has not reported in some time on account of sickness and death in her home.

Our Sunday school is moving on real well, but we need more of our young people.

Pastor O'Briant filled his appointment here on the first Sunday and gave us a goodsermon.

We meet at Mrs. B. D. Carter's every Friday night for choir practice.

Mrs. B. F. Morris.

Bess Chapel.—On July 1st there was a meeting of the women called at the parsonage to organize a home mission society. The society was organized with the following officers:

Mrs. J. C. Beam, president; Mrs. D. H. Bess, vice president; Mrs. T. L. Beam, 2nd vice president; Miss Virgie Beam, recording secretary; Mrs. Blanch Heafner, corresponding secretary; Mrs. Z. M. Dellinger, treasurer.

We hope to have a lively society, one that will do things.

Rev. E. A. Bingham is conducting a Bible class at the church, more espesially for the children, but all are invited to attend. Bro. Bingham is a consecrated man and we feel he is doing good for our community; he has about 60 members enrolled in the Bible class.

Prof. H. C. Jenks will begin a singing school for the community July 21st. We have a number of bright little children in our Sunday school that are splendid singers already.

Bro. Bingham held a service at Bro. J. C. Towery's on the 19th of the present month. Brother Towery has been an active member at Bess' Chapel, but is confined to his room, has not walked for over a year. Prof. Jenks sang some old-time songs and Bro. Towery seemed very greatly pleased with the service.

Wishing the Herald and readers best success, Reporter.

July 20, 1925.

—Bro. H. A. Garrett is canvassing for students for High Point College and is finding some. He will appreciate any information leading to the discovery of others.

IN HONOR OF THE DEAD.

July 8, 1925, Mrs. Lydia Glasgow Barnes passed away in her home near Littleton, N. C., aged 82 years. About 57 years ago she was married to Mr. George L. Barnes, and to this union was born one son, Mr. George Barnes, Jr., of Newport News, Virginia, and three daughters; Mrs. Laura Powers and Miss Fannie Barnes of Littleton, N. C., and Mrs. Birdie Butts who preceded her mother to the glory world.

Sister Barnes was converted and joined Corinth M. P. Church when quite a child and was a faithful and devoted Christian all her life. Her sweet, jovial disposition made her a favorite among all, young and old. All who knew her loved her. The writer has known her for about four years and visited in her home often, and while she was afflicted and very feeble much of the time, she manifested a sweet spirit all the while. She was her pastor's friend and it was a benediction for any pastor to know her and be in her presence, and we have no doubt that every pastor who served Littleton charge during her day remembers her pleasantly.

July 9, 4:30 o'clock P. M., funeral service was held at Corinth Church by her pastor, assisted by Rev. R. C. Stubbins of Enfield, N. C., and Rev. Francis Joyner of Littleton, N. C. Her body was laid to rest in the shady burying ground at Corinth church and the mound that marked her resting place was covered with beautiful flowers which is evidence of the high esteem the people of the community had for her.

Her husband survives her but is quite feeble. He is fully resigned to the Lord's will. As we bade him goodbye on yesterday and noted how well he bore his trial it was so convincing of the power that our Saviour has to comfort those who have grief and sorrow, if they trust Him. He and all the bereaved family have the love and sympathy of the entire church and community. J. B. O'Briant.

July 9th, Mrs. Susan Jordan died in the home of her son, Louis Jordan, near Pleasant Hill, N. C. Mrs. Jordan had been sick for a year or more, was 80 years of age. Therefore her strength was not sufficient to build up and get well. Some time in her young days she was converted and joined the Methodist Protestant Chturch at Spring church. She in her last days told her son that she was ready to die, that she saw the way open and it was a beautiful road.

Funeral was held at the home of her son and then her body was taken to the old family burying ground near by and laid to rest.. She leaves behind three sons, one daughter, seventeen grandchildren, and three great-grandchildren. The writer conducted the service. We were her pastor for years and she was our friend. May God richly bless the bereaved family. J. B. O'Briant.

—Dr. Daniel Poling succeeds Dr. F. E. Clark as president of the United Society of Christian Endeavor. Dr. Poling is a man of force. How he will measure up in comparison with Dr. Clark in the peculiar position to which he has been called can be determined only by trial, but he enjoys the confidence of those who have known him long and well.

THE LITTLE STREETS.

"Tomorrow I'll do it," says Bennie.
"I will by and by," says Seth.
"Not now—pretty soon," says Jennie.
"In a minute," says little Beth.

O dear little people, remember
That, true as the stars in the sky,
The little streets to Tomorrow,
Pretty-Soon and By-and-By

Lead, one and all,
As straight, they say,
As the King's Highway,
To the city of Not-at-all.
—Annie Hamilton Donnell.

TO-DAY AND TO-MORROW.

Two young men returning from a meeting where they had heard the Gospel, and had been warned of their danger in neglecting it, parted at the street corner, one saying to the other:

"I'll see you to-morrow night at the meeting."

The other, who was deeply convicted of sin, said:

"To-morrow is not ours, Jim."

The night following, Jim was carried to his lodgings dead, killed by a fall in the shipyard. "To-morrow" found him in the eternal world. There are no "to-morrows" with God.

"To-day if you will hear his voice, harden not your heart." To-day He calls:

"Come, for all things are now ready."

To-morrow is not yours: there is no certainty that you will be in life to-morrow. To-morrow's sun may shine upon your lifeless clay, your soul gone to its account. Be wise and settle the great matter of your eternal salvation, your relation to God and eternity, to-day.

To-day is God's day of grace, and your day of opportunity; to-morrow you may be beyond the reach of grace, and enduring God's righteous judgment.

"Behold now is the day of salvation." 2 Cor. 6: 2.

To reject it is to perish. To procrastinate and trifle with grace is to court eternal judgment.

SO BUSY.

A busy woman entered her own room as twilight shades were falling—went directly to her desk, turned on the light, and began to write. Page after page she wrote. The solitude became oppressive. She wheeled her chair around, and with a shock of joyful surprise looked squarely into the face of her dearest friend lying on the lounge at her side.

"Why, I didn't know you were here," she cried; "why didn't you speak to me?"

"Because you were so busy; you didn't speak to me."

So with Jesus—here all the time. The room is full of him, always ready to greet us with a smile—but we are so busy. But when the solitude grows oppressive we suddenly turn, and, lo! he is at our side. We speak to him and he speaks to us, and the soul's deepest yearnings are satisfied.—Selected.

—The world knows nothing of its greatest men.—Henry Taylor.

THE PLACE OF AMERICA IN GOD'S PLAN.

Last week we discussed some of the problems of our American cities. This discussion will be continued in this article. It is a surprise to most people to know that New York is more densely populated than London, Paris, or Rome, and that its density is rapidly increasing.

In 1910 there were 60,000 unattached women in New York below the professional standard, and large numbers in the professional classes. Night after night long lines of them move into the cabarets, the movies, and the theaters seeking diversion. The loneliness of the city is worse than that of the desert. Personality is lost. Life denied its proper expression must find an outlet. The city streets are pulpits for strange doctrines, and its studios are breeding places for new cults, old paganisms, and vice. Small wonder that some of these women go astray.

In the poorer quarters often whole families live in one room, there are no playgrounds for the children, no place for them to play except in the streets, and the juvenile courts are full of delinquents. It is hard for children to grow up into pure manhood and womanhood under conditions like these. High rents compel this over-crowding, poorly planned and poorly constructed tenements add to the unhappy situation and the result of it all is the city slum.

It is in the city that the social unrest has its strongest hold. The door for propaganda is open on every side. Street meetings, labor union meetings, and other occasions, offer an opportunity for the professional agitator to spread a message of discontent, which, however it may be justified at times, is often used to foment strife, develop discord and class hatred.

The American city is always in a state of flux. In New York City 88 per cent of the homes are rented; in the Borough of Manhattan (New York City proper) 97.1 per cent of all the homes are in rented properties. In the country as a whole there were 20,255,555 families in 1910, 46 per cent of whom owned their own homes. In a certain district in Chicago, 50 per cent of the population changes every six months. One pastor in New York, after serving in the same church for thirteen years reported that more than three thousand people had come into the church, and had withdrawn from its membership in that period.

Vice conditions are always worse in the city, than in the rural community. Here the forces of evil concentrate, organize, and commercialize the weakness and vicious inclinations of the people. This great government of the people, for the people, and by the people, had displayed its greatest weakness in dealing with the vicious habits of the people themselves. Not only must higher standards be established, but good laws must be enacted and enforced. It is reported that seven American cities are the most flagrant violators of the eighteenth amendment, New York, Philadelphia, Pittsburgh, Cincinnati, Detroit, Chicago, and St. Louis. The Canadian "Backsliding" will make it more difficult for all the Lake cities, but the law was made to be obeyed, and it should be enforced to the letter. We shall discuss the challenge of the city next week.

Charles H. Beck.

A VALUABLE ECONOMIC LESSON

A young college boy was visiting me recently and I was pleased to learn of an experience which had taught him a most valuable lesson in economics, as valuable in fact, as anything he will learn during his last year in college.

At the beginning of his vacation period he took a job, selling women's aprons. He went from door to door. By working seven hours he found he could make $11 a day, notwithstanding his inexperience. At the end of two weeks he quit this job and took another, at a desk in an automobile factory, which paid $90 a month. He now had to work eight and a half hours a day.

"I could make more than twice as much money selling aprons," he explained, "but I couldn't stand it. Doors were slammed in my face, dogs were let loose on me. To make twenty sales I had to call at 200 homes."

This boy, in a fews years may become an accountant, a writer or an engineer and make only half as much as another young man, who never went to college, but who is willing to go out every day and butt his head against the doors of hard-boiled buyers. Yet I do not think my young college friend will complain. Remembering his summer experience he will admit that the salesman is earning all he gets.

So with those who would like to write romances, and who envy the wages of bricklayers. A few days' experience at the trade might convince them that the bricklayer is worth what he is paid.

I was led to these observations by a paragraph of Emerson's, which I shall now reprint: "The only safe rule is found in the self-adjusting meter of demand and supply. Do not legislate. Meddle, and you snap the sinews with your sympathy laws. Give no bounties, make equal laws, secure life and property, and you need give no alms. Open the doors of opportunity to talent and virtue, and property will not be in bad hands. In a free and just commonwealth, property rushes from the idle and imbecile to the industrious, brave and persevering. Wherever there is failure, there is some giddiness, some superstition about luck, some step omitted, which Nature never pardons."

In Memoriam.

It was an accident sad beyond description that removed from our midst Mr. and Mrs. Wilkes Sykes. The whole town grieves for these two worthy citizens, snatched away in the prime of life, but most keenly are they missed in the church and Sunday school circles of the church of their choice, the Mebane M. P. Church.

Mrs. Sykes and I were members of the same class in Sunday school, and I can testify to her loyalty and faithfulness. It is here that I miss her and shall continue to miss her. I grieve for a friend and classmate gone, whom I shall see no more on earth. She cannot come back to us but—glorious thought—we can go to her! Therefore, let us set our eyes on things eternal and watch and pray, for we know not the day nor the hour when the summons shall come. Let us be also ready.

Mrs. W. D. Fogleman.

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Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

(Continued from page one)

ence if the reduction was everywhere proportional, including our sense of magnitude. But this biologist would reduce the living world to an invisible speck, and in that speck would be the wound-up power that would unwind itself and produce the world as it is being produced. The biologists of this school have gotten John Calvin beaten with his conception of the decrees held in the mind of God necessitating the unraveling of history just as it is and must be. There is so much uncertainty, so much ignorance about the origin of man, that it is rash to assume that you know much about it. I have no quarrel with the man who believes that man came by a process of evolution from inferior orders or species of being, though I may have little respect for his logical judgment. But when a man says that Jesus Christ was evolved from human nature, as Mr. Tittle does in his sermon, I take serious objection. This lowers the Christ whom I adore as the Son of God. Can God evolve out of man? Absurd. It is equally absurd to suppose that man could evolve out of the brute. From nothing, nothing comes. I used to know a woman who believed that worms are produced in apples by spontaneous generation. It did not trouble her at all. There are equally thoughtless evolutionists. The serious thing about evolution is its theological implications in the minds of many people. It perhaps does not matter so much what we think about man as it does what we think about God. It took God a long time to make Himself known to man in His unity. Men were prone to see gods many. In the present state of thought there may be little danger of lapsing into polytheism, but does not Mr. Tittle's sermon reveal the danger of falling into a fatal pantheism? Mr. Tittle says that God is more than the world, but does he not make it easier for others to reduce God to the dimensions of the material universe?

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—Rev. W. F. Ashburn reports a fine meeting at Mt. Hermon. The meeting continued after he left to go to another appointment, some good brethren coming from Graham to continue the work. This seems to be a continuation of the work Mr. Ham did in Burlington and Graham in arousing laymen to greater activity.

—Rev. A. D. Shelton assisted pastor Reynolds last week at Pleasant Grove up to Saturday night. Such was the interest that Brother Reynolds phoned for Bro. Shelton to return this week and continue the meeting. Bro. Shelton went back on Tuesday.

—The W. H. M. S. of Calvary Church had a very pleasant meeting on Tuesday night at the home of Mrs. J. F. Williams. A number of friends were invited for a social hour after the business meeting which hour was enlivened with a number of comic recitations and some games. Dainty refreshments were served to all by Mrs. Williams. One feature of the meeting was the prssentation to Miss Margaret Hartsel of $25. in gold as a token of the congregation's appreciation of her services as organist.

—The Board of Education had a meeting in Greensboro last Monday. The following members were present: Dr. F. R. Harris, Dr. W. R. Goley, Dr. T. M. Johnson, Prof. J. H. Allen, Rev. C. W. Bates, John Pickett, and the three members who reside in Greensboro. This board is carrying a very heavy responsibility fo the college just now, one that every business man can appreciate.

—Refinement that carries us away from our fellowmen is not God's refinement.—Beecher.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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—J. H. Bowman was one of the jurors in the Dayton, Tenn., trial, but not our Rev. J. H. Bowman.

—Dr. Spahr has returned from his vacation and is now actively engaged as pastor of Grace church.

—The walls of the new Grace church continue to rise, beginning to reveal the grace of the architect's design.

—Brother R. F. Williams, who was for years an undertaker, reached the conclusion that the principal cause of premature death is improper diet. Men have not yet learned what to eat nor how much. They eat what they ought not, and they eat too much of admissible food. He referred in a recent talk to Dr. Rankin's saying that the way to use a ham is to leave it hanging in the smokehouse and look at it once in a while—never cut or try to eat it.

—The sudden illness of Dr. Ira Landreth's wife which prevented his coming to the Young People's Conference terminated in her death. She was buried in Tennessee on June 25th.

—William Jennings Bryan died suddenly last Sunday afternoon. He ate a hearty dinner, remarked that he never felt better in his life, lay down for an after-dinner nap, and a few hours later was found dead in bed. Apoplexy was the cause assigned by physicians. The report of his death brought a shock to the world. He had just gone through the trial at Dayton, Tenn., and was preparing to continue the battle against the evolutionists. Fortunately he left ready for the press the speech that he would have made in the Dayton trial had there been occasion to hear it. This has now been given to the world through the newspapers and will no doubt help greatly in moulding the thought of those who will take Bryan's place in the further trials that will be necessary to dispose of this case. Some have tried to laugh Bryan off the witness stand because he was not a specialist in the natural sciences. While he was not that and did not claim to be, he was well qualified to sit in judgment on the reasoning employed by scientists to make their observations lend support to the evolutionary hypothesis. Bryan was quick to see the fallacy, the absurdity, the inconclusive character, of much that has been written. If evolution is true in the wide sense claimed for it, it certainly has been unfortunate in many of its advocates. The world owes Bryan a debt for calling attention to the weakness of the argument advanced for evolution. After his wide investigation of what has been written, he calls the evolutionary hypothesis "a million guesses strung together." Bryan was an orator rather than a great thinker, yet as a thinker he was a man of no mean ability. At his death he was one of the widest-known men in the world. Twenty years ago Judge Douglass of Greensboro remarked upon the amazing popularity of Bryan. He compared him with Henry Clay, saying that Clay was eqnally popular for a while, but his popularity soon began to wane, whereas Mr. Bryan's popularity continued, unabated. At his death he still remained one of the idols of the people. The people believed he was their friend. In political life he was a progressive, leading in the advocacy of a number of reforms. In the religious world he is to be classed with the conservatives. His legal training and his connection with the most conservative Presbtyerian church help to explain his difficulty in keeping pace with progressive movements in the church. The Christian church believes in the Bible because the Christian church is alive. Mr. Bryan seemed to believe that the Christian church is alive because it believes in the Bible. It is too soon to take an accurate measure of the man, but certainly he was one of our greatest and best men, and the good he did will live after him.

CONCLUSION OF BRYAN'S SPEECH PREPARED FOR THE DAYTON JURY.

The world needs a savior more than it ever did before and there is only one "name under heaven given among men whereby we must be saved." It is this name that evolution degrades, for, carried to its logical conclusion, it robs Christ of the glory of a virgin birth, of the majesty of His deity and mission, and of the triumph of His resurrection. It also disputes the doctrine of the atonement.

It is for the jury to determine whether this attack upon the Christian religion shall be permitted in the public schools of Tennessee by teachers employed by the state and paid out of the public treasury. This case is no longer local; the defendant ceases to play an important part. The case has assumed the proportion of a battle royal between unbelief that attempt to speak through so-called science and the defenders of the Christian faith, speaking through the legislators of Tennessee. It is again a choice between God and Baal; it is also a renewal of the issue in Pilate's court. In that historic trial—the greatest is history—force, impersonated by Pilate, occupied the throne. Behind it was the Roman government, mistress of the world, and behind the Roman government were the legions of Rome. Before Pilate, stood Christ, the apostle of love. Force triumphed. They nailed him to the tree and those who stood around mocked and jeered and said, "He is dead." But from that day the power of Caesar waned and the power of Christ increased. In a few centuries the Roman government was gone and its legions forgotten; while the crucified and risen Lord has become the geratest fact in history and the growing figure of all time.

Again force and love meet face to face, and the question, "What shall I do with Jesus?" must be answered. A bloody, brutal doctrine—evolution—demands, as the rabble did nineteen hundred years ago, that He be crucified. That can not be the answer of this jury representing a Christian state and sworn to uphold the laws of Tennessee. Your answer will be heard throughout the world; it is eagerly awaited by a praying multitude. If the law is nullified, there will be rejoicing wherever God is repudiated, the Savior scoffed at and the Bible ridiculed. Every unbeliever of every kind and degree will be happy. If, on the other hand, the law is upheld and the religion of the school children protected, millions of Christians will call you blessed and, with heartsfull of gratitude to God, will song again that grand old song of triumph:

"Faith of our fathers, living still,
In spite of dungeon, fire and sword:
Oh, how our hearts beat high with joy,
Whene'er we hear the glorious word.
Faith of our fathers—holy faith:
We will be true to thee till death."

FOR HIS MOTHER'S SAKE.

The florist's boy had just swept some broken and withered flowers into the gutter when a ragged urchin darted across the street. He stooped over the pile of mangled flowers, and came upon a rose seemingly in better condition than the rest. But as he tenderly picked it up the petals fluttered to the ground leaving only the bare stalk in his hand.

He stood quite still, and his lips quivered perceptibly. The florist's boy who had been looking at him severely, felt that his face was softening. "What's the matter with you, anyway?" he asked.

The ragged little fellow choked as he answered: "It's for my mother. She's sick, and she can't eat nothing, and I thought if she'd a flower to smell it might make her feel better."

"Just you wait a minute," said the florist's boy as he disappeared. When he came out upon the sidewalk he held in his hand a beautiful half-opened rose, which he carefully wrapped in tissue-paper; then he said, "take that to your mother."—Selected.

BATTLING FOR THE BIBLE.

The following article from the Pentecostal Herald, by the Editor, Dr. W. C. Morrison, is so pertiment, so accurately and fearlessly descriptive of the situation as it is at the present time, I am glad to commend it to the read- of the Herald. The devil and his crowd are becoming defiant. It is the spirit of Anti-Christ, the "Man of Sin," the Lawless one. The same spirit that ridicules and defies the 18th. Amendment. Prating about liberty and freedom, when they themselves are the very embodiment of tyranny. J F. Dosier.

The interesting conflict between Christianity and infidelity becomes more intense at Dayton, Tenn. The line-up is very suggestive. No two men in the country could be more unlike than Darrow, the great criminal lawer, and Bryan, a great Christian statesman.

The forces of good and evil, of faith and doubt, are falling into line in their proper places. The daily papers of this country are certainly not noted for the piety and devotion of their editors and reporters. You may count on most of them to stand for the things that are skeptical and worldly; a large per cent. of them have little understanding of true spirituality and are given to the ridicule of genuine salvation and will always champion interests of modern liberalism, and rally around the banner of skepticism. It is an interesting fact that motley mixtures of news reporters have gathered under the banner of evolution. Those Methodist ministers and college professors who are the disciples of Darwin and the champions of modern liberalism, certainly are not very select in their company; they find themselves associated with a very motley group of all sorts and sizes of infidels and skeptics.

The pastor of the M. E. church at Dayton, a Rev. H. G. Byrd, invited Rev. Charles Frances Potter, a Unitarian skeptic from New York, to speak on Evolution in his pulpit on Sunday morning, July 12. It seems that this preacher has lined up with the evolution forces. A large group of his members met and informed him that the Unitarian skeptic would not be permitted to speak in their pulpit. Thank God for some people with sense and religion enough to stand up and stand together for the Bible and their convictions.

We wish a host of church members throughout the nation would inform their pastors and the authorities that they have some rights, and the skeptical preachers will not be permitted to preach doctrines entirely contrary to the teachings of the Bible and the church in their pulpit. The people who build the churches and support the preachers have a right to say something about what shall be taught in their churches and what the men preach to whose support they contribute.

The reporter for the Cincinnati Enquirer says: "Another carpenter preacher was crucified upon the cross of fundamentalists' public opinion here today." He also tells us that Dr. Potter, the Unitarian skeptic from New York, sent a set of books to Rev. Mr. Byrd, inscribed, "to the bravest man I know.' It is a little amusing to see how these skeptics are hunting for heroes and are ready to pay tribute to any cheap fellow who meets with any sort of opposition as he zealously sows the seeds of infidelity among the peopl.

Mr Byrd has shown no evidence of bravery, nor has he been crucified. He very unwisely and irreligiously, called for this Unitarian skeptic to preach in his pulpit on Sunday, and his congregation very wisely and properly refused to let him into the pulpit, upon which Mr. Byrd resigns his pulpit and says he will seek a position as an electrician. My guess is that he will find enthusiastic supporters among his skeptical friends, and they will try to make a hero of him and find him a place and support in the church. Why not join the Unitarians? No doubt they would make him good company. Of course, their skeptical cigaret-sucking reporter will throw dust into the air and call it persecution when devout people refuse to turn a Unitarian skeptic loose in their pulpit. I would God that a host of Methodist people of this same type at Dayton, Tenn., would tell a good many upstart preachers that they do not own the church, and shall not turn their pulpits over to Unitarian infidels.

CONDITIONS IN CHINA.

Concern has been expressed in some quarters as to conditions in China, especially if our work at Kalgan and the outlying sections have been affected, and it is deemed wise to indicate the situation as presented through various channels at this date, so as to allay apprehension on the part of our people.

It was to be expected that the large cities would be the first to feel the force of the agitation carried forward by inflamed students, and fanned by Soviet agencies, but nothing serious has developed at Kalgan.

On the other hand the latest news is reassuring as it indicates that the leaders and their followers in that section,beyond the great centers where trouble arose, and the fires of opposition to foreigners and Christian education burst forth, are calming down.

In the region dominated by Kalgan it has been called a patriotic movement, where Soviet elements have not operated as in other sections but it is feared that there may remain in many places a degree of distrust and dislike, as facts have been misrepresented to such an extent that the actions of foreigners are viewed as an insult or injury.

Considering the causes operating it is not surprising that Christian education should be assailed, and that meetings to protest against Christianity and the schools it supports should be held, and charge made that they tend to weaken the patriotism of the students, and make them subservient to the sinister designs of foreign nations, but that is the expression of gross ignorance or of wilful misrepresentation.

Under and back of all causes at work is a desire to "put religion in its place," in other words do away with it as far as possible.

There can be no compromise with such extremists, for they hold religion is a disintegrating force to the individual and the nation.

We have every reason to believe that it is the only force which ultimately unifies personality and enables a nation perfectly to realize itself, and for this reason, among others, we support mission schools to provide children of Christian communities with an education which is throughout distinctively Christian, and to teach and train heathen children to become followers of Christ and workers in the upbuilding of His Kingdom.

China is beoming more and more a united nation, the spirit of nationalism is rapidly growing, her great resources are being developed, the wrongs inflicted on her still rankle, her rights she is claiming ought to be recognized, she faces a new era in which a stable government is an essential and in which the character, abilities and resources of her people will yet lift her among the foremost nations of the earth.

Her most critical time is now, and never were the prayers, workers, money of God's people, and the good offices of our Government more needed to help her to the acceptance of Christianity, and to a full appreciation of America's purposes, friendship and help on her upward way.

Must Be Insistent.

The Union Board needs to have at once all the money contributed by our Sunday schools on Children's Day. Please send the offering to your annual conference treasurer, and state it is for foreign missions. If you hold it, you will embarrass the Union Board. It ought to have now all funds that were contributed for its work. Fred C. Klein.

WHY I, A STUDENT, LIKE HIGH POINT COLLEGE.

Personally, I prefer High Point College to any other institution of this kind I have ever attended because, for one reason, it is so homelike. The student body was not so large that it prevented the students from knowing each other personally. The dormitory students, especially, learned to know each other well, and each is interested in the others as he is in a real sister or brother. Just as the members of a family help solve each other's problems, so the students, likewise, helped each other with their problems.

Not only was the contact between students very personal, but also that between faculty and students In a large college this is not possible, but in one like High Point College this can be a great help to both students and faculty. The faculty here have helped many students with their personal problems. They help the students find their places in life and help them to select the courses that will meet the needs best. There is much that one can get from personal contact that he cannot learn from books, and this is true at High Point College where the faculty and students are so well acquainted.

In every college there are a few officers whom the students as a rule look upon as being hard to understand and not interested in the students. But in High Point College these officers, among whom are the President, Deans, and the Supervisor of the Dining Room, are, without a doubt, exceptional. Those officers in many colleges do not have the time or are not so inclined to give the students the attention that those at High Point gave us. They showed an unusual personal interest in the welfare of all the students.

Then, because they understand young people so well and wanted to share their joys and sorrows, they have done every thing they could for us, advising, encouraging, and in-

iring many times. Indeed they have made happy many times.

A great variety of courses is offered to e students, and I think it is a very great mber for a new college. There are eleven oups from which one may choose his ma-r. During a student's college career here can find many subjects to take which he ll thoroughly enjoy. The faculty members ve made their work so interesting and prac-al that we cannot help but wish we could ke many more courses than it is possible to ke.

The outside organizations of the students ere not numerous this year but were those at the young people most need. Valuable les-ns of co-operation, obedience, and participa-on were learned while the students were be-g trained for workers or leaders One out-de activity or course that the students want-l and which proved very beneficial to the udents was the one of social leadership un-r the direction of the athletic coach. Those ho took advantage of this course feel that ey are better able to direct the social life of e community.

The College is living up to its motto, "Noth-g Without Divine Guidance," placed its stu-ents in a religious atmosphere. Every move-ent that was put forward was for the devel-pment of the students in a religious way. So ow could we, as students, fail to like High oint College, an ideal place of learning?

Ethel Va. Blackwelder.

HIGH POINT COLLEGE.

Hurrah for Concord and Henderson. These hurches responded immediately to our appeal or free will offerings to aid us in our efforts meet the first refunding payment on the efferson Standard loan. Concord sent us $145.0, Henderson sent us $105.00 Let others fol-w this lead. Such response helps greatly. We re expecting good results from other churches the near future.

We are busy at the college registering new udents, laying out walks and drives on the rounds, putting new equipment and in many ther ways getting ready for the students who ill be coming in September the fifteenth. We re not taking a vacation this summer, ours, ill be taken next year; but we are encouraged ith the responses from both pastore and peo-le in our campaign for students and for nds. We are getting inquiries as far north as Michigan and as far south as Louisiana. You an see that already High Point College is be-oming known. We had some visitors from Vilmington, Del., a few days ago and today e had a little visit from Rev. Mr. Shell from Beaver Falls, Pa.; they were passing but came look over the buildings. The most unstint-d praise comes from all visitors.

The Reidsville Sunday school picnicing at he Home made a visit to the college recently nd today several cars from Saxapahaw harge, Salem Church S. S. desiring to picnic topped at the college. We have a table for the ining and a spring with good water, shade nd room for cars. And with all this you are ordially welcome. The college is yours, we ant you to visit us whenever you are in the ommunity.

Fraternally yours,
R. M. Andrews.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Members of the Home Missionary Society of Grace church, together with their husbands and friends, motored out to the Odell Club House last Tuesday evening. The regular monthly meeting was a most enjoyable occasion; first came the bountiful picnic supper where there was an abundance of everything good to eat and friends exchanged greetings. Later we heard lovely music inside the Club rooms, so everybody went in to listen to this charming music by an orchestra of young men from the city who were kind enough to go out to entertain us.

Then came time for the meeting to be called to order. Our President, Mrs. Millikan, took charge and dispatched business in her usual clever way. Dr. Spahr led the devotionals.

Reports from all the chairmen of the circles were called for. Miss Annie Jobe pleased all with a beautiful solo, after which the principal address of the evening was heard. This was by Mrs. W. C. Hammer, of Asheboro, our beloved State President. She spoke interestingly of our various Home Mission activities and told of the progress so noticeable along all lines.

Mrs. Hammer explained the present needs of the school at Pine Ridge, Ky. This school must have a high school building since they have outgrown present quarters. All Methodist Protestants in North Carolina are asked to help Dr. Woodford by giving to this cause.

We were happy in having Mrs. Hammer with us at this meeting. She always adds inspiration and her talk to us was very helpful.

Next on the program was a talk by Mrs. C. L. Whitaker, the Secretary of Education, who urged us to remember to contribute to this fund the ten cents per member, which is a small thing for us to do but it can help some girl very materially in being educated for missionary work.

Then a reading was splendidly given by Mrs. Jarvis, of Norfolk, who was visiting Mrs. B. W. Terrell.

Mr. Bynum Clapp sang for us in his usual happy manner. He was accompanied by Miss Mary Clapp at the piano. We are always pleased to have Bynum and Mary with us.

The fun was saved for the last. There was a clipping party announced for the porch and much merriment prevailed in buying a bag which contained some article unknown to the purchaser until he opened the bag. For the benefit of any society that wishes to have a similar party may I explain here what the clipping party was? Buy anything you wish. Wrap it up in any way you like or put in a box so its identity is concealed in the paper bag. Put the price on the bag, then these bags are all tied to a clothes line, ready for sale. Get everybody you can to give a bag. The price must be the real value of the article. If you get material and make some article or do embroidery work fix a suitable price. A nice sum was realized, and heaps of fun. The buyer paid the price, clipped the string, and proceeded to see what the purchase was. Great anxiety to see what that bag held!

The meeeting was a great success. Just try combining the picnic with your regular meeting during a hot month, you will have better attendance.

Mrs. J. M. Stone.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, AUGUST 9.

The Benefits of Wholesome Play.

Daily Readings.

Mon. Health. 1 Tim. 4:8, 9.
Tues. Self-control. 1 Cor. 9:19-27.
Wed. Team-work. 1 Cor. 3:1-9.
Thurs. Friendship. Prov. 18:24.
Fri. Joy. Isa. 65:17-25.
Sat. Fellowship. 1 John 1:1-10.
Sunday. Topic. Mark 6:31, 32; Luke 2:52.

Some Bible Hints.

"Come ye yourselves." We need to separate ourselves from the business of life that we may be refreshed (v. 31).

Play is rest, if it is not too strenous. It changes the current of thought and action, and makes for health (v. 31.)

A little boating excursion would do most of us good, for its quiet, its solitude, its relief from strain of toil (v. 32).

Jesus, a healthy boy, not only played, but enjoyed play. Play is a part of God's plan for the making of strong bodies (v. 52).

Suggestive Thoughts.

We must be players and not mere spectators if we are to benefit from play. We do not need to be "stars" to be helped by recreation.

Youth is the time in which to store up health and vigor for the later strain of life. Play helps in both directions; and that is one aim of it.

Play teaches us team work. No one plays "solitaire" in the arena of life. We must play with others, and rub off our rough corners, if we want to win the game of life.

Play shows us that to win we must not only practise hard but also play hard. Victory comes in every line only when we exert our powers to the utmost. The boy that learns that on the playground will not forget it in business.

A Social Meeting.

Ask the young people to come and bring their friends to a dignified fellowship hour preceding the regular prayer-meeting. Refreshments may be served if deemed wise. Instead of opening the meeting in the usual manner, ask all to gather around the piano for the song service. Appoint a "Shake 'Em Out" Committee to shake hands with every one at the close of the meeting.

Lessons in Actual Life.

Recreation is the main purpose of wholesome play for young and old alike. This word means just what it says, to re-create. Our bodies run down through strenuous work, our minds become tired, our spirits become depressed; and these all must be created over again. If they are not, something will snap, and probably a breakdown will result.

Idleness is not recuperation. We rebuild ourselves by activity, different from that in which we are usually engaged. Our minds must be shifted, our bodies directed to something different, so other muscles and nerves will be employed, and the activities carried on in such a way as to cause us to forget our usual occupation.

There are times, however, when rest—just rest— is needed. A person engaged in strenuous work should find a little time each day when he can relax, be quiet, get everything out of his mind so far as possible, and take it easy. If everybody would practice this, in our

strenuous day, people would live longer and accomplish more.

"Twilight Leagues" for the playing of baseball, "Interchurch Leagues" for playing basket-ball, and other organizations in the name and under the influence of the church, have done much to encourage clean athletics in many towns and cities. Fair playing, under proper influences, will go a long way towards influencing our young people in the right direction.

In the summer-time tennis is a great game for many, and the physical exertion is such that anybody can engage in it. And a person playing it energetically will find plenty of exercise for his mind, and plenty of need for skill in his muscles. It has come to stay, and will always have a large and important part in our recreative life.

Endeavorers can accomplish a great deal during the summer, in many localities by offering themselves as supervisors of public playgrounds. Children in the cities, who have no other place to play, can gain great good from public playgrounds, but they must always be supervised. The playground is a great teacher of democracy in our country, if the influence surrounding it are right.

Social contacts through parties which have in them nothing objectionable are mighty helpful to young and old. We need the intercourse with others to make life worth living. Such things are not a waste of time, unless the things done are positively harmful. And Christians should be more careful of their influence than to engage in questionable affairs, such as dancing, card-playing, and the like.

Outdoor playing is much more beneficial than indoor. The fresh air, no matter what the season of the year, is invigorating and helpful to the entire man. Just a walk, sometimes, is of more value than anything else. Nature has many smiles for us, if we are looking for them. There is no premium upon God's fresh air, and we need to get plenty of it.

The Y .M. C. A., the Y. W. C. A., the Boy Scouts, the Girl Scouts, and other organizations which are surrounded by Christian influences and proper direction, have accomplished untold good along recreational lines. Always boosting wholesome play, yet always insisting upon honest and pure surroundings, they have helped Christianity mightily in this respect.

The summer camp has grown to be quite an institution in our country. Many boys and girls, who have no other vacation away from home, can save their money and go to camp. And they always come back built up in body, mind and spirit, and ready for school or work in the fall.

Things to Pray About.

1. Thank God for making us as He did, so that the physical, the mental and the spiritual have proper avenues of service.

2. Thank God for the improved methods of play for children, so they can improve their bodies as well as their minds.

3. Thank God for the privileges of play for grown folks, which enable them to keep their bodies fit.

4. Ask God to help you to see that both work and play should be carried on in a Christion manner.

5. Ask God to show us that play which is bad morally is not wholesome spiritually.

6. Ask God to help you to play games fair and square, to be good losers as well as good gainers.

The Church Should Direct the Play Life.

The church should have a program of recreation for young folks, because recreation is a part of the natural desire that should be satisfied. If the church leads youth will stay by it.

Play trains in self-control, initiative, and in leadership. It is a school of expression, training us by giving opportunity to do things.

THE WORK AND THE WORKERS.

It is delightful to hear of the good revivals being held this summer. Again I call upon all readers of the Herald to be very much in prayer for the continued success of all the evangelistic meetings to be held in all the churches between now and conference.

Last Sunday it was my privilege to be at Midway Church on Haw River Charge, and at Bethany on Flat Rock Charge.

At Midway Brother Reed and his people were beginning revival services, and it was my privilege to preach the opening sermon to a very appreciative audience. This is the church of my childhood days, and I never have a more appreciatlve audience than here. Rev. C. E. Phillips was expected on Monday to help Bro. Reed in this meeting. We are trusting that they will have great results.

At Bethany they were holding Children's Day, and though this church is only about six miles from Midway, they had a splendid congregation, and it was a pleasure to preach to them. Pastor Trogdon was announcing revival services for Bethany to begin on the second Sunday in August.

An Urgent Call.

An urgent call will be presented to every Methodist Protestant congregation within the Conference during the next few weeks. Those who have unpaid pledges to the college are being asked to pay up as much as possible by August 20th., and those who have paid and can pay some more are asked to do this, and those who have neither pledged nor paid are asked to pay something at this time. The immediate need is $15,000. It is hoped that this much and more will be paid in by Aug. 20th.

Don't lay this aside until you mail to Dr. R. M. Andrews, High Point, N. C., whatever amount you can send him for the college.

Be sure to give your name and address and church and charge. This will very greatly help in keeping the records.

Appointments.

August 1st. and 2nd. District Rally, Fair Grove church, Why Not charge.
August 4 to 7—Edwin, Halifax Charge.
August 9th. 11:00 A. M. Hawkins Chapel, Littleton Charge.
August 9th, P. M.—Enfield charge.
August 13th. Circuit Rally, Vickrey's church Guilford Charge.
August 16th Chase City.
August 17 to 21—Greenville Charge.

Yours in the Master's service.

A. G. Dixon.

—Only three months till Conference!

RECEIPTS FOR COLLEGE.

Amount previously reported, $142,713.55.
$40, Miss Mary Wills McCulloch.
$20, D. S. Leonard.
$10, A. K. Pugh.
$15, Mrs. Fannie O. Kirkpatrick.
$7.86, Friendship Church, North Davidson Circuit, Furnishing Room.
$7, C. M. Yokeley.
$5 each: Mrs. T. G. Perry, Mary Margaret Bates.
$1 each: Miss Margaret Perry. Norris Perry.
50c each: Ruth Yokeley, Willie Yokeley.
Total, $142,826.41.

Endowment Insurance Fund.

No receipts this week.
Amount previously reported, 2,775.36.

CHILDREN'S HOME

Elbaville, Mocksville	$ 1.50
Mr. Curlee, Norfolk, Va.	1.00
Pine Hill, Davidson	2.00
Mrs. J. C. Coble, Benaja	5.00
Flag Springs, Why Not	2.70
Midway, Haw River, children's recital	33.10
James Braswell, Kannapolis	2.50
Sunday Schools—	
Maple Springs, Forsyth	4.48
Mrs. T. F. Humphrey, Bethany, Flat Rock, Sunday eggs	2.10
New Hope, Why Not	5.37
Creswell	3.03
Bethesda, Halifax	3.25

Report is short this week, but every contributor has our many thanks. Faith in the many friends and kind people back of this institution helps us to look for larger and a greater number of offerings to follow.

E. G. Lowdermilk, Superintendent.

State Street, Lexington.—All our work is going forward at a very encouraging rate regardless of the hot weather, vacation time, etc.

Two new members were added to the church Sunday. When two others come in who are coming soon the membership will have doubled this conference year.

Sunday school and C. E. society also are alive and growing.

Next Sunday night the Children's Day program will be given.

We are all looking forward with delight to the coming of Mr. Lowdermilk with a class of children from the Home next Sunday morning. Our pastor will take his vacation next month. We will all miss his good sermons and the cheerful helpfulness of him and Mrs. Bethea while they are away, but are glad for them to have a well deserved rest.

The new bulletin board is attracting much favorable comment from passers-by in general. One gentleman remarked recently that Mr Bethea was preaching some fine sermons on that board, and it is quite true, for some new and helpful thought is suggested on it almost every day.

July 28, 1925.

Mitchell's Grove, Guilford Circuit.—We were delighted to have Rev. A. G. Dixon and wife with us fourth Sunday night. Mrs. Dixon preached a splendid sermon, after which she talked about the circuit rally which wil

be 13th of August and we sincerely hope every one will help to make this a success. To do that the entire circuit must do their best. Shall we not hold up the banner of our Lord and Savior Jesus Christ to help not only our own lives but that the unsaved may be helped and that we may attract their attention to a higher plane of living? We believe one great fault in our church is that we do not advertise the church work by talking up the church work. If we enjoy the church so much, then why do we not talk about it more? Let us talk much about the work and especially tell the people about this rally. Brother Whitaker and Mitchells Grove invited the Children's Home to join us and we think they will be glad to go and also take some part in the rally. We hope to have a great time. Let us all go and get together and become better acquainted with each other.

Second Sunday at 11 o'clock our pastor preached a good sermon, telling us we could do all things with Christ to strengthen us. We must go on until we shall, we trust, come to perfection and not become weary in well doing, for in due season we shall reap if we faint not.

We now will say a few more words about the rally. We hope the committee will see or write Mrs. Dixon about your plans and have everything ready for a good time. We also will take the privilege of inviting all our former pastors to come and spend the day with us. You all know who you are, so come on and you will be welcome.

Martha Parsons.

Pleasant Grove.—The Sunday school is progressing nicely. The school is going on a picnic July 30, to the Yadkin river. We are expecting everybody to have a nice time.

The Christian Endeavor Society meets every Friday night. They are going to put on a campaign for new members.

The third quarterly conference meets with Pleasant Grove Thursday night; hoping for a good attendance and good reports.

The Ladies' Aid Society will have their regular monthly meeting August 5, at the home of Mrs. Shelley Murphy in High Point.

The special meeting closed Wednesday night, July 22. Brother Shelton arrived Sunday night, July 12. He went home on Saturday night and Doctor Brown from High Point with Brother Reynolds did the preaching while he was gone. Brother Shelton returned on Tuesday and stayed until the close of the meeting. We had a great meeting and the church was greatly revived, with 19 conversions and reclamations from whom twelve joined the church. We greatly appreciate having Doctor Brown and Brother Shelton with us; we hope to have them with us again.

Walter Burton. Reporter.

High Point.—A pretty wedding was solemnized in the First Church on Monday, July 20 at seven o'clock A. M., when Miss Lucy C. Oakes and Mr. Leigh J. Harper plighted their troth in the presence of relatives and a few intimate friends. The church was beautifully decorated with ferns and tall baskets of gladioli and trailing ivy. Immediately preceding the ceremony, Miss Elizabeth Oakes, sister of the bride, sang "Because," accompanied on the pipe organ by Miss Elizabeth Welch. "To a Wild Rose" was softly played during the ceremony. The groom and his bride entered together, while the beautiful Lohengrin's Wedding March was played. Dr. George R. Brown, the bride's pastor, was the officiating minister, and read the impressive ceremony which united the hearts and lives of the young pair. Mendelssohn's March was used as a recessional. The bride wore a handsome model of amber with accessories to correspond and carried a prayer book used by the family for generations. Her only ornament was a platinum bar pin, the gift of the groom. The bride is the eldest daughter of Mr. and Mrs. H. U. Oakes, and was reareed here, the family moving to High Point from Yadkin College, Davidson county. She is a most attractive and popular young lady, possessing a large circle of friends who will be interested to learn of her marriage. The groom is the son of Mr. and Mrs. J. F. Harper of Conway, S. C., and has made many friends since coming to High Point two years ago. The happy couple left after the ceremony on the "Crescent Limited" for southern points, and upon their return will reside for the present with the parents of the bride, M. and Mrs. H. U. Oakes, on Euniss street. The hearty congratulations and good wishes of a host of friends are extended to this popular young couple.

The third quarterly conference was held last Wednesday evening in the Sunday school assembly room with a goodly number of official members present. Dr. Brown presided, and gave his quarterly report, showing active progress along all lines of church work. We have been unusually favored with fine sermons by visiting ministers in June. Dr. R. L. Shipley of Salisbury, Md., delivered the first commencement sermon of High Point College, and Dr. H. L. Elderdice of the Westminster Theological Seminary and Rev. Mr. Baylis, president Illinois Conference, occupied the pulpit during the Young People's Summer Conference. Mr. R. H. Shaw, Superintendent of the Sunday school, reported a substantial increase in collections, although the attendance during the summer months has fallen off, owing to the heat and the absence of the College students. Mr. Ralph Vance is the newly elected president of the Christian Endeavor society, Miss Mary Sheppard, who has served faithfully for three years, having resigned. Mrs. C. L. Gray, treasurer Ladies' Aid society, reported a substantial balance in treasury after making some repairs and improvements at the parsonage. Mrs. W. P. Pickett, treasurer Woman's Foreign Missionary Society, and Mrs. R. T. Pickens, secretary-treasurer Home Missionary Society, reported that all meetings have been held, some new members have been added, and money for the various interests is being collected and sent in regularly. Money for a scholarship in the College and for the new school building at Pine Ridge, Ky., is being subscribed and paid. An increased effort to organize the young people and children of the church for missionary work is being made, notably by Mrs. R. M. Andrews, who has organized a Junior Mission Circle of 16 boys and girls between the ages of six and 12 years. Mr. A. M. Rankin, Sr., made his report as treasurer of the board of stewards, and Mr. J. S. Pickett as treasurer of building fund, both of which were gratifying and encouraging.

As is our custom, following quarterly conference, the celebration of the Lord's Supper was observed Sunday morning, and a large number joined in the sweet and solemn communion.

Last Tuesday evening the members of the Men's Club motored to Tar Heel Inn, and held a delightful meeting with Dr. Spahr and the Men's Club of Grace church, Greensboro, as honored guests. Dr. S. S. Coe was in charge of the barbecue, and proved himself to be unusually expert in this line.

It is a singular coincidence that the first funeral held in the new church, which was that of Mrs. J .M. Sechrest, occurred on Saturday afternoon, July 18, and on the following Monday morning, July 20, the first marriage was solemnized, that of Mr. Harper and Miss Lucy Oakes. Thus joy and sorrow are closely mingled in this life.

We regret to note that Mrs. George T. Penny is in the Guilford General Hospital, where she is taking treatments. The best wishes and prayers of a countless number of friends are expressed for her early recovery and restoration to vigorous health. She and Mr. Penny have lately returned from Cleveland, Ohio.

Mayor and Mrs. H. A. Moffitt will leave today for a business and pleasure trip to New York and points in Canada.

Mrs. Weaver M. Marr and two children, Master Weaver, Jr., and little Miss Helen, arrived last Friday from Jacksonville, Fla., for a visit to her parents, Dr. and Mrs. George R. Brown, at the parsonage. Mr. Marr will follow later.

Mr. and Mrs. E. C. Shields spent Sunday in Greensboro with relatives.

Miss Lucille Pickens has returned from summer school at N. C. C. W., Greensboro, and has as her guest Miss Pauline Moore of Wadesboro.

Wyatt A. Pickens went to Washington city last week on business connected with the Pan American Highway Commission.

Mrs. Minnie P. Harrell, who is spending the summer in Tampa, Fla., will not return until the latter part of August. Reporter.

Bethel, Alamance Circuit.—Burlington Federation came to Bethel June the 30th and held a series of meetings at night lasting 15 nights. The church and surrounding country were much revived. Seventy-one were converted during the meeting and two in the Sunday school.

We appreciate very much the untiring efforts of the Burlington Federation and hope they will come again. We are going to organize a Federation at Bethel.

We had Children's Day the third Sunday in July, embracing the morning service. The children did well, rendering a very interesting program. Collection amounted to something over $14. Brother Holmes gave us an excellent sermon in the afternoon. Doors of the church were opened and we are so glad to welcome those who joined. Are expecting more to join soon. Mrs. J. M. Foust, Reporter.

—The French have begun the evacuation of the Ruhr, removing the troops in small groups. The French troops are being sent to the Rhineland.

HIGH POINT COLLEGE AND STUDENT ACTIVITIES.

College has a certain high class inspiring life for young men and women to share. This is the reason the youth is so enriched by college experience though bare knowledge and information won there may be, in many cases, poorly remembered. College is a life. And the student goes to college to share and live that life. Hence it is a process, not only of learning facts, but a process of growing---of becoming matured and seasoned; cultured. The educator, Munroe wrote: "The question to be asked after any educational step is not 'What has the student learned?', but What has the student become?'. To aid the young in "becoming" is the work of college. Education is more than head-filling material. It is, as the name suggests, a growing liberalizing, socializing, refining, cultural life, separated from the engrossing affairs of the highly mixed worldly environment.

At High Point College you will find this life. It is a life of consistent work, recreation and development. I have made a rather close observation of class work and requirements at High Piint with the conclusion that the work there is second to none. So, in the first place, we are certain the grade of instruction will not suffer in comparison with other institution.

The Christian Endeavor Society of the College is the best in the city of High Point. This is evidenced by the fact that the local society won the banner at the city union last year. Students enter into this religious organization with zest and spirit. Expression is given to the religious impulse freely; an experience which means spiritual satisfaction and the development of religious leadership.

Literary Societies hold an important place. It is usually so in a small college as compared with the big universities. At High Point there are two societies, one for the young men known as the Thalean, and the girl's society named Artimesian. These organizations have their own government and rules of order. They have debating, musical numbers, results of research work, reading, oratorical development and other fine upbuilding opportunities. Students love to do this type of work. In fact it takes on the nature of play in its interesting appeal.

Social life at college is wholesome, refining, above the courser inclinations of social temptations in the world at large. Friendships formed at college are both lasting and superior. Perhaps it would be well to say that often the companionship made in college days means more life happiness than all the time, cost and sacrifice could possibly have brought in any other direction. In college the whole group—your environment, is looking upward, strengthening your own ideals and stimulating that longing for the best in friendships. And from among the great number, the best—the soul's companion is found.

We ought to speak of athletics. Recreation is necessary. And spirited contests are necessary for the life of sports. This leads to the organization of teams to play the games. Sports are not encouraged at the expense of scholarship. But High Point College does provide the sports, and already the local teams have met the other regular colleges on the fields of friendly sport. Their record is splendid. In a very large sense High Point College has known no infancy, for during its very first season of existence it took a manly stand with the old schools of the state. Our collegiate banner is already unfurled and High Point College will march on in company with the other best schools of the land.

Next year thereh will be added attractions. A series of entertainments of musical and lecture numbers has been arranged. This lyceum will be welcomed by every one, and is open for all students of the college. Care has been exercised to secure only real artists to appear in this series.

A band will be organized also soon after the opening of the coming term. A college band has been termed "The Campus Joy" and surely it is so. Music makes glad the atmosphere. Free and frequent campus concerts will bring the note of gladness, making happy the college home.

There are other student activities filling the college life with constructiveness. There is the Life Recruits Band consisting of persons dedicating their lives to specific Christian aims. These students receive special instruction in their enterprise and find strength in the unity of the group. They exert a religious influence on the entire school life.

Outings, banquets, picnics, socials are given in sufficient numbers to foster fellowship with students and faculty. All is planned to contribute to the well ordered life. There is hard work at the college of course. But the delightful conditions under which it is done, and the inspiration, the friendly expressions, the romance of college days, make life there rich and expanding. The students of High Point College will tell you so. Just the other day one said: "I certainly love to live there." During the vacation another said: "O, I am wanting to get back."

P. E. Lindley.

Concord, N. C.

THE PLACE OF AMERICA IN GOD'S PLAN.. .. ..

The greatest challenge to the church of Jesus Christ in America today, is the rapidly developing American city. If America is to fulfill her place in God's plan she must save her her cities unto righteousness.

The city is remarkably strong in people of active productive ages, and has relatively fewer children than old people. There is more life, more enterprise, more radicalism, more vice, and more crime, and more impulsiveness from many angles. These are the elements which make the city a greater force for good or for evil.

There is a story of a Christian mission worker, and an infidel, who were passing thru the slums of a city together. The infidel confidently said to the Christian, "Here is a place where the religion of Jesus Christ has failed." The ready response of the Christian was, "Here is a place where the gospel of Jesus Christ has not been tried."

There is the challenge presented by the poor of the city. The filthy slum, the dark tenement, the unsanitary factory, the long hours of toil, the lack of a living wage, the inability to pay doctors' bills—always higher in the city than in the country—the pessimistic outlook on the future, the poor and sufficient food, the lack of leisure, the f of unemployment, the swift approach of age—God pity the city's poor! Many h forgotten how to smile. To many no hell be worse than the one in which they n live. What attraction does the polished, fl ery sermon present to the poor of the ci But who need the gospel most? The ri who have everything that money can procu Or the poor who have so little in the way comfort and opportunity? Is it not time t special attention should be given to the po When John sent his disciples to Jesus to quire as to his ministry, one of the signs the Messiahship given was the fact that " poor have the gospel preached unto them But now what is the force of the story the Fatherhood of God to their poor, si starved bodies and souls. "Where is God they ask, and "What does He care?" T poor do not have the gospel preached u them.

The program of the churches has been t of an elaborated country church progra The membership and the ministry come mo ly from the country. They think in terms the country. They are alert and alive to business requirements of the city, but in ligious matters they think in terms of needs of the people "back home." The proach to the foreigner has been weak, a in many cases positively unchristian. have almost confessed by our actions that gospel is only effective for the foreigner his native land, and must be exported by missionary board or society, and that we h no obligation to him, or that our message ineffeceive if he should come to Ameri When he moves into our community, we m out, and if he comes in considerable numbe we take our church with us. There are ma normal, genuine people of the city who not being reached by the church. It is a fact that the workingman is not spiritual minded. Jesus was a carpenter. Most of apostles were fishermen. Samson was a gr fighter. That Peter, the fisherman, became great evangelist and preacher, and that received the same baptism of the Holy S it We must not be content to allow workingmen of the city to remain outside the church. He must be held to the chu where he has not already broken, and brou back where there has been any sort of ali ation.

We cannot save America and continue neglect our American cities.

.Charles H. Beck

—Mrs. J. D. Johnson has moved from H Point, N. C., to Macon, Ga., and asks the rald to come to her there.

—Roy A. Haynes, Prohibition Commissio of the United States Government, is a gra son of one of the band of women who in 1 knelt in the snow in front of the saloons Hillsboro, Ohio, and prayed that the liq traffic might cease.

—The continued meeting at Tabernacle gins next Sunday with Rev. J. E. Pritch Brother Burgess's pulpit help.

—"Do snakes milk cows?" This is regar as a popular error by Mr. S. F. Aaron, a ter.

SUNDAY SCHOOL LESSON, AUGUST 2.

The Epistle of James.

Lesson Text: James 1: 19-27.

Golden Text: James 1: 22.

The Central Truth: Religion is more than a good sentiment; it is purity of heart, correctness of life, and efficiency in service.

Scriptural Points.

1. The author of this epistle is supposed to be the brother of Jesus Christ, the one who presided over the council at Jerusalem and gave the decision as recorded in last Sunday's lesson.

2. His epistle has been called "The Gospel of Common Sense." It deals with practical Christianity. It is a string of precious gems of truth regarding the duty of daily conduct. It is didactic rather than doctrinal.

3. "Swift to hear." The religion of Jesus is the religion of the ear. "Faith cometh by hearing, and hearing by the word of God." Keen anxiety to hear the truth is the first prerequisite of salvation. "He that hath ears to hear, let him hear."

4. "Slow to speak." The tongue is an unruly member and must be held in check. Hasty, unwise, and corrupt speech reveals an undisciplined mind and an unregenerate heart. The tongue is the signpost of the soul.

5. "Slow to wrath." An ungodly temper is a most dangerous foe to correct conduct. It must be subdued and kept under control. For anger is the fire that consumes the moral acquisitions of the soul. Nought but the power of Christ can administer sufficient and complete control. "Let not the sun go down upon your wrath."

6. "The engrafted word." This is the gospel of Jesus Christ, which is the "power of God unto salvation to every one that believeth." It imparts life from the dead.

7. "Be ye doers of the word, and not hearers only." Good information alone cannot save. Millions still "hold the truth in unrighteousness." Obedience to the commands and principles of the gospel is imperative. Full exercise of penitence, faith, and holy ideals will yield sweet experience, upright conduct, and immortal destiny.

8. "Not a forgetful hearer." Such is like the seed sown by the wayside, which were devoured by birds. Satan steals away the truth by means of a treacherous memory.

9. "Shall be blessed in his deed" or doing. This is the blessing of a good conscience,—"a conscience void of offense toward God and toward men."

10. "Seem to be religious." A religion of mere profession, "a form of godliness without the power," either to restrain the passions or direct the life. It is a vain religion, a hypocritical manifestation of commendable ideals. It is worse than vain, a standing falsehood before Almighty God.

11. "Pure religion ond undefiled." A pure heart and a clean life sums up the apostle's ideal of real Christianity. In purity there is power to keep pure, "to keep himself unspotted from the world." And in purity there is impelling inclination to serve God and mankind.

Practical Points.

1. "Take heed how ye hear." "Take heed what ye hear." These are vital admonitions from the life of Jesus Christ. There is so much of immoral speech and literature in the world to poison the mind and heart that utmost care must be taken to avoid them. Soul poison is infinitely worse than bodily poison. The word of God is the safe food for the soul.

2. Keep the door of the lips. Allow no "filthiness and superfluity of naughtiness" to escape therefrom. "Keep thyself pure."

3. Christian morality is supremely important. It is the stream flowing from the fountain of a renewed heart. Worldly morality is the make-believe substitute that springs from a corrupt soul.

4. Soul purity is the work of the Holy Spirit. It enables its possessor to love God with all his heart and his neighbor as himself. "Blessed are the pure in heart."

—The Word of Life.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.
5. Charlotte.
6. Calvary.
7. Burlington.
8. Mt. Pleasant.
9. Grace.

Paid G. C. B. in Full.

1. State Street, Lexington.
2. Charlotte.
3. Calvary.
4. West End.

A. C. B.

1.	Forsyth	$179.18
2.	Concord	176.00
3.	Glen Raven	126.00
4.	Fallston	125.00
5.	Orange	121.00
6.	Flat Rock	110.42
7.	Spring Church	102.50
8.	Henderson	100.00
9.	Enfield	97.00
10.	Bess Chapel	95.32
11.	Granville	80.00
12.	Alamance	78.65
13.	Stanly	78.05
14.	Lincolnton	70.00
15.	Cleveland	67.85
16.	Randleman	66.00
17.	Davidson	62.12
18.	Reidsville	60.00
19.	Welch Memorial	58.00
20.	Gibsonville and Fountain Place	57.40
21.	Littleton	56.00
22.	Weaverville	50.35
23.	Mebane	50.00
24.	Richland	50.00
25.	Halifax	46.00
26.	St. Paul	45.00
27.	Mt. Hermon	43.20
28.	Kernersville	42.45
29.	Asheville	40.38
30.	Saxapahaw	39.32
31.	Why Not	31.71
32.	Vance	30.10
33.	Shelby	30.00
34.	Haw River	27.00
35.	Yarboro	26.95
36.	South Davidson	23.00
37.	Randolph	21.07
38.	Siler City	20.50
39.	North Davidson	20.00
40.	Winston-Salem	16.50
41.	Cornelius	16.00
42.	Anderson	14.00
43.	Thomasville Circuit	13.91
44.	Tabernacle	13.75
45.	Pinnacle and Mt. Zion	13.70
46.	Thomasville Community	12.00
47.	English Street	12.00
48.	Lebanon	11.05
49.	Asheboro	9.00
50.	Caroleen	9.00
51.	Pageland	6.10
52.	Chatham	5.00
53.	Fairview	4.85
54.	West Forsyth	4.72
55.	Union Grove	4.25
56.	Roberta	3.50
57.	Midland	2.65
58.	Graham	2.00
59.	Democrat	1.00

G. C. B.

1.	Concord	$385.50
2.	Forsyth	269.33
3.	Grace	266.81
4.	Henderson	182.92
5.	Whitakers	180.08
6.	Why Not	172.24
7.	Mt. Pleasant	160.00
8.	High Point, First	150.00
9.	Davidson	145.67
10.	Orange	136.58
11.	Randolph	127.27
12.	Tabernacle	124.99
13.	Randleman	109.11
14.	Halifax	95.00
15.	Asheville	90.97
16.	Gibsonville and Fountain Place	87.12
17.	Alamance	83.30
18.	Yarboro	76.31
19.	Burlington	74.63
20.	Saxapahaw	63.23
21.	Littleton	61.00
22.	Stanly	59.98
23.	Guilford	57.68
24.	Mt. Hermon	53.86
25.	Spring Church	51.95
26.	Vance	51.90
27.	Haw River	50.00
28.	Enfield	47.50
30.	Albemarle	43.40
29.	Flat Rock	38.36
31.	Weaverville	39.90
32.	Graham	37.00
33.	Thomasville Circuit	36.05
34.	Mebane	33.06
35.	Winston-Salem	26.72
36.	Fallston	25.00
37.	Reidsville	25.00
38.	Richland	25.00
39.	Granville	24.80
40.	Mecklenburg	22.30
41.	Siler City	22.00
42.	Roberta	21.81
43.	West Forsyth	21.63
44.	Fairview	21.20
45.	Asheboro	20.46
46.	Denton	20.42
47.	Welch	20.00
48.	Thomasville Community	19.70
49.	Lebanon	18.60
50.	Kernersville	16.40

51.	North Davidson	15.55
52.	Shelby	14.81
53.	Bess Chapel	14.61
54.	South Davidson	14.31
55.	St. Paul	13.35
56.	Pinnacle and Mt. Zion	13.20
57.	Rockingham	12.50
58.	Pageland	10.25
59.	Anderson	10.00
60.	English Street	8.60
61.	Glen Raven	7.40
62.	Cleveland	5.39
63.	Bessemer City	5.00
64.	Greensville	4.25
65.	Democrat	3.00
66.	Union Grove	3.00
67.	Midland	2.21

The report for the week is good. Several moved up and this moved several down. Find yourself and see if you moved up or down.

I note from Mr. Staley's report that several Sunday schools have sent their Children's Day collection direct to Mr. Staley. I am sorry for this as I know you wanted it to count on the budget but for it to count on the General Conference budget it must go to Rev. S. W. Taylor, conference treasurer.

When money is collcted for either budget please be prompt in sending it to Brother Taylor as it is greatly needed in the work.

Yours in His service, A. G. Dixon.

Shiloh, Randolph Charge.—Our pastor, Rev. A. O. Lindley, has regularly filled his appointments. We feel grateful in having such an inspiring leader.. He comes to us with extra good sermons.

The annual Children's Day exercise was held yesterday at 11 o'clock. The church auditorium was well filled and many were not able to enter because of the limited seating capacity of the church. The following program was rendered: Song, "All the World is Singing"—choir. Prayer—Rev. A. O. Lindley. Welcome—Fay Johnson. "They Plead for Light"—Jewel Coble. Song, "Youthful Lives for Jesus"—choir. Favorite Missionary Hymns—class of girls. "Heed Christ's Command"—class of boys. Recitation—Nove Gale Jordan. "Little Workers"—Rose Staley. Quartet, "Since Jesus Came"—Kime, Garretts, Hinshaw (accompanied by F. Garrett). "Two Colors"—Ruby and Ruth Capps. "Flowers and Children"—class of girls. "Children's Day"—Mattie Jordan. "In Our Father's Keeping"—class of boys. Song, "Song of the Sowers"—choir. "What Are You Going to Do?"—Ethel Burrow. "Japanese Girls"—class of girls. "Gifts of the Kingdom"—Margaret Pickett. "Worth-while Work"—dialogue. Quartet, "The Land Beyond the Sea"—Kime, Garretts, Henderson (accompanied by F. Garrett). Recitation—Flavius Kime. Duet, "Face to Face"—Henderson and W. Garrett (accompanied by F. Garrett). Offering. Talk—pastor.

The children showed excellent training, due to Miss Whitaker, Miss Pickett, Mrs. Pickett and Mrs. Kime. The offering amounted to $40.

At 12:30 a picnic dinner was served on the church campus. This was one of the greatest events of the day.

We reassembled in the auditorium at 1:30. Mr. A. M. Fentriss, who has been teaching a singing school, had prepared to give the audience some good singing. The community class (Monett's) was present. The two classes sang together. Many quartets, choruses and duets were sung.

Our Christian Endeavor society has been a success. We meet at six o'clock each Sunday evening.

The special meeting begins the first Sunday in August.

The Junior and Senior classes have been collecting money for the College pledge, by giving a basket party and a lawn party.

We hope to begin work on the cemetery this week. It has been neglected for several months and is in great need of work.

A Reporter.

Bethany, Flat Rock Circuit.—Our work is still moving along nicely. Pastor Trogdon always brings inspiring sermons. We think he is the man for this work. The Sunday school attendance is increasing.

Sunday was a good day for us. At 11 o'clock we held Children's Day service. At two o'clock Dr. A. G. Dixon preached a most forceful sermon.

The special meeting and also Home-coming-Day begin here the second Sunday in August. We are hoping and praying for a good revival. We will welcome our friends and old acquaintances back home again.

Best wishes to the Herald. Reporter.

Martha Young Fry.

On Monday morning, July 20th, just as the first ray of sunshine shone upon the earth then it was that God called little Martha to join the angel band.

Martha was a bright, attractive child of four years and was the only daughter of Mr. and Mrs. W. W. Fry.

Funeral service was held Tuesday afternoon at Welch Memorial Church conducted by Rev. T. E. Pierce and J. H. Moton. Then the little body was laid to rest in Oakwood cemetery amid many floral designs.

Farewell, darling, thou hast left us and our hearts are sad and lone, but we know that Thou art dwelling with the savior and his own.

Tho we miss thee here, our darling, and there's nought can fill thy place we shall meet thee over yonder and again shall see thy face.

This sweet thought shall linger with us and shall make our pathway bright, we shall meet thee in that city where the savior is our light.

Oh how sweet the thought we'll meet thee over on the other shore where with angels we shall greet thee and shall dwell forevermore.

Mrs. C. R. Mickey.

Hollister, Halifax Charge.—We are still at work. Our Sunday school is progressing nicely. We held our Children's Day service fourth Sunday in June. Much credit is due to Misses Van Lee, Carrie Knight, and Lucille Williams for training the children. The program was well prepared and enjoyed by all. On Wednesday of last week we had our Sunday school picnic which was very much enjoyed. We sold icecream, lemonade and barbecue. We are trying to get our church clear of debt. It seems money is hard to get. It seems some people thing preachers can live on air. If some people thought as much of their preacher and church as they do of the dance hall I am sure they would do better.

Broter Spencer gave us another one of his helpful sermons yesterday. We enjoy hearing him preach, his sermons are so plain and helpful. May the good Lord be with him in all of his work. We are expecting a great revival in our church which will begin fourth Sunday in August. Let us all pray and work for it and I know our prayers will we answered.

We have bought gas lamps for the church so we are in hopes of having everything bright and shining. Will all please pray that the outpouring of the Spirit may be in our midst?

We were delighted some time ago to have Brother Bethea, his wife and little Vance back to see us. It always does us good to see their bright, smiling faces. Reporter.

July 27.

MY IMPRESSION OF HIGH POINT COLLEGE.

My impression High Point College is expressed in the word "High," not only in name but I think in all of the activities, the various organizations and the faculty. The best is always named last, the faculty could not have been better, they were liked by the whole student body.

The co-operation of the student body and faculty was splendid. Where there is co-operation a school, college or any organization will prosper. The splendid co-operation of the students in the Student Government Association made it possible for the students to have many privileges as a whole.

The deans, where could we find any better ones than Miss Mary Young, dean of women, and Rev. N. M. Harrison, Jr., dean of men? I think they are the finest and best Christian deans that our High Point College could get, no matter where we tried to get them. I do not think we would find any deans who would show as much interest and co-operate in the activities of the college as Miss Young and Rev. N. M. Harrison, Jr.

Dr. Andrews, our president, is fine. We could not have a president that is more interested in the growth of the College and show the personal interest toward the student body than Dr. Andrews.

The literary societies have been a great help to us, especially do I speak for the girls (Artemesian Society). The purpose of this organization was to promote literary ability and to afford entertainment for the members.

The Christian Endeavor society was a help to the students in knowing the students better and getting better acquainted with the great world-wide organization.

The buildings, Roberts Hall, Woman's Dormitory and McCulloch Dormitory, are all well equipped with modern and up-to-date equipment. The dining hall was one that we all liked to visit for there was always plenty of good eats for us. Mrs. Whitaker, wife of Dr. C. L. Whitaker, was supervisor of the dining hall.

I cannot begin to tell you all about our college activities, the various organizations and about the class work. If you are planning to go to college you cannot find a better one than High Point College. Be a loyal Methodist Protestant and support your own College

by attending it. Come on to **H. P. C.!** You cannot find a better college to attend.

Annie Livengood.

IN HONOR OF THE DEAD.

Jackson.

Alton Jackson, age 41, died July 14 and his body was laid to rest in New Salem cemetery **the following day.** Mr. Jackson had been in declining health for a long time. His church membership was at Level Cross. He leaves his devoted wife and eight children. The two oldest are sick at this writing. The going of Mr. Jackson was an intense shock to the community, and especially to the home. The bereaved family has our sympathy and deserves our prayers.

Wm. H. Neese.

In Memory of Mr. and Mrs. Wilson Sykes.

Our whole community was first shocked, then grieved, and is still sad at the tragic death of Mr. and Mrs. Wilson Sykes. It was vacation week for the men at the furniture factory. Mr .and Mrs. Sykes, their son Hubert, their daughter and son-in-law, Mrs. and Mr. A. H. Jobe, were starting for an outing at the seashore, when their automobile was struck by an incoming train at the station here. Mr. Sykes died in a few minutes and Mrs. Sykes in a few hours. The other members of the party were painfully bruised and scratched and shocked, but have practically recovered fom their wounds.

The double funeral, the only one of the kind I ever participated in or witnessed, was conducted by the writer and Rev. T. A. and Rev. D. R. Williams. That the whole community was deeply moved was evidenced by the throng of people that filled the church and occupied the grounds around the church, enough to have filled the building several times over. That the community was deeply sympathetic was evidenced by the very large number of beautiful floral designs.

We read of and hear of fatalities by accident, but it is when it comes so close that it leaves you dazed for days to come. My own personal impression was intensified by the fact that Brother and Sister Sykes were attentive worshipers in our Sunday morning congegation, less than 24 hours before the fatal occurrence. I wondered and do now whether I would have conducted that service differently, whether or not I would have been more earnest, if I had known. On the church grounds some one said to Mr. Sykes, "Why, I thought you would have been well on your way to Norfolk by this time." "Not on Sunday," was his reply.

They both have been life-long Christians and consistent members of the Methodist Protestant Church, he a member of the Baraca class in the Sunday school, and she of the Philathea. As neigbors and friends they were kind and accommodating. Brother Sykes, with others, left his work and came to help move my household goods from the depot into the parsonage, when I moved to Mebane as pastor. This without pay, just to help. Their going is distinct loss to our church and to the community.

Our hearts go out in deep sympathy for the family and loved ones, and up to Almighty God in prayer that He may comfort and keep them,

T. M. Johnson.

A RANGER TO THE RESCUE.

They were very sorry that Uncle Bob was going. He was such a kind fellow and always tipped his godson Dick half a crown on leaving. He gave Baby Clover nice things, too. Just the day before that of which I write, this noble uncle had visited a baker's shop, and to big Emmy, the eldest girl, he had given a packet of rock, and for Clover he had bought a plmu cake all for her very own.

I am sure you would like your uncle to give you a cake for your very own, wouldn't you? Not many uncles would think of it. Clover was delighted; she was only five, and there were several plums in the cake, though not too many.

Uncle Bob's kindness had not ceased there. He had given to his brother, the children's father, a present of two lambs, which were to graze in the orchard. The children were all excitement over "This" and "That," as the lambs had been called.

When Uncle Bob left, the childen's mother and father went up to London with him to spend a day, and Emmy, the Girl Guide daughter, aged twelve, was put in charge of eight-year-old Dick and little Clover. "Keep them happy and good, Emmy," her mother said, and Emmy felt responsible, I can tell you. Luckily it was a fine day, and Dickie went to the station and couldn't help hoping for the half-crown tip.

Then trouble began. It always seemed to when mother left. Emmy couldn't find Clover anywhere! At last she saw a glimpse of blue pinafore in the orchard. There stood Clover by the lambs, and the lambs were just finishing something she had given them.

"They liked the cake awfully," she said, turning up her round, rosy face to her big sister. I heard Uncle Bob tell daddy they must have a little cake; so I gave them all my plum cake what uncle gave me to show 'This' and 'That' how much I loved them!"

"Oh, my precious child, my naughty, silly one!" cried Emmy excitedly. "Uncle meant a special sort of cake that's used for feeding sheep. Not your lovely plum cake. Why, we were all going to have a last-summer picnic on the downs to eat it tomorrow." Emmy scolded, and poor Clover cried, and "This" and "That" looked approvingly at Clover, as they had really enjoyed the plum cake exceedingly.

While this was happening, Uncle Bob had, by mistake, drawn out a penny from his pocket to give to Dick instead of the usual half-crown. He never looked at it, and, of course, Dick didn't like to say anything.

But it was a bitter blow. He returned to the garden as cross as two sticks.

"What am I to do with them both?" sighed the elder sister. "None of the Girl Guide books tell you how to cheer disappointed children up!"

Emmy went indoors and left her brother and sister—just to think. She passed through the kitchen and told Elizabeth, the new young cook, what had happened. "They're both crying and squabbling," said Emmy, in despair. "They say nothing will make things right unless Clover gets a cake again and unless Dick gets a half-crown!" Elizabeth thought for a minute.

"See here, miss. This afternoon I shan't be very busy; we could make a little easy, home-made cake for the girlie. I'm sure the mistress wouldn't mind. I could show Miss Clover how to do it. And does Master Dick know anything about peppermint creams? I could show him how to make them. I've been going to do some myself for ages, as I promised some for the Guide sale sweet stall, and I've bought all the materials myself. I can make them this afternoon, and your little brother can have some, and we can make them the size of half-crowns!"

"Oh, what a glorious plan, Bessie! But you're too old to be a Guide."

"I'm a Ranger, Miss. A Ranger is an old Guide."

"Oh, how splendid! Did your leader tell you how to amuse children?"

"I've got a lot of brothers and sisters," answered Elizabeth, "and it's always being rubbed into us Rangers that we must be good to the little ones."

So that afternoon was spent happily after all. A simple cake was made, and Clover allowed to stir it herself. Peppermint creams were constructed, with white of egg and sifted sugar and peppermint essence. (Scrumptious!)

"And I have got a cake, and still dear 'This' and dear 'That' have had their cake," crowed Clover after tea in the orchard, watching the lambs peacefully resting in the October sunshine.

"And I have six peppermint half-crowns in a box," said Dickie cheerfully; "and Uncle Bob has got the half-crown he meant to give me, and no doubt is buying something for himself with it like a pipe, or things men do buy."

"I will be a Brownie and then a Guide and then a Ranger when I grow up," continued Clover, "just like clever Bessie, who thinks of everything, and just like Emmy, who minds if we're sad."—Betty Nevill, in British Weekly.

MOTHER.

Mother of the smiling eyes,
Love-illumined, kindly wise,
Heaven's goodness shines straight through
Those clear orbs of softest blue;
To your deeply furrowed face
They impart an angel's grace.

Mother of the helping hand,
There are few in all the land
With so many friends and true;
Those who know you, love you too.
Poor folks, rich folks, all agree
You've a heart of sympathy.

Mother of the silver hair,
You have borne a weight of care,
But have never lost your zest
For the game of life, possessed
Of that gift of childhood joy
Which no hardship can destroy.

But, to sum it up, no other
Takes the place of you, our mother.

—Selected.

Wife—Would you like some nice waffles this morning, dear?"

Hub—"No, thank you, Helen. They look too much like fried cross-word puzzles, and I'm fed up on those."—Watchman-Examiner.

A BLACK BOY'S HEART.

They were the pretiest pair of ponies at the fair, and their groom was a Negro boy, who ran by their side as they went round and round the ring, obeying every word or motion of his. When they stopped before the grandstand, the ponies rubbed up to Cato as though they loved him.

"What is their price?" asked a horse dealer.

"Five hundred dollars," said Cato.

"Stuff and nonsense!" said the horse dealer "I'll give three hundred dollars cash for them."

Cato shook his head; but though every one admired them, no one wanted to buy.

"There," said the horse dealer, "you see no one wants them. He will be glad to take my offer."

"Dey belong to my young missus, an' she ain't goin' to sell 'cept she get five hundred dollars for 'em," said Cato.

"Humph!" said the horse dealer. "A young girl owns them, does she? Well, if you will swear that one of them went lame I'll give you fifty dollars for yourself and will buy the ponies at three hundred dollars. You never had fifty dollars in your life, did you now?"

Cato gave such a start that the ponies started, too. Then looking up, he said, "Reck'n ye think dat 'cause de Lord give Cato a black skin he give him a black heart, too. "Tain't so; he ain't goin' to blacken it dat way, nuther."

"Cato," said a gentleman standing by who had overheard the conversation, "why does your young mistress want to sell her ponies?"

"De plantation, it bound to be sold nex' week," he said, "if me and Miss Helen can't raise de money. Master, he got all but five hundred dollars, an' he took sick, an' de barn burn down. Dat. how come Miss Helen sell de ponies."

"Well," said the gentleman, "you take them back and tell her they are sold for five hundred dollars. My man will go with you and take the money. Tell her I am going to Europe for a year and would consider it a favor if she would use them while I am away. If she can buy them back when I return, I shall be very glad to sell them to her."

"If Cato ever kin serve you, Sir, he jes' boun' to do dat thing."

"You have done it already, Cato."

"What, sah? I ain't never seen yo' befo'."

"True, but you have given me an opportunity to help another in touble. You gave it to me just now when I overheard you refuse to blacken your heart for that man's money."—Herald and Presbyter.

HOW RALPH GOT A BIBLE.

After Ralph had learned to read he longed for a Bible. He had heard a great deal about that good Book. His father read a passage aloud from it every day. His Sunday-school teacher said it was the best of all books. But Ralph's parents were quite poor, and in those days Bibles cost much more money than they do to-day. So the little boy did not get the Bible.

One day two strange men came to Ralph's house. They were riding horses from one city to another, for there were no automobiles and no trolley cars in those days. They were weary and hungry, and the next town was a long way off. So they stopped to ask for dinner for themselves and their horses.

As the men were eating they noticed that Ralph looked quite sad. One of them asked what he wished, and he said, "I want a Bible."

His mother said: "Never mind, Ralph. Don't fret, and next week I will take you to see George Washington."

One of the men was much pleased at hearing Ralph's answer, and said, "I hope, dear boy, that you will always be fond of the Bible."

A day or two later the postman brought Ralph a handsome Bible. On the flyleaf there was written, "From George Washington."

A few days later Ralph learned that one of the stangers to whom he talked that day was the kind-hearted George Washington.—Selected.

PAT AND PATTY TURN PLOWMEN.

"Come, Patty," said Pat. "Let's go out and watch Uncle Jim plow with the tractor. Maybe he'll give us a ride."

"I don't think I want to ride; it's too big and dirty—and—well, there is only room for one, besides Uncle Jim, to ride, anyway. You can ride and I'll walk behind."

Pshaw! You're 'fraid. All you have to do is to stand by Uncl Jim and not fall off."

It was a self-guiding tractor, one wheel following along in the track made by the last furrow turned. So Uncle Jim knew that it would go to the end of the field without any help from anyone, and he got down and offered both a chance to ride.

"Be game," whispered Pat to Patty. And he quickly climbed up and mounted the seat. Patty meekly followed and stood beside him, hanging to the seat with both hands.

Uncle Jim showed Pat how to stop the tractor when he got to the end of the field, and then he started up the machine and let them go on alone. He got busy picking up some stones which the tractor had plowed out.

"How fine," said Pat, after they were nicely started; "to think that we are really doing the work of three grown men!"

"And six horses," added Patty, just beginning to enjoy her queer ride.

"You watch and see that the plows are going all right," said Pat, "while I drive."

Patty looked back and watched, and the furrows were just as straight as though Pat had plowed all his life, so she told him.

A robin was hopping along one of the furrows, picking up worms, and Patty wished that it would call two other robins to work in the other two furrows they were making.

All this time the tractor was chugging right along, just as if Pat were not up on the high seat as driver. The field that Uncle Jim was plowing was beside a field of wheat nearly half grown, and there was no fence between the two fields.

"We're most to the end," said Patty.

"Yes," said Pat, "I know it." He was now wondering to himself how Uncle Jim had said to stop the tractor. He had just forgotten and was afraid to do anything for fear it would be the wrong thing and would make the machine turn or back or r away or do something awful.

"Stop!" cried Patty. "You're running in the wheat."

"Whoa!" shouted Pat.

"You don't 'Whoa.' You do something the machine," warned Patty.

"For pity's sake, tell me what!" exclaim Pat, now frightened.

"You press something," said Patty; ' don't know what."

Pat pressed the first thing that came u der his hand. It happened to be a part the frame; so pressing did neither harm n good, and the tractor chugged on as befo

"You're going through the wire fence a going to run over the cattle in the pasture, shouted Patty. "Dear! I'll never ride wi you again."

"Stop us, stop us!" shouted Pat to Un Jim, seeing that something was bound happen, for they were almost at the end the wheat field, and he did not want to through the wire fence and among the catt any more than Patty did.

Uncle Jim, who had all the time be watching the runaways out of the corner his eye, now ran and overtook them a stopped the machine just at the end of t wheat field. "It's all in knowing how," said, laughing as he moved the lever th stopped the tractor at once.

"We've spoiled your wheat, haven't we asked Pat as soon as he got straightened after his scare.

"I guess," said Uncle Jim, "that it w make a pretty good place for your popcorn He added, with a twinkle in his eye, "You' not the first ones who have found it a gre deal easier to start something big than stop it after it got started."—Pitsbur Christian Advocate.

THREE GINGER CAKES.

Ella and Joey and Gene looked at ea other in a worried sort of way. They we alone at home that day with only Katy the kitchen.

"Katy says we may go to the picnic, b she can't cook anything for us to carry, b cause it's washing day," said Gene.

"Folks musn't go unless they can car something to put on the long tables at di ner time," added Joey.

"Then let's take our ginger cakes," cri Ella. "That will be something. Anyway, i all we've got."

Mother had given the children a pen apiece that morning before she went aw It was to spend as they pleased, so they h just bought three ginger cakes of the bak when he stopped with his cart at the ba door.

"I'm glad we haven't taken one bite them yet," said Ella. "Look, here's a di to put them in, so we shan't forget and e them up."

She put her own ginger cake in the bott of the big dish, and the boys put theirs in, t Then she set the dish as high as she cou reach on a shelf, and they ran to get rea for the picnic. When they had found ca and sweaters, they put the ginger cakes in paper bag and climbed on board the troll car at the corner. On the car were ma

boys and girls from their own school, all going to the picnic.

Ella pulled Joey's sleeve, and Gene looked worried when they saw that every child was carrying a big basket.

"Every basket is packed full of good things to take to the picnic, and we haven't anything but these ginger cakes," whispered Ella.

"We can't go, that's all!" growled Joey. "We must get right off the car and make believe we hadn't started for any picnic."

Ella looked ready to cry at this, and Gene's lip drooped as he thought of all the fun they had expected to have at Oaktree Hollow, That was the place where the picnic was to be held, and Ted Loring had told him that there would be icecream for everybody, besides the good dinner.

"But it wouldn't be right to go and eat up other folks' good things when we've only these to give toward the dinner," whispered Ella, hiding the little bag of cakes under her sweater.

So before the car came to Oaktree Hollow the three children slipped off and sat down by the side of the road, while all the others, with well-filled baskets, went on to the picnic.

"We shall have a picnic of our own and eat our ginger cakes right here," said Joey, sitting down in the shade of a tree.

"I don't call that a picnic," grumbled Gene; but he took a big bite of his cake and kicked his heels in the air as if he liked it.

They had just eaten their cakes when they saw a woman waving her hand at them from a garden near by. When they ran to see what she wanted, they found her standing in front of a tall trellis, where great bunches of ripe grapes were hanging down.

"I'm too lame to climb the ladder to pick the bunches at the top," she told them. "If you children will pick them for me, I will pay you for it."

When they had picked all the grapes, there was a great heap of the beautiful, sweet fruit on the grass at the foot of the trellis. Joey looked at it as he came down the ladder. Nobody would have anything nicer to carry to the picnic than those grapes.

"Would you let us take our pay in grapes instead of money?" he asked.

"To be sure I will, and lend you a basket to carry them in," agreed the woman.

They explained about the picnic as she filled the big basket with the sweet fruit. Oaktree Hollow was not far away, and they carried the basket between them, stopping only twice to rest. Their teacher, Miss Wells, spied them as they came tugging that big basket of grapes down into the Hollow.

"Why, you children have brought something that's nicest of all," she said. "Sit right right down here, and I'll bring you some ice cream."

Joey looked at his brothe rand sister as they began o nthose big dishes of ice cream. "Let's never tell how we started for the picnic with only three ginger cakes."—Selected.

Brother Lacy Jobe and wife are rejoicing over the advent of a son in their home—their first born. This will add to Calvary church's cradle roll.

WHAT THE TEAPOT SAID.

By Alice Garland Steele.

Dorothy shifted uneasily in her chair. She knew she had been naughty, but, nevertheless, the punishment was hard to bear. Here she was in the "big room" at grandma's, with all the shadowy corners and queer, foreign-looking things around her, and she must stay among them a whole long hour, without a soul to speak to or anything to think about—that is, thoughts that were nice; there were plenty of disagreeable ones. She remembered how cross she had been at the breakfast table that morning, because Aunt Mary wouldn't let her have the banana that would surely have made her ill; she recalled how she had pulled the cat's tail and teased the goldfishes with Uncle Dan's paper cutter, just to see if they could squeal like mice and guinea pigs; she thought how she had found grandma's knitting on the table, and when no one was looking had pulled the thread of scarlet wool just a tiny mite, and it went so funny, and was all so crinkled, and the mitten kept growing so much smaller that she had not thought how wrong it was until after the deed was done, and the poor mitten lay a heap of bright red worsted at her feet. Dear me! how could she have been so heedless! Grandma hadn't said a word, but just looked over her spectacles with such sad old eyes that it almost made Dorothy cry, and then Aunt Mary had led her into the "big room" and told her she must stay there until she was sorry for her naughtiness and was willing to ask grandma's pardon. Dorothy tossed her curly head at this.

"Hump," she just wouldn't 'pologize, 'cause it wasn't really naughty at all, only mischievous; anyhow, that's what Uncle Dan said." "Bless the child, she's just mischievous!" Dorothy didn't know what the word meant, but she guessed Uncle Dan loved her too much to say anything about her that wasn't nice.

She settled back in the great, stiff rocker, and knocked her little shoes impatiently saying over and over, "I won't 'pologize; I won't, so there!"

"I won't; no, I won't!" Gracious! Who was repeating her own words so sharply? She looked around her fearfully, half expecting to see Aunt Mary coming to scold her again.

"I won't; no, I won't!" Why, it was— yes, surely it was the little China matchgirl on the mantlepiece talking to the Dresden teapot by her side! Dorothy sat up very straight and listened with all her might.

"But you know you really ought to," said the teapot calmly, moving a little bit nearer to its companion, "because it is right, and what's right is korrect—spelt with a K for emphasis."

The match-girl shrugged her shoulders. "I tell you I won't," she said decidedly, "and I don't care for your advice, either."

The teapot looked stern. "'Don't Care' got hung," it remarked severely, "and as for my advice, I have a right to give it, because I am a good many years older than you, my dear. If you will remember, I originally came from Dresden, and that was over a century ago."

The little match-girl hung her head. "You are cracked," she said, "and so you ain't worth anything; why, there's a big nick in your spout."

"Who did it?" asked the teapot in a low, distinct tone.

Dorthy trembled. She knew who had done it. It was herself, when she had played party one day, and taken the [illegible] without asking permission.

"Well, never mind," the teapot went on, "but it was unkind to treat me so carelessly, I think."

The match-girl looked around her. Somebody has been very naughty again to-day," she said, "and I shouldn't like her any more."

"Why, dear, do not cherish unkind feelings in your heart against anyone;" and the teapot looked very wise.

"But don't you think it was wrong of her?" asked the match-girl quickly.

"To be sure, it was unpardonable to tease those poor little goldfishes so; one of them told me, confidentially, that he had no idea a little girl that had such pretty yellow curls and soft blue eyes could be so cruel."

"Yes," said the match-girl, "if she doesn't look out her eyes will be all lined with temper."

Dorothy shivered, but she seemed glued to her seat and dared not say a word.

"And her poor grandmother is so good to her, too. Do you know that very pair of mittens that she ripped was for the little girl's Christmas?" The teapot nodded its head, and Dorothy's face grew very sober, indeed.

"Do you think she'll say she's sorry?" asked the match-girl anxiously.

The teapot thought a moment. "I just heard her say she wouldn't," it answered slowly; "no, she is too naughty; she will not apologize."

"O dear, I will, I will—right now, this minute!" and Dorthy jumped from her chair and ran to the door with a sob. She pushed it open, and hurried along the hall till she got to the sitting room; then she paused an instant.

There was grandma, sitting before the cheerful open fire with her lace cap on her dear old gray head, and her wrinkled fingers patiently picking up the stitches and knitting away at Dorothy's red mitten.

"Grandma, grandma, I've come to 'pologize; I'm so sorry, and I'll never do it again—never!"

Grandma stooped down tenderly and, dropping the mitten, drew the tumbled curly head against her knee.

"Dear, dear pet, I know you won't; there, don't cry, and give your old grandma a kiss, Dorthy dimples!"

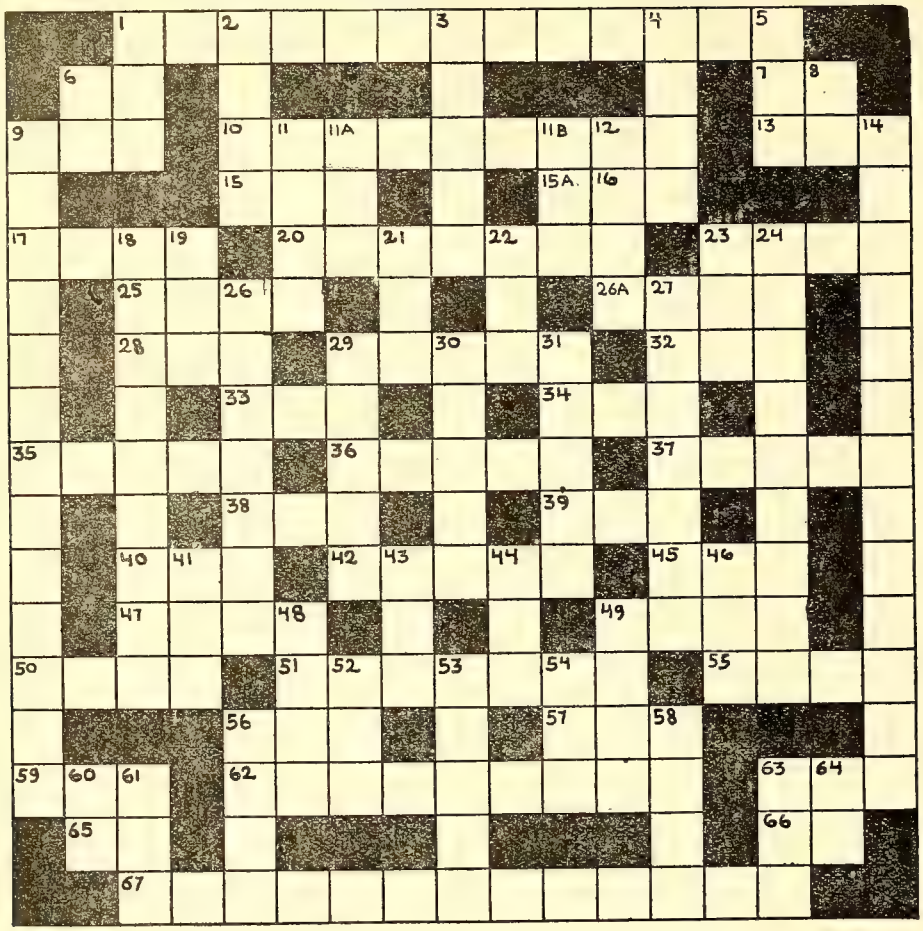
Dorothy lifted up her tear-stained little face. "Have you gorgived me?" she whispered pleadingly.

Grandma's hand stole over the bright head and rested there like a benediction.

"Forgive us our trespasses as we forgive others," she murmured brokenly, and though Dorothy hardly understood it, she knew by the caress that she was forgiven.

That night she stole into the "big room" a minute before she went to bed, and she heard the teapot say to the little China match-girl: "There! she says she [illegible] now always, and, do you know, I really think she will."—Selected.

CROSS WORD PUZZLE—ANSWER NEXT WEEK.



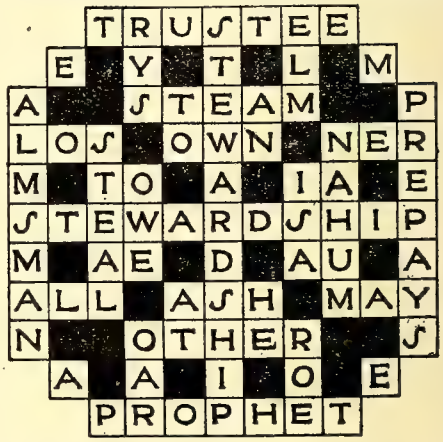
Vertical.

1. What the ungrateful steward demanded. Matt. 18:30.
2. A scent, as of Mary's offering. Jno. 12:3.
3. A parable. Matt. 13:36.
4. Mountains Napoleon crossed.
5. Old Testament high priest who tutored the boy Samuel.
6. Division of day (abb.)
8. Part of the verb "to be."
9. Administers (var.).
11. What God shall do for our tears. Rev. 21:4.
11a. New (Greek).
11b A pronoun expressing possession.
12. "In hoc signo vinces" (The Emperor Constantine's Motto).
14. Those who proselyte.
18. Gifts offered to the Lord.
19. What the ungrateful steward wanted pay for. Matt. 18:30.
21. A winter sport.
22. One of St. Paul's epistles. (abb.).
23. Monkey.
24. That which the good Samaritan promised the inn-keeper. Luke 12:42.
26. One who holds and administers possessions for God as the owner.
27. One who holds a trust.
29. The portion Abraham gave to Melchizedek. Heb. 7:4.
30. A company.
31. Relaxed.
41. Goddess of dawn.
43. Old High German. (abb.).
44. Addition to a horse.
46. Affirmative.
48. Senior Epworth League (abb.).
49. A hillside.
52. A serpent-like fish.
53. An open sore.
54. Skill.
56. A storehouse.
58. Idea (Greek).
60. Form of verb to be.
61. Prophetic writer and book of the Old Testament (abb.).
63. Bible book named after Moses' successor (abb.).
64. The birthplace of Abraham.

Horizontal.

1. In proportion; the kind of giving Saint Paul recommends in I Cor. 16:2.
6. A parent. (abb.).
7. Note of musical scale.
9. Girl's name.
10. The state of being an owner—pertains only to the Creator.
13. Mischievous person.
15: A grain (var.).
15a Jesu Hominum Sabator.
17. Whim, fancy.
20. To have possession of. Acts 4:32.
23. Mythological ship.
25. To blend or unite.
26a. Vermont Presidential Electors (abb.).
28. Fettle (abb.).
29. The minimum portion of income given by the Israelites to the Lord.
32. Representative (abb.).
33. To piece out.
34. Amateur Athletic Union (abb.).
35. A nagging woman.
36. Retird places.
37. Covertly.
38. Likely.
39. To take nourishment.
40. Near East Relief (abb.).
42. "Faith is the assurance of things . . for"
45. What the Psalmist prayed God to open.
47 Whose is the earth and the fulness thereof?
49. Part of the verb "to be."
50. Girl's name.
51. Systematic; at stated intervals.
55. A boil (var.).
56. An insect mentioned in connection with a riddle (Judges 14:8).
57. Girl's name.
59. Prophet after whom two Bible books are named (abb.).
62. Apportioned.
63. Law (Latin).
65: Note of musical scale.
66 Conjunction.
67. Dedications, as of priests.

ANSWER TO LAST WEEK'S PUZZLE.



Mocksville.—The work here seems to be moving along nicely. We are having large congregations at our regular apopintments. The Sunday schools are holding up well for the summer months.

Our revival meeting at Elbaville was a great meeting. Brother Braswell was with us and did a good work. We were glad to see him at himself again. To hear him preach, one would hardly think that he had been so near death's door, for his sermons are just as interesting as they were ten years ago, or more so because of his experiences. There were about 30 professions of faith in Christ and nine new members were received as a result of the meeting; a number of others have not joined the church yet. Brother Braswell will not soon be forgotten at this place and will be welcomed back any time that he can come our way.

Union Chapel Sunday school won the Davie county Sunday School Association banner this year. We are indeed proud of this Sunday school; the average attendance for this month was 118. The Sunday school report from the various churches on the charge is as follows: Union Chapel—present 120, offering $1.55; Bethel—present 101, offering $2.33; Elbaville—present 72, offering 74c; Dulins—present 62, offering 38c.

Mocksville is moving to the front in many ways. It is our purpose to play second to none. J. T. Sisk, Pastor.

—Every believer is God's miracle.—Bailey.

FROM PASTORS AND PEOPLE.

Fairfield, Guilford Ct.—Just closed a good meeting. Rev. D. R. Williams was the help, coming for the first service Sunday, July 19. at 11 o'clock, continuing to the close. Congregations were good from the beginning, getting better as the days went by. Some renewed their covenant, some began a new life. About twenty all together. Ten united with the church. Many old friends came to hear Bro. Williams. Many new ones were added. All thank him for his earnestness and faithfnlness. And want him to come again.

C. H. Whitaker.

Orange Charge.—The 3rd. quarterly Conference met at Hebron church Sat., July 25th.

Each church was represented. The business was transacted harmoniously.

The Conference approved the work of the building committee in the erection of the new Parsonage.

Bro. S. N. Hayes of Chestnut Ridge Church was declared delegate elect to the next annual Conference.

Union Grove was selected as the next meeting place for quarterly conference.

Sincerely,
B. M. Williams.

Concord.—This work and the people, we believe, deserve frequent mention. Sunday, for example, carried evidences ofreal progress and spiritual uplift.

Sunday School attendance reached a total of two hundred and twenty-four. The largest audiance for the morning worship for the entire summer was present, and the evening service was fine. All branches of the church are doing splendid work. I just want the readers of the Herald to know of the enthusiasm and growth of spirit in the religious life at Concord.

We are glad also to announce the development of the Band. Boys are speeling off the musical notes and with deep interest show great progress. This is the only active brass band in the city now. so with the present rate of success we can soon be rendering some real nice music.

Best, though, is the response to the special call of the college for money to meet the payment to Jefferson Standard. When this call which came from the College President was presented to the people they subscribed in cash the amount of $145.50. This of course is over and above the regular pledges which are also coming on nicely. This extra donation shows the interest Concord people have in the college.

P. E. Lindley.

Burlington.—We are having good services and good attendancs, in spite of the hot weather.

Our pastor, S. W. Taylor, has been conducting a series of meetings at Julian,N. C. He is back with us again now and reports wonderful results at Julian. To-night (Sunday) Bro. Taylor delivered an interesting sermon on the subject of "Hell" and never before have I heard this subject handled in a more efficient manner. It is a part of the scriptures which is not dwelt upon enough by our ministers. Bro. Taylor talked principally on why people go to hell, and he did not seek to scare or excite anyone, but presented it in a very commonsense manner.

We are sorry to report that our Wednesday night prayer meetings are dropping off a bit in attendance. Let us, one and all, "keep step" with the Wednesday night prayer service, and we urge every one not to lose interest in this important part of our church life.

Rev. and Mrs. C. B. Way and daughters, Mildred and Louise, of the Shelby pastorate, are spending their vacation in Burlington with relatives. Looks good to see them attending their old home church.

W. T. Way.
Church Reporter.

State Street, Lexington.—In our third quarterly conference F. J. Cox was found to be elected delegate to next Annual Conference, J. W. Lindsay alternate. Our work here is making progress. Our Sunday school has more than doubled its enrollment this year. Recently we had 99 present. It is holding up well these hot Sundays when so many are tempted to go to the country.

We had 25 enrolled here on our Church register at the beginning of the Conference year. Yesterday we took in two new members, Mr. and Mrs. Hester Koonts, and that made 25 received this year. This is our first goal set, the doubling of our membership. The goal set was reached some time ago when we paid both budgets. Our next was to register all our members for Young People's Summer Conference. We did that and then went into the Sunday School after them and made it one hundred and seventy-seven per cent.

We wont to add another 25 to our roll by Conference. That will treble our membership. They are here, M. P.'s and if we can make some more goods ones as some in the last 25 we ought to go to that all right. Pray for us, the harvest is great, laborers are few, but as faithful as are to be found anywhere.

Supt. Lowdermilk, Miss Ruth Vancannon and a party of the children from the Children's Home will have charge of the services at 11 A. M. Sunday and at night the Children's Day Services by the Sunday School. We are hoping for a liberal offering at each service.

Our work is encouraging. We thank God for it. Sincerely, N. G. Bethea.

West End, Greensboro.—The members of West End are looking forward with a great deal of prayer and planning to the revival, which will begin Sunday, August 9th. Rev. J. H. Lynch, pastor of the First Methodist Protestant Church of Lynchburg, Virginia, and a member of the Maryland Conference, will do the preaching. Mr. Lynch, being naturally gifted in this work, has won quite a reputation as an evangelist and has been wonderfully successful in winning souls to Christ in the revivals he has held in his own Conference. The success of the revival will not rest in the efforts of the preacher alone, however, not in that of the pastor, but in the united efforts and prayers of the visiting preacher, pastor, and people. With these we are hoping for and expecting a great ingathering of souls. We extend a cordial invitation to the other Methodist Protestant churches in Greensboro to attend these services.

Unusual interest is being manifested in the mid-week prayer services. Mr. Ballard is using Charles M. Sheldon's book, "In His steps," or "What Would Jesus Do?", as a basis for discussion, and the comments heard on every side are evidence of its influence.

Several members of the Senior Christian Endeavor Society went to Tabernacle Methodist Protestant Church Sunday afternoon and held a meeting with the Tabernacle society. A very interesting debate on the question "Resolved, that the young people of today are better than the young people of the preceding generation," and short talks and discussions on how to keep the young people in the Christian Endeavor society furnished a very lively program. The prospects for a wide-awake society at Tabernacle are good, and we are hoping soon to hear of their good work.

Miss Hazel Bull, who recently underwent an operation for appendicitis at St. Leo's Hospital, is recovering rapidly and we trust will soon be able to resume her duties as teacher in the Beginner'sDepartment of the Sunday School. Hazel is one of our best teachers and it would be hard to find another who could so entirely win the love and admiration of the little folk.

We regret to lose, for the time being, the help in the church work so willingly and lovingly given by Mr. and Mrs. J. E. Herndon. They are spending several months in Florida with Mrs. Herndon's brother.

We regret also to lose from our midst Miss Cordia Thompson, whose marriage to Rev. George Murdock, of New York, was solemnized at West End last Tuesday night. Rev. Mr. and Mrs. Murdock will sail for India September 6, where they will serve as missionaries in one of the Presbyterian mission stations. Mrs. Murdock has many friends at West End, who are wishing for her and her husband many happy years of service in their noble work.

Plans are being made for the annual Bible school picnic, which will be held at Kimesville Saturday afternoon, August 1. All members of the Bible school and parents of the pupils are urged to attend.

Miss Carrie Booker, assistant principal of the William A. Bass Junior High School, of Atlanta, is spending her summer vacation with her sister, Mrs. L. M. Foust.

Reporter.

Shiloh.—We had good attendance at our Sunday school July 26, 42 present.

Rev. Raymond Gertner preached at eleven o'clock. All enjoyed his sermon. Prayer meeting was held at 8 o'clock Sunday night. Mr. Leonard Sitzer was leader. Rev. J. E. Austin, Mr. John Decker and Mrs. W. S. Miller each made a ten-minute talk which was much enjoyed.

The number of chapters read in our Sunday school the past month is 1,344.

Macy A. Martin, Rep.

—The legislature of Poland has passed a bill making the manufacture of matches a state monopoly.

Mebane.—Yesterday morning at 11 o'clock Children's Day exercises were observed. The children did fine. Much credit is due Mrs. George Wyatte, Misses Mattie Smith and Elizabeth Nicholson, for the splendid training given the children. The offering amounted to $20.81.

Last Thursday afternoon at 3:30 the Ladies' Aid society met at the home of Mrs. C. C. Smith. At this meeting officers for another year were elected. Mrs. H. C. Nicholson gave a brief report of last year's work, of which we are very proud, but we are expecting to accomplish more this year. We were glad to have Mrs. R. T. Dunn join the society at this time. After business matters were attended to, lemonade, ice cream and cake were served. On last Friday night an ice cream supper was given by the W. H. M. S. Everybody seemed to enjoy this, and about $40 was realized.

Reporter.

July 20.

Love Joy, Why Not Circuit.—Our Sunday school is moving along nicely. On the second Sunday in July we had our Children's Day exercise. The arbor was taxed to its seating capacity. The children rendered their part of the program well. The collection for missions amounted to about $22. We were glad to have with us our pastor, Brother Hulin, and his good wife and daughter, Maudia. They are always welcome at Love Joy.

Our singing school closed here on Saturday night, July 18. We had a very large crowd attend our singing, especially at night. Let us as a church not stop our singing because our singing teacher has left us but sing the more. May God help us to train our voices in this life so if we are fortunate enough to reach that better land we can sing His praises throughout endless ages.

We have our church now lit up by electricity, which adds very much to its appearance. It certainly is appreciated by the people of the community and all those who worship with us. Our people now are planning to tear down and remove the old arbor which camp meeting has been held under for the last 50 or 60 years and put in its place a modern structure which will increase its seating capacity 40 or 50 per cent. We want it completed before our annual camp meeting this fall.

Most of the singing choir from our church attended the singing convention at Macedonia church last Sunday and reported a nice time.

Sunday school next Sunday, preaching the second Sunday in every month. Everybody invited to attend.

Best wishes to the Herald and its readers.

Hobart Reynolds, Reporter.

July 21.

Shiloh.—Sunday school report for July 19 Attendance: Officers and teachers, 5; departments—adults 7, senior 8, junior 8, beginners 16, total attendance, 43; collection, 94c., number of chapters read the past week, 263.

"The tower of Hate,
It dies in the sand from which it sprung:
But thine, Love's rock-built tower, shall fear no change—
God's self laid stable earth's foundation so,
When all the morning stars together sang."

Mary A. Martin, Reporter.

Henderson.—We were glad to have Rev. R. A. Hunter of Winston-Salem preach for us Wednesday night, July 8. Mr. Hunter has been helping in the Rehobeth revival.

Rev. R. M. Andrews, D. D., preached at the eleven o'clock service July 12. We are always glad to have Dr. Andrews with us.

A number of our people have been attending the meeting at Mt. Carmel the past week.

We lost four of our members this month, by moving to another city. Mr. and Mrs. P. S. Ellis going to Rosemary, N. C. Mrs. Annie McIntosh and Miss Bessie Scoggins going to Petersburg, Va., where they will enter training in the Petersburg Hospital.

In the quarterly conference, which was held last Wednesday night, it was announced that Mr. Ray Dixon would be our delegate for the next annual conference.

We had our annual Children's Day Service last night. The committee which had charge of the program, also the children, are to be congratulated upon the success of the entertainment.

Rev. J. E. Pritchard will help Rev. M. P. Chambliss in a revival meeting at Flat Rock church this week.

Our Sunday School will have their annual picnic next Wednesday, going out to Balance Rock for the day.

The Girl's Mission Band will have a social in the basement of the church next Tuesday night. The public is invited.

Reporter.

Palestine, Flat Rock.—Our revival meeting has come to a close. Pastor J. B. Trogdon had for his pulpit help Rev C. H. Hill of Denton, N. C. Brother Hill did all the preaching from Sunday at 11 o'clock until the meeting closed Friday excepting one service when Brother Trogdon preached. Brother Hill and pastor both did good preaching that was enjoyed by all. We know our people enjoyed their message by their strict attention and quietness in the house. The church was crowded at every service. Our services were held at two and four o'clock in the afetrnoon.

We believe the good results of our meeting were due partly to the two prayer meetings that were held in the grove at recess. Mrs. J. B. Trogdon was leader of the ladies' meetings. Here the dear sisters poured out their hearts in prayer and praise to our dear Lord for the unsaved. And we know God answered our prayers. A revival does not just happen: it is sent down from heaven in answer to the prayers of God's children. As a result of these good prayer meetings and the good gospel sermons of Brother Hill and Pastor Trogdon, there were about 20 stepped out and gave their life and soul to our Lord, and others asked for prayer that were not willing to take the whole steps. Some of these were mothers and fathers, young men and girls; 12 of these united with our church We welcome them into our church and pray our dear Father to watch over them, that they may march onward and upward, and never turn back We pray especially for the dear father and those mothers that came into our church, that they may train their boys and girls that united with them, that they will never have a desire to turn back. And again, dear Lord, we would ask Thee to bless these little girls that gave their young hearts to Jesus.

Pastor and Mrs. Trogdon and the children helped out nicely with the singing. Also members of the surrounding churches helped in the choir and at the organ. This we all appreciate. Brohert Hill won a warm place in the hearts of all the people and we all regretted to part. But, as Bro. Hill said, if we do not get to meet here again, may we all live such lives that we can meet in heaven. The people presented Brother Hill with a little purse of about $30, which wasn't half enough for the faithful service he rendered.

We have bought 34 new song books for our choir and put a window on each side of our pulpit that makes it more pleasing to sit in our choir.

Aunt Sarah Landreth, the good wife of Uncle John, is just a little better. Pray for her that she may soon be able to be up again.

Grace R. Tucker, Reporter.

Henderson.—Our third quarterly conference has been held and Brother Roy Dixon has been declared the delegate to the next annual conference. A fine Children's Day service was held a week ago. Mrs. Pritchard and Miss Helen Hayes trained the children in the recitations and Miss Mary Powell and Miss Alice Falkner trained them in the singing. The offering was about $33.00.

There will be no church services for the next Sunday as the pastor will be away on his vacation. There will be Sunday school and Christian Endeavor as usual.

During the pastor's vacation he will assist brother Burgess in the meeting at Tabernacle church.

J. E. Pritchard.

Spring Vally, Vance Circuit.—Our Sunday School is doing fine if the weather is hot. We had 56 present yesterday and a number of visitors.

Last Sunday afternoon we were greatly surprised when a number of members from other churches on Vance circuit came to worship with us, and also a number from Bro. Chambliss home church. It was our regular preaching Sunday and Rev. J. E. Pritchard from Henderson gave us a splendid sermon. We are always glad to have Christian workers with us.

Our Children's Day Service will be held the Second Sunday night in August.

Our special meeting will be held the third Sunday in September. Pray for us that we might have a great meeting.

We held our annual Sunday School picnic Saturday. Fine attendence and plenty of "Good eats."

The farmers are all in good spirits this morning on account of the fine showers we have had in the last few days.

Reporter.

—A blind lady recently subscribed for the Herald. However, we had at least one blind man on our list before. These blind people have some kind friends who read to them every week. We are glad we can minister to them in this way.

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, AUGUST 2.

Daily Readings.

; July 27. God, the Creator. Gen. 1:1—31.
, July 28. God's Care for His Creatures. Ps. 104: 10—24.
., July 29. God revealed in nature. Rom. 1: 20—23.
July 30. Signs of God's goodness. Acts 14: 11—18.
July 31. Trust in God's care. Ps. 23:1—6.
Aug. 1. A father's love. Matt.7:11.
n., Aug. 2. Topic—God's Friendliness as xpressed in Nature. Matt. 6: 26—30; Ps. 5: 16. (An outdoor consecration meeting.)

Some Bible Hints.

Jod has made full provision in nature for need. The Creator is Preserver (v. 26).

Jesus reasons from nature up to God. Will d care for the less valuable and let the more uable perish? (V.26).

Grass was burned as fuel. It was of little ue to man, yet God thought of it. Shall He think of us as well? (V. 30.)

Nature shows the generosity of God. His nd is closed until we come with our need. have not even scratched nature's resources 16.).

An Outdoor Consecration Meeting.

Plan an afternoon hike into the country and d your prayer-meeting on a hillside or in rove. Enter into the spirit of God's out-of ors in all that is said and done. If such a n may be impractical, hold the meeting on church lawn at twilight. God is everyere, all nature speaks of Him. When you trees and flowers and birds, do you think of l? They are evidences of His love to you He could have made this world without bit of beauty in it. But because He is love l so loved us He wanted a beautiful world us to live in.

Suitable Songs.

'We Thank Thee, O Our Father," "Sunne and Rain," "God Speaks to Us in Bird l Song," "There's a Rainbow on the ud," "Scatter Sunshine."

The Leader's Talk.

This is the time of the year when nature ms at her best. It is the season when everyly spends as much time as possible outrs, in order to benefit to the greatest extent, ysically, mentally, morally. We see all the uties of nature spread out around us, and we sometimes fail to sense her lessons, and see the hand of God in it all.

Our heavenly Father has proved His friendp for His children by providing everything y need. And yet, many of us fail to take adtage of this wise provision. We have no nt to pass by the glories of nature, and re e to give thought to the Giver of them all. l is our best friend, and proves his friendp by giving us what we need, without monand without price. So, as we enjoy the sumr season, let us look beyond these enjoyts to the Provider of them, and be thank to Him.

Consecration comes from deep thought and mmunion with God. Nowhere should we be ser to God than in His great out-of-doors. th nature providing the setting, our lives uld be greatly lifted up by this meeting toht. Then we will be more fit to prove our friendliness to Him by doing His will.

Points for Purposeful Prayers.

Thank God (1) for His thoughtfulness for us as expressed in nature; (2) for the varying seasons, each of which has a message for us; (3) for the privilege of consecrating our lives through a study of the glories of nature.

Ask God (1) for His presence in a special way in this meeting; (2) to give you the spiritual vision to understand the beauties of His out-of-doors; (3) to help you all to use the summer season helpfully.

The Lesson in Life.

God proves His friendliness to us by showing that He is interested in us and in our welfare. All through sacred history, as well as secular, He keeps up His interest in the development of the human race. His face is ever upon us, and His arm ever held out to shield us and provide for our needs. As we are interested in our children, so God is interested in us.. Let us strive to prove worthy of His friendliness by doing His will.

Nature sometimes frowns and complains, and justly so. The strenuous rain, the windstorm, the swirling snow, the blizzard, are beautiful, and yet show us nature at her moments of ill feeling. Here, again, God has lessons for us. He frowns upon His children when they are doing wrong, when they go astray from His will; and yet, all for the purpose of calling them back to Him.

But God proves His friendliness to us through nature by seeing that she supplies all our physical wants. We can never get very far away from the earth's provision for our bodily needs. The farmer, the stockraiser, the herdsman, will always have a place in our life. But we don't usually stop to thank God for His friendliness to us in this respect—yet we should.

"I will lift up mine eyes unto the mountains: from whence shall my help come?"(Ps. 121: 1). The remedy for tired eyes—and who has not had them, or, what is the same, wearied hearts?—is the "far look." ... Tired, weary one, the far look, the upward look, is what you need. The upward look, if concentrated and continuous, upon some lofty ideal or prospect, will transform your character. Our eyes are unto the hills.—Selected from the C. E. Quarterly.

THE PLEASURES OF RELIGION.

Much has been written about the pleasures of the world. We are living in an age of large and varied entertainment. To have a good time is the vaunted outlook of the worldly-minded. Much of modern entertainment is questionable. Righteousness, decency, and the sacred ties of family life are derided, made unattractive, or even sacrificed in many a modern play and picture film.

The Creator has made man for pleasure as well as for service. But God's method of imparting a good time is quite different from that of the world. The world's method is to amuse the sensitive faculties, to produce mirth through the avenue of the five senses. It is a most superficial method. God's method is to stir the soul-life into large exaltation and appreciation by the operation of the Spirit.

The Psalmist has declared, "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures." This large and all-inclusive magna charta of sweet enjoyment is the priceless privilege of all who believe in God to the saving of the soul.

There is the accompanying satisfaction of righteousness. To be right with God and at peace with all mankind is happifying to a large degree. The pleasure of an approving conscience outmeasures all the entertainments of a worldly character. "Thou wilt keep him at perfect peace whose mind is stayed on thee."

There is the delight of certainty in the realm of spiritual values. Blessed assurance supplies a stream of quietness and rapture of which the world is entirely ignorant. To know God and to be known of Him entitle one to sit in the heavenly places of joy unspeakable and full of glory.

There is the joy of helpful and uplifting service. Doing good yields about as much real happiness as being good. In such Christian service the joy of fellowship with the Father and with His Son Jesus Christ assumes large proportions. It is a most delightful distinction to be thus yoked with the Lord of glory in dispensing benefactions to a lost and needy world.

And there is the happiness of anticipation. The hope of eternal life and reward imparts a foretaste of the good things to come. This hope, which is an anchor to the soul, sure and steadfast, lightens every burden, lessens every sacrifice, and makes easier every task in the world's great harvest field. It is most blessed to enter into the spirit of the adorable Christ, "who for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."—The Word of Life.

IN HONOR OF THE DEAD.

Dwiggins.—Robert L. Dwiggins was born July 31, 1885, and departed this life June 25, 1925. On Dec. 24, 1877, he was united in marriage to Miss Mirandy Jane Nelson. He leaves his wife, seven daughters, three sons, twenty-six grandchildren, and a host of friends to mourn their loss. Bro. Dwiggins had been in poor health for months. Some weeks ago he went to Greensboro for treatment, staying in his daughter's home. All that loving hands could do was done to relieve his suffering, but God saw best and took him. When about 19 years old he accepted Christ and joined the Methodist Protestant Church at Pine Grove. He remained a faithful member, and the community has lost a valuable citizen,. He will be greatly missed by his many friends.

Funeral service was conducted by Rev. L. W. Gerringer and the writer at Kernersville Church, after which his body was laid to rest in the Kernersville cemetery to await the resurrection morn.

Edw. Suits.

Jones—"So your friend died in abject poverty?"

Smith—"Yes, absolutely penniless. You see he lost his health trying to get wealthy; then lost all his wealth trying to get healthy."—London Weekly Telegraph.

TO THE HON. WM. J. BRYAN.

America, the glorious and mighty land today,
America, the beautiful, with streaming banners gay,
America, America, a leading light you stand,
Oh, why and how your greatness and triumphs in the land?

In restrospection we behold the stern and rock-bound coast,
Our Pilgrim fathers kneeling, as captain of God's Host,
The open Bible speaking a covenant of God's grace,
'Twas thus thy birth of glory and triumph in the race.

The Holy Bible with its truths unquestioned and believed,
Led on and on to victory, and through it men achieved
Success, triumph and blessing, see today our flag unfurled
Proclaims in piercing accents—the one flag of the world.

Then America, turn backward a moment in your race,
And catch again a gleam of faith in your Pilgrim Fathers' face.
The gain is not to the swiftest, the wisest, the mightiest—nay,
But conquest comes through simple trust, to men of faith who pray.

Then honor and praise to men of faith wherever on earth they be;
All honor and praise for victories won and triumph yet to be.
While Christ leads on our bark is safe, no storm however wild
Can e'eer upset our ship of state, if we've faith as a little child.

America, the land of faith, hails Bryan a mighty son—
Uniting past and present needs and victorious races run
By the golden cord of simple faith, so pure, so true and strong
That all the sinful powers of earth can never thwart, nor harm.

We hail thee, Bryan, crown thee too, pioneer leader, friend,
Your mighty soul of faith and trust a blessing to us send.
Your vision reaches inward, beyond scientific strands,
Your eyes behold the Prince of Peace, therefore you understand.

Rebecca B. Liner.

Hillsboro, N. C.

MARRIED.

Paschall-Brack.

On Saturday evening, July 25, at nine o'clock the writer united in marriage Mr. Albert B. Paschall and Miss Mamie E. Brack, both of Manson, N. C. These are fine young people and are well known in the community. Mr. Paschall is a merchant and is postmaster at Manson, while Mrs. Paschall has held a position in the same place of business of her husband. Their many friends wish them well in their new relationship. J. E. Pritchard.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

HIGH POINT COLLEGE.

College of the Methodist Protestant Church. Co-educational. Fitting for life and for university courses. Just closed a successful year in which one hundred and thirty-four students were enrolled in the freshman and sophomore classes.

Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

Thompson-Murdoch.

July 21 at West End Methodist Protestant church, Miss Cordia Thompson was married to Rev. George J. Murdoch in a ecremony marked by its beauty and dignity. The ceremony was perfomed by Rev. N. M. Harrison, dean of men at High Point college, before a large gathering of relatives and friends.

The church was arranged most attractively for the occasion. Palms and fern combined with green foliage formed an attractive background while Queen Ann's lace and cut flowers were used as decorations in the foreground and flanked the altar effectively.

Prior to the ceremony Mrs. J. R. Holden played, "To a Wild Rose," which was followed by, "I Love You Truly," sung by Mrs. V. C. Stockton. Rev. E. Lester Ballard, pastor of West End church, sang, "At Dawning."

Following the ceremony a reception was held at the home of Mrs. A. G. Dixon, 126 Tate street.

Mr. and Mrs. Murdoch left last night for Lake George, N. Y., to attend Silver Bay Methodist Conference and after three weeks spent in Pittsburgh will sail early in September for India, where for five and a half years they will serve as missionaries.

Mrs. Murdoch is the daughter of Mrs. M. C. Thompson, and has made her home in this county for the past 10 years. She attended Guilford College and has a number of friends in this section of the state who will learn of her marriage with interest.

Mr. Murdoch is the son of Henry P. Murdoch, of Cambridge, N. Y. He received his education at Muskingum college in Ohio, later attending the theological seminary at Pittsburgh, Pa., graduating last May.

—Death visits our community again and again. Last November he came and took Mrs. McCulloch. Last Friday morning he came and took Mrs. Hughes. This morning he came and took Mrs. P. R. Lewis. All these were wives and mothers. But he will come and keep o coming till he takes us all.

We Make a Specialty of

LOOSE LEAF BOOKS FOR MINISTERS' USE.

WILLS BOOK AND STATIONERY CO.

Birthday of Mrs. Mary E. Hayes.

On the beautiful, clear morning of July 1 the children, grandchildren and friends gath ered at the home of her son, S. N. Hayes, t celebrate the 85th birthday of our dear moth er, grandmother and friend, Mrs. Mary E Hayes. This ocasion was a very happy on because we are glad grandmother has bee spared to be with us 85 years, and is sti able to go, and enjoy life. it seems to the ful est extent. We all rejoice in her good fortun

After an hour or so of social conversatio talking with old friends and new ones, th baskets were brought forward, and dinne was spread, and such a dinner, the big birth day cake was a picture in itself.

During the evening music was rendered b one of her grandchildren.

All of her children were present except M G. O. Hayes who is now in Florida, all of he grandchildren and a number of great-gran children. Everyone seemed to enjoy the da and left wishing grandmother many mo such happy birthdays. Granddaughter.

—As a result of a "nation-dry campaign there has been presented to the Germa Reichstag a monster petition composed of 4 600,000 signed cards calling for a local-optio law. The dry campaign is being met in Ge many with the same falsehoods as simil campaigns have encountered in the Unite States. The dry forces, in which women a strongly represented, believe that a local-o tion law will test the prohibition sentime of the country.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN

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J. F. McCulloch, Editor and Publisher.

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HIGH POINT COLLEGE.

I have read with pleasure the recent comments on High Point College, and I feel moved to add a word. As a member of the faculty it seems to me that the past year was a success and I am looking hopefully for a larger year soon to begin.

For twelve years I have been closely associated with colleges, as student or as teacher and have met many young men and women of the finer type of students, but I have never come in contact with a more loyal, more earnest, more excellent student body. The administration of the college has also, in my opinion, been wisely conducted and the year was amazingly free from problems of a grave character.

The four years spent in college form a very large part of one's life and a very important one. Much depends upon the associations formed and the ideals acquired during those four years. Methodist Protestants should be concerned that their own sons and daughters are trained by those and with those with whom they are to live and labor and achieve.

Paul S. Kennett.

THE DENOMINATIONAL OUTLOOK.

Alabama. Since moving into the new church on Capitol Heights, the Montgomery church has taken on new life. A number of members have been added to the roll. As an appreciation of the pastor's services, the congregation has resented him with a Ford car.—At a meeting of representatives from various churches in the Conference, a branch of the Woman's Home Missionary Society was recently organized.—The members at Hopewell, Lee circuit, have just completed a new church building at a cost of $3,000.—The Ladies' Aid of Spring Hill church, Pike circuit, have installed and paid for a Delco light plant for the church.

Arkansas. A new church is to be built at Rector. The church organization at this point was well nigh extinct two years agi. With the coming of the present pastor, Rev. J. E. Butler, the work has taken on new life. A number of substantial members received. A new bungalow has been bought for a parsonage at that place.

Colorado-Texas. The church at San Angelo has been blessed with a fine revival. Sixteen, mostly heads of families, have united with the church.

Eastern. St. Paul's Church, Inwood, L. I., has received 74 members as a result of the recent revival. During the year $2,700 has been paid on mortgage.—The Baldwins congregation is rejoicing in the new church, which replaces one destroyed by fire more than a year ago. The fire was a blessing in disguise, since the present structure is modern and adequate.—The church at Roseland, N. J., is to be remodeled at a cost of $15,000.—Many of the churches in this conference have paid the expenses of the pastors and wives to the Montrose, Pa., Bible Conference.

Georgia. Plans are being worked worked out for the building of a hotel at the Waco camp meeting grounds.

Illinois. Crooked Creek Circuit has built their pastor, Rev. N. J. Meeks, a new parsonage at a cost of $2,000. The Fairview church has received eight additions to the membership. The church building has been reroofed, repainted, and improved inside. The Falmouth church received 16 new members as a result of a recent revival.—The fourth M. P. church in Chicago was recently organized. Ground has been broken for the church building.

Maryland. So far this year more than $13,000 has been paid on the debt of Hampden church, Baltimore.—Children's Day offering at Stewartstown amounted to $314.—A new brick church is to be built at Marion at a cost of $20,000.—The Finksburg Sunday-school held its 55th anniversary service on June 21. The preachers were Dr. Stephens, professor at Western Maryland College, and Dr. J. H. Straughn, pastor of Rhode Island Avenue Church, Washington, D. C.—The Mt. Olivet Sunday school offering for Children's Day amounted to $405.

Missouri. Brother J. F. Howe, of Ionia, has just completed fifty years of service as Sunday school superintendent.

Mississippi. The President, Rev. S. E. Gipson, reports the work in an encouraging condition.—A wooden tabernacle has been built on the lot recently purchased at Meridian. The work in that city is hopeful.

Ohio. The members of the Coshocton circuit put on a reading contest during the first quarter of the year. A total of 750,000 square inches of literature was read including 326,000 verses of the Bible.—Rev. Roy Farmer, pastor of the Steubenville church, is the president of the Ohio Christian Endeavor Union.—The first unit of the church building at Mt. Lookout, Cincinnati, is well under way.

Pittsburgh. The Mt. Washington church reports improvements at a cost of $20,000, more than $1,600 paid on benevolences, and 26 additions to the membership.—Ground has been broken for the new First Church, Uniontown. This will be one of the finest churches in the denomination.

West Virginia. The Sunday school of the Grafton church presented Miss Amanda Abbott with a Bible as a token of appreciation for 47 years of service as Superintendent of the Primary Department. C. W. B.

—The editor made his first visit to Concord church, Saxapahaw circuit, last Sunday. The pastor, Rev. H. L. Isley, invited us for the morning service. It was the beginning of an evangelistic meeting. Professor White, of Elon College, preached in the afternoon, and the pastor expected to preach at night. Rev. G. F. Millaway, the engaged help, was expected on Monday. This church was the place of membership of the late A. N. Roberson. We met some of his family. We do not remember how many people we met bearing the name of Guthrie. Woodys were pretty plentiful also. Brother Isley has a good people to serve, and they appreciate his service and wish to keep him. We hope to hear that they have had a good meeting.

—Brother Pritchard came by this morning and had an encouraging report of the Tabernacle meeting. The federation of Pleasant Union church has come to the help of the other workers, and three services a day are being held. Up to last night there had been thirteen converts counted. The meeting will go on till Sunday afternoon.

—The corner stone of the new Grace church was laid last Friday with a rather elaborate program of songs and speeches. Dr. Spahr presided. Greetings were received from various bodies. The mayor of the city spoke for the city. Rev. Mr. Turner spoke for the ministerial association. Charles Ireland spoke for the community. Dr. Brown spoke for First Church and indeed all the churches of High Point. Dr. Charles F. Myers spoke for his church, the First Presbyterian of this city. The editor of the Herald conveyed the greetings of the new Calvary church. President Andrews represented High Point College in bringing greetings. Among the articles deposited in the corner stone was a Bible that was used by Rev. R. H. Wills, bearing his name in gilt letters on the leather cover. It must have been held dear by his sons, but they made an offering of it that they might express their devotion to the church to which their father gave his life.

—WHY DO YOU GO TO CHURCH?

WHY SONG WRITERS ARE OFTEN ACCUSED OF PLAGIARISM.

By Homer Rodeheaver.

I have often overheard discussions regarding the authorship of certain songs - - where more than one writer takes credit for the words and music. It is true that sacred music has been published where it appears as though the music or words were a deliberate steal from music that has already been published.

As far as I am able to discover, the accusation of plagiarism in music is as ill-founded as that in literature. Some historians have accused Abraham Lincoln of appropriating the thought in his Gettysburg Address from the Greek account of the funeral oration of Pericles over the dead bodies of the Athenians after the Battle of Thermopylae.

Lincoln probably did read this oration in his youth. The thought remained after he had forgotten its source, and at Gettysburg the thought again came into consciousness when he expressed his feelings on this occasion.

The same thing has undoubtedly happened in music. For example, there has been considerable discussion concerning a portion of Signor Puccini's "Girl of the Golden West," and Alexander's Rag-time Band"- - how they were practically the same, note for note, yet no one will assume the great Italian composer plagiarized, and surely the rag-time man had never heard the "Girl of the GoldenWest" when he published his song, for they were issued simultaneously in different parts of the world.

The popular song "Haven of Rest," is taken from one of Dr. Robert Lowry's compositions, published in one of his early books, both words and music. The melody of "Face to Face" is the first strain of a home song popular two or three decades ago written by W. A. Ogden. "When the Mists Have Rolled Away" is quite identical with the song written by J. H. Anderson back in the early 70's. The chorus of "At the Cross" is an old plantation melody, well known thirty years ago.

Charles H. Gabriel once told me the following incident:

"I wrote and published a song entitled 'Over in the Glory Land;' the manuscript had been seen only by myself and the typesetter. My surprise may be imagined when one day, soon after, I received from an Eastern hymn writer a text on the same subject, same title, same meter, and substantially the same subject-matter throughout, stanza for stanza. He had not seen my song nor I his poem, yet the one was the counterpart of the other. I immediately mailed him a printed copy of my composition which proved to be as much of a surprise to him as his had been to me".

It is entirely possible that two or more men of the creative type may feel and express in music the same thought and emotion.

The best art—Painting a smile upon the brow of childhood.

The best journalism—Printing the true and beautiful on memory's tablet.

The best telegraphy—Flashing a ray of sunshine into a gloomy heart.

The best mathematics—That which doubles the most joys and divides the most sorrows.

AIAMANCE COUNTY—YESTERDAY AND TO-DAY.

By William Thornton Whitsett.

(Extracts from an Address delivered before the annual meeting of the Albright-Alamance Association at Mount Hermon Church, Alamance county, N. C., on July 28, 1925.)

The Creation of Alamance County.

In order to understand the history of the county of Alamance it is necessary to go far back of its erection into a county. Its history begins as a county in 1728 when the county of New Hanover was created and named from the English House of Hanover. From this New Hanover county in 1734 was created the county of Bladen which at that time took in the entire western part of the State. later, or in 1751, the county of Orange was formed from the ruling House of Orange. In 1776, Guilford county was created from parts of Orange and Rowan counties, and it was not until the year 1848 that Alamance county was created, the greater part of the territory being taken from Orange county with a smaller portion from Guilford.

Pre-Revolutionary days in Alamance.

On the soil of what is now Alamance county (then known as Orange county) centered the struggles of that patriot band of farmers and early settlers known as the Regulators who in resistance of the oppressions of Edmund Fanning, clerk of the county court at Hillsboro, and of Gov. William Tryon, boldly marched upon the field at Alamance and on May 16, 1771 took their stand for justice even at the cost of death. This battle between the Royal forces and the hundreds gathered hastily from their farms was the first blow struck in that struggle between the Crown and the colonies that was finally carried to a glorious culmination in the war for American Independence. It was the preliminary note in the chorus for freedom and liberty that closed with the surrender of Lord Cornwallis to General Washington on the field of Yorktown in 1781. After the struggle at Alamance there followed the Declaration of Mecklenburg, the Declaration of Philadelphia, the Battle of Guilford Court House, and that long train of events connected with the winning of American Independence; but let us never forget the bold spirits and the strong arms of the men of Alamance who dared to defy even the haughty Tryon when they felt that their rights were being trampled into the dust.

"The war of the Regulation ripened North Carolina for the coming stupendous change in which her people would fight with Massachusetts for the second Magna Charta. . . This was the first lesson in the history of a new nation—that of the United States of America." Stockard's History. In the forty-seven sections of the State Constitution adopted in 1776 we find more than one fourth of the demands of the Regulators adopted and embodied as the law of the State, thus showing that the Regulators in the Petitions of Grievance which they from time to time presented were only asking and demanding rights which were later on to be recognized and adopted as the law of the land. We do not endorse or praise all the actions of these Regulators, but their spirit we must commend, and their bravery we must admire, if we will but read their true story in the pages of the early Colonial Records of North Carolina. The field of Alamance is sacred ground; some day it will become a great battle park with stately monuments and tablets, and here the lover of liberty will stand with uncovered head before the heroism of that earliest outbreak against despotism on American soil. Of this spot it will some day be said:

"Here Honor comes, a pilgrim gray,
To bless the turf that wraps their clay;
And Freedom shall awhile repair,
To dwell a weeping hermit there."

We must not forget that it was also upon the soil of Alamance that Col. Pyle's famous hacking match occurred, a decisive battle that filled the hearts of the Tories of Chatham and Randolph counties with terror. Remember, also, that down yonder on Cane Creek five or six miles was fought what is known as the battle of Lindley's Mill which of itself was no insignificant struggle in the events of that early day, this was on Sept. 14, 1781. These events show us as nothing else can the mettle of the men of that day, and the determination that fired their hearts to have justice and equity even if they must be purchased at the price of blood. This is the stock that peopled these hills of Alamance, and their story is one that no patriot would willingly forget.

Physical Features of Alamance County.

The county of Alamance contains 265,776 acres of land. The northern part of the county lies in the Laurentian, and the southern part of the county in the Huronian geologic belts. Both of these belts are very old, the Laurentian being the older of the two. The few Triassic sections of the county are much younger speaking from the standpoint of geology. In the Cane Creek mountains in this county we find the Huronian slate. There is no coal in Alamance; as coal was formed after both the Laurentian and Huronian periods of geologic history. There is valuable granite in several sections; and much auriferous quartz. Scattered mineral deposits are found, but building stone is by far its most valuable mineral product. The upper waters of the Cape Fear, the Haw River, the Big and Little Alamance streams, and others are capable of developing from four to five thousand horse power. The soils are chiefly fertile red clay loams. Hickory, the various oaks, and pine, are the chief woods. The upper edge of the county is well suited to tobacco; the central part to the various grain crops, and cotton may be raised with profit on the lower edges. The fruits are very plentiful, and the flavor is fine; clover and the better grasses flourish. The excellent water powers called early attention to Alamance as a manufacturing country. The land area measured in square miles is 494 square miles. In 1860 the county had a population of 11,852; in 1890 this had grown to 18,271, and in 1920 the last census taken gives Alamance county a population of 32,718. More than one half of this is white population. Remember that the entire state of North Carolina had a population in 1675 of only 4,000; in 1752 of 100,000, and in 1786 of only 350,000. In 1920 the largest town in Alamance county was Burlington with a population of 5,952 which is estimated

for 1925 to be about eight thousand, Graham the county seat had in 1920 a population of 2,-366, now estimated in 1925 to be about four thousand; the third town in size is Mebane located in Alamance-Orange with a population in 1920 of 1,341, now estimated in 1925 to be three thousand. The North Carolina Railroad (now leased to the Southern Railway) runs through the center of the county from east to west, as also does central highway No. 10 which traverses the State. State maintained highway No. 62 also traverses Alamance county. Over 1,000,000 pounds of tobacco are raised annually, among other crops. The average elevation of the county is from 400 to 600 feet above sea level, rising to nearly twice this height in the Cane Creek mountains in the southern portion.

The Indians of Alamance County.

Here lived the Saxapahaw, or Saxapahaw Indians, when we first learn of this section. Indian words still survive to remind us of those days of the Red men; names like Haw, Minneola, and others. A careful reading of John Lawson's history written concerning his trip through this section in 1700 will give us a clear idea of those days.

Indian villages were quite numerous. The banks of the Haw river were among their favorite resorts. Indian relics such as arrow points, and broken pottery, are still frequently found. Indian paths and trails were well marked all over this territory. In 1728 Col. Wm. Byrd spoke of the well-known fertility of the section known as the Haw fields, a region that still keeps this name from the olden days. Game was abundant; the buffalo, deer, bear, turkies, and smaller game filled the woods The Indian had his patches or small fields of corn, but food was too easy to obtain to encourage him to work much. These Sissepahaw or Saxapahaw Indians were simple children of nature but were neither savage nor vindictive; judged by an honest standard, they must be said to have been semi-civilized, with some knowledge of the healing art, customs well-fixed for marriage, burial &c.,with a simple speech; for example, one—unche; two—nechte; ten—wartsanh; eleven—unche schanwhan &c. The mild climate, abundant game, excellent fishing, etc., made life easy for the Sissepahaw Indian. Even the shad then came up the Haw river; and the buffalo crowded the grassy lowlands of these surrounding streams. It seems almost impossible to conceive that it has been only two hundred years since these days of which we are speaking, yet such is a fact, for the first white settler came into this region about 1720, after it was pretty well known by traders for a score of years previous to that date.

John Lawson, English surveyor and historian, of 1700, speaks of this middle section of the State as far excelling many other parts of the surrounding territory; George Bancrotf, America's great historian, knew and admired greatly this region. The Quaker early occupied Pennsylvania; Virginia was claimed in great part by Episcopal faiths; so this favored spot of mid-Carolina early claimed to attention of pre-Revolutionary settlers. In 1740 the Strayhorns settled around Haw Fields, and in 1828 ten thousand acres of land was patented by the Moseleys in this section. The Quakers were organized at Cane Creek before 1752, and some claim had settled there by 1700. The Palatine settlers poured in from 1725 to 1750, coming from the favored Rhine region. Settlers from England Germany, Holland, and France poured into this territory, with many from the Virginia settlements, until about the close of the Revolutionary War. Soon after this time a tide of emigration began to flow from all this territory toward Tennessee, Missouri and other points west, and this continued until about 1840, giving to many and other points west, and this continued until about 1840, giving to many places in other western states entire communities and settlements with the identical family names found to-day in Alamance county. It is said of some of the members of almost every family "He went West" when records are being searlhed, referring to this tide of emigrants.

Western Alamance was settled by people of the Lutheran and the Reformed faith; followers of the doctrines of Martin Luther and John Calvin. In the main, they were Whigs. Their names are found on Herman Husband's petitions of grievance to the Royal governor (See N. C. Colonial Records Vol. 7, pp. 733-737). They fought at Alamance May 16, 1771. Many of their graves are to be found at Low's Church, Brick Church, Stoner's Church, Frieden's Church &c. Their pastors, Rev. Adolphus Nussman, Lutheran, and Rev. Samuel Suther, Reformed, at Friedens Church, and Low's Church, stood for liberty and justice, side by side with Dr. David Caldwell of Alamance and Buffalo, and Rev. Henry Patillo ofHaw Fields, of the Presbyterian faith. What a mighty team for that early day,—Caldwell and Nussman, Suther and Patillo! No wonder that the fury of Lord Cornwallis was aimed at them when he came into this section on his memorable trip; They used their pulpits as recruiting camps for the army of patriots who immortalized themselves at Alamance, at Guilford Court House, and later at Yorktown.

From all obtainable data it seems certain that Alamance county was first settled in connection with the eastern portion of Guilford county by settlers from that Rhine river region known as the Palatine section,, and that their coming was an outgrowth of the effects of the Thirty Years' War in Europe which raged from 1618 to 1648. A great many of these settlers undoubtedly came from what was known as the old Alemani region. We find in old records these names: Allemance, Alemanz, Alamans, Allemanni. The family names corroborate this view: Foust, Clapp, Holt, Albright, Summers, and many others being identical with the numerous Alemanni names. These early people settled on all the lands lying along the streams now called Big Alamance and Little Alamance, and eve nyet their descendants are on these lands. Naturally they became known as the "Allemanni settlers" and the streams took these names, Alamance being only a softening of the name Alemanni, and from these streams bearing now the name Alamance, came the county name of Alamance. That view of some that Alamance is an Indnan name, finds no chain of circumstance to bear it out, while the other view of its derivation from the Alemanni may be traced back for hundreds of years. Certainly for more than a thousand to fifteen hundred years the pages of history carry the story of the Alemanni people, and it is these same people who came to this section, and whose racial name is now borne by the two streams named, and by the county of Alamance. In accepting this view, Alamance county is only paying proper tribute to those who were beyond any question her first settlers, and who first set up their house and their household gods upon this virgin soil. The county is sprinkled still with hundreds of names that trace back in this view of the matter,—descendants beyond question of the Allemanni stock of the Palatine region of the Rhine river.

The Haw River and Alamance County.

To the student nothing in Alamance county can be of more interest than the Haw River, for this stream later on down is known as the Cape Fear River, and many early explorers sailed up the stream. Let us notice for a moment the interesting account of Capt. William Hilton, and Capt. Anthony Long who in 1664 sailed up Cape Fair (Fear) river, and later on wrote this following description of a part of their voyage. After going up stream until stopped by obstructions they have this to say: "We viewed the land on both sides of the stream, and found as good tracts of land, dry, well-wooded, pleasant and delightful as we have seen anywhere in the world. Great burdens of grass are upon it; the woods stored with abundance of Deer, and Turkies, everywhere, we never go on shore but we also see great store of Partridges, Cranes abundant, Conies in several places, we heard Wolves howling in the wood and saw where a Deer had been torn in pieces. In the river stores of Ducks, Teal, Widgeon, and in the woods great flocks of Paroquets; Oaks of four or five sorts, and forty, fifty and sixty feet before you come to boughs. Likewise also Cypress, Walnut, Birch, Beech, Maple, Ash, Bey, Alder, Holly, and Innumerable Pines, with Mulberry trees, Grape-vines, and some Grapes which we did eat." Certainly, an attractive picture they draw of the Haw River of their day.

On a branch of the Haw River Holt and Carrigan began cotton manufacturing in 1837 and continued this firm until 1851 when Carrigan sold his interest. In 1859 they did the first dyeing of cotton yarns ever done in the South, and thus started an industry that has carried the name of Alamance county over the world, and given her a large place as a manafacturing county in North Carolina. Millions upon millions of dollars worth of cotton products have been manufactured in Alamance county upon the waters of the Haw River, and its tributaries, at various points, as Haw River, Big Falls, Glencoe, Altamahaw, Swepsonville, Old Alamance Mills, Belmont, and Saxapahaw. Until the coming of steam and electric power it is difficult to estimate the influence of a stream such as the Haw upon the life of a county.

Townships in Alamance County.

The townships of Alamance county are as follows: Patterson, Coble, Boon Station, Morton, Faucett, Burlington, Graham, Albright, Newlin, Thompson, Melville, and Pleas-

(Continued on page six.)

ADDITIONS FOR COLLEGE.

Amount previously reported, $142,826.41.

Miss Mozelle Paris, $25; D. F. Jobe, $20; Pattie Jobe, $5; Mary Jobe, $5; Mrs. Ernest P. Dixon, $10; C. A. Harkey, $15; Ernest Harkey, $7.50; Rona Harkey, $7.50; W. I. Little, $30; Mrs. M. M .Taylor, $2; R. B. Pearson, $1; Johnnie Walton, $5; H. G. Brewer, $5; J. W. Hedrick, $10; Mrs. S. A. Smothers, $6; Spring Church Sunday school, $1; Miss Rosa Stinson, $10; Marl Vaughan, $3; Florine Vaughan, $2; I. B. Jones, $2; Lydia Jones, $2; Lonnie Jones, $1; Leffie Jones, $1; Elizabeth Lawrence, $15; Thurlow Jones, $1; Mrs J. M. Lloyd, $11; Lenona Lawrence, $15; Mrs. J. E. Lawrence, $15; Mrs. A. E. Taylor, $5; R. H. Haupt, $5; Mrs. R. H. Haupt, $5; H. E. Pitts, $10; Miss Sabrey Harvey, $10; Miss Mary Davis, $5; Mrs. W. L. Guyer, $3; Mrs. Mary Lester, $3; Young Ladies' League, Henderson, $22; Mrs. Cary Braswell, $12.50; Concord Baraca Class, $12.50; Concord Church,, special collection, $145.50; J. D. Stanfield, $20; Andrew J. Harris, $25; Sunday school, Charlotte, $9.00.

Henderson Special Collection.

J. E. Pritchard, $5; G. B. Harris, $5; Mrs. Cawthorne, $5; Miss Agnes Harris, $5; S. R. Harris, $5; Mrs. F. R. Harris, $5; E. T. Hicks, $5; Mrs. E. T. Hicks, $5; Miss Mattie Hayes, $5; Mrs. S. R. Harris, $5; J. M. Beattie, $5; L. R. Gooch, $5; Eugene Falkner, $5; Litteljohn Falkner, $5; Kenneth Falkner, $5; H. C. Faulkner, $5; John Grissom, $5; Henry Young, $5; Mrs. S. R. Watson, $5; R. W. Dixon, $5; T. T. Hicks, $5; L. A. Braxton, $5; Charles E. Sharpe, $5; Miss Daisy Cox, $15; Mrs. Wm. Thomas, $25; Mrs. Ed Kirkman, $1; Miss Kate Parsons, $10; Mrs. O. F. Hauser, $5; E. L. Douglass, $75; J. M. Stone, $5; Mrs. J. M. Stone, $5.

Endowment Insurance Fund.

Amount previously reported, $2,775.36.

W. W. Pair, $1; R. D. Pair, $1; Mrs. W. W. Pair, $1; Thomas Phillips, $1; Miss Dora Pair, $1; Grady Brewer, $1; Sidney Moser, $1; R. H. Brooks, $100; J. Norman Wills, $100.00. Total, $2,982.36.

CALLING ATTENTION.

Pastors who received a complimentary copy of the July number of The Missionary Record, —and we tried to reach all,— and the subscribers who have theirs have noted at the back of the magazine, the annual report of the Union Board of Foreign Missionary Administration.

It was purposely prepared in that concise way so that any one desiring information on any phase of the work in either or all o fthe three fields could find it readily, and in a brief compass.

An examination of that report will make it perfectly clear that the Methorist Protestant Church is conducting an important, varied and extensive foreign missionary enterprise, embracing, in the main, all departments which any other church is prosecuting abroad.

And as to expenditures for maintaining and for the natural, not forced, development of that enterprise, it will be seen that the expenses bear very favorable comparison with those of any other Board operating in the same area or country.

If expenditures are compared with those of similar kinds of workers and work in America, it will be shown that those of the three Missions in Japan, China and India lose nothing by such comparison with those in the United States.

One example may suffice—Nagoya College, at Nagoya, Japan, with its enrollment of 1115 young men, receives from the Union Boar dthis year, 1925-1926, only $2,664.50 and that covers taxes, insurance, general and special repairs, equipment to laboratory, etc. The balance of the expenses amount to $29,414.00.

Then, as often mentioned heretofore, the Union Board is of necessity, in projecting a church in foreign lands, compelled to carry on practically all the kinds of work which our denomination is doing in America through all its boards, institutions, local churches, etc., and in addition thereto, the Union Board is conducting kindergartens, girls' schools, medical work, and ought to have that consideration and support which the character and extent of its work reasonably demand.

Another fact worthy of mention is that, for the first time, all the foreign Missionary work of our church is found in one report, instead of in two publications, because the general Conference authorized the formation of the Union Board to have charge of all the work of our church abroad, and none can question but that this is a gain.

It is hoped that pastors will put forth effort to have their members subscribe for the Missionary Record at 75cts. a year, sending subscriutions to Mrs. H. E. Amos, Cambridge, Ohio, and set a good example by ordering it themselves.

Do Not Forget.

It is absolutely necessary that the Union Board receive all the Children's Day offerings, at the earlist possible date, so please give attention to this earnest request, brother pastor, brother superintendent. Be sure to state the offering is for Foreign Missions.

State to your conference treasurer how many are in your Sunday school, because we must have the information so as to properly award one of the beautiful Japanese banners to the school giving the largest amount in proportion to membership, and the other banner goes to the Sunday school sending the largest amount, regardless of membership.

Fred. C. Klein.

FOUR PRIME OBLIGATIONS OF A SICK MAN.

By Luther K. Long.

It is both inconvenient and uncomfortable to be sick. None of us likes to be dependent on others to feed us and to render the many sorts of service required when we are confined to the house—perhaps to the bed also—for several weeks at a time. I have repeatedly passed through that evperience, and, I trust, have learned some useful lessons.

Recently, I had a fall. While on the roof of the veranda I was endeavoring to adjust a screen over an up-stairs window. Somehow my hold became released ond I went to the ground, striking on my back. Several ribs were broken and I was rendered unconscious.

Neighbor Dilly was working in his garden across the street. Hearing a noise on the roof he looked up just in time to see me strike the ground. When he reached my side I was on my back with my eyes closed. He remarked to himself (so he repeated later) "I wouldn't give ten cents for him." On examination he found my arms, legs and head seemingly uninjured. My wife, Mr. Dilly and another neighbor attempted to set me up; but I was too limber to hold together. Finally they got me onto my feet and supported me while I—still unconscious—walked into the house. The Docter came, examined my broken ribs, put a cloth bandage about me and assisted me to the bed. Later, he strapped me up with adhesive tape to hold me in shape while mother nature is doing the necessary repair work. There has been considerable pain, there has been even more discomfort. But repairs are going forward and I hope before many weeks to be as good as new.

There isn't much difference between being sick and sustaining an injury. The lessons and obligations of the patient are practically the same. Here are four of them:

1. The obligation to be appreciative. The sick or injured person is at the mercy of his family, neighbors, physicians, nurses and, it may be, of strangers. As a rule, everyone responds liberally with time, with effort, and with anything else that may be needed. Many plans are given up, and the neighborhood soon adjusts itself to the changed situation. Good things to eat are offered to tempt the appetite and to keep up the stength. Mildred brings in the last picking of strawberries, little Ruth climbs to the top of the tree that she may gather the choicest sweet cherries, while other homes yield deliciously cool deserts and chicken. He who fails to be appreciative of such kindness must be decidely below normal. He will feel it a privilege. as well as an obligation, to show his appreciation.

2. The obligation to help himserf. Disease is often exceedingly depressing and debilitating. A man feels so utterly helpless as compared with his former state that he is tempted to slump down and allow others to do whatever must be done. Nature is dependent largely on the patient's own resources to work a cure. It is of the greatest importance that a strong heart and hopeful spirit be manifest. Everything the patient does for himself in the way of service and entertainment is worth more than double the number of things others may do for him—and greatly relieves the watchers.

3. The obligation to make himself intelligible. His voice may be weak, his breathing may be defective and painful, his strength utterly inadequate. But by skillful use of words and signs he may make it possible for his friends to know what is required. He may know what he wants when he mumbles, "Pumizlipperson," but it will be difficult for the nurse to guess that he wants something to put on his feet. Regard for his friends will prompt the patient to aid in his own recovery, and at the same time economize their time and interest, by keeping the means of communication well open.

4. The obligation to let his light shine. This may seem to require more than is possible for a sick man. He is so weak and depressed,

so concerned with physical aches and pains that, it would seem, he should be excused from philosophizing on the situation. It is foolish for him—or for anyone else—to be searching for high spiritual states and intimate religious experiences and testimonies. They are not apt to be found—and, if professed, are not likely to be very reliable. "I have lived my life and had my say; let me die in peace," was the rebuke of a dying saint to a self-constituted inquisitor seeking for a "last word." However, a man's life is a unit. In whatever condition he finds himself the foundations of his character and hope should stand sure. Much of our life is carried on without conscious willing. We choose and decide and set the machinery going—and much of the time it seems to run automatically. But the principles by which we are governed and the spirit in which we do our work are ours, and they are abiding. In our weakness—and, to some extent, even in our unconscious moments—it should be manifest that our souls are at rest in God.

LITTLE SISTER SWALLOW.

"Something must be done immediately," said Mamma Swallow to her little ones. "The nest, this morning, seems so very small and you so very large that I am afraid to have you stay in it longer. You must learn to fly."

"Oh, I'm so glad!" said Big Brother. "When can I begin?"

"Right away, you may begin," said Papa Swallow, coming up just then. "Fly right over to that limb over there."

With that, Big Brother spread his wings and flew. "That was so easy," he called back, as his feet touched the friendly branch.

"Come on, Young Brother. It's lots of fun."

"I'd like to try," said Younger Brother, as he stepped to the edge of the nest.

"Come on, then," called Big Brother. "I'll wait here for you."

So Younger Brother spread his wings and landed beside Big Brother.

"Come on, Little Sister," called both brothers. "It's really not hard at all," they coaxed.

Little Sister fluttered to the edge and then looked down. "Oh, it's so very far down, I'm afraid," she said.

"Don't be afraid," coaxed Big Brother. "Just try. We'll wait here for you."

"Do just as I do,—just this way," said Father Swallow.

"Just this way," said Mother Swallow. "Don't be afraid, dear."

So Little Sister tried, but oh, dear me, she didn't quite reach the first limb. Instead she sank to the ground. There she flopped and fluttered in despair.

Just then a terrible sound came floating on the air, "Me-ow, me-ow," Louder it came. Nearer it came.

"Oh, Little Sister," called the brothers from above, "we'd help if we could."

"My child, my child," called Mother as she flew down to the ground. "I'll try to help lift you from this side."

"Keep calm, little one, I'm right here," said Father. "I'll lift on the other side."

Oh, how near that cat sounded now. All of them were so excited that they did not notice a boy who darted around the corner of the house just then. Quickly he dashed to the rescue of the little bird.

"I'll give you a boost. Now fly," and he tossed Little Sister high.

Little Sister flew. Strength came to her in this great emergency. Her wings carried her safely above reach of the disappointed cat. Mother, Father, Brothers, circled about her in the ecstasy of having her with them again.

"Me-ow, me-ow, I wanted that bird, I wanted that bird," whined the cat.

"Not a bird," said the boy, who was kind to all things, "not a bird, pussy. I'll take you to the house and give you a nice drink of milk." Whereupon he tossed pussy up onto his shoulder and walked away.

"Thank you, thank you," chattered the birds to their new friend. "Maybe we can do something for you some day."—Florence Houghton Prouty, in Junior Home Magazine.

HOW JANE SETTLED IT.

"Here comes mamma," said Janie. "O mamma! must I leave some of my candy for Grace?"

"I think a good little sister would."

"But Grace didn't give me any of hers yesterday."

"Didn't she? How did you like that?"

"I didn't like it at all. And I want to make her not like it, too, because I think she was real mean."

"Dear, dear! And is mamma to have two mean little girls, then?"

Janie looked at her mother and was quiet a minute. Then she ran and threw her arms around her neck and said: "No, no, mamma dear! You shall not have any mean little girls at all! I guess Grace forgot; and I'll go and give her some of my candy now, so she won't ever forget again!"

Her mother smiled. "I think that is the way to make her remember," she said. "And I am so glad I am to have two kind little girls."—Picture World.

TOBACCO FIRES DEMORALIZE BUSINESS.

A man engaged in the grocery business at Monrovia, Calif., in writing to a friend concerning a forest fire near there, which was started by a careless smoker, said:

"The cost of the fire was not limited to the cost of fighting the fire for nearly a month, but it absolutely demoralized business all over this valley. Hundreds of men were dragged away from their business almost without a moment's warning. Monrovia was stripped of its man-power. So far as carrying on business, we could just as well have closed up. Our sales dropped to almost nothing, yet our overhead expense went on, just the same."

How long will civilized communities stand for such foolishness as permitting smokers to invade forests? Or, for that matter, smoking at any time or place? The average smoker is habitually careless. Figuratively speaking he doesn't know how to spell the word "Thoughtfulness."

Forest fires in California in 1924, started by careless smokers, destroyed 270,000 acres of timberland, with a total loss of $1,700,000,not counting the cost of fighting the fires . . estimated at $440,000. Careless smokers were responsible for 480 forest fires in Michigan in 1924, causing a loss of about $175,000.

The Boston Transcript says ash trays have been provided for men who smoke in bed, and asks: "Why not asbestos pajamas?" That wouldn't keep the bedclothing from burning, nor the building. Here is a better question:

Why Not Fire-Proof Cells In An Insane Asylum?

WHAT CAN A LITTLE CHAP DO?

What can a little chap do
For his country and for you?
What can a little chap do?

He can play a straight game all through:
That's one thing he can do.
He can fight like a knight
For the truth and the right;
That's another good thing he can do.

He can shun all that's mean,
He can keep himself clean,
Both without and within;
That's a very fine thing he can do.

His soul he can brace
Against everything base,
And the trace will be seen
All his life in his face;
That's an excellent thing he can do.

He can look to the light,
He can keep his thoughts white,
He can fight the great fight,
He can do with his might
What is good in God's sight;
Those are truly great things he can do.

Though his years be but few,
If he can keep himself true
He can march in the queue
Of the good and the great,
Who battled with fate
And won through;
That's a wonderful thing he can do.

And in each little thing
He can follow the King—
Yes, in each smallest thing
He can follow the King—
He can follow the Christ, the King.

—JohnOxenham.

"I AM NOT AT LEISURE."

I have read of one that presented Antipater, the king of Macedon, with a book that treated of Happiness. He refused it, saying, "I am not at leisure." Many have the Book by them, yea, presented to them by Christ, that treats of everlasting happiness, but they slight the present. "I am not at leisure," say they. They have opportunity of hearing the Word opened on week days, as well as Sabbath days; but they are not at leisure. They have means of knowledge for hearing the same Word; but they are not at leisure. They have many precious seasons of grace, seasons of prayer, seasons of duty; but they are not at leisure. They take leisure to their own work, their worldly work, yea, for idle conversation; but they have no leisure for God's work, their soul's work, eternal work! Reader, have you leisure to be saved? or, are you willing to continue in the bustle of the world, neglect salvation, and be lost?—Ralph Erskine.

THE PLACE OF AMERICA IN GOD'S PLAN.

The greatest Missionary field in the world is in the American cities. Greatest in the difficulties of the task, and greatest in potential results.

In Metropolitan New York there are now 7,000,000 people; 1,200,000 are children of school age, provided for in 1,500 public schools. In this area there are 2,000 Protestant churches. In the two central boroughs only about forty percent of the churches are entirely self-supporting. All the others receive financial aid from national, state, city, and various denominational societies and funds. The conquest of the city should not be left to the churches of the city. The organized religious forces of the city, and of the several denominations, should supplement the income of the churches in these strategic centers, when it becomes necessary to do so in order to carry out a needed program of community service. New York is presented because the problems are perhaps more fully developed in this city, but the same problems exist in a greater or lesser degree in cities of every class.

Contrasts might be made which would leave the church with a sense of failure, but all the facts will show that the church is grappling with its many problems in a successful manner. This article will present some of the responsibilities. The opportunities will be presented in a later discussion.

It is a fact that the larger the city grows the less commanding the position of leadership of the church. The church should march at the head of the forces of the city, and it can be done under proper leadership. The church in the business section of the city, does not equal its next door business competitor in the expertness with which its business is conducted. We have just begun our planning to meet conditions like these. No Protestant Church approaches the industrial populations with understanding, adaptability, or competency of leadership shown by various and labor organizations. No ProtestantChurch ministers to the foreign speaking people with the magnificence of building or adequacy of equipment to which they have been accustomed in their old world catherals, and rarely does Protestantism show the respect for genius and ability which the Roman Catholic Church has shown. With twenty American cities having a foreign population ranging from seventy to eighty-six percent a new emphasis is put upon the necessity of presenting an effective appeal to these new Americans.

Few Protestant Churches have made an attempt to provide an outstanding, commanding, and popular ministry for the thronas of transients in the city hotel and amusement districts. No counter attractions have been provided to offset the appeals of the commercialized agencies of leisure. It is a regretable fact that the Protestant institutions which serve the unfortunate, the sub-normal, or the vicious, do not match those of the Roman Catholic Church either in size or impressiveness; and they often fail to reach the standards of hygenic and pedagogical excellence set by scientific agencies of charity and relief.

Here are tremendous responsibilities, and challenging opportunities for the Protestant Church of America.

Charles H. Beck.

(Begun on Page Two.)

ant Grove. Of these twelve townships, it will be noted that eight are named from prominent families among the early settlers.

Finances in Alamance County in 1924.

In 1924 the taxable property of Alamance county was estimated to be worth sixty million dollars and the assessed valuation at that date was $34,806,375.00. The county tax rate is $1.37, and there are 4,436 white polls in the county, with 950 negro polls. The cost of the present county-owned property is as follows: New Court House, $250,000.00; County Home, $75,000.00; County Stockade, $75,000.00; County Jail, $30,000.00. The total net debt of the county of Alamance is as follows: $2,033,636.41; which is divided as follows: bonded debt, $1,511,000.00; sinking fund $52,081.00; other indebtedness, $574,717.42

Churches of Alamance County.

The religious life of Alamance county has always been of a very high order. The earliest settlers brought with them their Bibles, and their love for morality and religion, and the religious development of the county has been notable in every decade of growth.

Throughout the county the numerous handsome churches with large membership testify to the universal high regard of the Alamance people for religion. Burlington, the largest town, has long been noted for its fine church buildings which would be a credit to cities of much larger size. To illustrate the interest of the people in religion we note the church activity of the three largest towns. In Graham, the county seat, we find chuches as follows for the whites: (The membership mentioned is approximate for 1925.) Presbyterian, 300; M. E. Church, 300; Baptist, 275; New Providence, Christian, 250; M. P, 250; Quakers, 150; and for the colored race, A. M. E. Church, 125; Baptist, 100; Christian, 125; Presbyterian, 100. In Haw River—Baptist, 150; Christian, 200; M. E. Church, 150; M. P. Church, 140. In Burlington we find churches as follows Macedonia Lutheran, 275; First Reformed, 250; First Christian, 650; Holy Comforter Episcopal, 200; First Baptist, 750; Hocutt Memorial Baptist, 350; Front Street Methodist, 800; Webb Avenue Methodist, 300; West End Methodist, 200; First Presbyterian, 400; Elmira Presbyterian, 200; Piedmont Presbyterian, 100; East gnd Presbyterian, 75; First Methodist Protestant, 750; Fountain Place M. P., 75; Holiness, 100; and the colored churches of Burlington are as follows:—Christian, 450; Baptist, 250; Methodist, 75; mission points, 100.

School System of Alamance County.

Alamance has spent much money especially during the past ten years in bringing her school system up to date. Splendid graded systems are found in the towns and villages, and the county schools have been greatly improved by consolidation, transportation of children to centers and so forth. A number of handsome buildings throughout the county for the larger schools would be a credit to any city in the state. In addition to her excellent public school system the county of Alamance is fortunate in having a standard A-grade college within her borders, Elon College, at Elon with a group of buildings notable in the educational architecture of the entire South. The county has shown her appreciation of this college by joining in a genreal citizenship movement in building on the Elon College campus a magnificent building costing more than $100,000.00 known as the Alamance Building, a gift from hundreds of contributors to the educational work of this excellent institution.

Alamance county has 51 white public schools and 30 colored. Value of school property, white, $250,000; colored, -5,000; number of white teachers 145, colored 43; school children in Burlington 1976; Graham 735; Mebane 680; Haw River 525; outside of towns 6170, total for county 8954. School trucks 17; schools with over three teachers 11; total school fund for county $210,000; incorporated school districts Burlington, Graham, Haw River, and Mebane.

Alamance Roads and Highways.

Under the supervision of a county manager the county is rapidly developing her road system, and fine sand clay and hard surface roads are coming during these later years to connect all important places throughoue the county, and thus adding untold benefits to the commercial and social possibilities of her citizenship. This work is being done after careful scientific surveys are made, and the large expenditures are being made with constant thought of the permanent results to be secured.

ADAM, WHICH WAS THE SON OF GOD.

This caption is a quotation from Luke 3:-38. It is the last statement of the recorded genealogy of Jesus Christ, giving seventy-five generations, an average of about fifty-three years to the generation.

It is a most valuable record. It mentions, by name, the seventy-five ancestors of the human Christ, the first of whom is God. So God is the Father of the Lord Jesus Christ in the two-fold sense. As the second Person of the adorable Trinity Jesus Christ is the Son of God, eternally begotten of God the Father.

The claim of the evolutionists that Jesus Christ had an animal ancestry through millions of years is defiantly and absurdly untrue. This is a record of direct and immediate ancestry. God was the direct and immediate Ancestor, or Creator, of Adam; as much so as Adam was the direct and immediate ancestor of Seth. But unbelief is using the hypothesis of evolution to its utmost to discredit the Bible account of creation and thereby destroy the faith of mankind in the entire word of God. But this unholy conspiracy will not succeed. "Nevertheless the foundation of God standeth sure." 2 Tim. 2:19.

—The Word of Life.

The best diplomacy—Effecting a treaty of peace with one's own conscience.
The best engineering—Building a bridge of faith over the river of death.—Selected.
The best war—To war against one's weakness.

Manager—I have summed you up, Brown. When I am not here you are the laziest man in the office.—London Tit-Bits.

—WHY DO YOU GO TO CHURCH?

"GOD IN EVERYTHING."

We have Shakespeare as our authority that there are not only tongues in trees, books in the running brooks, sermons in stones, but good in everything.

Sometimes we find it difficult to believe such a sweeping assertion, and even now we would make some exceptions. If we search thoroughly, however, we shall find that good often is found where we least expect it.

We have never had much love for the Roman Catholic Church, since we studied the history of the church preceding the days of the Reformation under Luther, and even now when we trace their schemes in Congress and at the seat of Government at Washington, we can see the signs of their skillful hand.

It is, however, refreshing to come across, now and then, the proof that even they sometimes rally around a good cause and try to lend their influence to help the cause of decency, at a time when indecency is undermining society and destroying the purity of our young men and women.

The Protestant Churches, with possibly a few exceptions, have denounced the modern dance; but such denunciation has generally been discounted by the charge of Puritanism and straight-laced piety. The world cried, "On with the dance! let joy be unconfined."

Recently we read a statement that the Archbishop of Quebec had called upon the faithful of his diocese to abhor the modern dance in its repugnant and suggestive embraces. Then the organ of the Vatican, at Rome, says that the increase in immorality and divorce is seriously augmented by these suggestive attitudes of the dance.

Among us in this country, it is not considered good taste to inveigh against the dance. It is a mark of false modesty and mockery. "Evil he who evil thinks," they quote, and in the meantime practices are indulged in that cannot bear the light of day, nor the ventilation of open discussion.

We therefore welcome the aid of our Roman Catholic brethren. The Pope exercises more authority than any man on earth. If he will forbid it, it will do more good than all the deliverances of Protestantism, not only because among his followers the evil is prevalent, but because his power reaches farther and is more despotic.

THE HOUR OF NEED.

Organized Christianity faces in this hour an unusually difficult situation. It has responsibilities under God for saving the world, and just now the world is in very great need of its beneficent and healing ministries. Opportunities for service were never so many nor so insistent. The call to the church is world-wide. For the first time in Christian history the organized church finds itself with sufficient resources in men and money to fulfill the command of Christ to go into all the world and Christianize all nations. For the first time in history, the doors to these nations are open. Yet with adequate resources the church of God stands by wide open doors and hesitates. God calls and the world calls. What will our answer be to-day, or—what will it be at the judgment?—Missionary Voice.

The best law—The Golden Rule.
The best education—Self knowledge.

THE DEEPER SPIRITUALITY OF LIFE.

If Religion be the first thing, as well as the last, it is the most important matter of mankind. Every tendency to weaken moral obligation is to be deplored. One grave danger of our day is the tendency to atrophy the religious feeling. Ties binding men in spiritual organizations are sometimes lightly regarded and easily dissolved. Man needs to be stirred by appeal in behalf of faith and hope and love, to be moved to a closer relation to the world with its crying need, to realize that the strong should bear the burdens of the weak, and to a firm belief in the reality of the unseen. To proclaim Christ, to persuade souls to seek Him, and thus permit the principles of Jesus to dominate life, is the most far-reaching work in which man can engage. The religious life should signify that experience in which the power of God is felt, the Spirit of God manifested, and the love of God revealed. It should be the altar of our devotion, the hearth of our faith, the center of our affection, and the inspiration of our daily life. Religious instincts are as truly a part of our nature as are our appetites. Happy the individual who allows nothing to infringe upon his religious duty, and in whose life righteousness is the chief virtue.

The deeper the spiritual life the greater our sense of freedom. What is the secret of the Christian's peace? It is the triumph of the indwelling God. There is an abiding interest in Kingdom movements. When one Christian suffers, all are moved to pity. When one rejoices, all are happy. Spiritual power comes from complete surrender. We know a layman who seldom misses a Sunday in speaking publicly for Christ. There is nothing in his appearance to indicate the secret of his power. We look deeper—into his heart. His reports show complete reliance on the guidance of the Holy Spirit. Being in perfect sympathy with the high ideals of Christianity, he bears open witness to them at every opportunity. Many good people are on the outside of the church looking in. They ought to be on the inside looking out. In proportion as the spiritual life is developed, we shall find a real revival of love and loyalty to the Master, and those who possess such an experience will have the peace and power of souls who walk with God. Christ came to reveal God in a new light. He threw over life a new conception. He dignified the cross by making it the daily badge of service. Spiritual vision always calls for a radical change in head and heart. Jesus stands to-day as the moral Leader of humanity. We see as never before that every advance must be traced to His teachings. Christianity is Christ. God's power is exhibited in the spiritual world. The church is organized on the basis of eternal things. Only as we discern our Lord's moral requirements do we begin to make His reign possible in human hearts.

We cannot make Christ a mere abstraction and hold Him in the world's thought and love. Men demand reality. We are in the world to remind men of Jesus Christ. Some look at Christianity from a legal standpoint. They seek release. Others view it from the ethical side. They have been captured by the attraction of Christ's character and rise to follow Him. Assuming the Christian life signifies surrendering our own will and wish to God, entire sanctification has been defined as an intense desire not to have your own way. Life thus becomes so blended with Christ that He speaks and works through us, and His power reaches men through a new incarnation. A great French painting shows an old fisherman with powerful frame, his strong hand laid upon the oar as he puts out to sea. Beside him sat a little girl, and she is represented as putting her hands on the oar. It was her purpose to help grandfather row the boat. God permits us to put our weakness beside His strength, and thus help Him bring this world to Christ. We must not shut out the miraculous. We live in the dispensation of the Holy Spirit. We may witness it again and again—ten thousand times over—this miracle of faith. There is one hope for the world, one panacea, one solace, one consolation, one Redeemer. Faith in Him will behold the magic, the miraculous, every day. And when the chill waters men call death play about our feet, all that will matter will be how little we wavered in our faith.

The horses and the chariots were in the mountain before Elisha prayed for the young man's eyes to be opened. He did not argue; he prayed for insight into the world of spirit. Reason does much for faith. It makes ready the path within the soul. It explains, infers, combines, computes; but reason cannot do the work of God's grace. Spiritual vision never comes until the soul struggles for emancipation, and like the dying martyr of gospel times, sees the heavens opened and Jesus standing at the right hand of God. Devotion, singleness of purpose, brotherly love, spirituality—these are the standards we need to keep in view. God give us closer relations with the Holy Spirit! Then there will come the supernal joy of divine acceptance, and the inspiring purpose to obey the divine will in all things. The glory which was permitted to Moses, and the transfiguration before the three disciples, are typical of certain experiences which come to every devout soul. We need such hours to see things as they are. We often look through fogs and mists until everything becomes distorted. We must climb higher to get a closer view of truth. After vision comes service. The hour of sweet communion is followed by the time of testing as duty is faced. Our mountaintop experience will make us strong for the conflicts that await us. All such souls are white stars in our sky whose paths sweep upward to God. Every task finds them ready. Such beautiful characters, like silver bells, call us to worship. They shame the earth and shed over all the glory and power of immortality.—Selected.

—The Wesleyan Methodists in England have passed a resolution in favor of union with two other Methodist bodies, the Primitive Methodists and United Methodists, who have previously voted for union.

—With the death of Hugo Stinnes, the German king of industry during the World War, his great enterprises began to fall to pieces, and bankruptcy was threatened. In fact, 11 of the firms he controlled have already been liquidated.

—It is to be feared that some men mistake the love of their own opinions for the love of truth.

SUNDAY SCHOOL LESSON, AUGUST 16.

The Flesh Against the Spirit.

Lesson Text: Gal. 5. 13-24.

Golden Text: Gal. 6:7.

The Central Truth: "To be carnally minded is death; but to be spiritually minded is life and peace."

Scriptural Points.

1. "Called unto liberty." This is the freedom from sin, its guilt, its corruption, its power, and its practice. James calls this gospel an experience of salvation, "the perfect law of liberty." It is also the liberty of sonship, a freedom of access and association with, and service for, God.

2. It is not the liberty to do wrong, to indulge carnal inclinations, or violate the moral law.

3. The gospel is the law of love written upon the heart by the Holy Spirit, and this law impels a service of uplift to fellow-mankind.

4. Unjust and injurious treatment of another is at to provoke the same sort of treatment in return. It is the law of the kingdoms of nature, sin, and grace that "Whatsoever a man soweth, that shall he also reap."

5. "Walk in the Spirit," under His guiding influences and enabling power, and you will be able to restrain the desires of the flesh and live the clean, straight and exemplary life.

6. There is an uncompromising conflict between the fleshly nature and the Holy Spirit. So often the power of carnality is so strong that one is totally unable to perform the suggestions of his better nature. He has become a helpless slave to the Adamic nature. His only recourse for freedom and clean living is to yield heart and life to the Holy Spirit, who will subdue and mortify the unholy desires of the flesh.

7. To be "led of the Spirit" is to triumph over all sorts of sins, and these sins provoke the wrath of God and bar the individual from entrance into the kingdom of grace and glory.

9. Nine Christian graces are mentioned as the fruit of the Spirit. They are wrought in the soul by the power of the Holy Spirit in the experience of regeneration.

10. The crucifying or mortifying of the flesh with its affections and lusts is imperative in order to be a complete, well-rounded, and triumphant Christian. It is by the power of Christ's crucifixion as applied by the Spirit that any one is able to die to self and live unto God.

Practical Points.

1. The wonderful grace of God is sufficient either to keep the carnal mind in check or destroy it altogether. The latter is by far the most desirable disposition of this most frequent cause of offending. For it is better to kill the snake than to keep it caged.

2. Sin is not a necessity of being as some say it is. No one is physically constitutionally or by stress of surroundings bound to do wrong. People sin because they want to. The abolishment of the desire to sin and the substitution of the triumphant desire to do right is the supreme ideal of Christian exeprience.

3. Purity of heart and life demands the complete mortifying of the carnal mind. Holiness is really wholeness, the state of being whole, or altogether right and pure and good. The taking away of the least and last inclination to sin is necessary in order to perfect holiness in the fear of God.

4. The body of sin must be crucified with Christ before the soul can rise into the fulness of life. Likewise reckon ye yourselves to be dead indeed unto sin; but alive unto God through our Lord Jesus Christ."

—The Word of Life

OBSCURE MARTYRS.

They have no place in storied page;
No rest in marble shrine;
They are past and gone with a perished age,
That died and "made no sign."
But work that shall find its wages yet,
And deeds that their God did not forget,
Done for their love divine—
These were their mourners, and these shall be
The crowns of their immortality.

Oh, seek them not where sleep the dead,
Ye shall not find their trace;
No graven stone is at their head,
No green grass hides their face;
But sad and unseen is their silent grave—
It may be the sand or the deep sea wave,
Or a lonely desert place;
Fo they need no prayer and no mourning bell
They are tombed in true hearts that knew them well.

They healed sick hearts till theirs were broken,
And dried sad eyes till theirs lost sight;
We shall know at last by a certain token
How they fought and fell in the fight.
Salt tears of sorrow unbeheld,
Passionate cries unchronicled,
And silent strifes for the right—
Angels shall count them, and earth shall sigh
That she left her best children to battle and die.

—Sir Edwin Arnold.

THE GLORY OF A NATION.

The glory of a nation lies, not in her worldly wealth, her force of arms, or her wisdom of diplomacy, but in the ability of her people to understand and know God. . . . Nations having all these three glories have fallen before the north wind of God. The memory of the glory of Greece and the grandeur that was Rome reminds us that these are not everything. . . . Religion is something ethical,—that is, to know God in history and in life as doing loving-kindness and right. Religion is to imitate God, to know Him spiritually and to apply this knowledge to daily life. Jeremiah says that to take delight in love, justice, and righteousness is to know God. . . But now on the face of the thing, the wise man who glories in his wisdom, the powerful man who glories in his might, the rich man who glories in his wealth, are these not pitiful ideals when placed against the spiritual majesty of our Master? What a rebuke Christ is to us, to the things men glory in! . . It is not wisdom, power, or wealth that I deplore, it is the exaggeration of them that is bad. They are the sinking sands of our lives. They are the things that men sell their souls for. But cannot buy love. . . . To fulfill the chief end of life we need more. The glory of man is spiritual or it is nothing. Seek God, and these other glories will fall into line in their proper places.—Selected.

OUR HOME.

This world is not our home. We were born for heaven, and must enter it here and now if we would enter it hereafter. But where is heaven? The Lord answers, "The kingdom of God is within you." It is within us. And the description of Canaan is meant to convey some idea of it to us: "The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out. . . . But the land. . . . is a land of hills and valleys, and drinketh water of the rain of heaven." The promised land is a land of mountains and valleys. We know what this means when we have set our hearts on keeping the King's laws, have chosento do the will of the Lord as the chief object in life. At once we ascend the heights that formerly lay in the distance. We saw them afar off; now we scale them. We lnd in the Lord's life a high and noble standard of life which we strive to reach. We draw near unto God. We are far above the earth, on the mountain top. . . Entrance into the heavenly life here on earth brings with it exaltation and humiliation. At times we feel the elation of a conquest over self in the Lord's name, and at other times the deep depression of trial and temptation, with its doubts and fears, and uncertainty as to what we can do or ought to do. But the Lord always sends His refreshing truth according to our needs and again draws us nearer to Himself. And through every experience we feel that the Lord is always present with us and providing for our highest needs.—Selected.

THE RELIGIOUS PRESS IN THE NATION'S LIFE.

In order to secure the judgment of some of the outstanding leaders of Protestant thought and life in America as to the value of religious journalism and the importance of the church paper in the homes of the country, the Editorial Council of the Religious Press, through Rev. Paul S. Leinbach, its president, has brought together a remarkable body of recent testimonies. The Editorial Council was initiated by the Federal Council of the Churches of Christ in America to promote the interests of religious publications and to serve as a center for exchange of experience among the editors.

Among the many significant declarations concerning the place of the religious journal, are the following:

I.

From Hon. Gifford Pinchot, Governor of Pennsylvania:

"I am glad to add my endorsement to the value of religious literature in the home and church. The influence of the church should not be confined to Sunday, but should make itself felt throughout the whole week. Church publications of the right kind are a most valuable help toward this end."

II.

From Dr. Charles E. Jefferson, pastor of Broadway Tabernacle, New York City:

"I am a steadfast friend of the Religious Press, and am a firm believer in its usefulness. It is performing an indispensable service to our churches, and I regret that so many people fail to appreciate its value. The efficiency and enthusiasm of many professing Christians would be immeasurably augmented by the

faithful reading of some religious weekly."

III.

From Henry Churchill King, president of Oberlin College:

"I quite agree with you that it is well to emphasize just now the value of religious journalism and the importance of having a strong paper of some kind in the homes of our Protestant people."

IV.

From Bishop William F. McDowell, Washington, D. C.

"I suppose there would be no question at all about the value of pure household food in an American family. The singular thing is that many families are very careful about the food they eat and utterly reckless about the literature they read; careful about the food they supply their children and utterly reckless about the magazines, books and papers which get into their children's hands. The current revelations as to the literature on sale in the news stands all over the country are appalling. If these revelations mean anything, they ought to mean a new appreciation of the importance of Christian literature, especially periodical literature. I do not see how our churches and families can possibly be at their best without it."

V.

From Dr. Francis J. McConnell, Bishop of the Methodist Episcopal Church, Pittsburgh, Pa.:

"Every day of my experience as a church administrator increases my sense of the value of religious journalism. Much well-intentioned and serious minded religious feeling is at the present time failing to make any strong impact for good, through sheer lack of religious information and education. The grossest misunderstandings abound, the most inadequate conceptions prevail, simply because the people are depending on secular newspapers and magazines for information concerning religious matters. I would be the last to disparage the importance of such secular publications. They are doing an indispensable work, but their utterances are lamentably lacking in the realm of religious thought. Nothing has taken the place of the distinctively religious paper as a medium of imparting information and of creating sound religious understanding. If the Religious Press is not supported, we shall experience a great lack in religious effort— a lack which nothing but the religious press can fill."

VI.

From Dr. Merton S. Rice, minister of the Metropolitan M. E. Church, Detroit:

"If the same religious forces of our country would make as enthusiastic endeavors with the circulation of their literature as do those who become enamored with freak ideas under the head of religion, we would soon see our country aflame with influential journalism."

VII.

From Dr. Robert E. Speer, secretary Board of Foreign Missions of the Presbyterian Church in the U. S. A.

"I believe with all my heart in the value of the religious press and lament all the more on that account that we have so few religious papers which are able to maintain themselves and which approach the Christian ideal.

"I remember so vividly the influence in our home, when I was a boy, of the 'New York Independent' in the days of Mr. Bowen, and 'The Presbyterian' in the days of Dr. Muchmore. There was a great deal in these papers that was beyond us but there were pages in them that were within our comprehension, and as the years went on, the number of these pages increased.

"I think we ought to put forth every effort today to maintain our religious papers and to lift them to a still higher level of effectiveness and Christian spirit."

VIII.

From Dr. Alexander MacColl, pastor Second Presbyterian Church, Philadelphia:

"The Religious Press has a sphere all its own by reason of the irritating inaccuracy of the daily newspapers, their assignment of callow youths to discuss the most vital matters of faith and life, and their habitual emphasis upon the more sensational features of church life. For this reason, our church papers should be heartily supported by all Christians who think it important to keep informed about the affairs of the Kingdom. Many of the most serious problems of church life today come from a lack of accurate information, especially among the laity. Of course if the religious paper is to be supoprted, it must not only be pious but interesting, highly intelligent and inspiring. Its editorial policy must be persistently constructive, never aggressively divisive. All church papers will be likely to suffer so long as certain so-called religious papers are kept alive by controversial groups within the church for the pupose of misrepresenting all who in the least degree differ with them."

IX.

From Dr. Ernest M. Stires, rector St. Thomas' Episcopal Church, New York City, bishop coadjutor-elect of Long Island:

"The value of the religious paper in the home depends upon its contents and upon the intelligent and attractive setting forth of the material it contains.. The mind and spirit need nourishment quite as much as the body, and I am convinced that there is a real desire in the homes of our land for religious literature which is interesting, instructive, stimulating. Those who are providing such reading are rendering a service of the highest importance, and thoughtful mothers and fathers for their own sakes and for the sake of their children, will take care that amid all of the reading which is merely amusing or entertaining, there shall be found religious literature which shall inform and nourish, and which should persuade for high thinking and righ' living."

X.

From Dr. M. Ashby Jones, pastor Ponce de Leon Baptist Church, Atlanta, Ga.:

"With the ever increasing numbers of those who are entering the membership of our churches, and the multiplying of the ministries of the church, the religions journal becomes an ever more vital necessity, It is necessary for the actual dissemination of the news of the current activities of the churches all over the world. Great enterprises depend for their support upon a sympathetic knowledge on the part of their constituents. Possibly the most important function of the religious journal is to give the disciple of Jesus the Christ-standpoint from which to view life itself. Such a journal should become the interpreter of current history in terms of the Christ-principles and the Christ-ideal."

XI.

From Dr. Henry Sloane Coffin, minister Madison Ave. Presbyterian Church, New York City:

"Some church papers are admirable and keep people posted as to the work of their communion and of the Church universal, and foster a spirit of Christian sympathy and generosity. I should be very glad to endorse most heartily those Church papers which make for Christian unity and liberty and love."

XII.

From Dr. Lynn Harold Hough, pastor Central Methodist Episcopal Church, Detroit, Mich.:

"Personally, I feel that if it were possible to develop a genuine interest in the best books and magazines which are being produced by our religious press, in every home which is nominally Christian, the whole of our American life would be profoundly changed for the better in a generation. I cannot think of any one thing which would do more for the deepening and enriching our whole national life, and what it would mean to the homes and individuals who make up our Republic is quite beyond computation."

XIII.

From Dr. John Grier Hibben, president Princeton University:

"I feel that the great need of the Protestant families in our country is a paper which will avoid all the acrimonious and controversial questions of the day and give itself to the constructive activities of the Protestant Church, I believe that such a paper, emphasizing the unity of the Protestant denominations, and having as its policy the endeavor to bring together in a spirit of cooperation the allied forces of Protestantism, will find a place for itself in the Protestant families of our country."

XIV

From Dr. Karl Reiland, rector St George's Church, New York City:

"I regard religious journalism as of the utmost importance at this time and of great importance at any time. Especially do I think there is great need of liberal religious journalism—fearless, constructive and free. This question of Science and Religion will not down and should not down until definite values have been gained that are clearly in the transition which is taking place. The trouble with people is,they do not think. In religion especially the people have allowed the leaders to do their thinking for them and religious leaders have become intellectually lazy.

"The attitude of religious people is sickly and anaemic as contrasted with the attitude of the same people toward medicine and the practical uses of modern mechanics and scientific material in other fields. Jesus was right: 'The children of the world are wiser in their generation than the children of light.' There seems to be something about spirituality as it is used that makes for consecrated stupidity. Religious journalism has got to lead in the transition for religion, but with a scientific understanding and a scientific method."

MOTHER.

Mother of the smiling eyes,
Love-illumined, kindly wise,
Heaven's goodness shines straight through
Those clear orbs of softest blue;
To your deeply furrowed face
They impart an angel's grace.

Mother of the helping hand,
There are few in all the land
With so many friends and true;
Those who know you, love you too.
Poor folks, rich folks, all agree
You've a heart of sympathy.

Mother of the silver hair,
You have borne a weight of care,
But have never lost your zest
For the game of life, possessed
Of that gift of childhood joy
Which no hardship can destroy.
But, to sum it up, no other
Takes the place of you, our mother.

—Selected.

ARE WE DISTRIBUTING AGENTS?

Good things should be universal in their distribution. A men's Bible class was recently giving the reasons the Gospel should not be withheld from the heathen until there are no longer any "heathen" at home. One member of the class answered by giving an illustration. He said that if he were manufacturing some new invention which was evidently destined to be a blessing to mankind, he would be foolish to decide not to sell any of his products outside the city in which it was manufactured until every person in that city had purchased it. The good news of salvation is the best blessing any human being can have, and it is sinful to seek to confine it to any particular locality until every individual there has accepted it. Our commission as Christians is to let every human being know that Christ has died for him and that there is not salvation for him in any other name under heaven given among men. Are we doing our part as "selling agents" or distributors for the blessings of the Gospel?—Selected.

GEN. GRANT AND THE MULE DRIVER.

In 1864, at City Point, Va., the general of the army one day strolled along the wharf, and seeing a big, raw-boned teamster belaboring one of his wheel-mules with a billet of wood, and cursing him roundly, he quietly said.

"My man, stop beating that mule." Rawney looked around at the little unostentatious appearing person in a plain blouse and answered,

"Say, be you driving these here mules, or be I?" and bat, crack, again went the cudgel, the mule dodging, and jumping the tongue.

"Well," said the general, "I think I have sufficient authority here to stop your cruelty to that animal;" and turning to the officer in charge of the train, he ordered him to have the teamster "tied up" for twenty-four hours when he returned to camp, and report the fact to his head-quarters when done. The news spread rapidly from camp to camp, and there was much less mule-mauling after that.

A good many men, and some boys, would treat mules and oxen and horses differently if they had General Grant to oversee them. Do they forget that God sees them, and that he says "Every beast of the forest is mine, and the cattle upon a thousand hills?"—Selected.

OUR HEROES.

Here's a hand to the boy who has courage
To do what he knows to be right.
When he falls in the way of temptation
He has a hard battle to fight.
Who strives against self and his comrades
Will find a most powerful foe.
All honor to him if he conquers,
A cheer to the boy who says, "No!"

Thene's many a battle fought daily
The world knows nothing about.
There's many a brave little soldier
Whose strength puts a legion to rout.
And he who fights sin single-handed
Is more a hero, I say,
Than he who leads soldiers to battle
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted;
To do what you know to be right,
Stand firm by the colors of manhood,
And you will overcome in the fight.
"The right," be your battle cry ever
In waging the warfare of life,
And God, who knows who are the heroes,
Will give you strength for the strife.

—Phoebe Cary.

OUR CHILDREN IN HIS COURTS.

By Alice W. Frary.

Though I would not hold young children to all the older-fashioned Sabbath regulations, of one I would not deprive them. To have the family habitually in church on Sunday morning is not in most cases achieved without effort, but I believe that effort to be richly repaid. Not that this is a plea for having babies brought to a service which can scarcely fulfill its high purpose if marred by restlessness. That is unfair both to the occupants of the neighboring pews and to the children themselves. But when they are old enough and strong enough to attend school, their mental as well as their spiritual life may be the richer for church attendance also. Sabbath school at best offers instruction rather than inspiration. Valuable as that instruction is to their development when it is well given, I believe the atmosphere of a reverent church service of even greater value.

Few intelligent children will fail to be impressed by the dignity of public worship. Occasional attendance will have its influence, but unvarying, unquestioned participation will give religious thought a definite place in their scheme of things. Hymns can be made to mean much to them; they will gradually reach up to grasp parts of the spoken service; they will learn to give sustained attention even though it requires effort. The hour of bodily quiet in such surroundings is conducive to fruitful thought.

Their after-service chatter may not be indicative of the impress of the hour, for little people are as reticent as we about their inmost thoughts. The little girl of Mary Lyon's day who said she "loved to sit in church to look at Miss Lyon's hat" may have shocked her mother, but her words probably in no sense measured her reaction to the character of the face beneath the decorus velvet bonnet.

Far better continued absence from church than attendance for the sake of respectability or from mere habit. Our children can learn, if we will take the trouble to teach them, how to take a responsive attitude of mind into the service. We must plan ahead, hold the idea before them like a banner through the week, insist upon early Saturday bedtime, refrain from criticism of the service, ourselves worship sincerely.

Yes, I know grown-ups who have reacted against habitual church attendance in their childhood. But knowing so many others who have found in it strength and serenity for the "varying vicissitudes" of the intervening days, I feel that we cannot fairly withhold it from our children.—Christian Advocate.

SERMON TO YOUNG PEOPLE.

The Will of God.

Text: "Thy will be done." Matt. 6:10.

There is a God because God has created the heavens and the earth and all that is in them. "The heavens declare the glory of God and the firmament showeth his handiwork." These things could not have created themselves. No created being, not even the wisest and most powerful of the human species, could have created them. Only God could have created them therefore there is a God.

There is a God because God has spoken. He has spoken into the ears and hearts of angels and men. He spoke to Adam, Noah, Abraham, Moses, and all the prophets. He has thereby revealed Himself. His will, man's sin, man's duty, and man's destiny. He still speaks through nature, providence and the Holy Spirit.

And there is a God because God has saved. Selfsalvation and selfrighteousness are impossibilities. The dead in trespasses and sins cannot bring about his own resurrection. The dead is helpless to do anything. The mighty God alone can save. Millions have testified that God has saved them. Therefore there is a God.

God has expressed His will to govern the conduct of all His creatures. The lower orders of moving creatures are governed by that declaration of His will called instinct. But intelligent beings, such as men and angels, are given a set of principles, rules and regulations to guide their conduct and destiny. They are given a freedom to be governed by them or not. They have the choice to serve God or not.

This will of God as given in the holy scriptures is wise, good, and holy.

We will first notice that

The Will of God Is Wise.

Since the omniscient God is the fountain of all wisdom His will that flows therefrom must be all-wise. For the stream must be like its source. His revealed will embodies the wisest thoughts of God. The depth of this wisdom is unsearchable. No finite mind can grasp all the will of God. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out!" The wisdom of the divine will is the source of all human wisdom. Men think their best thoughts after God. The creation, the Bible, and the plan of salvation are calculated to provoke deep thinking, noble acting, and correct living. Where the Bible has gone people have risen to high levels of

tellectual life and achievements. "The entrance of thy words giveth light."

In the next place

The Will of God Is Good.

"The Lord is good to all, and his tender mercies are over all his works." The Father of mercies has willed an adequate supply to meet the needs of all living things. "The lions roar after their prey and seek their meat from God."

Nature is an ordered plan to supply food, clothing, and protection. Plant life is designed to meet the needs of animal life; and animal life along with plant life meets the needs of the life of man. Nature is one of God's channels of bestowing blessing upon the human race. "Every good gift and every perfect gift is from above, and cometh down from the Father of light, with whom is no variableness neither shadow of turning."

Special providences, operating along with nature and above nature, are exercised to meet special needs. The rain of manna, the feeding of Elijah by the ravens, the angel and the multiplying of the widow's meal and oil, and the marvelleous increse of the loaves and fishes are instances of the special providences of God outside of and above the ordinary channels of nature. "All things work together for good to them that love God."

And lastly

The will of God Is Holy.

God has willed the salvation and eternal well being of the fallen race. This will is expressed in law and gospel. In the law there is the correct and safe rule of conduct. In the Gospel there are the provisions and conditions of personal and eternal salvation. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

"The law was our schoolmaster to bring us to Christ." The evident fact that all have broken the law make salvation imperative. "For all have sinned and come short of the glory of God. In salvation there is enabling power to keep the law of God. One must have the love of God shed abroad in his heart by the Holy Ghost given unto him before he is able to love God with all his heart, mind, soul and strength.

Purity of heart and life is salvation in its fulness or completeness. To be holy is to be wholly saved. Holiness is the full likeness to God. For He has said: "Be ye holy, for I am holy." To be complete in the christian graces is a most commendable ideal. "For it is the will of God, even your sanctification."

—The Word of Life.

McKINLEY'S DYING PRAYER.

In the afternoon of his last day on earth the President began to realize that his life was slipping away, and that the efforts of science could not save him. He asked Dr. Rirey to bring the surgeons in. One by one the surgeons entered and approached the bedside. When they were gathered about him the president opened his eyes and said:

"It is useless, gentlemen; I think we ought to have prayer."

The dying man crossed his hands on his breast and half closed his eyes. Tears streamed from the eyes of the white-clad nurses on either side of the bed. The yellow radiance of the sun shone softly in the room.

"Our Father which art in Heaven," said the President in a clear steady voice.

The lips of the surgeons moved.

"Hallowed be thy Name. Thy kingdom come. Thy will be done—"

The sobbing of a nurse disturbed the still air. The President opened his eyes and closed them again.

"Thy will be done in Earth as it is in Heaven."

A long sigh. The sands of life were running swiftly. The sunlight died out, and rain drops dashed against the windows.

"Give us this day our daily bread, and forgive us our debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil."

Another silence. The surgeons looked at the dying face and the friendly lips.

"For Thine is the kingdom, and the power and the glory forever."

"Amen," whispered the surgeons.—Selected.

TAKING STOCK.

It is good and profitable to stop, from time to time, and take stock of what we have. In industry the inventory is taken once or twice each year. How much has been accomplished from period to period, is the important question.

As money represents the working capital in commerce and industry, faith is the working capital in Christianity. The calendar year is almost spent; as stewards of the Lord, let us take stock and render to him our account.

How much faith had we last January? Tell me that, and we may together list our assets now.

Paul informs us that "Faith is the substance of things hoped for, the evidence of things not seen," and James takes it out of the poetical setting and states it in this way: "Show me thy faith without thy works, and I will show you faith by my works." Hannah More has exemplified it once more in meter. She says:

"If faith produces no works, I see
That faith is not a living tree.
Thus faith and works together grow;
No separate life they e'er can know.
They're soul and body, hand and heart;
What God hath joined, let no man part."

AIMS TO BE UNDERSTOOD.

I have been referred to as a former evangelist. I want it distinctly understood that I am not an ex anything. What I was I am. Frankly, taking you Kiwanians into my confidence, one reason I have never been ordained to preach, I have wanted to feel free as a layman to help lick the fellow who jumps on preachers; whenever I hear a blind, stingy parasite say that "a preacher always hears the call where the biggest salary is," I want to be free as a layman to lash him with my tongue or crack him with my crutch and remind him that he is one of the "nuts" that do not pay him any salary. When I hear another blind parasite say that "preachers' children are the worst children in the world," I like to be free as a layman to look him in the face and tell him "without mental reservation or purpose of evasion" that he is an unmitigated fool or an unfumigated liar—either or both. If one child of a preacher goes wrong, you tell the world; but you hear nothing of the ninety and nine who live on in the modest beauty and the conquering glory of their God-fearing lives, going out from the sacred influences of family altars and sacrificial parental example, making a positive gulf stream of blessing through the social, spiritual, educational, and political life of the nation, fructifying every shore that it touches.—Congressman Upshaw.

SARCASM OR HUMOR: A STUDY IN CONTRASTS.

Sarcasm exasperates; humor is oil on the sea of life.

Sarcasm writes the "Not Wanted" sign on the walls of life; humor opens a channel adown which many refreshing streamlets flow.

Sarcasm is a door closer; humor is a door opener.

Sarcasm says to opportunity, "Keep out!" Humor says to opportunity, "Come in!"

Sarcasm is a life shortener; humor is a life lengthener.

Sarcasm pounces on the mistakes or failings of another as a tiger pounces on his prey; humor, delightful humor, takes the sting out of failure.

..Sarcasm is like the drippings of the gloomiest day of the calendar year; humor is like the sunshine when the heavens are "deeply, darkly, beautifully blue."

Sarcasm is as undesirable and as dangerous as a flash of lighting; humor is as desirable as the electric light.

Sarcasm subtracts from usefulness; humor adds to it.

Sarcasm dries up the springs of human kindness; humor increases the flow.

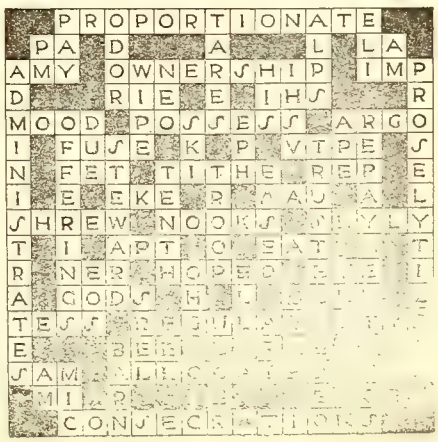
Sarcasm grinds down a mind until there is nothing left but the cutting edge; humor gives a smooth edge for effective work.

Sarcasm is a stumbling block; humor is often a stepping-stone.

The toadstools of sarcasm are as valueless as the mushrooms are valuable. Which will you cultivate?—Selected.

The best theology—A pure and beneficent life.
The best medicine—Cheerfulness and temperance.
The best music—The laughter of an innocent child.

ANSWER TO LAST WEEK'S PUZZLE.



FROM PASTORS AND PEOPLE.

Friendship, Haw River Ct.—Our protracted meeting closed last Tuesday night, having lasted a week and two days. During these days many were converted and eight received into the church. Sunday morning was a beautiful service when a family so well known in this community came penitently to the altar. Later they joined the church. We feel that this meeting has helped the whole community. But let us pray together that we may not drift aside from its influence.

Our children's service has been postponed until this late hour because of so much sickness among the children and for other reasons. But we hope to have it soon. The date will be announced later.

Herald readers, pray for the upbuilding of this church. It will help us greatly.

Lelia Wagner, Reporter.

Mt. Zion.—We have been wonderfully and bountifully blessed since we reported last. A lot of good things have come to us. Our revival meeting closed Saturday with the eleven o'clock service. At the last service 25 new members came into Mt. Zion church. In all there were about 35 professions and reclamations. We all thought we knew Bro. Gerringer was a real good revival preacher—which he is, but he improves every sermon. We certainly have been lucky that he was with us.

On Friday evening at 7 o'clock Rev. Lawrence Little addressed the young people. We had a packed house of just young people for him and we all enjoyed so much his address. Mr. Little promised us his coming back to Mt. Zion some time in the near future and talk to our young people again.

Our pastor is still doing some wonderful work; hardly seems to us that he grows older. He has won the hearts of the young people and most of the older ones anew by being instrumental in placing a real piano in Mt. Zion church.

Our Sunday school is doing fine work; 174 were present two weeks ago and 112 last Sunday. The last words Bro. Gerringer left with us were something like this: "I have been mighty glad to be with you people at Mt. Zion. I have enjoyed it to the extent that I hope you may call me again soon—but listen! When I come again I hope you will have some Sunday school rooms to take care of this crowd of children and young folks." We enjoyed everything Bro. Gerringer said, but he touched the keynote when he said "Sunday school rooms."

On Wednesday evening at 8 o'clock the Workers' Council will meet with Bro. I. G. Barber. On Friday at 3 P. M. the Ladies' Missionary will meet at the church.

Say! you Shoals, Pinnacle, Pilot, and Mt. Zion folks, how about giving Bro. Hunter a month's valation when his revivals are over?

C. W. Allen, Reporter.

Matthews Chapel, Greensville Ct.—On the fourth Sunday in July our special meeting began. Bro. Powell preached for us on Sunday, and Monday Bro. R. S. Troxler came to our aid and preached for us until Thursday afternoon. We feel so fortunate in having with us Bro. Troxler. He came to us filled with wonderful messages, and we cannot express in words the joy we received from them. I am sure all who heard him were benefited and feel nearer to the Lord who has so wonderfully blessed us.

We hope if it is the Lord's will we may have the privilege of having him with us again sometime.

The third quarterly conference will be held here next Saturday. The W. H. M. S. will meet at our church on the second Sunday evening at 8 o'clock. We are inviting all members to be present and bring some one with you. We feel it will help you and we hope to make the program interesting and pleasant for you.

Our Sunday school is doing nicely at the present time, but we didn't have any school last Sunday as most of our people worshiped with the good people at Hobbs Chapel, and enjoyed the splendid services by Brothers O'briant and Powell.

Lottie Edwards, Rep.

Brunswick, Va., Aug. 3.

Gibsonville.—Gibsonville Methodist Protestant Church has just closed a three-week daily vacation Bible school with an enrollment of 129. The hand work of the school will go to the M. P. Children's Home. The pastor acted as director of the school and was ably assisted by Mrs. W. J. Jennings, Miss Nellie Jones, Mrs. Frank Owen, Mrs. Clapp, and Mrs. Dick. The school was pronounced a great success by its patrons and the entire community as well.

Fountain Puace Church has let contract for its new Sunday school rooms, work has already begun and when completed will be a fine modern Sunday school plant and will relieve the embarrassing condition under which the school has worked since its organization a year ago. Total cost when furnished will be about $12,000. This church is making fine progress along all lines, and will pay all the claims.

Gibsonville-Fountain Place charge has elected H. W. Wade as delegate and G. J. Yow as alternate to the ensuing annual conference meeting in High Point Nov. 4th.

Glen Raven and Haw River.—Our special meeting began at Haw River Monday night after the first Sunday in July and ran over second Sunday. Bro. G. H. Hendry was our pulpit help: he did all the preaching and did it well. I feel sure his sermons were enjoyed by all that heard him. We had a very good meeting. Several conversions; six members received as a result of the meeting.

Our third quarterly meeting was held at Haw River July 18; the usual business was transacted. Bro. C. D. Suits was elested delegate to Annual Conference; he is a member of Haw River. T. A. Williams.

Liberty, Siler City Charge.—Quite a good many things have happened since a report has gone from our church. Our Sunday school has kept up well during the hot weather.

Children's day exercises were held the 4th Sunday night. The children rendered their parts well. They were trained by Mesdames Charlie Smith and Jack Crowson and Misses Bertine Shepherd and Lora Bowman.

Our special meeting will begin the 1st Sunday in September.

Pray that we may have a good revival th each member get a clearer vision of servic also that sinners be brought to Christ.

Sincerely, Bertine Shepherd.

Greer, S. C.—A few weeks ago I wro that I was going to spread the rich butter M. P.ism all over this section. We have n as yet covered all the territory we expect cover. But we would like the readers of o good little Herald to know about the goo meeting we just closed at Fairview.

Fairview is located on the Anderson circu about 4 miles from Easley, S. C., a count church. We started our meeting July 26 a ran over two Sundays. Things looked ve discouraging in the beginning. The chur was cold spiritually. No life, no fire, no actio But after a few nights of faithful hard pre ching we noticed life began to show among t dead bones. Directly we had a strong arm with every man in his place, praying and e couraging the pastor. The result is that came to the mourners' bench and prayed th to definite victory. The people at Fairvie are great believers in old-time shouting reli ion, and sure enough when they get it th manifest it in this manner. It was a bless sight to see: mothers praying with their ch dren, fathers praying with their sons. seemed to be in style to hug or shout in th meeting. Some of the elderly folk remark that it seemed like old times had come ba to Fairview. Thank God for some old-fas ioned Christians, some who believe that Jes is the same yesterday, today, and forver.

What is more beautiful than to see a sinn weep his way thru to God. I would soon see this in this age and time than anythi else that I know of. The pastor himself w raised and fed on Methodism. It seems digest well. Sixty-eight professions with to unite with our church; among them the be citizens in the community, with another li to join in a short time.

With faith in Jesus and a love for M. ism, Yours for True Gospel, R. G. Koons.

No. 10 Township Sunday school Conventic

The convention was held at the Midla Baptist Church Thursday, July 30. The m ning session consisted of songs, solos, and d ets by the Bethel Sunday school. The m attractive and inspiring part of this progr was a beautiful pageant. The good ladies w assisted the children in the preparation of t pageant are worthy of much honor.

This was followed by an inspiring addr by the pastor of the First M. P. Church Concord; his subject, The Advantages of Rural Sunday School. Pine Bluff made t best record in attendance for the year; rolled, 138; average attendance, 94. Beth next; on roll, 202; average attendance, 85.

The afternoon session was devoted to so by the Chaney Hill choir and Pine Bluff. so an address by Mr. Charles Ritchie, C cord, N. C. His talk was well enjoyed a appreciated by all.

The following officers were elected for next year: J. E. Jenkins, Vice President, E. Mabry, Secretary and Treasurer; M

own (Bogers Church), Supt. Adult Divi-
n; O. B. Furr, Supt. Young People's Div.;
hel Eudy, Supt. Children's Division.
The next convention will be held at Bogers
Thursday before the 4th Sunday in July,
26.

J. E. Jenkins, President.
L. E. Mabry, Sec. & Treas.

Hickory Grove.—Hickory Grove Sunday
hool enjoyed a picnic at the Guilford Battle
ound Wednesday evening, July 29, 1925.
Many games were played by the young folks
ile the older ones prepared the lemonade
d had friendly chats. The Rev. Mr. Whit-
er, wife, and daughter were present. Mr.
nitaker made a short talk on "Right Liv-
g." He said that we always got as much
of life as we put into it—that much and
more. The sixty members present then
hered around the table, and after asking
d to bless the food, ate as all picnic crowds
l—like they never expect to eat again.
Next came the foot races, both old and
ng running made the races very amusing.
the beginning one person would compete
h one other; but at the end when ice cream
s to be served there were 60 competitors,
h person competing with 59 others.
Unfortunately a few people were too late
everything except the servin gof cream.
everything except the serving of cream.
arated, some going one way and some an-
er. The truck load of young people re-
ned through Greensboro, the longer way,
ich made the evening complete for them.

High Point.—Last Sunday morning Doctor
wn delivered a beautiful sermon based on
text from Psalm 21: 3—"For thou pre-
teth him with the blessings of goodness."
word "prevent" is here used in the sense
anticipate, and Dr. Brown said that God in
infinite love and care for His children
anticipated every need and desire. Before
were born, He created this beautiful, won-
ful world with its manifold blessings of
sky, sea, mountains, rocks, soil, rivers,
ament, and all the riches of nature, for
use and comfort of man. Into the hearts
our parents he instilled mother love and
ernal care in anticipation of our advent
their homes. What wonderful foresight
benign goodness! Truly this sermon was
of greatest comfort and consolation to
rts oppressed and grieved by these present
controversies of doubt and unbelief.
he missionary societies both foreign and
e held their August meeting at the church
nday afternoon. A very interesting pro-
m was presented by Mrs. L. J. Diffee and
. C. W. Vance, who gave readings, and
. A. M. Rankin gave a delightful talk on
hel Home near Weaverville. The Home
iety secured some additional pledges to a
larship in High Point College and the
of $6 was paid for this purpose. The
an Drew school at Pine Ridge, Ky., was
forgotten, and the contribution amount-
to $7, of which Dr. and Mrs. Brown donat-
$5. We were sorry to miss Mrs. W. P.
kett from the meeting—she has served long
faithfully as treasurer of the Foreign
sionary Society, but was kept at home by
ess. The September meeting will be held
at the home of Mrs. W. L. Kivett, two miles east of the city.

At the morning service last Sunday the congregation enjoyed a duet, "In the Cross of Christ I Glory," by two promising young singers, Misses Dorothy Hoskins and Margaret Gurley. They will be students at the College next year.

The officers and teachers of the Sabbath school will hold an important meeting Tuesday evening. The Sunday school will hold its annual picnic and outing at Ritter's Lake near Greensboro Wednesday afternoon. The cars will leave town about 1:30 and it is hoped that a large number of the pupils and their parents and friends will attend with full baskets. The committee on arrangements, Messrs. J. W. Hinkle and J. D. Koonce, and Mesdames C. L. Gray and C. C. Robbins, is planning for a splendid outing. On account of this picnic there will be no mid-week prayer meeting on Wednesday evening.

The A. M. Idol Philathea Class and Circle No. 4 of the Woman's Foreign Missionary Society will hold a joint meeting Thursday evening at 8 o'clock with Miss Pearl Reynolds on Fourth St. The young people and children of the church are being lined up for missionary study and work.

Mr. and Mrs. Richard Reitzel have returned from a honeymoon of four weeks spent in the mountains of western N. C. and are at home at the Reitzel residence on N. Main St. Mrs. Reitzel before her marriage June 27th was Miss Lily Nelson Mason, of Durham, and a most cordial welcome is extended to her by the countless friends of her husband.

Dr. S. S. Coe has returned from a vacation spent at Whitelake and Myrtle Beach, S. C.

Mr. and Mrs. Leigh Harper (nee Miss Lucy Oakes) have returned from their wedding, and are at home for the present with Mr. and Mrs. H. U. Oakes on Euniss St.

Dr. Brown attended the exercises of cornerstone laying of the handsome Grace church last week.

Reitzel Reunion.

The seventh annual Reitzel Reunion will be held at Richland church, about four miles east of Liberty, N. C., on Thursday, August 20, 1925.

All persons related to the Reitzel family, either by blood or marriage, as well as all friends of the family, are cordially invited to be present.

At 10:30 A. M. the gathering will be called to order by the president, and a short program of business and short talks will follow, after which dinner will be served picnic style.

We expect a large attendance and a great occasion. Come early with well-filled baskets; mingle with your old acquaintances and make new ones during the day.

Committee on Arrangements.

—Warren McCulloch and Miss Berta Troxler were married at 4:30 on Wednesday afternoon, August 5. Dr. Spahr, who officiated in the marriage of Warren's parents, officiated in this marriage also,—an unusual occurrence. The bride and groom left on an automobile trip to Asheville, Wilmington, and other points.

PERSONAL INFLUENCE.

An atheist going along a country road overtook a woman poorly clad, who seemed strangely excited. Her face was glowing with a calm and radiant joy.

"What were you talking about as you walked along?" he asked.

"I nebber knowed I was talking; 'pears like I didn't notice myself. I was thinkin' as I look on de worl' an' de sky, an' took 'em all in, dat they is all mine—all mine, 'cause I is Christ's and Christ is God's!"

He was a learned man, but this was a kind of learning he had never heard of. He was a successful man, but here was such triumph that he had never dreamed of. He listened, full of curiosity to what the woman had to say; he went away, but the leaven worked, causing him so much thought that he never rested until he also could say: "They are all mine, for I am Christ's!"

This kind of influence counts. God owns it. It makes its impression upon the unsaved. The results are a blessing to the one who gives and the one who receives. No apology is needed because of any adverse effects. The earthly end of such a being is peace and joy and satisfaction.—Central Christian Advocate.

THERE MIGHT BE A DIFFERENCE.

The telephone bell rang, and one of the group in the living room went to answer it Her part in the conversation came back readily to the circle she had left, and called forth remark from the guest who was an old friend.

"What a clear, pleasant voice Helen has."

"When she talks over the phone," admitted the little girl of the family with judicial deliberation, and then she wondered at the burst of laughter that followed a moment's silence.

Whether or not her comment really meant what it seemed to imply, the fact remains that in many homes the voices that are sent out are very different from those that are kept in for household use. The tartness, the whining, the ungraciousness, do not greet the caller at the front door or the acquaintance over the wire, and a sudden change of tone from unpleasantness to bright friendliness is often so marked that no hearer can fail to note it. Voice cultivation is worth while, but it should not be wholly for export.—Forward.

"DEPART YE."

Sin brings separation from God. The word "depart," uttered to the workers of iniquity, is not an arbitrary one. It voices a law of God that runs through all His moral realm. . . Think it not strange, if man is driven from God and goodness who yields himself to sin. By a changeless law of moral repulsion, he is pushed away. Is it hopeless? Yes, as long as his back is turned toward God. But let him come to himself, let him feel his sin and degradation, let him long for home, for forgiveness, for his Father's face, and the law of changeless love takes hold of him. The law of divine attraction draws him then to God and goodness.

Man-like it is to fall into sin,
Fiend-like is it to dwell therein.
Christ-like is it for sin to grieve,
God-like is it all sin to leave.

. **Tabernacle Charge.**—On the second Sunday in July we began our special meeting at Shady Grove. The first service was conducted by Bro. G. C. Dawson. This was a very interesting and helpful service and enjoyed by all. The following services were conducted by Bro. L. W. Gerringer, pastor of Calvary M. P. Church. The meeting continued until Wednesday night.

On Thursday night of the same week we began our special meeting at Julian. Bro. S. W. Taylor was our pulpit help here. This meeting continued for a period of ten days. We were assisted here by the Men's Federation of Burlington. At this point there were forty six conversions and reclamations.

This week we begin our special meeting at Tabernacle with Bro. Pritchard as our pulpit help.

On Saturday, July 18th. at 7:30 P. M. at the home of Mrs. Garner her daughter was married to Mr. Richard Kennett.

On Thursday, July 23rd.. at 7: 30 P. M. at the home of her parents Miss Pearl Trogdon was married to Mr. G. C. Welker.

These two young women were valuable assets to our church and community. We do not at this writing know where they will make their homes but fear they will be lost to our community. We predict good things for them wherever they go. J. A. Burgess.

Belmont, Mt. Hermon Ct.—We had our children's day service on Sunday, July 26, at 7: 30 P. M. A large crowd was present. Our collection amounted to $30.49, which was right good for our church. A very attractive and interesting program was rendered by the children, and we wish to lay stress upon the pretty pageant, "The Call," which was so well given by some of the larger girls.

All the credit of training the children is due to Miss Ramah Shoffner and Mrs. Charlie Sharpe, and we wish to thank them for their faithful help and kindness.

Our pastor, Rev. W. F. Ashburn, was with us the same Sunday and preached a good sermon in the morning, and made a short talk for us in the evening at our service.

Yours to help and do all I can for the work of the Master. Green A. Nicholson.

Democrat Circuit.—We are not dead here at Democrat if we haven't been saying much through the paper. We closed our special meeting at Mountain Valley last night. The Lord wonderfully blessed us; a great meeting; the people shouted and praised the Lord for His goodness toward them. The church was greatly revived, not only our church but the other churches of the community; for they all worked together for the salvation of lost souls—you could not tell what church they belonged to, but they united and fought the devil with all their might, and God did give us the victory and 27 souls were saved.

On Thursday night we opened the door of the church and seven came forward and joined the church; five went to the Presbyterian church, two joined our church.

Third Quarterly Meeting.

Saturday, July 25, we held our third quarterly meeting at Pleasant Gap. We were sorry that Dr. and Mrs. Dixon could not be with us, but we had a good conference. I tried in my weak way to preach at 11 o'clock; after the preaching service we went down to the home of Bro. T. C. Hensley where a long table was spread with everything good to eat, and after partaking of this good dinner we held the conference in the home. The spirit of love and harmony prevailed.

Bro. S. W. Angel was declared elected delegate to the Annual Conference.

Pounding.

Sunday night we came home from church and found that some one had entered the house. On investigation we found that they had left flour, meal, sugar, honey, molasses and jelly. We will not take the space to name the donors, but the Lord knows them, and may His blessings be upon them. I thank you one and all for your thoughtfulness. May God bless you and help me to serve you better. Yours in the Master's service.

L. S. Helms, Pastor.

Bethel, Mocksville Charge.—We held our children's day exercise the fourth Sunday in June. A lage congregation was present. The children rendered their parts well. They were trained by Miss Lelia Martin. Offering for foreign missions, $11.45.

Miss Lelia made a splendid gift to Bethel church at that time of a silver communion service set as a memorial of her father and mother. For this the church feels very thankful to her.

Our Sunday school is moving on just fine. We have 117 on roll with 101 present Sunday. We were very sorry to lose Mr. and Mrs. Carl Williams from our Sunday school but wish them much success and happiness in their new home.

Our Sunday school gave a barbecue and supper on the church lawn the 18th which was well attended and enjoyed by all present. There were visitors there from different parts of the state and county.

Mrs. Clarence Penory of Tampa, Fla., is visiting her parents, Mr. and Mrs. B. L. Hopking. Miss Lelia and Notie Martin are spending the summer near Hendersonville. Sorry to note Mrs. Sisk is on the sick list. Hope she will soon be well again. Bro. Sisk is helping in the normal that is being taught by Mr. Sebran of Asheville. . Our special meeting will convene the third Sunday of August. I ask all who read this to pray that we have a glorious meeting. Best wishes to the Herald.

A Reader.

Bethesda, North Davidson.—We have held our children's day service and are looking forward to our special meeting second Sunday in August. We are hoping and praying for a good revival. We will welcome our friends and old acquaintances back home again, and are hoping and praying we will come together for no other purpose than to worship God. Sunday has been said to be show day, but we trust all who come will come with no other purpose than to get food for the soul. Our pastor has moved in the circuit community; we are glad to have our pastor get closer. He can do more pastoral work.

We held our picnic on Saturday evening, July 18. Bro. Lowdermilk and Miss Ruth Vuncannon came over with some of the orphan children and rendered a program for us which was very much enjoyed by all present. Rev. George Curry was present and also Rev. C. H. Whitaker and Rev. N. G. Bethea, giving us splendid talks. We are always glad to have these good people with us.

We had invited the neighboring churches to be with us and lots of them came.

We are planning to hold an old-fashion class meeting Wednesday night of this week, and pray for the success of the special meeting. May we be drawn closer to our Savior and love each other as we should is my prayer. Pray for us that we may have a glorious revival. Mrs. C. M. Yokley, Rep.

A BILL THAT WAS NEVER PAID.

A ten-year-old lad overheard a conversation about certain bills to be paid and conceived the idea of making out a bill for his own services, says the Compton Enterprise. So the next morning he laid this statement of account on his mother's breakfast plate:

"Mother owes Willie for carrying coal six times, 20 cents; for bringing water lots of times, 30 cents; for going ten errands, 15 cents."

His mother read the bill but said nothing about it. That evening Willie found on his plate the 75 cents, and also another bill which read as follows: Willie owes mother for his happy home for ten years, nothing; for nursing him through a long illness, nothing; total, nothing."

When Willie saw the 75 cents he was pleased; but when he read his mother's bill his eyes grew dim and his lips quivered. Then he took the money to his mother, threw his arms about her neck and begged that she would let him do lots of things for her.

Mother's bill is rarely presented, but it will pay each person to think it out and over for himself and then pay it in love and service.—Downey, Calif., Champion.

FOR HIS MOTHER'S SAKE.

The florist's boy had just swept some broken and withered flowers into the gutter when a ragged urchin darted across the street. He stooped over the pile of mangled flowers, and came upon a rose seemingly in better condition than the rest. But as he tenderly picked it up the petals fluttered to the ground leaving only the bare stalk in his hand.

He stood quite still, and his lips quivered perceptibly. The florist's boy who had been looking at him severely, felt that his face was softening. "What's the matter with you, anyway?" he asked.

The ragged little fellow choked as he answered: "It's for my mother. She's sick, and she can't eat nothing, and I thought if she'd a flower to smell it might make her feel better."

"Just you wait a minute," said the florist's boy as he disappeared. When he came out upon the sidewalk he held in his hand a beautiful half-opened rose, which he carefully wrapped in tissue-paper; then he said, "take that to your mother."—Selected.

The best philosophy—a contented mind.
The best navigation—Steering clear of the lacerating rocks of personal contention.

SUNDAY SCHOOL LESSON, AUGUST 9.

Strengthening the Churches.

Lesson Tet: Acts 15:16—16:5.
Golden Text: Psalms 72:8.
The Central Truth: To build up believers in e faith of the gospel is quite as important as is to lead them into an acceptance of the uth as it is in Jesus Christ.

Scriptural Points.

1. "After some days." Reference is here ade to events and decisions recorded in Les- n V., when the decrees concerning Gentile ristians were delivered to the church at An- och in Syria.

2. Paul's proposal to Barnabas to revisitthe urches established on the former missionary ur indicates that he had assumed his full re- onsibility as the apostle to theGentile world.

3. Barnabas' determination to take John ark with them displays a kindness of heart give this runaway young man another ance. Being his own nephew no doubt influ- ced him much in making this decision. For ood is thicker than water.

4. Paul's suggestion that it was not best to ke this weak young man on such another rilous undertaking showed him to be a man superior judgment. The work demanded en true and tried.

5. "The contention was so sharp between em." Neither would yield to the other's po- ion. Each was extremely human to carry s point. A personal separation was the re- lt. No doubt they separated as friends. ey just agreed to disagree. It all worked t for the best. Two missionary tours were ojected instead of one.

6. It seems that Barnabas' departure with hn Mark for Cyprus was hasty. He did not it to receive the blessing and good wishes the church at Antioch.

7. It is likely that the church sided with ul in this contention. For he and Silas re "recommended by the brethren unto the ace of God." They were sent away with e prayers and blessing of the Antioch con- egation.

8. The sequel of this separation is interest- g. Barnabas passes into obscurity. The st of the book of The Acts of the Apostles a personal history of Paul, his journeys, s ministry, and his persecutions.

9. "Confirming the churches." This means ey were instructed and built up in the faith. e weak were made strong. And the strong re made more effective and useful. They re trained for service

0. It is probable that Timothy was a con- rt during Paul's former preaching at Lys- a and Derbe. For he calls him in one of s epistles his own son in the Gospel. Per- iving that Timothy had received a call to e ministry Paul took him with him to give m training and exeprience in the gospel nistry.

1. "They delivered them the decrees" of eration from Jewish ordinances, and the ur rules of abstinence to be faithfully ob- rved.

2. This second missionary tour of the great ostle was greatly blessed of God. For it is corded that "the churches were established the faith, and increased in number daily."

Practical Points.

1. Differences of opinion in regard to truth, policies and procedure are inevitable. People can't think alike on all subjects. Truth is infinite and the human mind is finite, and the most competent mind can grasp only a part of truth. Differences of view point, previous training, and agreeable associations are responsible for differences of opinion on matters pertaining to religion, politics, and general welfare.

2. But the spiritual faculties are very unlike the mental. Love, faith, and other spiritual graces flow along similar channels. "He fashioneth all their hearts alike." People love the same way the world over.

3. Differences of opinion are sources of much unchristian feeling among the narrow-minded. Such presume that they see all the truth and all who see differently are false and heretical. The charity that covers a multitude of sins ought to cover also a multitude of differences.

4. It is well for those who believe differently to toil in different spheres. The different denominations of Christians may after all be a wise provision of the great Head of the church.

5. The practical functions of the ministry are as necessary as the teaching and evangelistic functions. That which promotes nourishment in the Christian life is quite as valuable as that which sways the heart to accept Christ as Savior and Lord.

6. The primary and indispensable mission of the church is to influence and win the unsaved outside. And the purity, consistency, and the strength of the church need to be maintained in order to accomplish this most desirable result.

7. The training of all whose hearts the Lord has touched to enter the harvest field of lost mankind demands the most prayerful concern of the body of Christ. Training for leadership in the Kingdom of God is imperative.

—The Word of Life

THE UPPER ROOM.

"It was the first cathedral of theChristian Church. There was no alter, no choir, no nave, no crucifix. It was without Gothic arches and steepled splendor. There were just the four bare walls of a common room, but there never was built a house that held more of God than that plain room. It was the room where the Holy Supper was instituted."

So Dr. James I. Vance, in his spiritually delightful book, "In the Breaking of Bread," begins a beautiful and heart-searching study of the program that the redeeming and risen Christ has bequeathed to His disiples.

The upper room is at the center of the program. Communion with Christ is the heart of the Christian life. It is the source of true spiritual service. The sacrament of the Lord's Supper is the Holy of Holies in the temple of Christian worship. There the voices of the world are hushed. There the veil of flesh seems less obscuring. We are nearer the heart of God. His whisper and His touch become more real. His love envelops us. With the symbols of redeeming grace at our lips, our Savior seems nearer than our fellow-worshipers, and by His presence renews our spirits. The fountains of our love and faith are refreshed. The dew of penitence is in our eyes. We are sorry that we have ever displeased our Lord. Then He speaks to us of forgiveness, and with revived desire for holiness and a new consecration to service, we rise from the table rejoicing.—Selected.

THE CHARM OF GOODNESS.

No one had ever been more uncompromising in his attitude to sin and wrong than Christ (Jesus); yet to the end his charm was cast upon all sorts and conditions of men. His goodness was attractive. It found men, won them, and held them. Men still would be won for Christ by the strength and charm of Christlike goodness which was freed from pride, censoriousness, and complacency. The noteworthy things were his unconcern of what other people thought of him; his concern about what God thought of him; and his concern for the mercy of God. He hit the center of real goodness when he faced the fact of God and measured his life by God's glorious goodness. Christlike goodness was unattainable until men got away from the accumulation of self-directed virtues and self-acquired righteousness. Forgetfulness of self was reached best when the mind was set upon God and occupied with His standards of conduct.—Selected.

WALKING PRAYERS.

Years ago, in Chicago, Dr. Henry M. Scudder, of the famous missionary Scudder family, was in an evangelistic meeting where the ardent leader claimed that every true Christian should spend several hours each day upon his knees. He was asked, "How many hours do you pray each day?" He replied: "I may not spend as much time on my knees as our enthusiastic friend thinks necessary, but I go up and down the crowded streets of this busy city and hundreds of people, young and old, weary and forlorn, pass me. I never allow this human parade to pass by unnoticed. I do not withdraw into my own thoughts away from it. I have trained myself to keep looking at it. I look into their faces, and pray for every one of them; not on my knees, but on my feet. I spend much time every day in prayer."—

THE GOLDEN RULE.

The Golden Rule is the law of God governing human relationship. The only thing the matter with the world is a mutual lack of confidence among people. If the Golden Rule were practiced universally, it would have been physically impossible for the World War to have occurred. Christians are trying to find some complicated philosophy of life to live by. Our sectarian walls must come down before we can see the kingdom of God, and we shall find that the Golden Rule is the only thing in God's universe that will work.

HERALD SUBSCRIPTION RECEIPTS

Rev. C. L. Spencer, $3. Rev. H. F. Surratt, $1.50. Rev. W. F. Ashburn, $1.50. Rev. J. D. Williams, $3. Rev. H. L. Isley, $1.50 Rev. J. H. Bowman, $1.50. Rev. J. B. Trogdon, $1. Rev. R. S. Troxler, $4.50. Rev. G. W. Holmes, $3. Rev. E. Suits, $1.50. Rev. O. C Loy, Jr., $2.25. Rev. P. E. Lindley, $1.50. Rev. B. M. Williams, $1.50.

IN HONOR OF THE DEAD.

Resolutions.

Whereas our Heavenly Father in His loving kindness has seen best to call from labor to reward the soul of our deceased friend and classmate, Miss Sadie Burton, therefore be it resolved:

First, That we extend our sympathy to the bereaved family and friends. We commit them to Him who said, "I will not leave you comfortless." We humbly bow to His divine will, knowing that He doeth all things well.

Second, That we as individual members of the Methodist Protestant Philathea class ever remember her beautiful Christian character, her kind and cheerful manner, and thank God for the privilege of having known her.

Third, That a copy of these resolutions be sent to the Methodist Protestant Herald, the Reidsville Review, and a copy kept upon the records of our class book.

Miss Lola McCollum,
Miss Eva Aldridge,
Mrs. H. S. Dixon, Com.

Whereas it hath pleased our dear Heavenly Father to call Mrs. Callie Neal, mother of our friend and classmate, Miss Nellie Neal, to her reward, therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That we extend our love and sympathy to her loved ones and pray that God in His love may comfort and bless them in their great grief and loss.

Third, That a copy of these resolutions be sent to the family, a copy to the Methodist Protestant Herald, the Reidsville Review, and one kept upon the records of our class book.

Miss Lola McCollum,
Miss Eva Aldridge,
Mrs. H. S. Dixon, Com.

Whereas our Mebane Ladies' Aid Society and Philathea Class are sorely bereaved in the death of our beloved sister, Mrs. A. W. Sykes, who by a terrible accident was rushed into the great beyond June 25th, 1925, she having been a faithful Christian and loyal church member:

Resolved, That we, the members of the Ladies Aid Society of the Methodist Protestant church, individually and as a whole very keenly feel our loss in the going of our sister. That we sympathize with the two daughters and two sons and pray that the Lord may comfort them in this, their greatest sorrow.

Resolved—That these resolutions of love and respect be published in our church Herald, the Mebane Enterprise, spread upon the minutes of our society and a copy sent to the family.

Mrs. H. C. Nicholson,
Mrs. J. E. Barnette,
Mrs. T. O. Pender,
Mrs. Jack Smith,
Mrs. Geo. Wyatte, Committee.

In Loving Remembrance of Miss Manna Green

In her passing from earthly labors to heavenly reward we realize our loss is her eternal gain, and that God who gave has taken her spirit unto Himself to live in perfect happiness in the home prepared for us. She leaves behind a dear mother and sister to mourn her loss, and a large host of friends who expressed their love and esteem by many beautiful floral designs. She leaves behind an influence that will live on. May God help us who mourn her loss to be drawn closer to our Lord by that influence, and finally when to us the summons shall come to meet her in that home not made with hands, eternal in the heavens. May God bless, comfort and console the bereaved family, and may they find joy in the blessed thought that there will come a day of reunion in a land where partings never come.

Interment was made in the Fairgrove church cemetery near Brown Summit.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

HIGH POINT COLLEGE.

College of the Methodist Protestant Church. Co-educational. Fitting for life and for university courses. Just closed a successful year in which one hundred and thirty-four students were enrolled in the freshman and sophomore classes.

Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

CHILDREN'S HOME

Union Grove	$1.25
Hickory Ridge, Forsyth	4.25
Welch Memorial	7.43
Mt. Carmel, S. Davidson, Children's Recital, including S. S. offering	20.00
State Street, Lexington, Children's Recital, including S. S. offering	17.42
West Lexington, Children's Recital, including S. S. offering	20.00
W. H. M. S., Mrs. H. A. Garrett, Tr.	247.84
Sunday Schools—	
Hebron, Orange	5.40
Hollister Birthday offering	1.75
Fountain Place, Burlington	4.15
Asheboro	12.50
Shiloh, N. Davidson	4.84
Gideon's Grove, Flat Rock	2.00
Bess Chapel	4.72
Bess Chapel, Sunday eggs	2.00
Ray Memorial Bible Class	4.10

State Street, Mt. Carmel and West Lexington churches were visited by a class from the Home last Sunday. All gave us good offerings and we were well provided for in every way we could ask.

Last week a large number of the Randleman and Level Cross people with bountiful supplies came and picnicked with us. The day was one of gladness. Come again, good people. We are glad somebody cares for us. The Home was built because somebody cared.

E. G. Lowdermilk, Supt.

We Make a Specialty of
LOOSE LEAF BOOKS FOR MINISTERS' USE.
WILLS BOOK AND STATIONERY CO.

—A lady writes:—"If dancing is wrong,—and every sincere Christian knows that it is—is it not wrong to provide halls to dance in 'Happy is the man who sinneth not in the thing he alloweth.'"

A TEST.

A missionary tells of a poor Hottentot in Southern Africa living with a good Dutchman who kept up family prayer daily and invited all the members of his household to share in it.

One evening he read from the Bible. "Two men went up to the temple to pray." The savage, whose heart was already awakened, looked earnestly at the reader and whispered to himself, "Now I'll learn how to pray." The Dutchman read on, "God, I thank Thee I am not as other men." "No, I am not; but I am worse," whispered the Hottentot! Again the master read, "I fast twice in the week; I give tithes of all that I possess." "I don't do that; I can't pray in that manner. What shall I do?" said the distressed savage. The good man read on until he came to the publican who would not lift up so much as his eyes to heaven. "That's me," cried the hearer. "Stood afar off," read the other. "That's where I am," said the Hottentot. "But smote upon his breast, saying, God be merciful to me a sinner." "That's my prayer!" cried the poor creature, and smiting his dark breast, he prayed, "God be merciful to me a sinner," until, like the Publican, he went down to his house a saved and happy man.—Exchange.

—Since two-thirds of the world have never heard of Christ, shall we Christians stain our hands with questionable amusements, thus impairing our usefulness and impeding the progress of Christ's Kingdom.—Reader of the Herald.

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN

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J. F. McCulloch, Editor and Publisher.

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OBJECTS OF A CHURCH COLLEGE.

There are colleges and colleges. And notwithstanding the steady trend of certain modern movements there still exist many church colleges. Within the bounds of the Methodist Protestant denomination there are five such schools. Because of the modern trend to sever the ties that bind such schools to the church, and also because of a certain position I now occupy, that relates me jointly to the church and her schools, I wish to write on the subject—Object of a Church College.

First, To Provide Higher Education for Its Youth.

This is of necessity the primary reason. It is self-evident that this is true. It goes without saying that unless the church desired and designed to give youth a chance for higher education, especially its own youth, there would be no need to create and foster a College. Because the church has recognized the worth of education, because the churuh has been and is conscious of the necessity of trained leaders, both in the ministry and laity, the church knew she must build Colleges and knows she must support them.

But it is also manifestly the business of the Church College to provide such higher education at as small cost as possible. Unless it undertakes to do this and rigidly maintains such an aim, it is failing in the primary purpose. For such a College must purpose to and persist in serving the youth of the average home in the constituency of the Church. The business of such a school is not to conduct a college where only the sons and daughters from the home of "better means" may go. Manifestly they would be able to go elsewhere if they desired. But a school where the sons and daughters of the home of "average means" may go. In this day of the high cost of living, the day of steady advance of prices along all lines—a day when the same soaring cost is going on in the price of a College education, it is growing increasingly hard for the boy and girl of the average home to go to College.

Too, such a College in its administration must keep before its mind the obligation to the Church's Constituency—that the Church has created such a school, nurtured and fostered it through both its dark days and bright ones, and directly and indirectly is in no little measure constantly giving it financial support.

I am conscious that the College, especially the Church College, is in no little dilemma. She is in the cross current engendered by traditional allegiance and standardizing agencies. There are certain aims to be maintained because of what she is, certain goals to be reached because of what the times seem to demand. The pressure of the times, educationally, is forcing her on to what is termed the "Bigger" College—represented in certain figures of endowment, certain salaries of the faculty, certain numbers of students, certain character of buildings. The desire to serve the end in view by the creation and promotion of the Church School warns against the inevitable result from such pressure. For the end is inevitable—the bigger the endowment, the larger the student body, the adoption of certain standards, then the higher cost of education. This is the result that must be jealously considered by the Church College—It is her sacred obligation. This is the "Noblesse Obligee" of her existence. Better that the Church College remain a small College and provide higher education at as small a cost as possible than become a bigger College and fail to do this.

Second, To Maintain Christian Standards.

For christian character is the plus in education. And without this plus, education is less than it ought to be.

To maintain these standards, necessitates the Church College setting forth and upholding such standards in all phases of College life and activities.

It must begin by seeing to it that Christian Teachers fill her chairs. Teachers who conceive that the big business of life is to so mold life that it shall honor God, follow the Christ, and serve man. That while education is to draw out of the youth the native latent abilities to be and know and do, it is also to put into youth the higher ideals for being and knowing and doing and to create motives large enough to impel youths toward these ideals. And every department of College life must head up in a man or woman of such vision,—from the department of science to the work of the gymnasium, from the field of philosophy to the athletic field, from the atom of the laboratory to the calorie of the dining room.

For worthy ideals and sufficient motives to live and thrive there must be the proper atmosphere conducive to life and growth. A Church College must feel it a great object to engender such atmosphere. That is why the one who fills a chair in a Church College should be bigger than the chair—that is why the one who teaches is greater than the subject taught—why the department head is of more concern than the department. For the atmosphere of a College cannot be rarer than those who give personality to the College are rare.

But just as important as the setting up of Christian standards by the institutions and maintaining them is the demanding of the student body that such standards be respected. This brings us to the question of discipline. And the cry is everywhere—"times have changed."It is true, the times have changed very perceptibly. In some things not for the best, perhaps, but in many things certainly not for the worst. All this hue and cry about the revolt of youth is not as much discredit to youth as some would make us believe by comparsion. About the deterioration of the present generation is not as logical and sound as some alarmists portray.

And while times have changed—certain standards have not. And conformity to such standards as such an institution sets up, not only are to be demanded, but must be in a large measure realized. Unless there is such an insistence, no College atmosphere, however rare, can be long kept wholesome—it will become miasmic by its own breathings.

No College education has done what it might for youth that has not disciplined youth, No Church College has done its most for youth that has not insisted upon youth acknowledging her standards and persisted in youth honoring such standards. And I believe the constituency of the church, not only has a right to ask this of the Church School, but earnestly desires and expects it.

Third, to shape the thinking of youth towards whole-hearted generous service of life.

The trend of modern times, not due to the youth of today at all, but to the accumulative result of the yesterdays, is to put the emphasis upon profit and loss. The inevitable result is to create and nurture the spirit of the mercenary, the prostitution of talents and opportunities to match the lure of gain. To give only where there is the chance of return. If there is a curse to any age it is this spirit that blights its youth to follow after such.

No higher object can the Church College have in its effort to instill motives into youth than to negate the possibility of the mercenary trend by holding up the royalty of generous service to life. To teach that the world owes nobody a living, but that everybody owes the world a life, and that there is much in this great, big, beautiful world to enrich the experience of life if heart and head and hand seek to give of that life its best to serve, in the sphere of privilege. "Give and it shall

(Continued on page four.)

WHERE TOBACCO DOES ITS WORK.

Will H. Brown.

When nicotine is taken into the body it does its work, regardless of whether it be the body of rich or poor, high or low. When the Prince of Wales visited the United States in 1924 he naturally attracted much attention. One thing the papers made very conspicuous. That he was a cigarette fiend. How has the nicotine affected him? What might he not have been had he left tobacco alone? Of course, he would still be a Prince, regardless of his own efforts. But there are two kinds of Princes and two kinds of rulers. Knowing that the Prince of Wales is a slave to tobacco no one should be surprised to read the following description of him from the pen of Frederick W. Clampett, special writer for the Hearst papers:

"The gray matter of the Prince contains no distinctive character. The average student of Oxford or Cambridge will leave him far behind. In neither art nor literature may he ever hope to shine. His speeches are molded by other brains. Thousands of young men serve behind counters, stoop over desks, to whom the Prince could not hold a candle in grace and strength on physique. His nervousness is painful in his constant twitches. Short and slight, he might walk the streets without attracting a single eye."

What tobacco can do to its victims was shown also in the cases of Nathan Leopold, Jr., and Richard Loeb, the youthful murderers of Robert Franks, aged 13, all sons of Chicago millionaires. The young criminals are both cigarette fiends. When they were sent to prison for their crime, one reporter wrote his paper: "They will fare better than some of the other prisoners, because they have money. They will be permitted to buy each week four packages of cigarettes, four plugs of tobacco," etc. That reporter was mistaken. The fortunates persons, inside and outside of prison walls, are those who cannot get tobacco at all. Tobacco does its work wherever it is used.

MASTER OR MASTERED.

Success Is Not Attained Because of Circumstances, but in Spite of Circumstances.

In the great problems of life the most important issue before the individual is whether he shall be a success or a failture. There is no doubt that every person is desirous of success. But is that sufficient. It has been stated that we may have anything we wish within reason, if we are willing to pay the price. Paying the price might be defined as the giving up of certain things in order to gain desired results along other lines. The whole problem resolves itself into the conclusion that to be successful we must be masters—masters of ourselves and masters of circumstances.

In the business world of today a man who is accounted a success must be bigger than his business with its accompanying problems. In other words, he is not recognized as a success unless he is master of his work. How often when we hear the expression, "He is a master workman," we think of one who is thouroughly trained and ready to meet any obstacle which may arise in the course of his duties. Is this our aim? It should be.

The apostle Paul was master of himself. And because of this he was able to say as the time drew near for him to suffer martyrdom, "I am now ready to be offered, . . I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 6-8. Paul's assurance was the reasonable result of a constant victorious life in Christ. This is, however, no more than may be expected by every sincere Christian.

Whether circumstances master us or whether they serve us is a question we must decide individually. Success is not attained because of circumstances, but in spite of circumstances. Shall we not, then, take courage from examples left us all down through the ages, and especially by Jesus Christ, and adopt for a motto, "Mastery of Self," which will result in mastery of circumstances and the final attainment of true success—a perfect life in Christ Jesus.—William Bradford.

THE MERCY OF GOD.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."

Mercy is a favor shown to the undeserving. It is benevolence, tenderness, pity, compassion, clemency, shown toward offenders. The essential thing in mercy is that the person to whom a favor is shown is guilty and has no claim to mercy. If he has any claim that is proportionate with the favor bestowed, the act is one of justice and not of mercy. That God is a merciful being, no one can doubt. David said, "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." (Psalm 103:8.)

That God has sent His Son into our world to die for us is ample argument that He is merciful and gracious. What father would give his son to die for the guilty? What ruler has there been who would give his only son to suffer a shameful death in order to sustain the honor of his own law and in order to save even a whole country of rebels? And where is the judge who, to save the guilty, would give up to the same death a much-beloved, an only son? Yet "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." And this gift was the proof of God's mercy; it was the expression of His mercy; it was the sacrifice which mercy made to save the guilty. For it cannot be said that the sufferings of Christ made any change in God. It is not true that God was originally stern, inflexible and unmerciful; and that He has been made mild and forgiving by the death of His Son. It is not true that those sorrows have made God different from what He was, He gave His Son to die, not that He might be made merciful, but as the expression of mercy; not that His mercy might be bought, but because He was originally so merciful that He was willing to submit to anything, even the ignominy and death of His Son that man might be saved.

A father standing on the shore of a river sees his child suddenly fall into the waters. The child struggles with the current, but is carried farther out into the stream and is sinking. The father will instinctively plunge into that stream, at the peril of his own life, to save that of his drowning child. But neither the danger of his child nor his piercing cry makes the father compassionate and kind. No, he loves his son so much that he is willing to throw himself into the river to save his life.

A country is invaded. A father lays his hand on the head of his only son and sends him forth to the field of strife and death. Does that invitation, that peril, make the father love his country? No. He so loved his country that to save it he was willing to part with his only son, if necessary, that he should pour out his blood in defence of his country.

In the same way God, the Father of mercies, looked on men. He so loved the world; He so pitied us; He so desired our welfare, that, to save us, He was willing to give up His Son to die. And such a death! What are all the strugglings of a drowing child; what are all the privations of a camp or the perils of the field of battle; what all the pains of sickness, the tortures of the rack, the severities of flame, compared with the sufferings of Jesus Christ. They stand alone. Nowhere has there been ignominy so great, torture so keen, and pain so bitter as the Son of God endured. No other spectacle has been witnessed like that when the Son of God was nailed to the cross. And when He had been waylaid and persecuted; when He had been rejected and spurned; when He was nailed to the tree; when He had been crowned with thorns; mercy still prevailed, and the murderers of the Son of God—the perpetrators of that great crime which has been unequaled by any other deed of human guilt—were told that they might be pardoned And from that cross the proclamation has gone forth that all, no matter what their guilt, may be saved. Here flows blood so rich in the sight of God that it is sufficient to atone for the sins of the whole world, and all who are now penitent and all believe on His name may enter heaven. —Adam W. Miller.

WILLIAM JENNINGS BRYAN.

At the age of 38 Patrick Henry, the bold and brilliant orator of Virginia, delivered in the Virginia convention his memorable speech which closed with the immortal declaration, "I know not what course others may take, but, as for me, give me liberty or give me death!"

At the early age of 36, William Jennings Bryan, the young Lochinvar of the West, "so faithful in love and so dauntless in war," mounted the platform at the national Democratic convention in Chicago in 1896 and delivered his "crown of thorns" and "cross of gold" speech. The young orator, handsome as Apollo, and with a voice whose musical cadences carried every word that he uttered in amazing distinctness to the outer rim of that audience of 15,000, snatched those striking figures from Mount Calvary and set them as gems to adorn the oration that entranced the convention, made him famous overnight and nominated him for the presidency.

And through all the years since that July afternoon in 1896, W. J. Bryan has been without a peer on the platform. His magnetic personality, his sincerity of heart, his high moral purpose and his "golden-mouth" has

made him the incomparable orator of his generation, if not of all time.

One defeat for the presidency generally consigns a man to oblivion, but he could take three defeats and still remain the most influential private citizen of the Western world. W. J. Bryan was bigger than any public office. We shall hardly look upon his like again. We fear that nature has cast away the mold. Thirty years is a long time for a man to occupy the first place as a private citizen in a democracy. For democracies are proverbially fickle. They as a rule soon tire of their leaders. It is true that some got tired of Bryan, but the multitudes still believed in him.

"His was the strength of ten
Because his heart was pure."

The enemies of Bryan sought to destroy him, and his judgment frequently ran counter to the opinions of his friends, but in all his spectacular, and at times stormy career, no man ever dared to besmirch his spotless life. For an enemy to have dared to touch the white lily of his pure life with a dirty finger would have meant political death to that enemy. His personal character, stainless and pure, was an ark of God that no enemy could touch without becoming afflicted with leprosy.

The American people will greatly miss the presence of this political and religious leader, who has battled for clean politics, for the rule of the people, for great moral reforms, and at the same time was a religious leader and teacher who wrought faithfully and well as an humble servant of his Lord and Master. —N. C. Chritian Advocate.

THE HOUR OF THE GARDEN.

Love is of God, and everyone that loveth is born of God, and knoweth God."—1 John 4:7.

"I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."—Jeremiah 31:3.

The love of God. How great is that gift to mankind! It is so wonderful that we cannot even comprehend it. It goes out to the humblest and poorest of earth's creatures. It is extended to those in the deepest degradation as well as to those who have found the better ways. There are no depths to which it will not descend in order to save and uplift. There are no heights which it cannot reach. And who shall prevent any from receiving of this great, saving love? Paul said he was persuaded that "neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

For the love of God is broader
Than the measure of man'smind;
And the heart of the Eternal
Is most wonderfully kind.
If our love were but more simple,
We would take him at his word,
And our lives would be all sunshine
In the sweetness of our Lord.
—F. W. Faber.

Love is the greatest thing that God can give us, for Himself is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the bond of perfection; it is the old, and it is the new; it is the great commandment, and it is all the commandments; for it is the fulfilling of the law. —Jeremy Taylor.

Grander than the ocean's story,
Or songs of forest trees—
Purer than breath of morning,
Or evening's gentle breeze—
Clearer than mountain echoes
Ring out from peaks above—
Rolls on the glorious anthem
Of God's eternal love.
—W. F. Sherwin.

A WONDERFUL WORLD.

A little more praise and a little less blame,
A little more virtue, a little less shame,
A little more thought for the other man's rights
A little more self in our chase for delights,
A little more loving, a little less hate,
Are all that is needed to make the world great
A little more boosting, a little less jeering,
A little more trusting, a little less fearing,
A little more patience in trouble and pain,
A little less willing at times to complain.
A little more kindness worked into the strife,
Are all that is needed to glorify life.
A little more honor, a little less greed,
A little more service, a little less creed,
A little more courage when pathways are rough,
A little more action, a little less bluff,
A little more kindness by you and by me,
And oh, what a wonderful world it would be.
—Selected.

[redacted]

—Rev. W. C. Kennett came to the end of his long life rather unexpectedly to his companion and people on Monday night at 11:30. He was our oldest minister.

—WHY DO YOU GO TO CHURCH?

WEAVING OUR LIVES.

As I stood before one of the most famous of the Aubusson tapestries, I asked the attendant to show me the other side. It was a tangle of threads and thrums and ends, a confused mystery of colors, without order or meaning or beauty, and resembling a picture on the other side as little as the tuning of an organ resembles the oratorio of the Messiah. And yet the artist stands behind his web, on this reverse side, while he is making the picture. The pattern is before him. The materials are by his side. He weaves them in according to the pattern, but without seeing the charming picture that is coming into being. We are now weaving our lives on the reverse side; we cannot see their meaning; we see only the confused jumble of life's threads. But if we work in the threads God bids us and follow the pattern set us, at length He will show us the right side, the true picture our lives are making, full of blessing and glory.—Peloubet.

NOTICE.

The Annual Home-Coming Day will be held at Flat Rock Church, Flat Rock Circuit, the fifth Sunday in August at 10:30 A. M. Rev. J. S. Williams will deliver the address.

The special meeting will also begin on that day with Rev. T. A. Williams as help. Everybody cordially invited. Picnic dinner on the grounds, and please don't forget the baskets. Mrs. John B. Ogburn,

Secretary Flat Rock Memorial Assoc.
Summerfield, N. C., August 10th.

Notice, Y. P. H. M. S.

We are anxious for the Y. P. H. M. S. of North Carolina to raise $100 for a scholarship for our college this year. Won't all leaders please send to Mrs. Garrett just as much as they can before September? Winston-Salem Home Circle has pledged $25.00. Who will be the next?

Mrs. T. L. Speas,
Secretary of Y. P. H. M. S.

—Revs. L. W. Gerringer and H. F. Fogleman attended the closing service of the Tabernacle meeting.

—Bro. J. Norman Wills occupied the pulpit of Westminster Presbyterian Church last Sunday morning.

—The Tabernacle meeting was one of great interest. It continued till Sunday afternoon. Brother Prichard stood well the ordeal of three services a day, being kept up late at night, and being called up early in the morning to take breakfast with the farmers. He preached in the closing service, showing no sign of weariness. In that service seven or eight were received into the church by Pastor Burgess. More than fiftey had been converted or reclaimed in the meetings, and the church was revived and brought into better spiritual condition.

—Plenty of pyrotol will be available for farmers in North Carolina this fall, states J. M. Gray of the State College.

—Livestock growers in the drouth stricken areas should plant some emergency hay and grazing crop like Sudan grass, German millet or Abruzzi rye, recommends Prof. C. H. Williams.

(Begun on page one.)

be given unto you; good measure, pressed down, and shaken together and running over, shall men give back unto your bosom," would be a good motto to inscribe on the seal of the Church College.

This is philosophy that can be taught not only in the College Chapel, but equally as well in the lecture room. It is philosophy that can be ethicized not only on the athletic field, but equally as well in the dormitory and on the campus. It is the sort of religion that a Church College can teach as a workable philosophy for student activities that will greatly enhance the worth of the college graduate in and to the great arena of life.

Fourth, to foster in the minds of youth a wholesome regard for the Church.

It is not to be minimized that this is an age when people are critical. The heritage of modern youth is the combined result of science, democratic ideals, and freedom seeking. The youth of today are not responsible for it, they have inherited it. It is in the air they breathe, the food they eat, the ground they tread. And say what you please about the lack of home training, the neglect of training in religious education in the public schools, and even in the Church, there is no "little world" that ran do or fail to do with such splendid opportunity as the "College Sphere." It is a new world to the average boy or girl. The ear is sensitive to sound, the eye to light, the hand to touch, the brain to ideas, the heart to emotions. The Church can be magnified or minimized at this period with tremendous effect. And the Church, with all its defects from the human side, can be put in the place of fine contemplation and sacred worth in the mind and heart of the College youth. This is something the Church College is obligated, because of what it is, to do. In my judgment this is no little part of the work and influence of the teachers in such an institution. And more, the Church has a right to expect and should certainly receive of her institutions such inculcation and influence in and over the youth therein.

Should not the Church College deem this a sacred trust?

Fifth, to keep alive the spirit of Christian Democracy.

During the World War we heard much about "making the world safe for democracy." That was opportune. But now, in peace times, no greater program is needed than to make "Democracy Safe for the World." And there is no more fertile field wherein to cultivate such a program than youth, and no more potent power to work it than the Church College. And no democracy is safe for the world than such as is shot through with christian principles: with a fellowship that deems all men worth-while: with a fraternity that ties all together for the good of all.

To teach and illustrate Christian Democracy is and must be a definite object of every college in America, and certainly so for the Church College.

To repress all that fosters class, clan, and eliteism of caste. Whether it be a false idea of aristocracy, money, fraternities, sororities, athletics, or what not. To teach that merit not money wins reward; that character not cash counts in the final reckoning; that studiousness not snobbishness stands out for notice; that the only elite-ism is culture; that VERVE not JAZZ-E is the real pep of life; that maintaining your colors for ideals and principles is of more concern than coloring your viewpoint because of isms and pressure.

That to foster wholesome fellowship among all the students is of more importance than permitting any sort of cast that shuts out part of the students.

To teach that there may be more for thought in loyalty to an institution's traditions than there is for radical change by student revolt.

To teach that a man is a man for a' that! Not what his name was, but what he is. Not what his father did, but what he does. Not where he lived, but how he lives. That mankind are brothers the world over,—and that the safety of the world lies in the consciousness of that brotherhood, which consciousness shall come in and through the Spirit of Christian Democracy.

These five objects I conceive to be in and of the Church College;—of any Church Institution; certainly of those of the Methodist Protestant Church.

G. I. Humphreys, President,
Board of Education, Meth. Prot. Church.

THE WORK AND THE WORKERS.

Among the Churches.

It was my privilege to attend a very unique rally on the Why Not charge on Saturday, August 1st. Upon my arrival at Fair Grove [illegible] Sunday August 4th. I drove down and spent three days with them in the meeting. It was delightful to renew freindships in this fine old country community. The meeting was a good one, and closed Friday afternoon.

As soon as these services closed wife and I had the pleasure of driving to the home of "Aunt Peggy Lee" where her many friends were helping her to celebrate her birthday. For a long time her home has been the home of Methodist Protestant preachers.

It was good to see her shining face once more. May God bless, keep, and direct her in her years of going down the Sunset valley.

Littleton Charge.—Saturday and Sunday August 8th. and 9th. I spent on Littleton charge. Saturday we met in the 3rd. quarterly conference in the Littleton church. Littleton and Vaughn's both present their problems to a pastor just now, but Bro. O'Birant is doing his best with them. On Sunday I was with him, atHawkins' Chapel and preached to a large congregation at the morning hour. This was the beginning of revival services. They were expecting Rev. M. P. Chambliss to assist in the meetings.

Enfield Charge.— As soon as I had eaten a bite of lunch at Hawkins' Chapel I started for Whitakers' Chapel, Enfield Charge, hoping to reach there before the afternoon services of the revival closed. But when I got there the folks had gone. However, my visit there of something like thirty minutes enabled me to walk through those old historic church grounds, and to think of those other days when our church was in its beginnings, and to think just how much this one church has meant in the history of the Methodist Protestant church. It was here, if I mistake not, that the first annual conference session of a Methodist Protestant church was ever held. I should like to see the minutes of that meeting.

Sunday night I preached in our church in nfield to a very appreciative audience. We horoughly enjoyed our stay of nearly a week vith the good people of these three charges.

It was also delightful to be moving about in section of the State where they have had lenty of rain, and where the crops are abunant. The people from Raleigh east should certainly be rendering thanksgivings to God for lis showers of blessings upon them.

Rev. W. C. Kennett.

This morning a phone message told of the ing home of our father in Israel, Rev. W. Kennett. He was the oldest minister in ur conference, and I feel sure he was the ldest minister in the entire denomination. Ie was my pastor when I was a small boy, and have loved him through the years. He grew ld beautifully, and for a long term of years was one of the sweetest-spirited old men I ave known.

May the Father sustain his companion, and ll his loved ones in this their sorrow.

An obituary committee will be appointed on.

Yours in His name, A. G. Dixon.

—Unless you have learned to live within e walled city of your own mind you will ver know happiness. Even then you must steel proof against the charge that you e bigoted and egotistical.

—The last of the French troops left the Ruhr July 31, and the evacuation of that region is now complete.

HIGH POINT COLLEGE.

Coach Boylin writes encouragingly from Duluth where he is at present. He expects some fine men on all the teams this year.

We are registering some splendid students. Prospects are bright for an orchestra.

Misses Young, Williams, and Idol have been at Columbia this summer. Prof. Allred has completed his work for his Master's degree at the University N. C. Prof. Yarboro has been doing special work at the U. of S. C. Prof. Houck taught in the first session Summer School at Boone and is now teaching in the second Summer School at N. C. C. W.

Miss Blackwelder and Miss Isley, class 27, are at N. C. C. W. Harris Meador is at the first Summer School at U. N. C. Hermon Coble and Elwood Carrol have been working in High Point during vacation. Miss Lois Coble is working with Mr. E. W. Teague this summer.

Both High Point, First Church, and Burlington First Chnrch, have pledged their quotas in the endowment campaign.

Payments have come in very well this summer, but yet there in room for improvement and there is great need of funds. At this time when so much is needed to be done and so little help in doing those things, it becomes necessary for those of us who are working to double our efforts, to forget the number of hours we labor and cease to worry over the failures of others to join us in our toils.

High Point College has put one year of active service behind it. And by what has been done has proven to its friends that it can function normally. To those who have yet to be interested, it is yet to have a being and to be capable of really doing college work.

But High Point College is enlisting the friends of the Church. We have nothing to worry about this fact. We now know who are our friends. At first we were puzzled over the works and silence of some supposed to be real, loyal members of our communion, but these are now labelled and we know quite well how to handle them. So we are getting on nicely, thank you. We have been pleased with the consideration received from U. N. C. and N. C. C. W. At both these instutions our students will be admitted on same basis as students from other colleges. This encourages us.

Prospects for a large enrolment are bright; there have been a few changes in our faculty, these will be announced at an early date.

Cordially, R. M. Andrews,President.

Cordially, R. M. Andrews, Pres.

RECEIPTS FOR COLLEGE.

In the central and lower piedmont sections of North Carolina, German millet and Sudan grass will produce good hay if planted before August 15 to 20. In the upper piedmont and lower mountain section, German millet alone will provide this hay. Land to be used for such crops should be prepared immediately and planted at the rate of 40 to 50 pounds per acre of the millet seed and 20 to 25 pounds per acre of the Sudan grass seed. To get the best quality of hay, the plants should be cut when the seed heads are in full bloom. If it appears that frost will catch the crop it should be cut before this time.—Prof. C. B. Williams, N. C. State College.

Amount previously reported, $143,607.91. Mrs. C. L. Ezell, $5; Miss Mozelle Paris—special, $10; Miss Willie J. Paris, $5; R. A. Moore, $5; Miss Charlie Hunter, $5; E. W. Teague, $5; Mrs. E. W. Teague, $5; J. C. Morris, $5; R. W. H. Stone, $2; T. D. Sharpe, $5; R. T. Wills, $5; W. E. Benbow, $8.33; Mrs. H. E. Whitesell, $3; Ellis Bingham, $7.50; H. E. Iseley, $10.00; C. E. McCulloch, $100; C. F. Watkins, $2; A. E. Paschal, $5; Rev. E. A. Bingham, 50cts.; L. R. Woodlief, $5.00.

Special—New Hope Church, Vance Charge

H. P. Wilson, $5; N. H. Paschal, $5; W. H. Paschal, $5; J. E. Paschal, $5; R. T. Walston, $2; A. L. Holloway, $1; A Friend, $1; Mrs. J. M. Holloway, $1.00.

Union Chapel, Granville Circuit.

Mrs. B. S. Woodlief, $5; Mrs. L. R. Woodlief, $5; Rev. W. F. Kennett, $5; Mrs. Ida Brewer, $5; Miss Rosalie Woodlief, $5; Mrs. Thomas Woodlief, $3; Mrs. I. C. Huff, $5; Miss Emily Floyd, $5; S. V. Floyd, $5.00.

Rehoboth, Granville Circuit.

J. T. Cozart, $25; Friend, $30; R. W. Harris, $5; Miss Maude Hight, $5; K. E. Parrott, $5; Mrs. Bettie S. Powell, $5.00.

Henry Hunter, special, $5; Mrs. Hattie F. Coble, $5; W. C. Kirkman, $5; Miss Myra Stone, special, $5; Miss Ila Stafford, $150; Fleet Iseley, $5; Mrs. D. I. Offman, $21.84; Miss Nellie D. Albright, $1; J. M. Simpson, $20; W. F. Medearis, $120; Miss Lucy Mastin, $50.00. Total, $144.337.08.

Endowment Insurance Fund.

Amount previously reported, $2,982.36.

Mrs. John W. Ray, $5; Miss Espa Bullard, $5; Rev. A. G. Dixon, $50; Rev. R. M. Andrews, $50; T. A. Williams, $5; J. M. Brown, $5; Philathea Class, Tabernacle Church, $5; Mrs. D. I. Offman, $10.00. Total, $3,117.36.

THE PASSING OF MR. BRYAN.

By Rev. Luther K. Long.

Whatever may be the verdict of history as to the place William Jennings Bryan shall occupy on the scroll of fame, no one can deny that he has had a remarkable career.

His voice was wonderfully charming, the ease and fluency of his address were exceedingly pleasing, and his power over a popular audience was unexcelled. He was sincere in the positions he took on a great variety of questions, and persistent in his efforts to achieve his ends. He fearlessly espoused unpopular causes, took his frequent defeats with a smile, retained to the end the loyalty of a host of friends, and never wholly lost the respect of his opponents. He was a devout Christian man, a lover of God's word, and he gave liberally of time and effort to the work of the church.

And yet, when we speak of Mr. Bryan's intellect, the fact stands out prominently that multitudes of the more thoughtful people did not, and could not, give him their full confidence. The feeling grows that he himself was sometimes seduced and carried away by the charm of his own voice. And he was habitually deceived by his skillful use of impressive catch-words and striking phrases—even as were also many of his hearers. True, these are faults rather common with men who are popular on the public platform—but they are faults that do not belong to the highest type of men.

Attention has already been called to striking resemblances between Colonel Bryan and another noted colonel—Colonel Robert G. Ingersol. Neither man had a rival in his time as an attractive public speaker. Their voices carried far and lingered like music in the ears of enchanted listeners. Both were special pleaders, and dealt in beautiful bubbles not too difficult to prick by a reasonably discerning mind. By far the larger part of Colonel Ingersol's shafts of criticism would today fall unnoticed, for, in the main, he directed them against conceptions of God, the Bible, and the Christian life no longer held by intelligent church-men. The successors of Colonel Bryan's present followers will eventually lose interest in his fierce denunciations and impassioned pleas, for even these good people will come under the influence of more rational—more Christian—conceptions of God and His methods with nature and men, and will better understand the spirit and purpose of the sacred Scriptures.

The following quotation seems to me a fair and not unkindly estimate of Mr. Bryan:

"A good man, he was intellectually an anachronism. Honest and sincere, but singularly parochial in his views and frequently illogical in his reasoning, Mr. Bryan displayed a strange blend of right purposes and wrong methods. Brilliantly superficial, confident in the soundness of his judgments, he was a man of singularly restricted information. In a time of marvelous progress in all forms of enlightenment he clung to impressions and prejudices that were outworn. His sincerity and his gift of eloquence would have taken him far as a statesman if they had been joined with a logical mind and a thirst for broad knowledge."

That they may rest in peace and awaken in light is our sincere wish for the two Colonels, and for all seekers after truth. They were sometimes mistaken, often prejudiced, but they honestly sought to do good to their fellow-men. Their hearts were clearer than their heads.

THE TENDER HEART.

The great secret of the tender heart lies in the fellowship of Jesus Christ. It is the continual wonder about Jesus, that He was so strong and yet so tender-hearted. No authority could make Him quail; no array of power could ever daunt Him, and yet a bruised reed He would never break and smoking flax He would not quench. He was tender not because He knew so little. He was tender because He knew so much. All that was hidden from duller eyes He saw—all that men had to bear and battle through. Their helplessness, their crying in the night, their inarticulate appeal to heaven—all this was ever audible to Jesus, and kept His heart as tender as a child's.—Selected.

—Bad company is like a nail driven in a post, which, after the first and second blow, may be drawn out with little difficulty; but, being once driven up to the head, can only be drawn out by the destruction of the wood.

—True religion is a normal, rational, unselfish way of living.

"TO ALL THE PROFESSED CHRISTIANS OF THE WORLD."

By Feng Yu-Hsiang.

(The Christian General of China.)

The cruel episode which took place on May 30 at Shanghai has been repeated at Hankow and at Shameen in Canton time and again. We Chinese have been butchered ruthlessly by British police and troops.

To put the situation in brief, the British have flagrantly disregarded the sovereignty of China and have treated the Chinese people as though the latter were lower than hens and dogs.

What has happened in Shanghai had its origin in the cruel killing of a Chinese worker by the managers of certain Japanese-owned Canton mines there.

British Are Assailed.

Grieved at the unfortunate lot of their fellow citizens, the students conducted a lecturing campaign, but the British police took action without any justification and fired upon the unarmed students. As a result, the bodies of the dead and the injured lay in a pile at Hankow and on the Shameen in Canton.

The British authorities of both places went further in their high-handed policy and gave orders to the marine forces to bring machine guns into operation, resulting in even greater casualties.

Such dark and cruel deeds are indeed unprecedented. Alas, for a long time has Great Britain boasted of being a Christian. Now the British are engaged in perpetrating relentless and inhuman acts by means of their superior equipment of machine guns and cannons.

People Grief Stricken.

Not only is this a stain upon Christianity, but it is a disgrace to humanity at large. Overwhelmed with indignation and grief, the people throughout this country are unanimously protested with all their might.

Citizens of friendly nations have shown their sympathy with us and not a few Britishers and Japanese have in the interest of justice made declarations supporting our movement.

The International Labor Union and the Labor parties of verious nations are particularly enthusiastic in their offers of assistance to our people.

We Christians have always been known as a class of people who always insist on justice and righteousness, the support of which has been recognized as our unshirkable duty.

Asks for Justice.

Unfortunately, concerning the persistent massacres in China, nothing has been heard from Foreign Missions up to the present. In my humble opinion, you must have entertained the sincerest sympathy for the suffering of the workers and must have regarded the recent massacre of innocent Chinese people as wholly unjustified, but, as you are under the overpowering pressure of imperialistic government, I presume you cannot see your way freely to give expression to your righteous views, for fear of incurring the displeasnre of your respective Governments and the hatred of the capitalistic class which may cause damage to your own position.

Of course, due allowance must be made for your reticenece in these circumstances, but, in the interest of justice and righteousness, I cannot help addressing to you a few words of friendly counsel.

Quotes From Scriptures.

You are all aware of the fact that Jesus Christ condemned severely the sins of the Pharisees and did not entertain the least fear of their strong power at that time.

It is said in the eighteenth chapter of the Acts: "Be not afraid, but speak and hold not thy peace." Again it is said in the tenth chapter of Matthew: "Fear not them who kill the body but are not able to kill the soul."

Here stand in bold relief the sacred instructions of the Master, and it is our duty to obey them to the letter. If we shut our eyes to these precepts, what else is the duty of a Christian?

It is my most fervent hope that you will stand up for justice. By all means don't be silnt as a frozen cicada, as we Chinese put it. Further more, the most important principle of Christianity is that of defending the weak against the strong.

Love of humanity and the salvation of the world is our watchword. We must be bold enough to stand up for righteousness, regardless of the consequence, so that we may hold the shields of the Apostles against the fire arrows of the wicked. This is the only way whereby we can enjoy our existence; otherwise, though our bodies may live, we are in no better position than those who are dead. We shall certainly sink in hell after our death.

The fact that you are under the pressure of imperialism affords all the more reason why you should step out to make a desperate struggle to maintain the Christian integrity and to preserve the honor of Missionary institutions.

It is only after this is done that we may say the Cross is not worshipped in vain and that Christianity may be saved from bankruptcy. It rests with you to take instant action.—The Chinese Students Alliance.

LORAL CHURCH HISTORY.

Next Sunday, August 16, St. Laul's Lutheran Church located six miles south of Burlington near Belmont Mills will hold an all day celebration. In the morning a leading minister of the denomination will preach a special sermon, and in the afternoon at 2 P. M. Dr. W. T. Whitsett will deliver a special historical address pertaining to the Colonial history of the older churches of the pre-Revolutionary group of this part of North Carolina, viz. St. Paul's Church, Low's Church, and Friedens Church. in the past few years much valuable historical material has been collected pertaining to this group of churches, and great interest is being manifested in these earlier events. St. Paul's dates from 1773 in its formal organization as a congregation, although services were held here even before this date. A large gathering is expected to attend these exercises. Rev. D. I. Offman is pastor in charge at this time. The church is located on a fine road, and easily reached on the hard surface road running south of Burlington to Belmont Mills.

—After the meeting at Tabernacle Brother Pritchard went to Central Hotel, Asheboro for a few days of rest before returning to his charge in Henderson.

—WHY DO YOU GO TO CHURCH?

THE PLACE OF AMERICA IN GOD'S PLAN.

The joy of seeing America become a nation of great cities is lost in the realization of the fact that unheard of and unsolved problems have developed in the process. The altar of liberty has little in common with the disreputable, unsanitary, over-crowded alleys just off the avenues, or the sweat-shops, allied with reputable business establishments, where men and women eke out a miserable existence.

Democracy's stronghold must ever remain in our great American cities. Here the currents of life flow most swiftly, and mingle most readily. The people from the ends of the earth are elbowing each other from corner to corner, and the varied philosophies of the world are here given expression. Only a well entrenched Americanism can withstand this whirling eddy of ideas and ideals which have wrecked nations in other lands.

The cry is for a fair chance at life's opportunities, for wages to support the family, for houses fit for homes, for suitable recreational facilities, and for a first-hand experience with the Christ of the Golden Rule.

The city has become the battle ground for creeds and faiths, and the testing laboratory with its fiery furnace to discover real spiritual values. The church must not fail. Only a Christian Democracy can dig deep enough to give Americanism a fair opportunity to become the dominating force in these shifting currents of thought and life. In cities worse than those over which the Master wept, His disciples must today accept a challenge to so influence life as to establish more securely the very foundations of our nation, or see them swept away forever.

The church must not continue to retreat from the polyglot sections of the city. The community church should supplement and ultimately supplant the Neighborhood House by its own activities. All that is being done by the Young Men's and Young Women's Christian Associations, the Red Cross, and all kindred organizations, the church itself should do under its own banners. The church now supplies the money, the genius, the leadership, the plans, but lacking the courage and the willingness to surrender the lines of division in the Protestant Churches, allows these great community enterprises to be carried forward under other names than her own. Every Christian Association and every Community, and Neighborhood House, and every other similar enterprise, should be conducted as an adjunct in name as it now is in fact, of the united Protestant Church.

The Church itself should be the community Center. The day of the prophet in the pulpit has not passed. The city eagerly awaits the coming of the man who dares to interpret principles of the gospel of Jesus Christ as they are related to business, society, economics and politics. The message that the Risen Christ can meet and satisfy every need of our complex civilization, must ring out from every pulpit with unhesitating conviction. There must be more than denunciation. A constructive interpretation of the gospel is required today.

"Loose him and let him go." The church in the city will never reach its proper position

of leadership, and the prophet must delay his coming, while the minister must be errand boy, the business manager, and the general utility man of the organization. "Loose him and let him go."

Charles H. Beck.

HOME BASE—FOREIGN MISSIONS.

Articles in religious papers, ours included, have made it appear as if efforts to develop foreign missions affect adversely home missions, and invite denominational retrogression. They cited the Moravian church as an example of what too much specialization in foreign missions will do. They made a grievous blunder by so doing.

Surely "the purpose is the extension of the Kingdom," but the time has passed to insist "that America should obey the scriptural injunction to begin at Jerusalem in its proclamation of the gospel."

Three hundred years of preaching the gospel here has certainly carried America beyond the "begin at Jerusalem" period, for even in early apostolic days God's revealings and persecution sent the Christians forth from their homes—"therefore they that were scattered abroad went everywhere preaching the word." That began the movement from the "begin at Jerusalem," out "unto the uttermost part of the earth."

Under modern conditions, the world's evangelization requires a home base, and America with all its churches, institutions, agencies, resources has a home base to which all church boards alike must turn for workers and means to further their special part of the one work of the Kingdom.

Of course, the home base must be developed as much as possible to secure the prayed-for growth of denominational enterprises, but, from the nature of things, the main dependence for this must be on the pastors and the church members rather than on the Board of Home Missions, great as is our appreciation of its worth and work.

I regret the apparent reflection on our General Conference in the article referred to, "our highest governing body has not been fully conscious of this fact,"—need of developing the home base adequately—and "legislation has favored the foreign missionary enterprises of the denomination at the expense of the home activities of the church."

The church is a missionary society, its great commission was "Go ye into all the world, and preach the gospel to every creature." and it exists for that as its supreme task.

Our Union Board is doing in three lands practically all the kinds of work, and more besides, which our entire denomination is doing in America with all its Boards and institutions, and hence it ought to have full consideration and support.

The whole denomination is at work in America, and the Board of Home Missions is one factor therein, doing one kind of work, and cooperating largely with Annual Conferences in organizing and maintaining churches, but the Union Board of Foreign Missionary Administration must represent all the factors of the denomination doing all the work required to build up a new church in three heathen lands. The following is an unfortunate statement.

"In a limited degree we are following the the Moravian Church which was so zealons in the prosecution of its work abroad that it entirely neglected its work in the homeland, and as a consequence the church has almost passed out of existence inAmerice."

That was likely inspired by an article in "The United Presbyterian," or from similar sources of misinformation, unwarranted conclusion.

The Moravian churih was compared with the Congregational Church, and stated "250 years ago the Moravian church had 250,000 members, the Congregational a mere handful. The former in its splendid zeal for foreign missions neglected its home field. All their energy and money were expended in their work abroad. As a result the home base dwindled and soon its foreign work was checked. Today as a result of the neglect of the home field the Moravians have shrunk to 35,000. members, one college, etc., while their foreign mission work has dwindled to a small band of missionaries working in a limited field."

In reply the Secretary of the Moravian Board states "250 years ago there was not a single Moravian in all America. In 1517 there were over 200,000 Protestant Bohemian-Moravian Brethren in Bohemia and Moravia, and to 1618 the number increased greatly, but then there were no foreign missions at all.

The wiping out of the Protestant Moravian Church was not due to its zeal for foreign missions, for it carried on no foreign missions at that time, but to the Anti-Reformation under Ferdinand 2 of Austria. The population of Bohemia Moravia fell from 3,000,000 to 8,000,000. Over two million Protestants simply disappeared from these Austrian Provinces done to death.

The modern Moravian Church was resuscitated through the exiles from Monrovia on the estates of Count Zinzendorf of Saxony in 1722, and in 1732 it began its first foreign mission, when the entire Church numbered barely 600 souls. The work could not have well dwindled very much and have carried on an ever expanding work for well nigh 200 years.

The only shrinkage of the work was caused by the world war and nothing else. Our large field in German East Africa was entirely destroyed.

"A small band of missionaries working in a limited field," but when it is remembered that the total membership in the four Home Provinces is 46,782—men, women and children—then to be carrying on foreign mission work in eleven different countries with 290 missionaries who have 105,711 souls in their care with 259 stations and outstations and 2,278 native workers is not so absolutely contemptibly small.

The Moravian Church in America 25 years ago had 11,661 communicants, and total contributions for foreign missions was $12,000.00 In 1922 we had enrolled 17,314 communicants, total for foreign missions $62,000.00.

That does not seem like a "dwindling" process.

Every year our gross gain is, as far as percentages go, astoundingly large, but it is lost in large measure, when it comes to net gain, through removals.

Far from our devotion to foreign missions being the cause of our smallness—there has been no dwindling—it is that which more than any one cause has maintained the life of our Church.

Without the spur and reflex action of our foreign missionary work our home Church would have "dwindled" to almost nothing.

If there is any one thing, of which our leaders are convinced, it is that our foreign missionary work has been the salvation of our Church."

That ought to dispel all gross exaggerations, palpable misstatements concerning the Moravian Church, and the effect of its great foreign missionary work upon the church at home.

Fred. C. Klein.

A WELL MERITED REBUKE.

In a recent speech, Dr. Millikan, of California, Nobel prize winner and internationally famous physicist, took occasion to rebuke the spirit of dogmatism so prevalent in the present day. Both so-called theologians and so-called scientists are guilty. Here is the newspaper quotation from Dr. Millikan's speech: "I see over-assertiveness from scientists in connection with such things as the late evolution trial, and I see on the other side assertiveness of subjects about which nobody knows anything. The pathetic thing is that we have scientists that are trying to prove evolution, which no scientist can ever prove." Doctor Millikan added that he is not on the other side. He has sense enough not to take sides when there are no sides to take. It is when men are wise above what is written or can be discovered that they make trouble. Our controversial wars are for the most part wars of error clashing with error.

IS GOD A BUNGLER?

Is He who made the lily, He who made the light, He who made the marvelous electric force, He who made the human soul, . . is . . a bungling artificer when it comes to making man's body? I cannot believe it. That man who declared that he was stuccoed all over with quadrupeds was troubled with too free an imagination. Those unused organs of the human anatomy that the evolutionist makes so much of but which the ordinary man never notices at all, who knows that they did not play an important part in man's prenatal existence? Because we have not surely discovered their uses by no means proves that they had no uses. A conclusion based on ignorance does not present itself with much force.

—Rev. D. A. Braswell requests pastors and others who know of Methodist Protestants living in Spencer or Salisbury, to inform him of the fact. He may be addressed at Concord, N. C. He has made a beginning toward gathering our people for a new church organization, and has some very good people to begin with. Give all the help you can in forwarding this investigation that the Annual Conference may know the true situation when it meets in November.

—WHY DO YOU GO TO CHURCH?

CHRISTIAN ENDEAVOR NOTES FOR SUNDAY, AUGUST 16.

Rules for the Game of Life.

Daily Readings.

M., Aug. 10. Play hard. Eccl. 9:10.
T., Aug. 11. Play fair. Exod. 23:1-9.
W., Aug. 12. Be generous. 1 Cor. 13:1-8.
T., Aug. 13. Keep smiling. Phil. 4:4-9.
F., Aug. 14. Be a good loser. Prov. 24:17-20, 29.
S., Aug. 15. Jesus' rules. Matt. 5:1-12.

Sunday, August 16. Topic. 2 Tim. 2:5, 15; 1 Cor. 9:24-27; 1 Pet. 2:11-17.

Play the Game.

This subject suggests a contest meeting. One in which a game of some kind is played between rival players. Let the contest be taking part in the meeting. Suggest points for each participation. Speaking on a subject, giving an appropriate Bible verse, suggesting a hymn, speaking on the subject, even taking the collection on sides and counting it separately and let there be some understood points for the side giving the most. The above, so far as we knew, are the things on which our Heavenly Father credits us with service,—of course there are a great many other phases of Christian service, but these are some of them. Choose some athletic game, for the Christian life is so easily compared to an athletic game.

For the Leader.

Our C. E. Quarterly says, " 'Game' is a very popular word these days." And how true that is. We hear it on every side with reference to every phase of life. If success comes or failure, if joy or sorrow, if triumph or defeat, gain or loss, we must play the game. In the game each one plays his individual part and at the same time helps each of the others to play his part. So often the victory depends on one player and again it depends on some one playing a sacrifice of self in order that the entire team may win the victory. Perhaps nowhere are we so reluctant to sacrifice self as in the Christian life and yet right here is where we are taught all we know about self-sacrifice. Out on the ball field the boys will play a sacrifice game unhesitatingly if they see that it will help their side. In the Christian life we would too if we could see the opposing forces or the enemy and know that self-sacrifice spells defeat for him. One thing that makes it seem difficult to play the game of life in a fine noble victorious way is because we have to look at results to see what effect our living has on the enemy and his game. He does not come out in the open and show himself. But we have to look around and see what game he is playing, and how, what his tactics are, where he is concentrating, and lay our plans to defeat him in every move.

Laws of the Game of Life.

Every game has a set of rules or laws by which it is governed and directed. To break these is to lose place and even to be called out of the game and dismissed from the team. Life too has its rules and laws. Some of these are "love, kindness, generosity, sympathy, service, helpfulness, abhorrence of evil, square-dealing, honesty, reverence for God and respect for our fellow-man." Perhaps alone it would be impossible for us to keep these at all times but the Captain promises to be with us and He says, "My grace is sufficient for thee." Know the right and have the courage to do it. "It may make a difference to all eternity whether we do right or wrong today." Evil is made attractive, it is socialized, institutionalized, and militant. The kingdom of God and its higher laws can displace it only by conflict. "Truth forever on the scaffold, wrong forever on the throne. "This class involves conflict, suffering, earnestness and a determination to put our very best in it to win. Dr. Maltbie D. Babcock puts the thought this way in his little poem entitled,

Be Strong.

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift.
Shun not the struggle; face it, 'tis God's gift.
Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.
Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on! To-morrow comes the song.
Be strong!

If you want a debate there is no better subject than that given by the C. E. Quarterly.

Resolved, that it is a better test of character to be a loser than to be a winner.

At the close it would be a helpful to have one of the younger girls tell a Pollyanna story from "The Glad Game."

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Have you observed "Pine Ridge Day?" The appeal is before you and every other member of the Methodist Protestant church in North Carolina to co-operate with Dr. Woodford and the Woman's Home Missionary Society in raising $20,000 to erect a High school building at Alvin Drew Mission School, Pine Ridge, Kentucky.

This building is to be 48 by 60 feet; built of brick, and so arranged as to throw together by opening folding door all the class rooms and chapel when needed for a large crowd.

The plan for us in North Carolina is explained in a printed letter gotten out by the officers of the North Carolina Branch of Home Missions. That is for every man, woman, boy, and girl, who is a Methodist Protestant to give one penny for each year of their lives. This is such a small thing to ask yet if all respond we can raise our quota for this state. With 25,000 members this can be easily done.

Will you, my reader, see that each member of your family give the penny per years old?

We think a giod place would be to have the children of the Sunday schools do the collecting. Each child make a list of the persons in his or her home and ask Mother, Dad and all the others to help pay for the brick in the High school at Pine Ridge. This school is giving an education to boysand girls of the Kentucky Mountain region who could never have a chance were it not for Alvin Drew Mission School. Many of these students come from homes where the parents can neither read nor write. All the grades are taught, also Alvin Drew school is now an accredited High school. So their graduates may enter the university of Kentucky without examination.

Will we answer the call to aid in this building which is being erected now? All names of contributors will go in the Corner Stone. Send the money to our State Treas., Mrs. H. A. Garrett, who will send on to Dr. Woodford. That is the only way our N. C. Branch can get credit for it. One penny for each year is all we ask, but, my, they will grow into dollars!!

Mrs. Stone.

The Postal Card, W. F. Kennett, Editor.

Evangelistic.

The month of July was given to evangelistic work. Our Rehoboth meeting began 1st Sunday in July. On the following Monday Rev. R. A. Hunter, of Winston, came to our assistance. Two services daily were held up to and including Friday. The church was much revived and two persons joined the church.

Mt. Carmel.

On the 2nd Sunday we began our Mt. Carmel meeting. Bro. Hunter was with us in this meeting and did all the preaching except two sermons by the pastor. The church here was greatly revived and 14 persons joined the church. Our people were delighted with Bro. Hunter's preaching.

Union Chapel.

We began here 4th Sunday in July. Bro. R. C. Stubbins was with us from the beginning and did all the preaching except one sermon by the pastor. Here we also had a very helpful meeting. The church was revived and 7 persons joined the church. Of course all were pleased with Bro. Stubbins' preaching. The meeting closed Friday night. We were pleased to have Bros. Hunter and Stubbins spend all the nights at the parsonage. Dinners and suppers were taken with the people and we fared sumptuously every day. Between the 3d and 4th Sundays the pastor assisted Brother Chambliss at Flat Rock, preaching at three P. M. from Monday until Friday, thus filling up the month of July with evangelistic work. We did not lose any sleep; but failed to get much that we should have had.

Our third quarterly conference was held at Mt. Carmel on Tuesday of the meeting at 2 P. M. The attendance was the largest yet and the business was transacted in perfect harmony. The canvass of the vote for delegate to Annul Conference revealed the fact that Bro. C. W. Finch wa selected. So far the year's work on Granville appears to have been successful. We are now announcing that the 4th quarterly conference will be held at Union Chapel on Saturday before the 4th Sunday in September. May we have a still larger attendance and the best reports ever. Why not? Are we not a progressive people?

Henderson, N. C.
August 10th 1925.

WESTLEY'S GREATEST DAY.

Wednesday, May 24, 1738. I think it about five this morning, that I opened my Testament on these words: 'There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature.' (11 Pet. 1: 4). Just as I went out, I opened it again on these words, 'Thou are not far from the kingdom of God.' In the afternoon I was asked to go to St. Paul's. The anthem was, 'Out of the deep have I called unto Thee, O Lord:Lord, hear my voice, O let Thine ears

consider well the voice of my complaint. If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? For there is mercy with Thee; therefore shalt Thou be feared. O, Israel, trust in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from her sins."

"In the evening I went very unwillingly to a society in Aldersgate street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."—The Journal of Rev. John Wesley, A. M., Standard Edition, Vol. I, page 472.

PINE RIDGE ITEMS.

Our little Mountain Central train is about at its end. Freight and express for us should now be sent to Slade, Kentucky instead of Campton Junction.

Parcel post and other mail still come to Pine Ridge, Wolfe County.

Work on our High School building is going forward. We discovered very satisfactory stone on our own farm and so from our own quarry we are getting the foundation material. Building contractors in Lexington, who were born and reared in this community, have taken quite an interest in revising and improving our plans and in giving information that will mean a saving in the purchase of material.

Our funds are low but we have good reason to believe that our need will be supplied and we are very grateful indeed for the many friends who have already sent us help. By States, the receipts for our building fund so far, have been as follows: New Jersey, 25cts. Florida, $5.00: West Virginia, $5.00: Louisiana, $10.00: Texas, $12.00: Maryland, $20.00: Indiana, $20.00: Ohio, $25.00: Michigan, $30.-00: Kentucky, $215.00: Pennsylvania, $500.00.

Ever contribution of five dollars or more will be entered on a list that will be deposited in the corner stone of our new building, August 9, 1925.

Our Tabernacle meetings begin July 26th and continue through August 9. We expect to have Rev. J. L. Nichols of Westminster, Maryland, and possibly other preachers, also Mr. and Mrs. Richard Nyburg, singing evangelists. Visitors will be welcome and a very moderate charge for board and room will be made. Roads are good all the way from Cincinnati now and auto parties will find the trip remarkably interesting. The drive from Cincinnati can easily be made in a day—via Paris, Winchester, Kentucky, Clay City, Stanton, Slade, then nine miles up the hill to Pine Ridge.

T. R. Woodford, Supt.

THE MEN'S CHURCH LEAGUE.

The Reports of the Seven Commissions presented at the Interdenominational Men's Conference at Columbus, Ohio, in May last, and adopted by that Conference, have now been printed and may be obtained from the office of the Men's Church League, 541 Lexington Ave., New York (10 c a copy toward actual cost of handling). These Commission Reports cover the following subjects:

1. Victorious and Fruitful Living.
2. Christ in Business.
3. What is the Gospel of Christ?
4. Christ in Education.
5. Men and Missions.
6. Christian Stewardship.
7. Plan of Organization.
8. Recommendations on the Further Training of Ministers.
9. General Declaration of Convictions and Policy.

QUIET TALKS ON THE SIMPLE ESSENTIALS.

By S. D. Gordon.

Earth's Roughest Hill.

Contrasts make things sharper to the eye. Black looks blacker on white, and the white whiter. A dirty mongrel cur stands out uglier in a brood of well-kept thorough-breds.

Contrasts never were sharper than in the one Man of the race. He was of the blood royal of earth, yet He lived in a white-washed stone cottage. He was a lineal aristocrat of the aristochats, yet He earned bread as a carpenter. He came from a throne; He came to a dirty obscure Oriental village. He came for a world throne, but He lived among a people peculiarly provincial and clannish.

His hand had held a scepter; it handled a hammer and saw. His brow had graced a crown; it was scarred by a crown of thorns. He came, He said, to reign over a race; He hung on a rude cross.

He was the purest of men by consent of those that hated Him; He suffered as the vilest of outcast sinners. He came to bring in a blessed order of things to this war-scarred, thorn-growing earth. But sin broke the plan. But the thing's not finished yet. The game isn't played out. The innings will turn. Wait a bit.

Those contrasts didn't just happen. That Man wasn't foiled. The thing was planned. The purpose of the Man's heart shaped the plan. The passion of His heart drove it thru, even though His heart broke in the drive. Passion and purpose drove the Man steadily up the roughest, steepest, tallest hill on earth.

The geography of Jesus' life is fascinating. He was the Son of the Earth as well as the Son of Man. Every phase of human experience He knew, and every sort of the earth's surface He touched. He belongs to us down here, doubly.

He was born in a little village of the plains. In infancy He crossed the desert, and slept by the pyramids of Egypt, the cradle of history. He lived thirty out of thirty-three years in a common country village.

He was baptized in the muddy waters of the Jordan River. He was tempted in the Wilderness. He drew the crowds perilously thick by Galilee's pretty blue waters. He was transfigured on towering snow-clad Hermon. He went through the sorest strain of spirit in a garden under gnarled olive trees.

He was hurt to death on Calvary's hill. His body found a three days' resting place in a new-hewn tomb of the rock. He was the Son of Man and Son of Earth. He touched both intimately at every point of contact.

But the highest hill He ever climbed, the steepest, the roughest, was Calvary. It was tallest. It lay on the top of another hill, Nazareth. Nazareth was the human life He lived. Nazareth was the underpinning of Calvary. It was the quality, the purity of the Nazareth life that gave the distinctive meaning to the Calvary death.

It was steepest. None other climbed it, nor could, nor can. And only He by giving His life clean out. It was roughest. Thorn-growing, sin-roughened, it took His very life out getting to it stop. But He went.

Have you ever been on Calvary? It faces three ways.

It faces up—toward God. The condition of things on the earth is a scandalous blot of God's administration. Surely God can't be good. It can't be that He cares, to let things go as they do, suffering for the innocent, wrongs unrighted, selfishness riding roughshod over men, evil unpunished. Where is God? Does He know? Does He care? Why aren't things straightened out?

That roughest hill answers. It gives God's estimate of the wrongs that scandalize earth. They deserve the treatment His Son received. Does He feel? He Himself suffered at Calvary when His Son suffered, to tell His estimate of sin, and to destroy sin's power, and to hold judgment, sin's self-judgment, in abeyance till man has had fullest opportunity. God's embarrassment was to show His intense hatred of sin, and yet His intense love of man. He did both in that Calvary event.

Calvary faces down—towards Satan, that splendid foul spirit prince. Sin is obeying Satan. It enslaves man. The Calvary Man took on Himself what was due us. We are set free. Satan is answered fully and defeated stingingly. His power is broken. Calvary makes slaves free men.

And that hill faces out—toward men. It breaks our hearts with the love of it. For that Man didn't have to die, except the have-to of His love. Ten or eleven times they tried to do Him to death. And they easily could so far as sheer force were concerned.

Each time He held them off with a power they couldn't understand, and couldn't resist. Then He yielded. The dying was voluntary. It means just what meaning the Man put into it. It had to be done, He said. He did it out of love for us. And the love of the thing, once it gets home, breaks a man's heart.

Sainted Bishop Whipple, of Minnesota, sat by the sick bedside of a cultured judge in the southland, talking in his scholarly way. At last the judge politely said, "Pardon me; but you know I'm facing the real things. Won't you talk to me like you'd talk to my black boy Jim?"

And the bishop said quietly, "You're a sinner, like me. Jesus died for our sins. Trust Him as a little child." And the judge said, "Thank you, Bishop, I can get hold of that. That gives me peace."

When one faces the real things of life, or beyond, it's touch with the man of the Calvary Hill that gives peace.

—WHY DO YOU GO TO CHURCH?

WHAT BECAME OF ALICE'S SINS.

There is a little girl living in the same house that I am, named Alice. She is a very wild little thing, and never sits still more than a few moments at a time. If I listen, I hear her running up and down the halls as hard as she can go, then her restless little feet fly to the door, to see if the bakery man is coming; then she catches sight of poor pussy, and hugs her until she gets a good scratch in return.

Sometimes she comes and stays with me, while I read to her, or tell her a little story.

One evening, hot and flushed she entered the room, and sat down on the little footstool beside the window.

I went on with my writting, but presently, hearing a deep drawn sigh, I looked up.

Alice was gazing out of the window, with a most unusually saddened look on her mischievious little face,

"I suppose God only likes the good little boys and girls," she said, with almost an impatient shrug of her shoulders.

"What makes you think that?" I answered.

"Well, I am quite sure He doesn't care about me."

"Why not?"

"O! because I've done such heaps of wicked things."

"Have you?"

"Yes—heaps—disobeyed mother, and slapped Johnnie, and, O! ever so much more. I'm sure Jesus doesn't love me."

"Come here, Alice," I said, "and let us have a little talk about this. Now, if every one had been nice and good and obedient, do you think God would have thought it necessary to part with His dearly loved Son, and send Him into the world to die on the cross?"

"I don't know."

"Ah, Alice! if we could have saved ourselves, Jesus would never have come, but He knew how bad we all were, how sunken in sin and iniquity, so He left His Father's home and suffered on the cross instead of us, and now He says,

"I came not to call the righteous but sinners to repentance."

"And does He really love the naughty ones?" asked Alice anxiously.

"O, yes," I answered, "and Alice, you know when you have been naughty or disobedient to your mamma, she doesn't cease to love you, does she? but she feels very grieved and sad, and she wants you to tell her you are sorry, doesn't she?"

"O yes, she does," was the quick reply.

"And as soon as you have confessed your faults, she takes you in her arms, and kisses you, and tells you it's all right now, does she not? Well, that is what God does.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we go to Him and confess that we are sinners, He shows us Jesus on the cross, the One who died for us, and who wants us to accept His full and free pardon, and if we are His children, and we confess to Him all that we do that is wrong, we are again happy in His presence.

"Then He does love me though I am so bad," said Alice with a great sigh of relief. When mother came in a few minutes later to take Alice to bed, she was surprised to see the quiet look on her little girl's face, and even more so, when, instead of the usual entreaties to be allowed to sit up 'just five minues more,' she readily went to bed. And O! I am sure that He who began a good work in that little girl's heart then, will complete it, that she may be the Lord's for time and eternity.

Yes, dear little reader, Jesus calls the naughty ones. I want you to say—

"I bring my sins to Thee,
The sins I cannot count;
That all may cleansed be
In Thy once opened fount;
Jesus paid it all,
All to Him I owe.
Sin has left a crimson stain,
He washed it white as snow."

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

THE SHEPHERD'S CARE.

I am Jesus' lamb;
O, how safe I am!
Folded by His strong, kind arm,
I can never suffer harm.

Jesus left His throne,
And to earth came down,
Came to seek and save the lost,
Though His precious blood it cost.

I was full of sin,
Very black within;
Jesus' blood has washed me now
Whiter than the whitest snow.

All along the way,
Lest my feet should stray,
He, the tender Shepherd, leads,
And His little lamb He feeds.

When His home I share,
In the glory fair,
Then my lips will sing His praise
Evermore through endless days.

WHAT WAS DONE WITH A PENNY.

"What good would a penny do?" Richard was always asking. "I'll just spend this one for candy, and maybe the next one I'll put in the mite box. If I had lots of money, I'd like to give big, shining dollars; but a penny doesn's count. When I'm a man, I'll give lots of money."

"But if all the boys spend their pennies, where will the offering be?" asked his mother. "Somebody must save, and you should be willing to do your part."

"I would like to, mamma, but a penny isn't anything," said Richard. "I want one of those pretty red candies awful bad."

"Richard, I wish you would take this penny and run over to Mrs. Gray for one of those slips she promised me," said Mrs. Snow, seeming to forget all about the mite box. "She sells them for a penny apiece, and I want to start one."

Richard was very glad to have his mother forget about the mite box, and he could buy the red candy on his way for the plant, so he ran whistling down the street. "Now get one of these old tomato cans in the back yard and punch three holes in the bottom of it with a nail," said his mother, when he came back with the geranium branch and his mouth full of candy.

It was a short task to plant and water the slip, as she directed him, and very soon Richard was out at play and had forgotten all about the plant. He did not think of it again until his mother asked him, some weeks later, to hunt up a cracked stone jar in which to transplant it, and then he only noticed that it was growing rapidly.

"Today's the date the Juniors take their mite boxes to the meeting, mamma," said Richard, one day in September. "Do you know where mine is?"

"Yes, it is in your closet, dear. Just where you put it when the teacher gave it to you."

Richard brought out the dusty thing and shook it hard; but it was empty.

"I declare, I forgot all about it," he said. "Mamma, won't you please lend me a quarter to put into it?"

"No, Richard; you know papa doesn't allow borrowing."

"But I'll have to go with an empty box, mamma, and all the others will have money. I wish I hadn't spent everything for candy. I will do better next time. But I never had more than a penny at a time, and a penny does not count."

"Richard, do you remember that penny slip you bought from Mrs. Gray last spring? That was your penny that you lost, and I wanted to show you what could be done with it. Bring me that little red box in my sewing basket."

Richard brought out the red box, and when it was opened, a number of silver and copper coins rolled out. "Do you remember that all summer you have been potting little slips and selling them when they grew strong and thrifty? This money is all yours for the mite box and the plant is still left."

"Forty-three cents!" exclaimed Richard, counting the money. "And all from one penny! I'll never say again, mamma, that a penny doesn't amount to anything."—Sunday School Times.

THE GLORIOUS FOURTH.

"Aw, let him come with me!" begged Joe Fuller. "I'll take care of him."

"I'm not a baby," put in his little brother Tom.

Their mother looked anxiously from one to the other. Joe was seventeen and had been around a lot with his father, but Tom was only ten.

"He might get too tired," she said. "Or he might get hold of your gun and shoot himself or you. Besides there are rattlesnakes on the plain and he might get bitten."

"Mommer," said Tom, "Joe was a fine shot at my age and he used to trek around with Dad. Why do I have to be such a sissy?"

"He's never seen a real Fourth of July celebration with fireworks and all," remarked Joe.

"Well," sighed their mother, "you'll only be one night on the way, and your father will be with you coming back—"

"Hurray!" shouted Tom, before his mother could finish. He knew he had her permission to go with his older brother to Judstown,

where they had relatives and where there was a fort and a real celebration on the Glorious Fourth.

She saw her two sons off on the third of July, Joe riding a spirited mustang and Tom on a sedate mare. It was a fine, cool morning with a promise of scorching weather before noon.

Tom stood the trip well that day. He cooked the grub and ate his share of it too, and the two boys turned in early, wrapping themselve in thier blankets for the night was cool.

"The one that wakes up first fires off this salute to the Glorious Fourth," said Joe, laying his gun between himself and his small partner.

"Gee!" exclaimed Tom. "I'm goin' to be the guy!"

And that was his lost thought as he sank off into blissful slumber.

He lost all track of time for awhile, when suddenly he became wide awake; wa s it day? All around him was a weird light. Then he saw the moon with a star beside her. It must be near dawn he decided. But at the same moment he knew that it was not the light that had roused him. There was something with him in his blanket!

Tom lay very still, something was moving, breathing against his side. What could it be?

The boy seemed to think of everything, then he remembered an old Indian who used to stop at their ranch on his way to Judstown once in awhile. The old Indian was called Blue Horse and knew everything to be known about trekking in the wilds. One thing he had told the Fuller boys came back to Tom. It had to do with rattlesnakes.

"Bad fellah," the Indian had warned. "Not too much quick. Him no bite till him coil up. Sometimes him creep in blanket and make him warm on cold night. Indian jump out quick. Rattlesnake jump out after him. Indian keel him before he coil up."

"That's what's in here with me!" shuddered Tom. "A rattler!"

He decided to take the Indian's advice. He stayed very still until the snake quit moving, then like a flash he threw off his blanket and sprang to his feet.

In the moonlight he could see everything plainly. He saw a huge snake flash out of the blanket after him, but before he could make a move, the reptile glided over to Joe. Joe lay on his back peacefully suoring after a hard day's travel. The rattler crawled upon his chest and calmly coiled itself.

"Bite on face pretty sure keel," the Indian had said.

Tom stared in horror watching the wicked reptile. Every second he expected his brother to waken and move. He must save him.

"Joe," he called. "Joe, don't move! Don't move!"

Joe's eyes opened.

"Don't move!" cried Tom. "There's a rattler on your chest. I'll tempt him off. Keep still!"

You may believe Joe obeyed his younger brother! He lay rigid while the snake swayed to and fro, flicking out his tongue and showing his fangs.

Tom looked about for a stick with which to tease the serpent, and his eye fell on his brother's gun, lying where the older boy had playfully put it the night before.

"Joe, I'm going to shoot the rattler," said Tom in a choked voice. "If I poke it, it might strike you. Keep still!"

Joe shut his eyes and said his prayers. He was a good boy.

Tom said his prayers too, and lay down holding the gun steadily. Slowly he brought the barrel nearer and nearer the snake. He dared not miss, and if his hand shook and he shot too low—well, he would not think about that, he decided. He must concentrate on aiming true.

When he had the weapon within a foot of the coiled reptile, he pulled the trigger. He had to. The rattler was just about to strike.

There was a loud explosion. Joe gave a gasping cry. Tom fell over and covered his face, not daring to look.

"Three cheers for the Glorious Fourth!" cried a voice.

Tom looked up and there sat his brother holding up part of a dead rattler.

"Oh, Joe!" cried Tom. "I didn't shoot you, did I?"

"Do I look shot?" inquired Joe.

"But why did you yell?" asked Tom.

"Well, I never had a gun go off so near me before—that is when I was at the business end of it," said Joe. "I felt the powder scorch my clothes! Whew! Well, kid, shake! You saved my life. You're all right!"

"Joe, if I'd killed you!" shuddered Tom, who had a strong imagination.

"Well, you didn't," said Joe. "A miss is as good as a mile. Look!"

He pointed to the east and they saw the dawn breaking with a pearly pink light, while the moon grew pale and the star almost vanished.

"You fired the first salute," laughed Joe. "May all the enemies of the United States perish like that old rattler! Hurrah for the Red, White and Blue!"

"Hurrah!" shouted Tom. "Gee, I'm hungry. Killing rattlers must give kids an appetite."

"Yeh!" said Joe. "Let's rattle the grub and then get going. We'll have a fine snake story to tell at the Fort and Dad'll be proud of you."

That was a memorable Fourth for the two American boys, and their mother at home remarked to one of the girls:

"You know I feel as if something had happened to Tom."

"It's probably something nice," replied her daughter. "You know, Tom is always lucky."—Selected.

CHILDREN'S HOME

New Hope, Vance	$ 6.00
Friendship, Stanly	5.32
Union Grove, Orange	5.00
Mt. Moriah, Cleveland	1.63
First Church, Albemarle	14.00
Rehoboth, Granville	6.00
Belmont, Mt. Hermon	6.80
Pleasant Hill, Cleveland	4.00
Pleasant Grove, Thomasville	7.33
Burlington, Children's Recital	35.00
Pageland	4.66
Mt. Pleasant, N. Davidson	4.54

Sunday Schools—

Lineberry, Davidson	3.72
Mt. Lebanon, Randleman	10.80
Roberta	3.85
Denton	3.33
Glen Raven	6.00
Friendship, Mt. Hermon	2.36
Bethel, Mocksville	3.40
Graham	12.37
Oak Grove, Cleveland	2.10
First Church, Concord	25.00
Winston Salem	13.46
Palestine, Sunday Egg Club	2.43
Mt. Pleasant, Mt. Pleasant	6.20
Whitakers	5.75
Canaan, Denton	2.00
Grace Baraca, Greensboro	15 00
Grace, Greensboro	15.52
Tabernacle	4.41
Asheville	8.53
Reidsville	4.20
Mizpah, Haw River	3.00
Bethel, Randolph	2.00

Other gifts: Mrs. Cornelius W. Williams, Winston-Salem, two nice dresses and two pair hose; Mrs. Robbins, High Point, a lot of toys and magazines; Union Chapel, W. H. M. S., two sheets; Mrs. H. R. Lee, box of candy for all the children; C. E. Society, High Point College, underwear for a child.

A class from the Home on yesterday gave a program in Burlington at the close of which a good offering was taken. The good people of Burlington took us to their homes and treated us so well that I think all thought they had the best place.

If there are others who would like a program by the class, let us hear from you, telling us what day and hour suits.

For every gift, favor or kindness mentioned in this report, we thank you one and all.

E. G. Lowdermilk, Supt.

IN MEMORIAM.

In a sanitorium in Asheville, N. C., in the early morning of June 29, 1925, there entered into eternal rest the spirit of Miss Sadie Burton. Last winter her health broke down and she entered a sanitorium in Asheville with bright hopes of a complete restoration to health and all that friends, medical skill and good nursing could do could not stay the hand of death. She was called from her labors in the prime of life, being twenty-two years of age. We can not undertand why but God knows what is best and if a sparrow can not fall without His notice we know that one of His children whose life was dedicated to Christian service cannot be removed prematurely.

It was the writers privilege to know the subject of this sketch and to know her was to be conscious of the fact that she was a sincere Christian whose life was governed by high ideals. She was true in every sphere of life whether in the home or in the school room teaching or in the church she did her best and was appreciated and loved by all who knew her.

She gave her heart to Christ early in life and at the time of her death was an honored member of the Reidsville Methodist Protestant church.

The funeral services were conducted from

the home of John E. Burton, her brother, on Lawsonville avenue, by the writer, after which we laid her body to rest in Greenview cemetery. She leaves to mourn their loss her mother, Mrs. Ida B. Burton, one brother, John E. Burton, of Reidsville and three sisters, Mrs. George Newnam, of Stacy; Mrs. W. C. Burgess, of Stokesland, Va., and Miss Mattie Burton, of Reidsville.

J. D. Williams.

FROM PASTORS AND PEOPLE

Union Grove, Orange Charge.—The revival meeting began Sunday, August 2, and continued until Thursday, August 6th. Rev. J. D. Williams did all the preaching. His sermons were clear cut and to the point

Only two or three attended these services who did not claim to be Christians;these we failed to reach.

The church seemed to be strengthened by the preaching of Bro. Williams. We believe the seed he sowed will tell in days to come. The offering for Bro. Williams was $28.00.

Sincerely, B. M. Williams.

Spencer.—Rev. D. A. Braswell preached in the home of A. L. Moore, Carolina Ave., the first Sunday in July and continued the meeting till Thursday. We all thank Bro. Braswell for these helpful sermons. On July ninth we organized our W. H. M. S. with ten members. Bro. Braswell came again Sunday August ninth. Preached from Luke chapter 13:20,21. Where unto shall I liken the kingdom of God. It is like leaven which a woman took and hid in three measures of meal till the whole was leavened.

We were sorry that so few heard this good sermon

He hopes to have this work in shape by conference. Pray for us that we make no simtake in this work at Spencer, and that if it is God's will that we have a church in Spencer that our faith fail not, and that we may all do our best for our Master.

Mrs. A. L. Moore.

Box 66, Spencer, N. C.

Zoar, Mecklenburg Circuit—

On the fourth Sunday in July, our revival meeting began. Our pastor was very much disappointed in not getting his pulpit help, Rev. C. E. Ridge. But sickness took place in his home and he could not get off to come. We were all so sorry to hear this, as we were looking forward to his being with us.

Our pastor tried to get other help but could not. So he did the preaching himself. And it doesn't seem that anyone could have preached better sermons than he preached. I don't see how anyone could sit under the sound of such good preaching and not repent. We hope there was much good done, that will show up later.

We made up a free collection for our pastor during the meeting which amounted to $17.35.

The third quarterly conference was held at Zoar on Wednesday morning following the meeting. Our delegate to Annual Conference is Mr. T. J. Atkins of Zoar.

—WHY DO YOU GO TO CHURCH?

Friendship, Stanly Charge.—It would be supposed, if anyone thought of us at all, that we had disappeared or gone out of existence. But the reporter has just failed to do her duty. We are still here and more determined to do our duty than ever before.

The county Sunday school convention was here July 30, 31. Many interesting lectures were given by the different speakers of the convention, on the importance of better Sunday schools.

We are looking forward to the return of it next year.

As a great many people attended the meetings at different places the attendance at Sunday school yesterday was not so large. 124 present with a collection of $1.81.

Our special meeting began here Sunday, August 2, and closed Friday evening.

Rev. Mr. J. R. Hutton of Greensboro did the preaching from first to last. Mr. Hutton delivered some real gospel sermons taken right from the Bible and proved out.

We have never had in our pulpit a more able and Bible-knowing man than was Mr. Hutton. He won the love of many friends here and especially those whose homes he visited. He will always have a hearty welcome in our church and homes. We did not have such a great revival but I believe that he so stressed the truth that it sank so deep into the hearts and will long be remembered that perhaps will do more lasting good than many a revival. I know what he has said has benefited me and a great many others.

The collection taken for him amounted to $32. I feel that it did not half pay him for his work but the Heavenly Father will pay him more abunantly.

There were several reclamations and perhaps some to join the church Sunday as the doors of the church will be opened and also the Baptism of infants.

Martha Ann Harwood, Rep.

Shelby.—We have had fairly good attendance at our services at this place for the past two Sundays. The pastor and family returned on Friday, July 31, from a vacation of two and a half weeks spent with relatives in and near Burlington. During our absence the Sunday school went on as usual but there was no preaching service.

Preaching services were resumed the first Sunday with the Lord's Supper at the morn-service. The pastor is considering plans for a revival meeting to be held the latter part of September. Definite announcement will be made later concerning this meeting.

Last Sunday was a good day for the Shelby church. We were very fortunate in having with us in the Sunday school and preaching services Mr. H. G. Easley, of Burlington, who is a blind musician and long time friend of the pastor and family. Mr. Easley played the piano during the Sunday school and preaching service Sunday morning. He sang a solo at each service. The Sunday night service was given over to Mr. Easley at which time he rendered a very enjoyable musical program and made an interesting address on the doings of the blind people in North Carolina, there being 1200 of these people in the State. We were delighted also to have Brother W. E. Ledford and a number of other singers from Double Shoals at the night service. They sang several selections preceding the program by Mr. Easley.

Mr. Easley, who was born blind, is a very interesting character. Very early in life he began the study of piano music. He has followed the profession of musician for a quarter of a century and is an expert in his profession. The pastor and family were delighted to have him as their guest during the week-end and we have the promise of a return visit in the future

We wish to express our thanks to Brother Clyde Tate for a nice chicken, which was dressed and ready for the pot. We thank Mrs Wm. McSwain for nice cantelopes.

Our Third Quarterly Conference was scheduled for Wednesday night of this week. We will give a report of the conference next week.

We expect to have all of the regular services next Sunday.

C. B. Way, Pastor.

High Point.—The Sunday school held its annual picnic last Thursday afternoon at Ritter's Lake near Greensboro. About 300 members motored to the Lake, which was the largest crowd we have ever had on an outing. The supper was delicious, the weather delightful the place ideal, and the occasion proved to be most enjoyable, especially to the children.

The A. M. Idol Philathea class and Circle No. 4 of the Foreign Missionary Socity will hold a joint meeting on Tuesday evening at 8 0'clock with Miss Pearl Reynolds on Fourth St.

Dr. Stevens and his evangelistic party will hold a series of union revival services in High Point beginning Sept. 13th, in which our church will join. He will come to the city upon invitation of the Ministerial Association and the meetings will be held in a tent located on the city lot next to the First Baptist church. It is hoped that a glorious revival will result.

Mrs. W. C. Hammond, who is Executive Secretary of the Board of Public Welfare, has returned from New York, where she has been taking a special course at the School of Social Work. Mrs. Hammond is a very efficient and skillful welfare officer.

Mrs. Ben. T. Moore has issued invitations to an At Home in honor of her brother's bride Mrs. Richard Reitzel, to be given Friday afternoon, August 14th, at the Reitzel residence 331 N. Main St.

Mr. and Mrs. H. A. Garnett, formerly of the Children's Home, have moved into their new residence on West College Drive.

Mrs. Ethel Harris Kirley of Philadelphia and F. R. Harris, Jr., of Henderson have been the guests of Dr. and Mrs. R. M. Andrews.

Mr. and Mrs. James T. Ryan are building an attractive new home on Parkway.

Miss Elizabeth Mitten of Westminster, Md. is expected today to be the guest of her friend and former schoolmate, Mrs. Lewis E. Teague

The death of the venerable soldier of the cross, Rev. W. C. Kennett, will bring much sorrow to the hearts of the older members of the congregation, many of whom knew him and esteemed him highly.

Mt. Zion.—We have always heard—"there s some good in every person"—I think we ould say, "there is some bad in every per- on" at times. (The Word says there's none erfect, no, not one.) At least the Mt. Zion nembers of quarterly conference are guilty of his, even I. Last Saturday at 1: 30 P. M. our hird quarterly conference convened with the Shoals church: not a member showed up from Mt. Zion or Pinnacle. Now, as for me, I just imply forgot it, and several others did the ame thing. Nevertheless I sinned when I be- ame so interested in things of the world that forgot my sacred pledged duty to my church. his conference had been duly announced by ro. Hunter, there was no excuse. Some may ave failed to hear the announcements made, ut they were made just the same; they ought have heard. Some may say, Well, the Sec- etary ought to notify each member a day or wo beforehand by mail; possibly I ought, but tried that once and didn't see any results. he trouble with us is when we have some- hing we want to do or some other place we ant to go to, we just let selfishness come in nd say, "It's all right, I'll not go; they can o the work." It's a shame any time to neg- ct, but now particularly when the church eeds to muster every available force to fight his wave of evolution, another attempt to de- roy the Bible and the fact that Jesus Christ our Savior. I say it's doubly shameful that e—you and I—should or would treat such nportant work so coolly. It's simply igno- inious; let's not do it again.

Every cloud has a silver lining, so we are ld. The conference unanimously voted that ro. Hunter have a month's vacation; we're ighty glad of that—he needs it and deserves so much. He will take his vacation during e month of September.

Mt. Zion folks, we're badly behind with our nances; let's get bus and pay Bro. Hunter he may enjoy his vacation rather than have hire during the month of September for a ving.

We had 109 at Sunday school last Sunday. nmediately after Sunday school the mission- y society met and had a splendid meeting. ey had one good new member come in, Mrs. D. Culler. We are glad to see this mission- y spirit prevailing.

Sunday night Bro. Hunter preached anoth- fine sermon. one brother remarked that he ould pay $5 more on pastor's salary by hav- g heard that sermon. Everybody enjoyed Bro. S. T. Kellam was elected delegate to nnual Conference.

Our county Sunday school convention meets Quaker Gap Baptist church in Stokes Co. e 11th and 12th of August. (September?— litor.) There is to be a pennant given to e Sunday school that has the most members esent for convention 16 years of age and er. We hope to bring the pennant back to t. Zion. We're going after it.

It's rather late, but we aim to have a chil- en's day program yet. Date will be an- unced later. C. W. Allen, Rep.

Mt. Lebanon, Randleman Ct.—Our Sunday hool met Friday, July 31, to picnic at the ildren's Home. We started about ten with two trucks well loaded and several cars. Mr. Neese (our pastor) led with his car.

We stopped over to see our new M. P. College, had a short chapel service. It did our hearts good to read in the fly leaf of their hymnal, "Contributed by Randleman Charge."

Messrs. Andrews and Garrett showed us over the new building; the entire college is splendid. Fine enough for any boy or girl who is interested in college.

We arrived at the Children's Home, were received gladly by the Superintendent and his faithful wife (Mr. and Mrs. Lowdermilk). The children and all connected with the Home seemed greatly pleased to see us. We served dinner on the lawn directly in front of the Home. The children and every one present seemed to enjoy the feast; the tables were well loaded.

In the afternoon we served lemonade. The children gave toasts, also a short but very interesting program was given in the schoolroom. Every one reported a grand trip.

I'm sure we would be delighted to pay them another visit in the near future. Rep.

Haw River, Glen Raven Charge.—On Monday night after the first Sunday in July onr special meeting began and ran over the second in July. Our church is greatly revived. Bro. G. H. Hendry did the preaching and he surely did preach some fine sermons. Every one liked him fine. Hope he will come agaii some time to preach for us. On last Saturday evening our Sunday school classes met on the church lawn for a good time. We served ice cream and cake and watermelons. Everyone enjoyed it. We have a very good Sunday-school now, but not what it should be yet.

Bro. Williams was with us Sunday and gave us another one of his fine sermons. Sunday night the children's service was given and it was grand. Every child did his part fine. Miss Thelma Thompson had the music in her charge. Misses Espa and Nellie Bullard had charge of training the children. The exercise was a success. The offering was $17.80.

We had Mr. and Mrs. John Stout from Greenville, S. C., to worship with us Sunday; always glod to have Mr. Stout with us, as he was once our Sunday school superintendent. Some of our members are sick. Bro. Calvin Clayton is real feeble. Pray for him. Rep.

Mebane.—A fairly good congregation Sunday morning for Sunday school and preaching service. Last Monday night week the W. H. M. S. and W. F. M. S. held their meeting at the home of Mrs. Claude Sykes. After business matters were attended to, Mrs. Sykes served cream and cake. The W. H. M. S. are planning to give a musical program sometime real soon for the benefit of the society. The next meeting will be held at the home of Mrs. Hill Payne.

"Stunt Night" was observed last Friday night. This was given by the Christian Endeavor Society under the direction of Miss Pauline Nicholson. Proceeds amounted to $6.-25.

On the night of August 1, 1925, Mr. James T. Terrell passed from this life. He had been in declining health for some time and a short time before his death his condition became critical. He was 72 years old and had been a member of the church for a number of years, first joining at Hebron M. P. church and later moving his membership to Mebane.

The funeral was conducted the following Monday afternoon in the M. P. Church at this place by his pastor, Rev. T. M. Johnson.

There survive him his wife, seven children, eight grandchildren and three brothers.

The interment took place in Mebane cemetery where he was laid to rest beneath a beautiful mound of flowers. Reporter.

Midway, Haw River Ct.—This reporter was asked some time ago, What is the matter with Midway? as there had not been any report for so long. There is nothing the matter with Midway. Just carelessness in the reporter.

We are still moving along nicely. Have had good attendance at Sunday school these hot summer months.

Our protracted meeting began the fourth Sunday in July and closed last Wednesday night.

The fourth Sunday morning our president, Dr. A. G. Dixon, was with us and preached a splendid sermon. We are always glad to have him with us, as he is one of our boys and is dearly loved at this place. In the afternoon Bro. Lowdermilk and ten of his children gave us a splendid program which was enjoyed by all present. Collection for Children's Home was $33.10. Monday morning at the 11 o'clock hour Bro. Phillips came to us and preached for us until Tuesday night after the first Sunday. He came to us filled with wonderful messages and we feel sure that all who heard him were benefited. We feel that this meeting has helped the whole community. There were several converted and some reclaimed. We hope to have some join the church in the near future. Tht people presented Brothes Phillips a purse of about $41 which was not enough for the faithful service rendered by him and wife. Their singing at each service was enjoyed very much. After they left our pastor carried the meeting on till Wednesday night when it closed.

Last Sunday afternoon our pastor, Bro. Reed, was away visiting hi sold home church and we were glad to have with us our young brother, Elwood Carroll, from High Point College. We enjoyed his talk and predict for him a successful life in the work of the Master. Mrs. G. W. Apple, Reporter.

COUNTING THE STARS.

Rev. Mark Guy Pearse was walking home with his little girl by his side. "Father," said she, "I am going to count the stars."

"Very well," he replied; "go on." After a time he heard her counting. "Two hundred and twenty-three, two hundred and twenty-four, two hundred and twenty-five, two hundred and twenty-six. Oh! dear," she said, "I did not think there were so many!"

"Ah! I sometimes say in my soul," said the preacher-father, "Now, Master, I am going to count thy blessings, thy benefits.' Soon my heart sighs—sighs not with sorrow, but burdened with such goodness, and I say within myself, 'Ah! I had no idea there were so many.' "—Selected.

HANNAH'S TALENT.

Marybelle could sing, and Esther could recite, and Josephine could play, and Ruth was the star basketball player in the eighth grade, and Marcia could sew in a way that won her prizes at the school contests, and Julia was the best pupil in the Longfellow Building in point of scholarship, but Hannah alone of the little club had no talent. That is, Hannah felt sure she was the only one of the gay little group that could do nothing well. Of course, the other girls never hinted such a thing, but Hannah felt it as one and another was praised and asked to help with various undertakings and she was always left out.

"You have the home-making talent, dearie," said Hannah's mother when she heard the doleful story of the club member who had no talent. "I don't know how I should ever get through the sewing and the cooking and the care of the little ones and the problem of making home a happy place without my big girl."

"Yes, but mother, I'd like to be able to do something to make people praise me," said Hannah, trying to keep back the tears. "Josephine was called back three times at the recital this afternoon, and Esther had such a clever little piece that made everybody laugh—well, I can't help being a little bit envious."

"Maybe we can manage to give you some music lessons again soon," said Mrs. Richards. "It is too bad the lessons are so broken into, but times have been hard, and it isn't easy to provide for a large family.

"It wouldn't do any good if I could [illegible] lessons," said Hannah dolefully. "Miss Lake said I never would make anything but an ordinary player, no matter how many lessons I took."

"Your playing is very sweet to us," said Mrs. Richards. "When the children are fretful and tired, your playing soothes them and makes them happy. I feel sorry that you are so handicapped with the care of the babies, but you will have more leisure when they grow older."

Of course, Hannah soon forgot her troubles, especially for that afternoon, for there were stockings to darn, the baby to take for his outing, the stories to tell the older children and the new salad to make for supper. She was not given to gloomy feelings; but occasionally, when everybody was telling how remarkable her friends were, she could not help feeling that she did not amount to anything at all.

"Hannah! Hannah!" It was in the dusk of the sweet, warm autumn evening that the girls of the Jolly Junior Club were heard calling their busy member to join them. "Hannah! We're going down to Miller's for grapes! Get a basket and come along!"

Mrs. Miller was an elderly lady at the edge of the town who had a large orchard and vineyard to which people went to buy their fruit in season. It was a delightful walk, and the fruit was so inexpensive that every day a procession of automobiles and people on foot made the short journey, coming back laden with apples and pears and grapes and peaches from the fine homestead.

In a jiffy Hannah, with a basket swinging on her arm, joined the happy girls. Talent were forgotten, and together they hurried along singing, laughing and talking at a great rate.

All at once out of a forlorn little house a group of frightened, shrieking children rushed out into the yard and begged the girls to help them. "The baby's choking to death! The baby's choking to death!"

Most of the girls stood as if paralyzed, Hannah nimbly jumped over the shaky gate, wired to keep the children in, and made for the house at a great rate. Marybelle fumbled with the wire fastening. Josephine cried and wrung her hands. Ruth started aimlessly for help somewhere, she did not know where, and the others stood still, pale and frightened..

Taking the choking child, now purple in the face, Hannah promptly held him upside down and gave him a vigorous shaking. Just as Marybells and Josephine reached the house the penny that had lodged in the child's throat flew across the room, and the danger was over. In the midst of the screaming of the children, the wailing of the mother, who was ill in bed, and the frightened exclamations of the girls, Hannah stood calm and quiet, ministering to the frightened baby with experienced hands. When the doctor arrived, he said there was nothing for him to do, and that the cool-headed girl had saved the baby's life.

"What a wonderful thing to do!" said every one, when the story was printed in the paper. "The idea of a 13-year-old girl being able to do the right thing at the right time! Surely, with a talent like that, she will be a trained nurse or perhaps a doctor!"

But Hannah flushed when the subject was mentioned, and said it was really nothing at all to do. "All children choke and have to have things taken from them," she said modestly.

But the townspeople thought otherwise, and one day Hannah had a tiny gold medal pinned to her dress by a distinguished citizen who publicly told the story once more and praised the quickwitted girl who had saved a precious little life. "Nobody knows what that baby will grow to be," he said in closing. "Nobody knows what is wrapped up in the tiny life until that life begins to unfold, and I think we will all agree that in Miss Hannah's life possibilities for good and for service are unfolding early and giving promise of a long, useful, satisfactory and successful career that even death itself cannot close. We are proud of her and her work, and hope that she may go on developing the talent God has given her as long as He gives her life and strength, for helping to restore life is as truly a talent as music or writing or any other gift of the great Creator."

And, looking down at the gleaming star, Hannah ceased to regard herself as the only member of the Jolly Juniors who lacked the ability to bless and help mankind.—Hilda Richmond, Girlhood Days.

MARRIED.

Married at residence of the officiating minister August 8, 1924, by Rev. D. A. Highfill, Liberty, N. C. Mr. Walter W. Ellis and Miss Grace I. Kidd, of Ramseur, N. C.

DORA'S BIRTHDAY GIFT.

"All who would win must share it—happiness was born a twin."—Byron.

When Dora came down stairs that bright Wednesday morning, she saw a big box on the hall table, and it was all pasted over with funny, foreign-looking stamps.

"Oh, Mummy, what's in the big package?" cried Dora, hopping up and down in her excitement.

"That's what I am waiting to find out," smiled Mrs. King. "Of course I'm not sure, but the package is addressed to you, and it's in Uncle Tom's hand-writing, and tomorrow is your birthday—"

"Let's open it as quick as ever we can," bubbled Dora. "Maybe it is something alive, or something that will spoil!"

There was a stout box inside the mysterious package, and inside of that again, ever so many sheets of crumpled tissue paper, and then several layers of soft, white cotton. Dora could scarcely wait.

"Let's hurry, Mummy," she urged.

"We're getting nearly down to your gift, little Miss Impatience," her mother laughed. "Here it is and it is all folded in silver lace paper, and why, there is a pink silk wrapping inside of that!"

Mrs. King laid the dainty coverings back, and there was the most wonderful doll that Dora had ever seen. It was as large as a small child, and was beautifully dressed in blue satin trimmed with a lovely white and silver material. The doll wore blue silk socks and the cunningest little silver shoes, and on her head was a bonnet to match her dress. The hair of this new treasure was bright golden—just the color of Dora's, but her eyes were as blue as the sky, while Dora's eyes were brown.

"And here is a letter from Uncle Tom," exclaimed Mrs. King. "Perhaps it'll tell us when he is coming home."

She paused a moment and glanced through the letter.

"Isn't that too bad!" she exclaimed. "He can't come for several months yet, but he is sending yiu the famous doll, Lucille, which won first prize in a big Doll Contest in Paris, and he hopes you'll like this new playmate of yours, and will be good to her."

Dora's cheeks were very pink and her eyes were dancing.

"Of course I'll be good to her, Muvver," she promised, "and I'll love her and put her to bed 'n ever'ting."

There was a little key which hung around Lucille's wrist, and Dora's mother found where this fitted into a tiny opening at the back of the neck, and after the spring was wound and the doll placed gently on the floor, she would walk backwards and forwards very nicely, and espevially if Dora lay hold of her hand.

Mrs. King pressed a spot just above Lucile's stomach several times, and sure enough, the doll said "Mamma," "Papa," and "Kitty," very plainly.

"I want to show my new dollie to Bessie," Dora begged. "She thinks her Flossie May is the nicest doll in the world, but she hasn't seen Lucille. Let me take her over there and show Lucille to her. I can't wait, Mummy."

Mrs. King hesitated.

"I'll be careful, Muvver," she entreated. "Please, Muvver."

There were sounds of approaching footsteps. It was Bessie.

"May Dora come out to play?" she called, almost before she had opened the screen on the side porch.

Then her big black eyes fell on the prize doll, and like Dora she forgot everything else!

"May we take her out a little tiny ways," urged Dora after awhile.

"Yes," Mrs. King consented, "but keep Lucille where it is level and the grass is soft—for if she got a tumble she might break, or some of the mechanism inside of her might get out of order. Stay by the white fence, that will be a fine place."

So the two little girls promised and went out, Dora carrying her precious burden carefully.

"I'll walk with her first," decided Bessie, who being a year older than Dora, always wanted to be the teacher when they played school, or to pour the tea if they had a party.

Dora pouted.

"No," she said, "I'm going to walk with her. She's my doll, and she's 'fraid and doesn't like strangers."

"All right for you," warned Bessie, darkly. "But when I had my new toy piano, I let you play on it."

Dora couldn't deny this.

"And I'm going to have a party next week," she hinted, "and ever-body isn't going to be asked."

This was a dire threat not to be overlooked, and Dora paused.

"Well," she replied more affably, "you can walk up and down with her twice—down to the street, and back to the magnolia tree."

Bessie nodded her shiny black head delightedly.

"I'll be careful as anything," she beamed.

Back and forth Bessie and Lucille went once quite safely, but the second trip Lucille tumbled over the broken stem of a jonquil, and down she went, quicker than it takes to tell it.

"Oh, my beautiful doll!" wailed Dora. "She's all broken up!"

"No, I don't b'lieve so," Bessie assured her, but she was really quite frightened herself.

Side by side, the little girls sat down on the grass to examine Lucille for possible injuries.

"Let's take off her clothes," said Bessie, briskly. "Perhaps she's bumped herself somewhere, and has a black and blue spot."

Sure enough—right there near one of her shoulders was a queer little bunch.

"Oh, I hope she isn't hurt," wailed Dora. "I don't want my new doll to be hurt."

Bessie was examining the little bunch. She pressed it to see what it felt like, and then a funny thing happened. Lucille solled her eyes and began to sing in a sweet, mellow little voice. First there was a verse of "Home Sweet Home," and then "Rock-A-Bye Baby on the Tree Top," and after that several lines of "Swing Low, Sweet Chariot," and "My Bonnie Lies Over the Ocean." Then the strains died away and the girls looked at each other and laughed happily.

But Bessie was examining Lucille still farther. She found two more little push buttons on the other shoulder. When she pressed one, Lucille gave a merry little laugh like a peal of bells; and when she pressed the other, the doll cried almost like a real child.

"Isn't she the nicest doll you ever saw," insisted Dora.

"Yes, she is," admitted Bessie, "but perhaps you wouldn't have found out all the things she could do if you hadn't let me play with her."

Dora looked thoughtful.

"That's just what my muvver says," she remarked soberly, "that we don't have half the fun with things when we keep them all to ourselves that we do when we share them with somebody else."

"What'll we do with her next?" wondered Bessie.

"Let's go in and ask my muvver for some pink muslin and black velvet ribbon just like my dress, to make an everyday dress for Lucille out of," suggested Dora jumping up.

"That'll be lots of fun," agreed Bessie. "Let's."

And away they went with the precious prize doll walking between them, each little mother-girl holding a chubby doll hand.—Selected.

"HOW TO DESTROY A CHURCH."

The quotation above certainly raises a serious question. Can a church really be destroyed? Whether it can really be destroyed or not, one thing is certain: It can be greatly hindered in its work. Some one has suggested three ways of doing this:

"1. Discourage the preacher. Absent yourself from one service every Sunday, or miss at least one in three; if he is not very strong, once in four times will answer. Neglect the prayer meeting. Criticise your preacher freely; praise him sparingly; fine fault plentifully; pray for him little or none. If he proposes to hold extra meetings, withhold your cooperation. Give yourself no concern whether his salary is paid ornot. Never call on him socially, or allow him to think that his comfort, or that of his family, is a matter of importance in your eyes.

"2. Discourage your fellow-members. Observe the directions given above. Complain about everything they do and don't do. Contrive to make yourself the head of a clique, and by their assistance and your own industry keep the church in hot water generally. While doing this, lose no opportunity to complain of the bad treatment you are receiving. Discard charity and candor, take distrust into your bosom, and make scheming your specialty.

"3. Destroy the confidence of the community. Tell the people that you are in the church by force of circumstances, but have no respect for the way in which business is conducted. Publish the faults of your brethren, taking care to magnify them; make no effort to induce people to attend the church. Take no part in the labors of the Sunday school. Publish it on all occasions that you have no confidence in the concern. Predict that it must fail—go down—blow up—never can succeed. By observing these directions faithfully, you will have the satisfaction, if the church is not unusually vigorous, of witnessing the fulfillment of your predictions."

The above quotation should give every church member serious concern. It is hard to imagine a church member who would wilfully and deliberately seek to destroy his church. But an attitude is a powerful thing, whether it be on the good or evil side. On either, it exerts an influence. Is there not danger just here?

It is far better to reverse the rules given above. Get in on the encouraging side. Brighten the hope of your fellows by showing a kindly interest in what they are trying to do, and boost your church in the community. Let people know that you believe in it; in its good name; in its essential purity; in its splendid teachings, and in its future. Thus you will justify your connection with it, and you will need have no fear of its being destroyed.—Selected.

SERMON TO YOUNG PEOPLE.

The Fatherhood of God.

"When ye pray, say, Oui Father which art in heaven." Luke 11:2.

God is our Creator. "The Lord hath made all things for himself." "Know ye that the Lord he is God; it is he that hath made us, and not we ourselves! we are his people, and the sheep of his pasture."

God is our Benefactor. "Casting all your care upon him, for he careth for you." "For in him we live, move and have our being." "The Lord is goo d to all, and his tender mercies are over all his works."

God is our Redeemer. "He shall redeem Israel from all his iniquities." "Christ hath redeemed us from the curse of the law, being made a curse for us. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

God is our Sovereign. "The Lord reigneth, let the people tremble." "The Lord reigneth, let the earth rejoice." "Of the increase of his government and peace there shall be no end." "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."

And God is our Father. He is our Father in a two-fold sense. In the natural or creative sense He is the Father of all human beings. In the supernatural or spiritual sense He is the Father of all who believe to the saving of the soul.

Let us first give prayerful consideration to the fact that

God is the Father of All Mankind.

In Luke 3:38 it is written that Adam was "the son of God." God was his Father in the creative sense just as truly as Adam himself was Seth's father in the generative sense. God is therefore the Father of every human being.

In his address to the Athenians Paul declared that "we are the offspring of God." And he made this statement in the all-inclusive sense, embracing all mankind.

This doctrine places a high value upon each human being. Each man, woman, and child is worth more than all the world besides. "For what is a man profited if he should gain the whole world and lose his own soul?" The Father of mercies did not spare His only be-

gotten Son to save lost mankind. The sacrifice of Jesus Christ on the cross is God's estimate of the value of your soul and mine.

This truth of the universal Fatherhood of God opens up a realm of gracious and glorious opportunity. Every child bears the image of his father. Man was made in image of his heavenly Father,—in the image of God's intelligence, spirituality, and eternity. To be like God, to become like God, to live forever like God is the wonderful privilege of every son and daughter of Adam. The opportunity of advancement is unlimited.

And this truth of universal reach places upon each rational being a most vital and fearful responsibility. Each is duty bound to realize the purpose of his creation and redemption. Since God has made us for His glory and since He has redeemed us to be transformed into the image of His Son, it becomes man's supreme obligation to attain to these exalted ideals of the Godhead. "Be ye reconciled to God."

In the next place let us prayerfully consider that

God is the Father of All Believers.

To be born of God, born from above, born of the Spirit, is to establish a new relationship,—to become sons and daughters of the Lord God Almighty. "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." "But ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." This honor have all his saints.

To be thus born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," is to enter a new world as well as a new relationship. It is to be inducted into the citizenship of the glory world. It is to sit in heavenly places in Christ Jesus. It is to have fellowship with the Father and with His Son Jesus Christ. And it is to become heirs to "an inheritance that is incorruptible, undefiled, and that fadeth not away."

The faith that saves creates a new life,—a life hid with Christ in God. It is the new life of righteousness. Sin has been taken away as far as the east is from the west. The peace that passeth all understanding has taken the place of sin. It is the new life of love,—"of the love of God shed abroad in our hearts by the Holy Ghost given unto us." It is the new life of power. There is in full salvation the power to resist temptation, to endure tribulation, and to perform the most difficult tasks of holy service.

This spiritual fatherhood enjoins a service that is most honorable, most delightful, and most fruitful. It is not the compelling service of a slave under a taskmaster, but is the inviting service of a child under the most compassionate Father. It is the service of love, and love makes every service easy. "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

And this gracious Fatherhood guarantees an everlasting home. Jesus said, "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you.." It is a home of eternal security from the ills of this sublunary world, a home of unbroken reunion with redeemed loved ones and "the spirits of just men made perfect," a home of spotless bridehood with the glorified Christ, and a home of blessed immortality and enrapturetd service.

—The Word of Life

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Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

—Rev. H. F. Surratt was present in Calvary church last Sunday morning and assisted in the service. He is now taking his vacation. He is pastor of our church in Charlotte.

—The funeral of Rev. W. C. Kennett at Tabernacle yesterday was largely attended. In the congregation we noted the following ministers: Highfill, Millaway, Dosier, Johnson, Trogdon, J. D. Williams, Brown, Neece, Fogleman, Lowdermilk, A. O. Lindley, Moton, Andrews, Paul Kennett, T. F. McCulloch, C. L. Whitaker. Others who would have been there were prevented by engagements. Rev. W. F. Ashburn who had been selected by Brother Kennett for the occasion took the leading part in the funeral service. He was assisted by Dr. Dixon, Rev. Murphy Williams, Rev. L. W. Gerringer, and Rev. J. A. Burgess. Bro. Ashburn spoke feelingly of the great worth of the deceased and of his own personal obligation to him for much help received in his times of discouragement. He spoke of Bro. Kennett's life as a radiant life from which there went out good cheer to other souls. He also spoke of his constant charity to others. He never spoke ill of anyone. He is not dead, he said,—only fallen asleep. Indeed, he is more alive than ever before. His life is now glorified and perfected. Bros. Gerringer and Burgess spoke briefly and fittingly of the deceased from their points of view. The casket was opened in the vestibule of the church that all might look for the last time on the familiar face. He lay as if peacefully sleeping. The funeral service was in charge of the Masonic Order at the grave. The speaker made a forcible address and the usual ceremonies were gone through. In the death of Rev. W. C. Kennett our Conference loses its oldest and one of its most successful ministers. Yet we have not wholly lost him. His spirit and example will remain to influence others, and the near two thousand souls won by him to the church of Christ will rise up and call him blessed. His going of course will leave those nearest to him with a painful sense of loss until they adjust their thought to the picture Jesus has permitted us to frame in thinking of those whom He has called hence.

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LOOSE LEAF BOOKS FOR MINISTERS' USE.

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—The Biblical Recorder, after weeks of unrestrained discussion of evolution pro and con, has decided that enough has been said, and has closed its columns to that subject. The subject seems to be one to provoke feeling rather than clear thought.

—The Coble reunion yesterday at Coble's church brought together hundreds of people.

ALL THINGS TO ALL MEN.

Christ was a home missionary in the house of Lazarus.

Christ was a foreign missionary when the Greeks came to Him.

Christ was a city missionary when He taught in Samaria.

Christ was a Sabbath school missionary when He opened up the Scriptures and set men to studying the Word of God.

Christ was a children's missionary when He took them in His arms and blessed them.

Christ was a missionary to the poor when He opened the eyes of the blind beggar.

Christ was a missionary to the rich when He opened the spiritual eyes of Zaccheus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission.—Selected.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN

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ETHODIST PROTESTANT HERALD.

. F. McCulloch, Editor and Publisher.

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NOTICE.

The Annual Home-Coming Day will be held Flat Rock Church, Flat Rock Circuit, the h Sunday in August at 10:30 A. M. Rev. S. Williams will deliver the address. The special meeting will also begin on at day with Rev. T. A. Williams as help. erybody cordially invited. Picnic dinner the grounds, and please don't forget the skets. Mrs. John B. Ogburn,

Secretary Flat Rock Memorial Assoc.

Summerfield, N. C., August 10th.

—Dr. M. F. Fox, of Guilford College, died Norfolk, Va., last Saturday night. He was ried at Guilford College on Tuesday. We re sorry to be unable to attend his funeral. e regarded him as one of our friends and l that in his death we sustained a personal s. He once lived near Tabernacle. He was physician of no mean ability. The members his family have our sympathy in their great s.

—North Carolina seems to be gaining an enviable reputation as a crime producer. 1924 we had 299 homicides in our State. the victims, 94 were white, 201 were ne- oes, and four were Indians. Fire-arms were ed in 235 cases, knives or other piercing in- uments in 47 cases; 6 were babies killed n after birth.

—Bro. D. M. Sullivan, of the Baptist denom- ation, led the prayer meeting at Calvary urch last night in an inspiring and helpful y. He is a man of faith and proves his ith by his works. When his church was in ed of money he put a second mortgage on s home to raise it. He gives freely to oth- churches besides his own. He has more ith in God than he has in the aLMIGHTY LLAR.

—A shocking event is reported frim Rock- gham. Mr. W. B. Cole, president of a mill mpany, a man of wealth and of high stand- g in the commnity, shot and killed W. W. mond, son of a minister. The only occa- n known for the terrible deed was the belief in Cole's mind that young Ormond was trying to win the hand of Cole's daughter after agreeing not to do so.

—Our West End Church is having the time of its life, perhaps Pastor Ballard has called to his help Rev. Joseph Lynch, of the Maryland Conference, and they are having a great meeting, the pastor leading in song and Mr. Lynch preaching powerfully to large congregations. His preaching is having effect in convicting and converting some, we have not heard how many. His story on Why I Keep a Duck is a simple story of his childhood days but is a very fascinating one as he tells it. Our West End brethren are fortunate in having the help of Brother Lynch.

—Bro. F. W. Easter, of High Point, has moved to Spray. He was a valuable worker in Welch Memorial Church for years, being Sunday school superintendent much of the time. We hope he will find ways to make himself useful to the cause in his new situation.

—Our thanks to Bro. Peter Hardin, of Tabernacle, for a splendid watermelon. We award this first prize.

—Prof. E. S. Johnson, son of Bro. C. F. Johnson of West End Church, has been elected principal of the school at Washington, N. C.

—Mrs J. P. Morgan, wife of the financial magnate, died last week of sleeping sickness after two months' illness. The greatest medical skill that the greatest wealth can procure cannot stay the hand of death for long.

If I could dig holes in the ground like a rabbit,

In a statement to the Christian Science Monitor, Dr. O'Hanlon, for sixteen years Chief Medical Superintendent of Bellevue Hospital, says that, "In three or four years the alcoholic victim will be practically unheard of. I do not hesitate to predict this in view of the improvement already noted. Before the Volstead act was passed, we handled from 10,000 to 12,000 alcoholic cases a year. During 1924 we handled 4,000. Continueing Dr. O'Hanlon said:

The situation is very much better. The habitual drunkard has disappeared. The corner saloon is no longer robbing the public of necessary comforts. Families who previously applied to our social service department for aid are now getting enough to eat, are well clothed and are living in better houses without depending upon philanthrophy. The wage earner is useing his money to provide for the home instead of for liquor.

Delirium tremens has almost disappeared. A great reduction in the number of accidents going hand in hand with drunkenness is apparent. I might even say that it is a rare exception to trace any accidents coming to our attention to liquor drinking.

Furthermore, Dr. O'Hanlon declared that statistics at Bellevue show that very little of the excessive drinking is done by adolescents, and the number of women treated has been greatly reduced since the passage of the Volstead act.

—The Athenians were to choose one of two architects for a great building they purposed to build. The first, a pert, affected fellow, offered his service in a long premeditated discourse upon the work proposed, and by his oratory inclined the voices of the people in his favor; but the other secured the contract with nine words: "O Athenians, what this man says, I will do."

NO COMPROMISE.

"A chasm is opening between men who believe their Bibles and the men who are prepared for an advance upon Scripeure. Inspiration and speculation cannot long abide in peace. Compromise there can be none. We cannot hold the inspiration of the Word, and yet reject it; we cannot believe in the atonement and deny it; we cannot hold the doctrine of the fall and yet talk of the evolution of spiritual life from human nature; we cannot recognize the punishment of the impenitent and yet indulge the larger hope. One way or the other we must go. Decision is the virtue of the hour.

"Neither when we have chosen our way can we keep company with those who go the other way. There must come with decision for truth a corresponding protest against error. Let those who will keep the narrow way keep it, and suffer for their choice; but to hope to follow the broad road at the same time is an absurdity. What communion hath Christ with Belial?"—C. H. Spurgeon.

THERE MIGHT BE A DIFFERENCE.

The telephone bell rang, and one of the group in the living room went to answer it Her part in the conversation came back readily to the circle she had left, and called forth remark from the guest who was an old friend.

"What a clear, pleasant voice Helen has."

"When she talks over the phone," admitted the little girl of the family with judicial deliberation, and then she wondered at the burst of laughter that followed a moment's silence.

Whether or not her comment really meant what it seemed to imply, the fact remains that in many homes the voices that are sent out are very different from those that are kept in for household use. The tartness, the whining, the ungraciousness, do not greet the caller at the front door or the acquaintance over the wire, and a sudden change of tone from unpleasantness to bright friendliness is often so marked that no hearer can fail to note it. Voice cultivation is worth while, but it should not be wholly for export.—Forward.

WHAT IS SCIENCE?

How many persons really know what science is? How many in reading, or using, or hearing the word used, ever stop to think, "What is science? What does the word really mean?" We think it safe to assume that the majority of persons have no clear idea of what science really is, but have an indefinite, shadowy idea that it is something occult, hidden, above ordinary mortals, possessed by a set or kind of super-men, infallible, or near infallible, and to question any statement of such men is sheer presumption, if not actual sin— attaching the same attributes to such men as the ancients did to their gods. But this is a very great error; for scientists are but men, many of them just of ordinary capacity—none of them super-men and some of them seem to be erratic, get into ruts, and given to mental freaks, and almost wholly devoid of common sense.

Webster says, "Science" from Latin "scire, to know." In New Testament, 1 Tim. 6:20, science is from the Greek, gnosis, to know. So we have the following definitions given by Webter: "1. Knowledge, as of principles or facts. 2. Accumulated and accepted knowledge systematized and formulated with reference to the discovery of general truths or the operation of general laws; classified knowledge. 3. Especially such knowledge relating to the physical world;—called also natural science. 4. Any branch or department of systematized knowledge."

So we see that science is real knowledge, not speculation, hypothesis, theory, supposition or guess. Each definition given by the dictionary contains the word "knowledge." So "science" is what is really and truly known. Not what somebody thinks, supposes. Not a mere mental concept, but a fact. So when we get rid of all the learned haze, mist, fog —or to change the figure, brush away all the learned trash—we are in a position to see what is science—that it is knowledge.

A mental concept is one thing. The objective, external, corresponding fact is another. A person may have a concept of a house, but that is not the house. Of a river, lake, or any other thing, imaginable or conceivable, but this concept is not the corresponding reality. Persons may have all kinds of wild, erratic, absurd concepts for which there is not, never has been, and never can be a corresponding reality. Hence we have chimeras, air-castles—all kinds of absurd fancies, as Don Quixote of romance. Much of this is harmless, but sometimes it is very serious, and sometimes disastrous to the subject of these unrealizable concepts, to others, or both. Kaiser Bill doubtless had a concept of victory and perhaps of world empire, but the concept never materialized, but disaster. Before we do a thing we must have the concept. But we may have a concept impossible of realizing. This thought could be pursued indefinitely, but we desist. What we want to say is, that the world is suffering today, if not really cursed, from a whole lot of "stuff" called "science," which is the veriest absurdity. The average newspaper and magazine accepts all this mere speculation of men as true, and truer than "holy writ," just because these men have managed to be dubbed "scientists." Because they have the financial backing and prestige of some college or university.

Now we are in no wise opposed to science. No one but a fool can be. A fact is a fact and can not be denied. But when speculation is put for fact, and especially speculation at variance with the Bible and common sense, observation, and experience, I'm indignant, because it is an insult to my reason. This leads us to say that evolution, both cosmic and organic, is not a science, but a mental concept, for which there is utterly no external, objective reality. A pagan concept, not a Christian, nor biblical concept. It's utterly foreign to the Bible, notwithstanding the desperate efforts made by "modernists" to try to make the Bible agree with it. The great apostles of evolution, such as Darwin, Lamarck, Huxley, Haeckel, and others, have had mental penetration sufficiently keen to see that the evolution concept is not found in the Bible, and have had the courage to say so.

That there is growth, development, and variation within the limits, or bounds of the species, no one who is at all informed will deny; but that evolution has ever originated a species is utterly without proof. The evolutionists admit this. This from a college book on biology that teaches that all life has come from one cell—man of course is included, giving man a brute origin—"Taking for granted the fact of evolution—as we have had to do throughout."—Foundations of Biology, Page 372. The author of this book, used in one of our North Carolina colleges, after carrying us through 371 pages of his book, here gives away the whole case, by saying that he has had to take the "fact of evolution for granted all the way through"—no proof, no attempt at proof, but has had to take the "fact for granted." Why? Because there is no proof. If there were any, surely the abettors of evolution would have produced it. But after more than a half century since Darwinism was launched, during which time the evolutionists have ransacked creation for proof, it still has to be confessed that there is no proof. And then to call this science is an insult to every one's reason. And to teach evolution to our children as a truth, as a fact, contradicting the Bible, common sense, observation and experience, is an unspeakable outrage. But this outrage is being perpetrated in nearly all of our high schools, colleges, and universities. And why? What reason can be assigned? Why not abandon the whole senseless chimera? Is it not a natural antipathy to God, the supernatural, creation, and revelation? An effort t o get rid of God, or put Him so far off that His existence becomes negligible—practically "no God"? "The fool hath said in his heart, no God." "Dr. E. A. Millikan, Nobel prize winner and internationally famous physicist, in an address before the American Chemical Society," is reported to have said, among other things: "The pathetic thing is that we have scientists who are trying to prove evolution, which no scientist can ever prove." When evolution cannot be proved, "our enemies themselves be judges," why continue the senseless propaganda, and call it science? And then brand everybody as an ignoramus who does not accept this senseless chimera. Shades of science! "Wha fools we mortals be."

It seems that the evolutionists are tryin to play the game of "bluff" by such state ments as "All intelligent people believe it." "All scientists accept it." When as a mat ter of fact such statements are absolutel false. Why do they continue to make suc statements? Is it ignorance on their par or something worse? As a matter of fact a "intelligent" people do not believe it, neithe do all scientists accept it. Prof. Virchov of Berlin, reputed to be the greatest patho ogist in the world, opposed it to his deatl William Dawson, geologist, rejected it to th end. Prof. Price of Nebraska University ha written a number of books in opposition t evolution, among which are "The Phanto of Evolution," "The New Geology," "(E. D., or New Light on the Doctrine of Cr ation." The evolutionists, so far as we a aware, have made no attempt to answe these books, save by bare denunciation, rid cule, and sarcasm. But intelligent peop can read and judge for themselves, when ma ters of fact are produced, and that by whon soever produced.

How long is this game of bluff to continue How long are men, just because "Prof." "Dr." is attached to their names, going t have the newspapers, magazines and a gre many unthinking persons to swallow the chimeras for fact, and call it science? Let remember that science is fact—what is u questionably known, not somebody's supp sition.

J. F. Dosier.

PROPAGANDA PROPS FOR TOBACCO.

The Greenvile, Tenn., Sun truly says:- "There are more cigarettes smoked in a s ciety novel than are necessary for the mov ment of the plot. A bright ten-year old b could give the reason for this. It is tobac propaganda. It can be just as truly said th there are far more cigarettes, cigars and pip smoked in the moving pictures than are neces ary for the setting forth of the play. San reason.

It is refereshing to read of persons w will not fall for the propagandizing of tobac at any price. In other words, they are not f sale. It seems that Jack Dempsey belongs this class. The Toronto Guardian says a ciga ette promoter endeavored to secure a tes monial from Dempsey while he was visiti in Kingston, Ontario, for a certain make cigarettes, offering him a large sum of mon for a statement of less than forty words, the effect that he smoked that particul brand, "when not in training." The off aroused Dempsey's indignation, and he s bluntly: "I can't sign that. You couldn't g me to do it for ten times what you offer. don't smoke cigarettes and never did. If y had harmless candy or soda water and thought it was all right, I wouldn't mind g ing you a testimonial for nothing. But I wo sign your cigarette testimonial."

It seems that the man making the off thought nothing of the deception he expect to practice on the public. Men who are w ing to entice boys into smoking, in order increase their profits, seldom stop at the mea to be used. Deception goes with the greed gain.

THE QUICK-WITTED WESLEY.

By Rev. H. H. Smith.

On reading Wesley's "Appeal to Men of Reason and Religion," Philip Doddridge expressed his admiration by writing upon it. "How forcible are right words." Wesley was noted for speaking and writing "right words." so much so that it was seldom necessaid or written. He had such wonderfully self-possession that even under the greatest provocation and without a moment to reflect, he spoke with calmness and wisdom.

When, as an act of courtesy, he consulted Bishop Butler before preaching at a certain place, the Bishop replied very sharply: "well, sir, since you ask my advice, I will give it freely. You have no business here; you are not commissioned to preach in this diocese. Therefore I advise you to go hence."

The average minister of the gospel would not have found it an easy matter to maintain self-control when sharply bidden by a Bishop to "get out." But note Wesley's calm and dignified reply "My lord, my business on earth is to do what good I can. Wherever, therefore, I think I can do most good, there must I stay, so long as I think so. At present I think I can do most good here; therefore here I stay."

A carping, fault-finding man once wrote Wesley making certain charges against his conduct. After answering the charges, Wesley closed by saying: "You conclude with praying that God would remove pride and malice from among us. Of pride, I have too much; of malice, I have none. However, the prayer is good, and I thank you for it."

One of the early Methodist preachers became discouraged, was inclined to doubt his call to preach, and wrote Wesley asking that another preacher be sent to the circuit, saying he believed he was "out of place." Wesley replied: "Dear Brother: You are indeed out of place, for you are reasoning when you ought to be praying."

On one occasion Wesley visited Edward Bolton, a local preacher who greatly admired the founder of Methodism. Wesley was in the parlor, busy as usual, reading and writing, when Mr. Bolton, wishing to enjoy his society and engage in conversation, began by saying, "How much more pleasant it is to be in the country than in London; all is silent, all retired, and no distracting voices of the busy multitude intrude themselves." "True, Neddy," replied Wesley, "but noisy thoughts stay." Bolton took the hint and was silent until Wesley had finished his work and was ready for conversation.

Once a low-bred fellow ran against Wesley in an impudent manner, saying, "I never turn out for fools." Wesley, stepping aside, said, "I always do."

There was a notable character by the name of Beau Nash who attended one of Wesley's services with the avowed purpose "to amuse the people, confound the preacher, and make Methodism, ridiculous." A large crowd had gathered to see the fun, and during the service he interrupted Wesley and charged him with preaching without authority. "Besides," he said, "your preaching frightens people out of their wits." "Sir," replied Wesley, "did you ever hear me preach?" "No," replied Nash. "How then," said Wesley, "can you judge of what you never heard?" "By common report," he replied. "Sir," said Wesley, "is not your name Nash? I dare not judge you by common report. I think it not enough to judge by." Nash quailed under this ironical reply and soon beat a hasty retreat.

Wesley was sent for to visit a young woman in Bedlam. A subordinate officer abruptly told him that "none of these preachers" was to come there. Only a short while before he had been prohibited from talking to the prisoners in Newgate. He made this comment: "So we are forbid to go to Newgate for fear of making them wicked, and to Bedlem for fear of making them mad."

A man once spoke reproachfully to Wesley, saying, "You preach perfection." "Not to you," replied Wesley. "And why not to me?" "Because I should like to preach something else to you, sir." "Why, what would you preach to me?" Wesley replied, "How to escape the damnation of hell."

While stopping at an inn in Scotland, the waiter said to Wesley, "Sir, the lord of the stable wants to know if he shall feed your horses." "This," remarked Wesley, "must be a great country for titles where the hostler is called the 'lord of the stable.' "

Near the close of his life, a traveling preacher inquired of Wesley, "What advice have you to give in order to perpetuate the great revival of religion in which you have been the principal instrument?" He instantly replied, "Take care of the rising generation."

During a season of persecutions by his enemies, his friends were deeply agitated, but Wesley was the coolest of them all. He says: "Every week I am bespattered in the public papers. Many are in tears on the occasion; many terribly frighten and crying out 'O, what will the end be?' 'What will it be?' Why glory to God in the highest, and peace and goodwill among men." His reply was both timely and prophetic.

Blackstone, Va.

SALVATION ARMY AND TOBACCO.

Will H. Brown.

When the Salvation Army drive was on in New York City for $500,000 to help carry on its work, the Tobacco Record raised the question as to whether or not the Army as an organization is engaged in any kind of anti-tobacco propaganda, so its editor wrote a letter to Salvation Army headquarters, requesting a statement on the question, "by some one whose authority can not be disputed'," Bart Andrews, director of the drive, replied for the Salvation Army, saying that the Army as an organization carries on no propaganda against tobacco, but made this statement: "Within the organization, among its own officers and members, the use of tobacco is forbidden. Also the children of Salvationists are urged not to use it. None of the officers use tobacco themselves, and some of them, speaking in public and writing individually in the periodeals, are rather emphatic against its use by anybody; others are more liberal."

The example of the Army in this way, through its officers, workers and members, is having a powerful influence for good. The army has found, by its contact with the masses that tobacco is injurious, hence this attitude of its leaders. It is the same attitude as taken against liquor as the twin of tobacco.

By the way, perhaps one of the most striking incidents indicating that the 18th Amendment is being enforced is the statement of officers of the National Cigar Leaf Tobacco Association that the national convention of the Association to be held in June will be "strictly dry." It is almost time for the doxology.

THE MIRACLES OF JESUS CHRIST.

For more than eighteen hundred years the enemies of Christianity have denounced as untrue the miracles that Jesus wrought while He was in the flesh, including the miracle of His Own resurrection. It is not in the least suprising that infidels and agnostics such as Voltaire, David Hume, Ingersoll, and Darrow should do this, for this is just a part of the program of the forces of unbelief to disprove and destroy the Christian religion. But the height of unholy and contemptuous disloyalty is reached when the so-called modernists, many of whom are professed ministers of the gospel of Christ, join hands with the devil's crowd in recording their disbelief in these same miracles.

These recorded miracles of Jesus have been set forth as true by every law of evidence. First they were performed in the open, in the presence of witnesses. No one questioned these miracles during the life time of Jesus. His bitterest enemies accepted them. Not a shadow of doubt was cast upon them at the time they were wrought. Thousands, friends and foes, as eye witnesses, declared that they were matters of fact.

They have been recorded by holy, honest, and truthful men,—men who gave their lives to the dissemination of the truth. No man in history can prove a better character for truthfulness than the four men who wrote the Gospels. They were not men of the imaginative temperament. They were plain men and recorded plain facts. And these facts were recorded under the inspiration of the Holy Spirit. And inspired men are not in the least inclined to make mistakes, or impose legends as truth.

And Christianity is a living memorial of the fact that Jesus Christ wrought miracles when He was upon the earth. The continuous working of the miracle of salvation in the realm of the spirit is a forcible demonstration of the same benevolent omnipotence wherewith the Son of God healed the bodies of men nineteen hundred years ago. And there are millions living today that bear witness to the miracle of personal salvation.

It was this same Jesus Christ who performed the miracle of creation. "All things were made by him; and without him was not anything made that was made." John 1:3. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Col. 1:16.

Now the evolutionists of the theistic turn of mind say that it took the creator millions of years to create the physical universe. They agree that He could have done it perfectly well in six minutes instead of six days, if He had thought best. For there is no limit to the ex-

ercise of omnipotence. Wouldn't it be foolish for a blacksmith to take thirty days to make a plow when he could make it in thirty minutes? Would it not be unwise for a contractor to take ten years to build a house when he could build it just as well in ten days? And do not the evolutionists attempt to convict Jesus Christ of lacking common sense in parading before the world their fond supposition that the miracle of creation stretched out through millions of years? Yea, they insult the intelligence of the Almighty by their ridiculous hypothesis.

This untenable tenet of evolution is a part of the satanic scheme to repudiate every supernatural exercise of Deity, and thereby destroy the Bible and the Christian religion. But it can't be done.—Word of Life.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.
5. Charlotte.
6. Calvary.
7. Burlington.
8. Mt. Pleasant.
9. Grace.

Paid G. C. B. in Full.

1. State Street, Lexington.
2. Charlotte.
3. Calvary.
4. West End.
5. Grace.

A. C. B.

1.	Concord	$226.00
2.	Forsyth	194.87
3.	Flat Rock	132.52
4.	Orange	130.00
5.	Glen Raven	126.00
6.	Fallston	125.00
7.	Spring Church	102.50
8.	Henderson	100.00
9.	Enfield	97.00
10.	Bess Chapel	95.32
11.	Granville	80.00
12.	Alamance	78.65
13.	Stanly	78.05
14.	Gibsonville and Fountain Place	73.40
15.	Lincolnton	70.00
16.	Cleveland	67.85
17.	Randleman	66.00
18.	Halifax	63.50
19.	Davidson	62.12
20.	Reidsville	60.00
21.	Welch Memorial	58.00
22.	Littleton	56.00
23.	Weaverville	50.35
24.	Mebane	50.00
25.	Richland	50.00
26.	St. Paul	45.00
27.	Mt. Hermon	43.20
28.	Kernersville	42.45
29.	Asheville	40.38
30.	Saxapahaw	39.80
31.	Why Not	31.71
32.	Vance	30.10
33.	Shelby	30.00
34.	Haw River	27.00
35.	Yarboro	26.95
36.	South Davidson	23.00
37.	Randolph	21.07
38.	Siler City	20.50
39.	North Davidson	20.00
40.	Winston-Salem	16.50
41.	Cornelius	16.00
42.	Anderson	14.00
43.	Thomasville Circuit	13.91
44.	Tabernacle	13.75
45.	Pinnacle and Mt. Zion	13.70
46.	Thomasville Community	12.00
47.	English Street	12.00
48.	Lebanon	11.05
49.	Asheboro	9.00
50.	Caroleen	9.00
51.	Pageland	6.10
52.	Union Grove	5.25
53.	Chatham	5.00
54.	Fairview	4.85
55.	West Forsyth	4.72
56.	Roberta	3.50
57.	Midland	2.65
58.	Graham	2.00
59.	Democrat	1.00

G. C. B.

1.	Concord	$385.50
2.	Forsyth	304.05
3.	Whitakers	188.66
4.	Henderson	182.92
5.	Why Not	172.24
6.	Orange	171.58
7.	Mt. Pleasant	160.00
8.	High Point, First	150.00
9.	Davidson	145.67
10.	Randolph	127.27
11.	Tabernacle	124.99
12.	Alamance	109.45
13.	Randleman	109.11
14.	Gibsonville and Fountain Place	99.57
15.	Saxapahaw	97.08
16.	Halifax	95.00
17.	Asheville	90.97
18.	Spring Church	86.95
19.	Mt. Hermon	83.90
20.	Yarboro	76.31
21.	Burlington	74.63
22.	Graham	65.00
23.	Littleton	61.00
24.	Stanly	59.98
25.	Guilford	57.68
26.	Vance	51.90
27.	Haw River	50.00
28.	Enfield	47.50
29.	Denton	46.45
30.	Thomasville Circuit	44.80
31.	Flat Rock	44.61
32.	Albemarle	43.40
33.	Pageland	40.15
34.	Weaverville	39.90
35.	Fallston	36.71
36.	Mebane	33.06
37.	St. Paul	31.15
38.	Granville	30.50
39.	Winston-Salem	26.72
40.	Glen Raven	26.17
41.	North Davidson	25.55
42.	Reidsville	25.00
43.	Richland	25.00
44.	Kernersville	24.35
45.	Mecklenburg	22.30
46.	Siler City	22.00
47.	Roberta	21.81
48.	West Forsyth	21.63
49.	Fairview	21.20
50.	Asheboro	20.46
51.	Welch	20.00
52.	Thomasville Community	19.70
53.	Lebanon	18.60
54.	Shelby	14.81
55.	Bess Chapel	14.61
56.	South Davidson	14.31
57.	Pinnacle and Mt. Zion	13.20
58.	Rockingham	12.50
59.	Union Grove	12.00
60.	Anderson	10.00
61.	English Street	8.60
62.	Cleveland	5.39
63.	Bessemer City	5.00
64.	Greensville	4.25
65.	Democrat	3.00
66.	Midland	2.21

The report for the week is good. Several moved up and this moved several down. Find yourself and see which way you moved—up or down.

Grace went over on the G. C. B.

A. G. Dixon.

THE WORK AND THE WORKERS.

What Must We Do?

Somehow we are not going very fast with our budgets. See statement of budget in another column. Some charges have paid very little, and some even at this time of year, have not paid anything yet. Brethren, Conference is less than three months ahead of us, so please raise your budgets as rapidly as possible. We are needing money now to meet the current expenses belonging to the Annual Conference budget.

Among the Churches.

On Thursday, August 13, we had the pleasure and the privilege of being with the pastor and people on Guilford charge at a splendid circuit rally. Each church on the charge was largely represented in the rally except Midway church, and if they could have known what a splendid day the other folks were having some of them would surely have been there. The singing was good, the speaking was good, and the spirit of the meeting was fine. Pastor Whitaker was happy over the meeting, and the folks, I am sure, went away well pleased with the occasion. They voted to hold another rally about the same time next year.

Chase City.

For some time we have been thinking about and talking about a Methodist Protestant Church near Chase City, Va. That church is now an assured fact. A company of our people moved over into this community from Lincoln and Cleveland counties, and from other points in North Carolina, and they kept feeling that they must have a church home of their own. At their request the last Annual Conference appointed them a pastor in the person of Rev. J. H. Trolinger. Bro. Trolinger was in the Seminary, so did not get to them until in June. Since then they have built a very neat country church, and on August 9 Bro. Trolinger began a revival service in this new church. So when I reached them this last Sunday morning the meeting had been running just one week. They were having a great revival which had resulted in more than 30 conversions. We organized a

Methodist Protestant Church with more than 80 members, 22 of whom were of the converts in the meeting. Pastor Trolinger announced that the meeting would continue at least until Wednesday night of this week. The people think they have a splendid opportunity for another Methodist Protestant Church in an adjoining neighborhood.

Spencer.

One day last week at the request of a few of our people in Spencer, N. C., I visited them and looked over the grounds there, and made inquiry as to our prospects in Spencer. And I reached this conclusion: In several instances we have started Methodist Protestant churches in other communities when we didn't have as good prospects as we now have in Spencer.

These people told me that Rev. D. A. Braswell is planning a ten days' meeting in Spencer soon, with other brethren to assist him. At the close of this meeting Bro. Braswell will take stock of followers there, and then we can tell better about the prospects. Brethren, if we would onl yraise the Annual Conference budget in full, so we would have the $10,000 for Church Extension. We could then forge ahead in a most wonderful way. We owe it to ourselves and to our people and to our God to raise our budgets in full. The budgets are indeed "our opportunities and our privilege."

Greensville.

Wife is assisting Rev. H. L. Powell this week in meetings at Wesley's Chapel on the Greensville charge, and I am spending part of the week here. The attendance is good, and the prospects for a good meeting are fine. Bro. Powell is happy with this people, and they love him.

Appointments.

August 24—Spring Church Charge.
August 28-39—Democrat Charge and Mount Zion on Weaverville.

Faithfully yours, A. G. Dixon.

CHRISTIAN ENDEAVOR TOPIC, AUG. 23. Perils of Envy, Anger, and Hatred. Matt. 5: 21, 22; 1 John 3:11-15.

Daily Readings.

M., Envy leads to doubt. Ps. 73:1-28.
T., Envy and murder. Gen. 4:4-8.
W., Down anger. Jas. 1:19,20.
T., Stupid anger. Esth. 3:1-6.
F., Secret hate. Prov. 26:24-28.
S., The test of hatred. 1 John 4:20, 21.

Some Bible Hints.

It is the same spirit that kills a man's reputation that kills his body. It violates the law of love (v. 21 .).

Anger, contempt of people, the "thou fool" attitude, keeps a man in a state of bitterness that is like hell (v. 22).

Cain's sin was primarily envy. Sin always grows unless it is checked, as Cain's sin grew to murder (v. 12,.

The difference between the world and the Christian is hate and love. We can test ourselves by this rule (v. 14).

A Fearful Trio.

Envy, anger and hatred are a fearful trio to get mixed up in the nature of a human being. Some one has said that envy is "indigestion of the mind," this leads on to anger, which is the loss of self-control, and these lead on to hatred of others. One can never afford to give way to envy and anger; for besides the harmful affects of these upon our natures they lead to hatred which is so killing to the soul.

The cure for all these is love. None of them can exist side by side with love. Kindness is a soil in which no evil can grow.

What Our Scripture Lessons Teach.

In the lesson from Matt. Jesus strikes at the roots of their old-time practices. All of us know that a murderer should be brought to trial in the courts; but here Jesus tells us that the one guilty of anger, the most usual motive for murder, is answerable as well. If the motive is there, uncurbed, the deed is easily forth coming. The whole teaching here is a question of spirit. The attitude of one's heart towards his fellow-man must be against these bad habits of mind and heart, if he would have his life conform to Jesus teachings.

In John's writings we see clearly that John knew the meaning of love in its highest sense, and his messages upon this theme are heart searching.

He loved Jesus and His teachings greatly. He lived them more nearly than anyone else, perhaps, and, hence, he can help us to get the meaning for ourselves.

The greatest message ever lived on earth, was love manifested in Jesus our Savior: the greatest truth ever delivered to humanity was love, the supreme ideal.

Hate is evil, hate is unchristian, and hate lays the foundation which breeds desire for murder. If hatred could be banished, murder would soon cease.

Anger does no good, anger is weakening, and saps our vatality mentally, physically, and morally. It also causes us to put our worst selves to the front rather than our best.

Things To Pray For.

1—Thank God for the teachings of the sermon on the mount.

2—Thank God for the example in the Life of Jesus Christ.

3—Thank God for the promised power of the Holy Spirit to help us to overcome the evil about us.

4—Ask God to help us to see the dangers along life's path, and to avoid them.

5—Ask God to inspire us to right ideals and purposes.

6—Ask God to bless this meeting to the strengthening of our lives, and the lives of all the young people of this day.

The great secret of the tender heart lies in the fellowship of Jesus Christ. It is the continual wonder about Jesus, that He was so strong and yet so tender-hearted. No authority could make Him quail; no array of power could ever daunt Him, and yet a bruised reed He would never break and smoking flax He would not quench. He was tender not because He knew so little. He was tender because He knew so much. All that was hidden from duller eyes He saw—all that men had to bear and battle through. Their helplessness, their crying in the night, their inarticulate appeal to heaven—all this was ever audible to Jesus, and kept His heart as tender as a child's.—Selected.

RECEIPTS FOR COLLEGE.

Previously reported, $144,337.08.

John W. Sharp, $10; G. W. Garrett, $5; Miss Velna McCulloch, $100; Charlie Long, $1; F. R. Brittain, $5; Miss Hassie Johnson, $10; C. E. Wilson, $5; J. M. Paris, $10.00; Miss Matilda Alexander, $1; J. S. Pickett, $25; Mrs. J. S. Pickett, $25; Miss Ava Crawford, $10; G. L. Shore, $10; W. A. Bunch, $20; Mrs. E. W. Hill, $5; Mis Mary Parsons, $10; Miss Josie Parsons, $10; E. H. Coble, $10.00.

Special offerings: J. Norman Wills, $10; Warren McCulloch, Grace, Greensboro, $20; G. C. Thompson, Efland, $5.00.

Whitakers Church: Mrs. W. T. Braswell, $5; Miss Mamie Johnston, $5; Dr. J. H. Cutchin, $5; Mrs. Dr. Cutchin, $5; Mrs. R. A. Bradley, $5; J. M. Cutchin, Jr., $5; Miss Mollie Wheless, $5; Rev. F. W. Paschal, $5; J. M. Cutchin, 3rd, $5; Joe Hull, $5; Miss Spencer Cutchin, $5; Mrs. J. M. Cutchin, $5.00.

Harris Chapel, Vance Charge: S. A. Greenway, $5; E. S. Glover, $5; J. E. Burroughs, $5; C.S. Burroughs, $5; L. W. Burroughs, $5; E. R. Boyd, $5; H. W. Glover, $1.00.

Rehoboth, Granville Charge: H. B. Hicks, $5; T. V. Bobbitt, $5.00.

Bethesda, Halifax Charge: E. C. Harrell, $5; Richard Taylor, $5; A friend, $5; A. W. Sledge, $1; Mrs. N. M. Harrison, $5; Mrs. Clarence Willoughby, $2.50; Mrs. Mary J. Hunter, $10.00.

Hollister Church, Halifax Charge: E. T. Ellington, $5; G. L. Knight, $5.00.

Eden Church, Halifax Charge: J. W. Hardee, $5; J. R. Dickens, $5; Mrs. Dickens, $5; Tom Billups, $5; Mrs. A. G. Dixon, $5; Rev. C L. Spencer, $5; D. W. Sykes, $5; Mrs. J. W. Hardee, $5.00.

Mt. Carmel, Granville Charge: C. W. Finch, $5; Mr. and Mrs. C. S. Finch, $5; Mr. and Mrs. O. H. Powell, $5; G. P. Finch, $2.50; Mrs. E. F. Smith, $1; C. B. Finch, $2.50.

Burlington, First Church, A Friend, $25.

Hawkins Chapel, Littleton Charge: Rev. J. B. O'Briant, $5; Mrs. O'Briant, $5; J. W. Bobbitt $5; Mrs. Bobbitt, $5; E. B. Pair, $5; J. H. Hawkins, $1; W. M. Hockaday, $5.

Weaver's Chapel, Littleton charge: L. T. King, $5; F. W. King, $5; W. C. Myrick, $5.

Total, $144,920.58.

Endowment Insurance Fund.

Previously acknowledged, $3,117.36.
Miss Matilda Alexander, $5.00.

Sin brings separation from God. The word "depart," uttered to the workers of iniquity, is not an arbitrary one. It voices a law of God that runs through all His moral realm. . . Think it not strange, if man is driven from God and goodness who yields himself to sin. By a changeless law of moral repulsion, he is pushed away. Is it hopeless? Yes, as long as his back is turned toward God. But let him come to himself, let him feel his sin and degradation, let him long for home, for forgiveness, for his Father's face, and the law of changeless love takes hold of him. The law of divine attraction draws him then to God and goodness.

Man-like it is to fall into sin,
Fiend-like is it to dwell therein.
Christ-like is it for sin to grieve,
God-like is it all sin to leave.

THE PLACE OF AMERICA IN GOD'S PLAN.

The greatest need of the church in the cities is out-standing leadership. In-so-far as the Institutional Church has failed, the failure has been due to inefficient leadership. When we make this statement we make no charge against anyone who has been connected with such unsuccessful organizations. We have expected too much not only of our city pastors, but of other leaders and workers. Too much has been attempted with the number of workers employed. Every department demands a specialist in that line.

That leadership demanded must be a city-minded leadership. We do not ask whether these workers are rural or cityreared—that in un-important, but he must be city-minded or he cannot adequately sense the conditions under which he must labor, nor appreciate the conditions of the people to whom he is to minister. This leadership must be city-trained leadership. This is a new subject of study. Much that is put down in books in reference to work of this character may be true in a given field, but is frequently erronous when given universal application. Every worker should come to his task with an open mind, and be ready to adapt even his most highly cherished ideals and methods of work, to conditions which may be discovered in the particular field of service.

It must be specialised leadership. No man or woman can possibly know all phases of the life of the city. It must be a supervised leadership, having as its directors men and women of the ability of strategists and statesmen. No half-way measures will suffice. The church must give her time, her money, her ministers, her members, and herself to this great task of evangelizing and saving the cities of America.

A continuous adaptation may be necessary in every part of the city. Every denomination should study the whole city as a field, and discover where its work is most successful. The city Church Federation (under our present form of organisation) should be a party to this survey, and all of the churches of the city should co-operate as one great Protestant body. Together they should study their common task. The plans and policies of the denominational boards, city missionary societies, and of local churches co-operating, should be based upon facts ascertained by frequent surveys. In no other way will it be possible to meet the many and frequent changes in opportunity and responsibility.

The problems of the city are the problems of the new civilization. The city Christianized means the country saved. But the city paganized will paganize and destroy modern civilization. The late Dr. Bashford said, "New York City is the greatest mission field in the world." Many smaller cities are approaching a close second in the demands which their necessities are making upon the church. No one has yet developed the science of the city church. The rapid growth of our population makes the city a mission field the magnitude of which has not yet been understood. As goes the cities, so goes America.

Charles H. Beck.

"THIS CAN'T BE THE PLACE."

"This can't be the place," protested Amy, as Margaret stopped before the sagging picket gate.

"Yes, it is," said her companion, consulting the slip of paper in her hand; "302 East Jefferson, and this is 302."

"There must be some mistake; they surely never meant to send us to such a place," exclaimed Amy.

"They're expecting us," answered Margaret in a low voice as a woman appeared in the doorway.

The two girls in their dainty suits and hats were in decided contrast to the unpainted, weather-beaten cottage, with its dilapidated porch and its sagging roof. Yet neither one was cleaner or neater than the little gray-haired woman in the door, her face alight with hospitable welcome as the girls came forward.

"You are my delegates?" she asked.

"Yes," assented Margaret. "And you are Mrs. Price? My name is Margaret Hughes, and this is my friend, Amy Clark."

"Come right in. You will find your room just at the head of the stairs. Dinner is ready as soon as you are."

"Well, what do you think of this?" Amy dropped her bag, and sank limply upon the bed, only to rise again for a tour of inspection. "She must expect us to wash in that bowl, Margaret! And I'll wager you it's a feather bed." She prodded the snowy counterpane investigatingly. "It is," she nodded. "And so hot up under this roof! I can't stay here; that's settled."

"It is—different'" conceded Margaret, who was smoothing back her hair in front of a cracked mirror. "But it's clean.

"Different? Clean?" retorted Amy. "Well, cleanliness is a virtue, but it doesn't make up for the lack of a bath-room and a good bed, We'll just take our bags back with us and ask the committee for another place."

"We-ll" agreed Margaret.

Their hostess was waiting at the foot of the closed stairs for them, and led them into the room where a steaming dinner awaited them.

"My husband, Mr. Price," said his wife; and the girls found themselves shaking hands with a small man whose deep blue eyes looked at them dreamily from under heavy lashes.

The meal passed pleasantly. The thick slices of pink ham, accompanied by snowy potatoes and flaky biscuits, melted away before the onslaught of the two hungry girls. Mrs. Price passed the dishes temptingly, her eyes alight.

"I'm afraid we'll scare you," laughed Margaret. "But these biscuits are so good!"

"There, now! I'm always glad to see people eat. 'Specially young people."

"You have no young people?" queried Amy, then blushed angrily at her inquisitiveness as a look of pain flashed across Mrs. Price's face.

"Not now," she answered quietly; and the meal ended in a rather strained manner.

"Whatever did I say?" exclaimed Amy as they reached the hot little room once more.

"I don't know, but perhaps her children died."

"Well, we've got to hurry if we get to that afternoon session. I'm thakful we'll have a cooler place than this to sleep in to-night," said Amy.

"I'm going to stay here!" answered Margaret quietly.

"What?" gasped Amy.

"I don't think it would be very nice to leave after we've come here. Besides, I want to know her better."

"Oh, well, if you're going to stay, I'll have to, too," conceded Amy. "But I shouldn't think you could stand it here; it's so hot."

"She does, and it's only for three nights. I want to know her."

Margaret proceeded to make good her wish. She found time after the session at the church to give a full account to Mrs. Price.

"But why don't you go, too?" she demanded. "There's to be a real interesting programme to-night."

"Oh, I couldn't," answered Mrs. Price hastily. "I haven't anything fit to wear and besides—no; I guess I won't go to-night," and she disappeared kitchenward.

Margaret sat still, frowning slightly, and was unusually quiet when Amy appeared later.

Mrs. Price left the conversation entirely to her guests and her husband.

"Mr. Thomas gave a fine talk, and another Mr. Thomas is to sing to-night," explained Amy.

"Yes, they're my wife's brothers," Mr. Price could not conceal the note of pride in his voice. "You'd better go, Mary," he suggested.

"Not to-night," was the quiet reply; but Margaret caught the disappointed look on his face and the pain in his dark eyes.

The next day was unusually hot and sultry. After the morning session Margaret was forced to abandon any idea of attending the afternoon one. The heat had given her a severe headache, and Amy set off alone.

Mrs. Price settled Margaret on a couch in the cool parlor, and at Margaret's request, brought in her basket of mending. For some time the two sat in silence, Margaret watching the bright needle as it flew in and out. Gradually they began to talk. Under Margaret's skillful questioning and ready sympathy Mrs. Price was soon talking freely, pouring out her heart.

When Mrs. Price had gone to the kitchen to prepare supper, Margaret lay still in the cool room, mentally reviewing all that her hostess had told her. The only daughter in a family of boys, she had been loved and cared for by all and brought up in a comfortable farming community. Then, when her husband came, a well-dressed young man, of courteous manner and fine appearance her family was bitterly opposed to his courtship. But she loved him, and he loved her, and so they were married. They had bought this little cottage out of their joint savings, meaning to fix it up into a bower of beauty. But—Margaret remembered the deep sigh—times had been hard; there had been no work to do—Mr. Price had no trade—children had come, one after another; and one by one the plans were abandoned. But in spite of everything Mr. Price had always been good to her.

"He couldn't help it if there was no work, but my people are of the kind who think 'no work' and 'won't' are synonymius. But I

understand him. We love each other," she had said simply.

Out of nine children, six died in infancy, one in girlhood, and two were living. Of these two, one was married and lived in a distant state. The other, a boy, had not got on well with his father. There had been words, hasty on both sides; and he had gone away. They didn't know where, and it was six months now.

"So we're all alone again, but we miss the children."

Margaret stirred restlessly. Mrs. Price was so bright and capable; so evidently fit for better things, it was a shame for her to be married to such a worthles man. And yet—he was good and kind. She herself could see that in the little attentions he paid his wife. And perhaps he couldn't help it. Anyhow, if his wife didn't judge against him, it wasn't her place to do so.

"But I do wish," she whispered, "that I could bring some sunshine into her life."

Amy came in from the meeting with an enthusiastic report.

"And, Margaret, they're decided to have a young folks' convention, and arouse the young people. It's to be next month, in our church. Won't that be splendid?"

"Fine," agreed her audience.

Suddenly a daring plan flashed into Margaret's mind.

"Mrs. Price, won't you come?"

For an instant a pleased look shone in Mrs. Price's deep eyes; then she shook her head.

"No, I couldn't go," she answered quietly.

"Why not?" demanded her husband.

A bright flush spread over her cheeks, but she made no answer.

"You must come and be my visitor," insisted Margaret. "Please say, 'Yes.' Maybe Mr. Price would come, too. Would you?"

"No." His eyes had grown keen, and his voice was very determined. "I—there wouldn't be money enough for that, but Mary shall go. Yes, you shall, Mary. It's the first time in a great many years that you've had such a nice invitation, and you're to accept." With that he rose and left the room.

Mrs. Price's eyes were shining.

"I expect, perhaps, I might come, Miss Margaret, if Jim sets his mind."

"It will be lovely," responded Margaret with enthusiam. "For a whole week we'll play and play, and be young again."

The pink flush on Mrs. Price's cheeks was as young as that on Margaret's.

"I wish Jim could go," she said. "It would seem as if it was our wedding trip. But, of course, the tickets."

Margaaret clapped her hands delightedly.

"I know fifty miles isn't much. I'll get brother to run the car over for me. Would you like that?"

"Like a trip in an automobile? I never was in one," she answered simply.

Margaret confided her plans to Amy, who was carried along on her enthusiasm.

"We'll give them the time of their lives," they decided.

Nothing could have been more ideal the day on which Margaret and her brother came for their guests. Mr. Price handed his smiling wife into the car with old-fashioned gallantry, put in their shabby valise, and stepped in beside her. Margaret did not attempt to make conversation as they sped along the smooth roads. From surreptitious glances she saw the enjoyment on their faces, and caught their lovelike attitude as they gazed wide-eyed on the country flashing by.

All too soon, it seemed, the streets of the city were reached. The car drew up before an imposing stone house, and Margaret bounded lightly to her feet.

"Here we are, and welcome home!"

The daintest room in the house, Margaret's own, was given over to her guests. Margaret saw the pleasure in Mrs. Price's eyes, and was forced to turn away to hide the sudden dimness in her own.

The days flew by swiftly. Margaret was delighted with her guests, and they seemed to have grown young again. Aside from the convention with its lectures, music, and general sociability, Margaret had planned automobile rides out into the surrounding country, and had shown all the sights of their bustling little city.

Finally the last day of the Price's stay arrived. The last night of the convention was to be given over to a social, to which all the young people of the city from all churches were invited.

Just after dinner Margaret slipped into Mrs. Price's room, with a filmy white gown over her arm. Mrs. Price was just combing her hair, drawing it back severely, as was her mode of hairdressing.

"Oh, don't do that!" exclaimed Margaret, surprised at the wealth of soft curling hair falling about her guest's shoulders.

With deft fingers Margaret gathered up the long strands, drawing it back loosely and pinning it up in a soft coil.

"How lovely you are!" she cried in frank admiration of the happy face. "Mrs. Price, I wonder if you won't wear white to-night."

"But I haven't any white dress."

"I know—but—I hope you won't think I'm bold; but I've a little dress here that is too small for me, and I know it would just fit you. Won't you wear it, please?" Margaret stopped, her eyes pleading with the older woman.

For an instant Mrs. Price hesitated, then held out her hand.

"Yes, I'll wear it. Thank you."

"Oh, thank you," answered Margaret, as the white folds fell around Mrs. Price. "You're a dream! You'll be the belle tonight."

Margaret piloted her guest to a comfortable seat, and soon there was a laughing, chattering group around them, for they were well liked.

Margaret, for the moment unoccupied, looked out over the church parlors with shining eyes.

"I know they've had a good time," she thought; "and I'm so glad! But I wish they could always be like this."

Her eyes rested on a tall young man near her, who was standing alone. There was something in his face vaguely familiar; and yet he was, she knew, an absolute stranger to her. As she looked, he made a gesture which she recognized instantly. Quickly she walked over to him. He looked up, surprised as she addressed him.

"You—are John Price?"

"Yes." His manner was courteous, though wondering.

"I'm Margaret Hughes. No, you don't know me; but your mother and father would like to speak to you."

She laughed in sheer delight at the eager light on his face.

"Where are they?"

"Right here in the church. They've been visiting me for a week now, and to-morrow they go home," explained Margaret, as she led him to them.

"Mother! Father!" the big fellow exclaimed.

For a moment the little woman looked at him silently, too dazed to speak. Then she took his outstretched hand in hers, her eyes aglow.

Margaret watched the trio happily, and her face was very bright when the next morning she drove the three home in the car.

It was only a week given out of her overflowing life; yet she had given two people a new impetus for years to come, and had led a son to his parent's love.—Christian Endeavor World.

CHILDREN'S HOME

Alleghany, Davidson	$ 4.45
First Church, High Point	41.99
Union Chapel,, Mocksville	3.12
Charlotte, Richland	1.10
Mt. Hermon, Mt. Hermon	4.00
Shoals, Pinnacle and Mt. Zion	3.42
Saxapahaw	5.35
Lebanon, High Point	5.80
Concord, Saxapahaw	5.35
Vickrey Rally Day	3.00
Mrs. Elizabeth Gibson, Mich.	40.00
Sunday Schools—	
Moriah, Tabernacle	2.90
Caalry, Greensboro	11.13
Fair Grove, Haw River	1.40
First Church, Charlotte	8.50
Mt. Carmel, S. Davidson	3.00
Haw River	4.60
Burlington, First Church	24.88
Mitchell's Grove, Guilford	1.10
Rehoboth, Granville	1.00
Fountain Place, Burlington	3.16
Fairfield, Guilford	1.49
Bethany, Randolph	3.15
Bethany Willing Workers Class, Sunday Eggs	1.85
West End, Greensboro	8.00
Fair Grove, Why Not	2.82
Mebane	8.00

Other gifts: Mrs. H. R. Lee of High Point 36 watermelons, which proved to be six more than we all could eat at one time. Bennett Brothers of High Point continue to remember us with a full supply of fresh meat for one Sunday in each month. The American Bakeries of High Point continue to give us bread in abundance to go along with our meat also.

For continued remembrance and care for the Home we thank you very much.

E. G. Lowdermilk, Supt.

—Bro. J. H. Trolinger writes that they are having a good meeting in our new church near Chase City, Va. He expects the meeting to continue until Sunday night.

SOWING AND REAPING.

Now some one wants to know why it is more harmful for a girl to smoke than a boy. How can one lose sight of the fact, that God created woman to be the purest, cleanest, sweetest thing on this earth, and if she fails to set an example of excellence she will be doing more harm than any man on this earth can do. A noted physician has said that the girl who smokes will be a perfect physical wreck by the time she is thirty years old. One of the most important things in life is that the mothers of future generations should have robust health, and it is a black crime for girls to do anything that will impair their health.

The respect that men have for the female sex has more to do with their clean living than anything else in this world. We hear men say, "Let the girls smoke if they want to," but you will find that that class of men want girls to be as bad as they are, so they will have an excuse for their own evil habits. Our young men cannot get positions that require mental and moral strength if they smoke cigarettes It is much worse than any other form of using tobacco, because the paper of which they are made has been saturated with some kind of dope that will ruin the health of the smokers.

Now young ladies, it is your privilege and bounden duty to use every power of mind, and soul, and strength, to keep your purity and cleanliness so that every young man with whom you come in contact may desire to be as perfect as you are. You cannot do this and smoke.

And now a young mother wants to know how to go about training her precious little boy so that he may escape the snares and pitfalls of life. The first requisite is to be sure that you are following divine guidance in your own life seven days in the week. Don't do anything that you would not be willing to see him do, and for sweet purity's sake teach him to obey you because he loves you and not because he is afraid of getting a beating. Don't let him contract evil habits in early childhood, that will give him trouble all his life, because you think he is too young to understand why he should not do these things. Teach him first to obey his parents, then to tell the truth and be unselfish, and above every thing else in the world teach him that our loving Father in heaven will guide him safely through life if he will let Him. When a child is taken to Christ before he is old enough to commit sin he will know exactly where to go for strength and pardon when an awakened conscience tells him he has broken God's laws.

It is one of the saddest things on this earth that we see in this "Christian America" thousands of children whose parents let them grow up to manhood and womanhood without ever giving them one single moral lesson. I had rather fold the little dimpled hands and hide the sunny curls, and laughing eyes under the daisies in the churchyard than to know that they were growing up with no knowledge of the Christ who died for them.

Ruth Fletcher.

Abraham Lincoln's great-great-grandfather established the first furnace and forge for making wrought iron in N w England.

His name was Mordecai Lincoln.

Three of his sons acquired wealth and social distinction. Several of his grandsons were notable. One of them, Abraham, was chosen to make the address to Washington in Philadelphia after the Revolution and was a member of the Pennsylvania Constitutional Convention of 1789-90.

Returning now to the great-great-grandfather of the President we wil ltrace the line direct to the White House.

The great-grandfather was John Lincoln. By his father's will he was given 300 acres of land in New Jersey. He bought and sold land in New Jersey, Pennsylvania and Virginia, increasing the value of his holdings at each turn. His son Abraham, the President's grandfather, in 1789 sold his Virginia property for the round sum of 5000 pounds, and with his family, including his son Thomas, the President's father, went to Kentucky, where he purchased 2,600 acres.

Fiur years later he had gone to Kentucky and while at work with his boys in a clearing, he was shot by an Indian.

Thomas, the President's father, was then six years old. Under the laws in effect at that time, the oldest son inherited the father's estate in its entirety. The eldest son was Mordecai. Thomas was penniless, an orphan. to every school child.

This was the cause of the poverty and humble conditions of Thomas Lincoln. For 39 years, or until Abraham Lincoln reached the age of 23 and began his public life, this branch of the Lincoln family was in obscurity.

However, there flowed in Abraham Lincoln's veins some of the best blood in the country. How this asserted itself is known to every school crild.

The writer may be stupid and unread, for he frankly admits that the history of the Lincoln family was sensational news to him. He always supposed Lincolns were a lot of ne'er-do-wells, spiritless and propertyless

The facts outlined here, are from "The until the Emancipator got under way,

The facts, outlined here, are from "The Lincoln Legend," published in the American Mercury, and written by Isaac R. Pennypacker, an authority on Civil War history.—Imperial Type Metal Magazine.

SUNDAY SCHOOL LESSON, AUGUST 30.

Paul and the Philippian Jailer.

Lesson Text: Acts 16:19-34.

Golden Text: Acts 16:31.

The Central Truth: Prayer is the mightiest and most beneficent power that man can wield. God puts His entire omnipotence at the disposal of the man of believing prayer.

Scriptural Points.

1. The revival started at the conversion of Lydia and her household continued. Prayer services at the river side were held daily. The revival was attracting much attention.

2. A half-witted girl, possessed with a spirit of divination, followed Paul and his company and declared that they were servants of the living God and ministers of eternal salvation. This truthful statement was no doubt uttered in ridicule and contempt, Paul put up with it for several days, but at last he turned to the unfortunate girl and in t name of Jesus Christ commanded the e spirit to come out of her. And the girl w restored to her normal self.

3. No longer the tool of Satan this g could no longer indulge the peculiar art fortune-telling. Being a loyal convert Christianity she refused to continue in t unholy practice. Her masters could no l ger make money out of her demoniacal e dowment which had been taken from h and they became furious.

4. And they took vengeance upon Paul a Silas, because they were the main speakers the prayer meeting. Luke and Timothy esca ed arrest. Paul and Silas were arraigned b fore the city magistrates at the market pla They were charged with teaching unlaw customs and thereby disturbing the peace a quiet of the city. These were, as usual, fa charges. Paul had put a stop to their traffic a satanic art.

5. The multitude of bystanders joined th accusers in demanding severe and immedi punishment. At the command of the mag trates Paul and Silas were beaten with ma stripes, probably thirty-nine each; for t was the legal number to be given for a si ple offense.

6. With backs blue and bleeding these m sengers of the cross were cast into prison a their feet made fast in the stocks, to preve any possible escape. In this condition of pa and distress these men were not in the le cast down. They were still happy in the lo of God. They sang praises to God that th were accounted worthy to suffer for the na of Jesus. And, like Jesus and Stephen, th prayed for their persecutors.. This was kept tell midnight when an earthquake shook t city most fearfully. Every prison door w opened. Every prisoner was loosed.

7. The awakened jailer seeing the jail do open and supposing the prisoners had escap drew a sword to take his own life. For it w the death penalty to allow prisoners to esca and he preferred to administer this death p alty himself.

8. Paul interrupted this purpose to kill hi self by assuring the jailer that none of prisoners had escaped. This assurance fr Paul was attended with a sinful conviction the Spirit. Relizing now that his sinful s was suspended over an awful hell, the jai fell down before Paul and Silas and made t most important request of all the ages, "Si what must I do to be saved."

9. Their answer embraced in one sente the entire gospel of salvation, "Believe on t Lord Jesus Christ, and thou shalt be sav and thine house." They spoke further to t jailer and his household and explained t plan of salvation more fully. And he "belie in God with all his house."

10. The jailer gave four good evidences a sound conversion. 1. He "rejoiced." He w happy in the Lord. 2. He "washed th stripes," and probably applied some heal ointment. 3. He received baptism and memb ship into the Christian Church. 4. He set th down to an early breakfast.

Practical Points.

1. Persecution is often the best testim of faithfulness. "Yea, and all that will l

godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

2. Persecution is inevitable because it is the program of Christianity to destroy the works of the devil, such as the world, flesh, the saloon, the blind tiger, the brothel, and the immoral show. It is natural for the devil's crowd to oppose to the death the taking away of their means of pleasure and profit.

3. It is the artful policy of satan to persuade Christians to compromise their attitude toward his institutions and strongholds in order to perpetuate his reign of soul destruction. And so many accept this compromised attitude in order to escape persecution and be popular with the worldliminded.

4. The blessings of persecution are manifold. The flames of persecution tend to purify the gold of character, enlarge faith in God, elevates to heavenly places in Christ, and to make believers, "strong in the Lord and in the powers of his might." "Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of God."

5. In every distressful condition of life, however painful and disgraceful, there is something to be thankful for. Paul and Silas sang praises to God in jail. They were so thankful for "the unsearchable riches in Christ," which the world, the flesh, and the devil could not take away.

6. Satan is impotent to defeat the purposes of God, the faith of the Christian, and conquering sweep of the church of God.

7. The ultimate triumph of the kingdom of God is assured. The Almighty has given this decree of assurance: "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21.—Word of Life.

BE AN ELM.

Somewhere I've read: "If you want a tree for today, plant the poplar; if you want it to be there tomorrow, plant the elm."

"The poplar and the elm are both ambitious but the poplar lives for the present alone, and the elm has thought for the future. In the eagerness of its ambition, the poplar sends forth branches in the spring without developing the strength to support them in the sluggish days of summer. Its roots are constricted. its spread is narrow, its life brief.

"The elm grows roots that are deep and spreading. Expansion is its nature. Its fibers are tough and strong; it weathers wind and storm; it lives and grows for generations.

"The one provides for the present alone; the other has thought for the future."

branching.

A savings account is roots for future

A member with a savings account owes tithing and he has the money to pay it with.

The church needs elms.

Start now!

Let's be an elm.

THE RABBI'S LOSS.

During the absence of Rabbi Meir, his two beautiful children died. His wife carried them to her room and laid them upon her bed. On reaching home, the Rabbi's first question was for his children. "They are not far away," the wife replied, and then addressed him thus: "Rabbi, I would propose one question: 'A person entrusted some jewels to my keeping, and now He demands them; should I give them back to Him?'" "What!" he exclaimed, "would you hesitate to restore to every one his own?" "No," she answered, "but I thought it best not to restore them without acquainting you." Then she led him to the room, and, removing the white covering from the little bodies, revealed the silent forms of his children. With tearful eyes and throbbing heart he exclaimed, "Blessed be the name of the Lord!"—Selected.

THE MERCY OF GOD.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."

Mercy is a favor shown to the undeserving. It is benevolence, tenderness, pity, compassion, clemency, shown toward offenders. The essential thing in mercy is that the person to whom a favor is shown is guilty and has no claim to mercy. If he has any claim that is proportionate with the favor bestowed, the act is one of justice and not of mercy. That God is a merciful being, no one can doubt. David said, "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." (Psalm 103:8.)

That God has sent His Son into our world to die for us is ample argument that He is merciful and gracious. What father would give his son to die for the guilty? What ruler has there been who would give his only son to suffer a shameful death in order to sustain the honor of his own law and in order to save even a whole country of rebels? And where is the judge who, to save the guilty, would give up to the same death a much-beloved, an only son? Yet "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." And this gift was the proof of God's mercy; it was the expression of His mercy; it was the sacrifice which mercy made to save the guilty. For it cannot be said that the sufferings of Christ made any change in God. It is not true that God was originally stern, inflexible and unmerciful; and that He has been made mild and forgiving by the death of His Son. It is not true that those sorrows have made God different from what He was, He gave His Son to die, not that He might be made merciful, but as the expression of mercy; not that His mercy might be bought, but because He was originally so merciful that He was willing to submit to anything, even the ignominy and death of His Son that man might be saved.

A father standing on the shore of a river sees his child suddenly fall into the waters. The child struggles with the current, but is carried farther out into the stream and is sinking. The father will instinctively plunge into that stream, at the peril of his own life, to save that of his drowning child. But neither the danger of his child nor his piercing cry makes the father compassionate and kind. No he loves his son so much that he is willing to throw himself into the river to save his life.

A country is invaded. A father lays his hand on the head of his only son and sends him forth to the field of strife and death. Does that invitation, that peril, make the father love his country? No. He so loved his country that to save it he was willing to part with his only son, if necessary, that he should pour out his blood in defence of his country.

In the same way God, the Father of mercies, looked on men. He so loved the world; He so pitied us; He so desired our welfare, that, to save us, He was willing to give up His Son to die. And such a death! What are all the strugglings of a drowing child; what are all the privations of a camp or the perils of the field of battle; what all the pains of sickness, the tortures of the rack, the severities of flame, compared with the sufferings of Jesus Christ. They stand alone. Nowhere has there been ignominy so great, torture so keen, and pain so bitter as the Son of God endured. No other spectacle has been witnessed like that when the Son of God was nailed to the cross. And when He had been waylaid and persecuted; when He had been rejected and spurned; when He was nailed to the tree; when He had been crowned with thorns; mercy still prevailed, and the murderers of the Son of God—the perpetrators of that great crime which has been unequaled by any other deed of human guilt—were told that they might be pardoned And from that cross the proclamation has gone forth that all, no matter what their guilt, may be saved. Here flows blood so rich in the sight of God that it is sufficient to atone for the sins of the whole world, and all who are now penitent and all believe on His name may enter heaven. —Adam W. Miller.

PERSONAL INFLUENCE.

An atheist going along a country road overtook a woman poorly clad, who seemed strangely excited. Her face was glowing with a calm and radiant joy.

"What were you talking about as you walked along?" he asked.

"I nebber knowed I was talking; 'pears like I didn't notice myself. I was thinkin' as I look on de worl' an' de sky, an' took 'em all in, dat they is all mine—all mine, 'cause I is Christ's and Christ is God's!"

He was a learned man, but this was a kind of learning he had never heard of. He was a successful man, but here was such triumph that he had never dreamed of. He listened, full of curiosity to what the woman had to say; he went away, but the leaven worked, causing him so much thought that he never rested until he also could say: "They are all mine, for I am Christ's!"

This kind of influence counts. God owns it. It makes its impression upon the unsaved. The results are a blessing to the one who gives and the one who receives. No apology is needed because of any adverse effects. The earthly end of such a being is peace and joy and satisfaction.—Central Christian Advocate.

—Sir Ramsay MacDonald, Britain's Prime Minister, said recently: "I am amazed at a great many of my old friends saying that the old Scottish Sabbath was a burden. I would like to see a state of society where every man and woman preferred the old Scottish Sabbath to the modern French one, because in that state of society you would have fine, solid, eternal foundations of character and self-command."

AS LITTLE CHILDREN.

A Story of a Double Reunion.

At the little schoolhouse that stood on the hill for almost a century many persons had secured all the education they ever acquired.

It was a district school, in Philadelphia community, and in that community the spirit of brotherly love seemed to permeate the entire countryside—the simple-minded people living up to the spirit which the name typified.

At the time the events about to be related took place many of the early pupils of this school—in fact, nearly all of them—had passed away; but there were a few of the older ones left, and quite a number of the middle-aged. Of the younger generation there were at least several scores.

One of the former teachers of this school conceived the idea of having a reunion, and the proposition met with instant favor.

Wide publicity was given the approaching event, through the local paper, by word of mouth, and letters sent to those who now remoutr, and letters sent to those wro now resided many miles away—some in adjoining states—informing one and all that on Saturday, August 23rd the reunion would be held.

And they came from every point of the compass. As early as nine o'clock they began to arrive, and by eleven the grove surrounding the little schoolhouse was crowded.

The spirit of these lines seemed to prevail:

Oh, Time, turn back, on the ceaseless way,
And make us boys and girls, just for today.

The years fell from the shoulders of the middle-aged and the old, as they caught the spirit of the youngsters, forgot their cares, discarded their dignity—some few had grown to be very dignified in everyday life—and romped and played as they did when they were indeed children.

"Do you remember the time?" was an oft-repeated question, asked perhaps a thousand times during the day, as pranks of the old days. were recalled.

Conspicuous among the throng was Monroe Henderson—now an old man, gray of hair and stooped of shoulders. He had taught the school for a number of years. Under his tutelage had been the children of former pupils, yea, even a few grand-children of former pupils. He mounted an improvised rostrum, and called the roll, from memory. Quite a number answered, the girls saying "Present," while the boys, as in the olden days, responded "Here."

After the roll call there were some recitations. Mary Carnes, now a grandmother, recited a long string of verses, beginning:

"They've bought that bran' new organ, Sue;
They've done just what they said they'd do—
And fetched it into church."

She continued through the entire poem, voicing her disapproval, in old-time, humorous fashion, of bringing a musical instrument into the church.

Then Hank Bankston regaled them with one of his early temperance speeches, the first verse running:

"There sat two glasses, filled to the brim,
On the rich man's table, rim to rim;
One was rich and red as blood,
The other as clear as a crystal flood."

After Hank's temperance lecture, extolling at great length the virtues of clear water and the disastrous effects of red wine, came the most humorous number of the program—a negro sermon. 'Lige Orr favored the crowd with the sermon he had delivered twenty years before, founded on the remarkable text: "Be sure your sins don't find you out."

Then Bill Lee and his daughters sang an old song which had to do with schools days, the departed boys and girls, the pranks of the young people, the youthful sweethearts. The song brought many chuckles from the young people, but the eyes of the old people grew moist as, in retrospect, they saw the happiest years of their lives, never to be forgotten.

At twelve o'clock the crowd stood and sang "Old Hundred" with vim and vigor, after which they adjourned for lunch. Baskets were brought from the buggies and other vehicles and the ladies got busy spreading the good things—fried chicken, pies, cakes and pickles. The hungry crowd then "fired and fell back," as the minister directed, after asking a blessing.

And they did all eat and were filled. While the fragments taken up might not have filled seven baskets, yet there was ample left with which to fill several shoe boxes, and these were sent to persons who were unable to be present by reason of illness or age.

For the afternoon there was no fixed program—in fact, no program at all. Everybody talked and laughed, still recalling school days. They all seemed to be enjoying themselves, with but two exceptions, and they were notable. John Parker and Jimmie Turner had not spoken for years. They had attended the same terms of school, years before, and were present today. They avoided one another. During the luncheon Parker sat at one end of the table, while Turner stubbornly stuck to the other extreme end. These men lived on adjoining farms, and their children were schoolmates. They did not, however, take any part in the estrangement between their parents. On the contrary they were the best of friends. In fact, young Johnnie Parker, eighteen years of age, was very much in love with Helen, the sixteen year old daughter of Turner.

Today Johnnie and Helen had managed to get together, after lunch, and sauntered out in the grove where they found a well-shaded fliver. The rear seat of this car proved an ideal courting place. Their whereabouts were unknown to their parents.

Mingling with his former pupils, Monroe Henderson came upon John Parker, Sr., and grasped his hand in a lingering greeting. They had only conversed a few minutes, when the old teacher's eyes noted Turner, and he exclaimed: "Why, bless me, if there isn't Jimmie; let's go and greet him."

"He does not speak to me," replied John, "though I can't blame him for not speaking."

"Why, John, my boy, I am surprised. What on earth is the matter with you fellows?"

Johnson led his former teacher to the outskirts of the crowd, and when they were out of earshot, said: "Mr. Henderson, I have to make a confession. Do you remember the time you whipped Jimmie, when a bunch of us boys got in that watermelon scrape—smashed up old man Taylor's melons?"

"Yes, John, I remember that quite distinctly; but, as I recall, the boy deserved the whipping."

"Teacher, you are mistaken. He didn't deserve the whipping. I deserved it. I acted a coward and kept silent and let the poor fellow get the flogging that I merited. He, like a gentleman, would not involve me, but took the licking himself. He has never spoken to me since. Now, I want to straighten the matter out. We are neighbors and ought to be friends. Will you undertake to bring about a reconciliation? I will make any sort of apology you think proper."

Monroe Henderson, despite his seventy odd years, still retained an inherent sense of humor, His face was thoughtful for a moment, and presently his eyes twinkled, which evidence of amusement the miserable John failed to observe. Then he spoke:

"Yes, John, I think it can be done. I will undertake it if you will permit me to go about it in my own way. There is a unique plan I would like to try. It may fail, but I am inclined to believe that it will succeed. If you'll agree to do just as I direct, I will undertake to bring about a reconciliation, otherwise I will not."

"Go ahead. You have my promise in advance to comply with your instruction. I'll do anything you say. This situation has existed until I am sick and tired of it."

Without another word, the old gentleman stepped into the bushes and cut a hickory switch. He carefully trimmed off the branches, took John by the hand and sternly commanded: "Come on, sir."

John followed, wonderingly. The teacher marched him down to where Jimmie was standing, whereupon he extended his hand, and in a friendly tone said, "Howdy, Jimmie; I'm mighty glad to see yon, son."

Jimmie accepted the proffered hand, without so much as a glance at John.

"Jimmie," the teacher began, "you remember doubtless the time I whipped you in connection with a watermelon scrape."

Jimmie nodded, and the older man continued:

"John tells me that I was wrong—that he was the guilty party and merited the punishmment. I want to apologize, son. While I can't undo what I did that day, I can rectify the mistake insofar as John is concerned. I now learn that he should have received the punishment then. It is a little late, but I am going to give it to him now."

And, without another word, he swung his right arm and started whipping John, just as he had wkhipped the unfortunate Jimmie, years before. Neither of the men was given time to remonstrate or to express any opinion. Jimmie stood, open-mouthed and wide-eyed, witnessing the unusual spectacle.

The beginning of such an unheard of procedure had created among the the pleasure seekers something of a sensation. The crowd had become somewhat scattered, but when they noted what was taking place they hurriedly gathered around the participants, until presently they were packed and jammed until there was barely room for the flying arms of the teacher as he delivered the blows. The small boys shrieked with laughter, and presently the grown people, thinking this merely one more unique way of reminding

them of their school days, laughed until their sides hurt.

"Pour it on him!" yelled one fellow.

"Hit him hard! You ain't a hurtin' him," cried another.

"Make him dance!" urged an overgrown boy.

The participants soon caught the spirit of the onlookers, and the teacher's eyes now twinkled more than ever, and his firm mouth betrayed a smile; but his activities did not relax. He continued to ply the switch with even more pep. He was now landing the blows on the loose part of John's trousers, where they would make the most noise, and John proceeded to yell and dance as if he were being half killed.

During this time, far out in the grove a boy and a girl who had been seated in a flivver, now joined the crowd—Johnny and Helen—eager to see what had caused the commotion. They edged up to the circle and their eyes almost popped from their sockets when they witnessed the strange spectacle—the boy's father being whipped like a kid, and the girl's father standing by laughing as she had never seen him laugh before.

Finally the arm of the flayer slowed down, and then ceased entirely, whereupon John sank to a camp stool near by. No sooner was he seated than Jimmie came over and patted him gently on the back, and, in a loud tone, intended for the crowd, said:—"Sorry for you, John. You sure got a good one." Then, in a lower tone, intended only for Jimmie, "Bring your family over to my house Sunday. I want you to take dinner with us."

And the crowd, witnessing this wonderful performance—the flogging and the later sympathy by Jimmie—merely thought it all a joke, sprung by these "old boys" for the delight of the youngsters. One man declared that it was the crowning event of the occasion, and warmly congratulated the three performers for "putting on the show," as he expressed it.

And the crowd never knew any better.—Robert Otis Huie, in the American Agriculturist.

POETICAL GRAMMAR.

Three little words you often see
Are articles a, an, and the.
A noun the name of anything:
As school or garden, hoop or swing.
Adjectives, the kind of noun,
As great, small, pretty, white or brown.
Instead of noun the pronouns stand—
Her head. his face, your arm. my hand,
Verbs tell something to be done—
To read. count, laugh, sing, jump or run.
How things are done the adverbs tell
As slowly. quickly. ill or well.
Conjunctions join in the words together,
As men. and women, wind or weather.
The preposition stands before
A noun. as in or through the door.
The interjection shows surprise,
As Oh! how pretty. Ah! how wise.
The whole are called nine parts of speech,
Which reading, writing, speaking teach.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Notice from Secretary of Literature of the North Carolina Branch.

Please read the following list of Mission Study Books for this year's study and select the ones you want to use and order from me.

For Foreign Study:
Prayer and Missions, Adult.
Brave Adventures, Y. P.
Land of the Golden Man. Children.

For Home Study:
Peasant Pioneers. Adult and young people.
From Over the Border. Adult.
High Adventures. Children.

Pageants:
The Clinic of a Missionary Specialist. 8c.
The Coming of the Kingdom. 10c.
The Story They Sang (a missionary play for girls). 5c.

All the above books are 50c each.

Mrs. J. E. Pritchard.
419 Charles St., Henderson, N. C.

A Scholarship: how about it? Time is slipping by rapidly. Soon schools and colleges will open their doors to our young people for the fall work. Many of the boys and girls of the Methodist Protestant Church have recently graduated from some high school and are now looking about them at the different colleges, making plans to push forward to gain the higher education. Some are so fortunate in their home surroundings they can easily take up the college work and go each year with all ease. Others are not able to attend college who are eager for the college training. They have to devise ways andmeans whereby they can afford to enter college. It is of these young men and young women we wish you to think. In the Woman's Home Missionary Society of North Carolina there is a general scholarship loan fund for worthy young people who desire to go to High Point College. There is also the Emma B. Siler Scholarship for a girl going out of the Children's Home to the college. You can add to either of these funds.

Last year, your committee on scholarships grouped the societies by districts and made a plea for each group to raise a $100 scholarship for High Point College. Five scholarships were obtained; the committee felt that there could have been more. Think with me, were you unable financially to put your son or daughter in college and by means of a loan from our scholarship fund he or she could arrange to attend and thus prepare for a more useful life, would you be grateful that such an opportunity was given them?

We are confidently expecting every society that raised $100 for scholarship last year to do the same again this year, and we are believing there are several districts or individuals who will give a scholarship. There are so many who need this help. It is with great pleasure we add already to our list of scholarships a new one; this is given by the West End, Greensboro, Home Missionary Society. Who will be the next one to report a scholarship? If now alone, try to get other churches to group with yours, so your society can help send some worthy one to the college this fall.

Please report to Mrs. Paul Burns, Spring Garden St., Gre[illegible] ships raised. She [illegible] scholarship fund. But [illegible] H. A. Garrett, Treas., High [illegible] quickly so the committee will know [illegible] young people they will be able to ass[illegible] money is loaned by the committee witho[illegible] the approval and recommendation of Dr. Andrews, President, and N. M. Harrison, Jr., Dean of Men. Keep the scholarships on your mind and in your heart until you see that one is raised.

Mrs. J. M. Stone.

Notice.

Six churches, First Church, Thomasville, English St., Welch Memorial, Lebanon, and First Church, High Point, and Mitchell's Grove, have been grouped together and are asked to contribute $100 for a scholarship in High Point College for the coming year. We are very anxious to collect this amount as soon as possible, and are asking the treasurers of the home missionary societies of these churches to send all money collected for this purpose to Mrs. H. A. Garrett, Treasurer, High Point College, High Point, N. C., at once. This money will be used as a loan fund to aid some deserving girl or boy in getting an education. We trust that this appeal will touch the heart of each member of this group, and cause her to respond with a generous contribution to a most worthy cause.

Mrs. R. T. Pickens.

High Point, Aug. 18.

OBSCURE MARTYRS.

They have no place in storied page;
No rest in marble shrine;
They are past and gone with a perished age,
That died and "made no sign."
But work that shall find its wages yet,
And deeds that their God did not forget,
Done for their love divine—
These were their mourners, and these shall be
The crowns of their immortality.

Oh, seek them not where sleep the dead,
Ye shall not find their trace;
No graven stone is at their head,
No green grass hides their face;
But sad and unseen is their silent grave—
It may be the sand or the deep sea wave,
Or a lonely desert place;
Fo they need no prayer and no mourning bell
They are tombed in true hearts that knew them well.

They healed sick hearts till theirs were broken,
And dried sad eyes till theirs lost sight;
We shall know at last by a certain token
How they fought and fell in the fight.
Salt tears of sorrow unbeheld,
Passionate cries unchronicled,
And silent strifes for the right—
Angels shall count them, and earth shall sigh
That she left her best children to battle and die.

—Sir Edwin Arnold.

—We notice with regret that Superintendent R. L. Davis, of the Anti-Saloon League, has been driven by declining health to tender his resignation to take effect November 1. He has made a capable officer, and we do not see how his place can be so well filled.

STIRRING UP GOD'S GIFT.

When Paul wrote to his young friend Timothy to "stir up the gift of God" which was in him, he probably did so because he realized that either through modesty or inertia Timothy was not really doing the work of which he was capable. He was a good young man, and there can be no doubt that he was exercising a beneficent influence upon the men and women around him; but Paul coveted for Timothy the most potent and the most widely extended influence which was possible to him, and he felt that Timothy was capable of better work than he had ever done before and that better work depended to no small degree upon Timothy himself. He had it in him to do certain things, but whether or not he would do them rested largely with himself; at the time Paul wrote he was not doing these things. It is just possible that Timothy's body was sickly and that his low physical vitality hampered his religious activities, yet in Paul's view it was possible to rise above this limitation, probably with distinct physical benefit.

What a wanderful change would come over the religious world today if everywhere men began to stir up the gift of God that is within them! What new voices and what new messages we should hear in the pulpit and on the platform! What new pens would thrill us, and persuade us, and challenge us to new thought and higher life! What new philanthropies would spring into being as the love of God has its way in the hearts of loving, but very busy men! What burdens would be lifted as strong men bowed their shoulders gladly to the load to help their weaker brethren! The impossible would happen in a thousand ways all over the world, as the divine energy which has been fretting unused in human lives found free and full expression.

Rightly viewed, most of our great discoveries in science and art have been simply the stirring up of some gift of God. We do not really create anything, we hardly even invent anything, we just discover things; and nearly all our great discoveries are rendered possible solely by the human spirit stirring up the the divine fire which burns within it. God is in men, but it rests with men to say whether or not the Divine Spirit shall flame out in power and light and beauty in their lives. No doubt the Infinite could have His way without our consent, but He wills to work through the human will.

It is just possible that men are praying today for power to do certain things, or they are beseeching God to send other men who shall be able to do these things, and all the while the Spirit which can do these very things is struggling within them for liberty to leap forth and answer their own prayers. Centuries of experience have chiseled the old motto deep into human consciousness that "Heaven helps those who help themselves"—and this is truer than we deem it. The isolated, desolate, discouraged little church on the outermost border of Nowhere may be looking thousands of miles away for help which cometh not, and all the while the gift of God which shall transform that community lies not without but within. All that is needed is to stir up the gift of God.

It is just possible that some of us are spending too much time on our knees asking God to send us power when all we need is to use the power which He has already given. Our salvation is very often much nearer than we think. God is never far away. Everlastingly it is true, "In Him we live, and move, and have our being"; and His omnipotence is wherever He is. The power to do; the power to change a community, transform a nation, and evangelize a world, lies within the hearts of men. Let us stir up the gift of God, and miracles of healing and power and salvation will follow.—The New Outlook.

LOOKING UNTO JESUS.

(Hebrews 12:1 2)

By Rev. C. D. Gilkeson, D. D.

Dedicated to the Rev. Louis Armistead McMurray at his ordination to the foreign missionary service, and read by the author as part of the "charge" delivered on that occasion.

Jesus, for cleansing from all sin,
Jesus, for peace, thy peace, within,
Jesus, for strength the race to win,
I look to Thee.

Jesus, from sins that do beset,
From worry, unbelief, and fret,
From words that may bring me regret,
I look to Thee.

Jesus, for help from day to day,
To drop the weights that would delay
And hinder progress on the way,
I look to Thee.

Jesus, for grace, that men may see
Thy life, thy love revealed in me,
And thus be led to Calvary,
I look to Thee.

For vision, Lord, to see the right,
For courage, Lord, to fight the fight
Till victory's won, Lord, in thy might,
I look to Thee.

Refrain.

Jesus enthroned, I look to Thee;
My strength, my guide, O Saviour, be;
I look to Thee.

BE YE RECONCILED.

In the garret-room of a house in the underworld quarter of Los Angeles a man sat motionless before a small table. He was past middle age, and his face, scarred by sin, was now strangely attentive. He was listening. The curious instruments on the table before him had snatched from the ether and made audible the voice of God's minister, "Be ye reconciled to God."

The minutes sped past. As the silent man in that upper room heard the pleading voice, he pictured the great church from which this radio sermon came. It had been years since he had attended church, and the smile on his face was self-mocking. He wondered if the plea for reconciliation could include him. And then came the words: "A broken and a contrite heart, O God, thou wilt not despise." The decision was made, the sinner repented, and there was joy in the presence of the angels in heaven.

—WHY DO YOU GO TO CHURCH?

FROM PASTORS AND PEOPLE.

High Point.—The Mission Band, composed of girls from 12 to 16 years of age, held its monthly meeting Monday afternoon at the church with Mrs. S. S. Coe as temporary leader. A Home department has lately been added, and the dues will be divided equally between the Foreign and Home work. Mrs. J. D. Johnson, who was the efficient and popular leader of this group, has recently left High Point and removed to Macon, Ga., to make her home, and she is greatly missed by the girls. It is hoped that a permanent leader may be secured soon.

The pastor, Dr. Brown, and his wife will be absent from the city for a week. They expect to go to Wrightsville Beach with Mr. and Mrs. S. P. Montgomery. Their friends are pleased for them to have this outing and rest, as the unusually warm summer has been very trying.

The many friends of Mrs. Minnie P. Harrell are delighted to welcome her home again from a stay of three months in Tampa, Fla., with her sister, Mrs. Herman Meredith.

Mr. and Mrs. J. W. Hinkle and three children left last Thursday in their car for a trip to points in West Virginia to visit relatives of Mr. Hinkle.

Mr. W. A. Davis and children are spending two weeks at Piedmont Springs.

Mrs. J. A. Gray and sons, Elson and Joseph, returned last Thursday night from a week's visit to her parents, Mr. and Mrs. Joseph Hutchison of Charlotte. Mrs. Weaver Marr and children, who have been guests of her parents, Dr. and Mrs. Brown, left Friday for Asheville, where they will be joined by Mr. Marr for a visit to his relatives for two weeks. From there they will go to their home in Jacksonville, Fla.

Rev. and Mrs. C. W. Bates of Asheville spent a few days last week with Dr. and Mrs. Brown at the Parsonage.

New books for the Sunday school library will soon be purchased, and Miss Mamie Hough, the faithful librarian, is now making out a suitable list. This will be welcome news to the children and young people who are fond of reading.

Mr. L. R. Johnson, principal of High Point high school, returned Friday from New York where he has been attending summer school at Columbia University. Miss Myrtle Ashcraft of Wadesboro has been spending the summer with her friend, Mrs. Johnson, during his absence.

We regret to note that Mr. and Mrs. E. C. Shields will return to their former home in Greensboro, where he will engage in business. Since uniting with our church last April they have made many friends among the members of the congregation, who will reluctantly part with them.

Dr. and Mrs. R. M. Andrews are building an attractive brick residence on West College Drive, near the College campus, and expect to be ready to move into it about October 1. The section of the city around the College is rapidly developing into a beautiful residential district.

Stanly Charge.—After having closed a series of excellent preaching, presented by Rev. J. R. Hutton of Greensboro we actually had two more great sermons yesterday, delivered by our pastor, Rev. Atlas Ridge. Using for his morning text: 2 Timothy 2:3. "Thou therefore endure hardness, as a good soldier of Jesus Christ," he certainly did preach a great sermon. After the sermon he received three young people into our church on profession of faith.

Those joined are: Misses Davis, Marie Hatley, Geneva Herlocker, Ruth Almond. May we as church members do our duty in helping the dear one along life's pathway.

He also baptized two infants and Geneva, one of those who joined the church.

At the evening service he delivered one of the most powerful sermons I believe I ever heard. I am sure those who did not hear this message missed a great lesson.

Mr. Ridge has just closed a five day's meeting at Porters, with Mr. Whitaker of High Point as pulpit help. Mr. Whitaker returned home Wednesday morning on account of a rally to be held at his church.

Mr. Ridge continued the meeting until Thursday eve. He said they had the best meeting that they had had during the four years of his stay here.

Our Sunday school is doing well. We still have a very good attendance, 143 present and a collection of $2.58.

The community was sad on last Tuesday night when the news went out that "Aunt Sarah Herlocker" as everybody called her was called from her earthly home to a home on high.

She had been in failing health for a number of years and could not attend church but while she could not she was always interested in it and the welfare of it.

Aunt Sarah was a true and loving mother and was loved by all who knew her. She will be greatly missed in her church and community and especially in her home.

She joined Friendship M. P. church fifty or more years ago and remained a true and faithful member until death.

While the church has lost a faithful member others have lost a loving mother.

Aunt Sarah was seventy-one years of age. The family has our entire and deepest sympathy in the loss of their loving mother and grandmother.

Martha Ann Harwood, Reporter.

Belmont, Mt. Hermon Circuit.—Sunday-school is still moving along nicely, although the attendance was not very good to-day. So many of our people attended the revival services at Mt. Pleasant, Mt. Hermon, and St. Paul. Our hearts were filled with sorrow this morning because our superintendent, Mr. J. A. Nicholson, was unable to be with us. He will leave to-morrow, Aug. 17, for Johns Hopkins Hospital, Baltimore, where he will undergo an operation. Mr. Nicholson has been faithful to his duty and is loved by all. Our prayers go with him, that God may restore him to health.

Our children's day service was held the fourth Sunday night in July. The children rendered their parts well. The pageant, "The Call," which was given by the large girls was especially beutiful and impressive. The offering amounted to $30.49.

Our revival meeting will begin Sunday, August 23rd with Bro. Gerringer as pulpit help. As far as I know there will be three services on Sunday and we will be mighty glad to have all our old members worship with us. Our church has been greatly revived and 27 new members added to it as a result of the revival prayer service, but still the harvest is great and there is work for all. Let us pray that God may pour out His blessings upon us, and that many souls may be saved.

Reporter.

Graham.—Last Sunday our pastor, Rev. D. R. Williams, delivered two splendid sermons. Twenty-three new members have been received into our church so far this year.

We had children's day service on Sunday, Aug. 9th, at 8 P. M. The children gave an interesting program. Much credit is due Mrs. Arthur Williams and Miss Mabel Cheek who labored faithfully to make it a success. The offering amounted to $28.00.

At the quarterly conference held the first evening in August, Brother D. M. Johnson was elected delegate to the Annual Conference.

The ladies' aid society held an ice cream supper at the church on last Friday evening. The proceeds amounted to about $36.00.

The church has been painted recently and now presents a much more attractive appearance.

A number of our Sunday school and our church members attended the union picnic on August 8 at Kimeville. Members from five different churches of the town were present and enjoyed the afternoon. The crowd was estimated to be about 600. Reporter.

Hawkins Chapel, Littleton Ct.—The revival meeting began August 9th and continued until Thursday night. Rev. M. P. Chambliss was pulpit helper. He rendered some splendid sermons. Only a few attended these services who did not claim to be Christians. These we failed to reach. We were glad to have Rev. A. G. Dixon with us the beginning of our service and Mr. W. R. Vaughn of Henderson. Both of these men spoke concerning our college at High Point. I do not know how much money Mr. Vaughn received; he will report it.

May the dear Lord abide with us forever.

Maggie Hawkins, Reporter.

Alleghany, Davidson Ct.—Our protracted meeting commenced the second Sunday in August and lasted until Friday night. We had a good meeting. Seven were converted or reclaimed and two joined the church, a father and his son. There was a large crowd on Sunday and of a night the house was crowded and the doors and windows full of people trying to hear Brother Jones preach.

Brother Ridge preached twice on Sunday —good sermons. On Monday Brother E. W. Jones came in and preached the rest of the time. He preached some as good sermons as I ever heard. He gave both saint and sinner their portion and some did seem to heed and come in while other would not come in. I hope that [illegible] rest till they find Jesus precious [illegible] souls, for it is dangerous to live in sin.

We had Sunday school yesterday. While there were several protracted meetings in reach there were 36 present. Some love the Sunday school. I think the Sunday school is a great help to keep us right and help us on the way. There is something for each of us to do.. On Sunday the collection was for the Children's Home. It was about $8.00. Paid Brother Jones about $28. We hope he will come this way agaiin. Pray for him, pray for Brother Ridge, that the Lord will wonderfully bless them. We ask all to pray for the young converts. and those two that joined the church. Abigail Coggin.

Concord.—The third quarterly conference was held August 11th. The conference elected Mr. W. J. Widerhouse as delegate to the Annual Conference. The reports from the pastor, Sunday school, Endeavor societies, and other organizations were very encouraging.

The Sunday school has purchased new primary and junior hymnals for these two departments..

The church service is well attended. Last Sunday the pastor preached a very impressive sermon at the morning hour on "Piloting the Ship of Life." The Sunday night service was unusually well attended. Quite a number of visitors were present. Pastor Lindley's messages are always inspiring, but this one was unusually good.

Maggie Mann, Asst. Rep.

Randleman.—Mrs. Neese has returned from the Sanatorium. Mrs. Sarah McCollum of Mt. Lebanon church departed this life August 11. She suffered much, but bore it patiently. She braved the end with an unwavering faith, and left a testimony to cheer and gladden the hearts of those who survive.

Our special meeting at Mt. Lebanon is to begin the first Sunday in September. Dr. George R. Brown is our engaged help. We are looking forward to a real awakening along spiritual lines.

Wm. H. Neese.

Shiloh.—Our Sunday school is progressing nicely considering the sickness and visiting. Rev. Raymond Gertner will start a revival meeting Sunday, August 23. We are hoping to have good attendance.

"God will bring every work unto judgment, whether it be good or whether it be evil."

We should now acquaint ourselves with God by proving his promises. Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratifications than neglect communion with God. The deepest poverty, the greatest self-denial, with His approval, is better than riches, honors, ease, and friendship without it. We must take time to pray. "As I live, saith the Lord, I have no pleasure in the death of the wicked"

Best wishes to the Herald and its readers.

Macy Martin.

—WHY DO YOU GO TO CHURCH?

Halifax Circuit.—We began our protracted meeting at Eden church on Sunday, August 2nd. Mrs. A. G. Dixon was with us from the beginning to the close and did most of the preaching. Dr. Dixon came on Tuesday evening and remained with us until we closed Friday evening, and preached for us three times. The church was greatly revived and we had 17 conversions and reclamations and five additions to the church.

We will begin our meeting at Union tomorrow, Aug. 16th. We are praying for and expecting a good revival here.

The people of the charge are still pounding us. We want to thank W. L. Ross for flour, coffee, rolled oats, salmon, pine apple, sugar, rice, macaroni, soap, washing powder tea, post toasties, flavoring, and a canteloupe; Mrs. Edwards for sugar; Norwood Aycock, for ice; Mrs. S. A. Whitley for eggs and peaches; Mr. B. F. Willey, for gasoline; Mrs. N. M. Harrison for shoulder of meat; Mrs. T. C. Williams for meat; Mrs. E. G. Glenn, for silk hose and socks.

C. L. Spencer, Pastor.

Love's Grove, Midland Ct.—We are moving along very well here in our Master's vineyard. There is plenty of work to do here yet. Our protracted meeting started Aug. 9th and closed the 14th with Brother Ridenhour and an evangelist from the Baptist church. Brother Waldrop, who did all the preaching. He did it well, with soul stirring gospel sermons which brought forth fruit. The church was greatly revised. Eight joined the church and I think there will be more later.

In appreciation of Bro. Waldrop's service there was a purse made up for him of over $54. And that was not enough yet, so the church pounded Brother Ridenhour so that it took two Fords to move it to the Parsonage. There was a large attendance all through the meeting, with some from away in attendance; Bro. Dixon Reed on Sunday and Mrs. Lettie Cooper of Greesboro the most of the meeting and Bro. A. Ridge of Friendship. I want to say to you good people thank you, and come this way again often. I will close as our pastor will report soon.

I want to ask the prayers of all God's people for us all.

With best wishes to all,

John N. Smith.

Pageland.—We have been very quiet so far as reports in the Herald are concerned, but that does not say that we have been idle or loafing on the job. With many other duties the pastor has been waiting and hoping that someone else would take the responsibility as reporter, but seeing no reports from the work I feel that the readers of the Herald should know that we are still on the job. So far I have filled all appointments as near as possible since entering upon my work. The work is moving on nicely so far as interest is concerned, but we are far behind with our Conference claims. We have had three Children's Day programs and the offerings at each church were very good. They should have been much larger. The children did well and large audiences greeted us at each church.

So far we have had only one of our specia Hope Sunday, August 23rd. The pastor will preach on Sunday and Bro. C. E. Phillips will come and do the preaching beginning Monday. Our meeting at Rose Hill will follow the following Sunday with Bro. Phillips as our help. Pray for us that we may have a great ingathering of souls for the Master. Our meeting at Bethesda was held in July with Bro. M. P. Chambliss as our help. Bro. Quick was there and preached at the eleven o,clock hour on the 4th Sunday and Bro. Chambliss did the preaching during the remainder of the meeting. Forty-eight came forward confessing faith in Christ and reconsecrating their lives to his service.

Some improvements have been made in equipment at the Rose Hill church. A new piano has been bought and our church has been wired in order to be lighted from the Southern Power Company line that lights our town. Some improvements have been made on the grounds at New Hope Church. We hope to do more later in the fall and beautify our church grounds with shrubbery and grass. Plans have been considered for Sunday school rooms at Rose Hill and we hope to begin work on same in the near future. We have out grown and are in need of Sunday school rooms here. All the churches need Sunday school rooms and we hope to try to build at the other churches soon.

Third quarterly conference was held at New Hope and Bro. Earl Cook was elected delegate to Annual Conference. The fourth quarterly Conference will be held in Pageland at Rose Hill. Reports of officials were very good from Rose Hill and New Hope; the other two churches were not represented. Our Herald subscription has been increased some and we hope to increase it more before conference meets this fall.

Bro. Chamblis preached the plain simple gospel. He preaches with power and puts his whole soul into his work. He is young in the work as a pastor but is doing a great work and is rapidly making a place among the preachers of our church as a noted evangelist. He has the talent for an evangelist and with a few years experience I feel that he will have a place in our conference as a noted evange list. May God wonderfully bless him in his work.

With best wishes to the Herald and its readers, I am yours in His service,

M. Ivey Crutchfield, Pastor.

Asheville.—Brother Bates is spending the week at Mt. Pleasant in a meeting with Bro. G. F. Milliaway. Mrs. Bates and the children are visiting on Granville circuit.

Rev. Homer Casto of Bethel Home preached for us last Sunday. His messages are always enjoyed.

At our third quarterly conference last week Miss Norvella McIntyre was declared elected delegate to the Annual Conference. There were good reports from the various departments. Our pastor made 252 visits during the quarter. The attendance at preaching services has been gratifying, a number of strangers at at each service. The Ladies' Aid has received $250.04.

The conference requested Bro. Bates to express to the family of Rev. W. C. Kennett our sympathy, and our appreciation of his life.

Thanks of the conference were extended to Bro. Cashatt for his services in rounding up delinquents and urging them to pay up all obligations during the month of August.

More than a dozen of our members are ill and must be kept away from church.

Reporter.

Hebron Church, Orange Charge.—The revival services began at this church Sunday August, 9th. Rev. D. R. Williams came for the Sunday afternoon service and remained until the close Thursday night. Bro. Williams was at his best. His messages were delivered with power and were well received.

Results: a number reconsecrated themselves. Five or six conversions, four additions to the church.

A purse of $21.00 was given to Bro. Williams. Bro. T. O. Pender assisted in the singing. Some money was given him.

Announcements: Rev. T. F. McCulloch will preach at the following times and places: Heleron 4th Sunday, August, 11:00 A. M. C. Ridge 4th Sunday, August, 3:00 P. M.

Sincerely,

B. M. Williams.

Vickrey, Guilford Circuit.—I am taking the privilege to report from Vickrey church as we haven't been heard from recently.

A circuit rally was held at this church on Thursday, August 13th. We count it one of the best days there has ever been at Vickrey, but when you know the speakers you can't wonder at its being a good day for us. Mitchells Grove, Fairfield, Hickory Grove and Vickrey were well represented. Every church represented took part in the program during the day. There were two splendid addresses in the morning by Dr. Brown and Dr. R. M. Andrews. The after noon services began by the children from the Home rendering a very entertaining program, after which Rev. Joseph Lynch made a very interesting talk, and there came the talks by Dr. and Mrs. A. G. Dixon. The singing of a solo, "Tell Me the Story of Jesus," by Rev. Lester Ballard added greatly to the program. Another enjoyable fea ture was the picnic dinner with plenty of ice cold lemonade. It was unanimously voted that this rally be an annual occasion. J. F. Marsh from Vickrey, was elected secretary for the rally.

E. Holton.

Henderson.—

Rev. and Mrs. J. E. Pritchard are back and all the regular services started again yesterday.

Mr. Pritchard didn't receive much rest on his vacation as he was helping in a meeting at Tabernacle church near Greensboro. Mrs. Pritchard has been visiting relatives near Siler City.

Mr. and Mrs. Ray Dickerson entertained the Baracas, Philatheas and the choir at a watermelon feast out on their farm on the night of August 3rd.

Our revival meeting begins first Sunday in September. Rev. J. R. Hutton, of Greensboro, has been engaeged as pulpit helper.

Reporter.

Whitakers, Whitakers Charge.--Things have been moving with us lately. On the 6th of Aug. we held our S. S. picnic at Braswell's Park, Rocky Mount. A good attendance and big dinner, which was thoroughly enjoyed by all. The children enjoyed it so much, as there was everything there to give them a good time. Last Tuesday our C. E. society came out to our big grove here and had a delightful dinner of barbecue and brunswick stew. We've done this now for two years, and while we enjoy the dinner, the greatest thing is the fellowship with one another. They bring their work and all sit around in the shade of the big oaks and work, and play games. There were 44 present at this dinner. Last Thursday night Spencer Cutchin gave a play ("June"), which she had worked up with the "Intermediates." This was well rendered and enjoyed by all. It was worth the price of the play to see Undine Hull and Will Bond Ray act the part of negroes, they were fine. The money is to be sent to Mr. Auman to be used toward educating a boy in his school. Mr. Auman organized this bunch of children as juniors. They are now "Intermediates." Yesterday our Ladies' Aid and W. F. M. S. met near Battleboro, with one of our oldest members, Miss Cornelia Bedgood, a faithful and loyal member, and we hope we were able to carry a little cheer into her lonely life. We had a full attendance, only three of our members being absent.

Notwithstanding the fact that our pastor was away all last week preaching in a revival and of course broken down, yet he gave us two splendid sermons last Sunday. He is away again this week in meetings. Our Sunday school attendance has been fine all through the hot weather. We have not experienced the usual summer "slump." At our Ladies' Aid meeting yesterday we were discussing the fine compliment paid us by Pres. Dixon, when he said we were so well up with everything there was no need of his coming to us, so if we get him to visit us we must get behind. Now that's too bad. If he would make a visit to score us for being behind, we think he might have made us one to praise us. However, we hated to miss having him with us, as its always a pleasure to see and hear him.

Our people through this section have been especially blest by a kind Providence in protecting our crops through the storms. Our neighboring sections have been visited with destructive storms, laying waste their year's work. Our sympathy goes out to them, and we ought to realize how very much we owe to our Father for this wise protection, and be more humble and give our lives more completely to His service. For "To whom much is given, from him much is expected."

Best wishes to all readers.

Mamie Johnston, Reporter.

D'you know what I'd do?
Well, I'd dig a deep hole—
Right under that tree—
Then I'd go down—and down,
And find out where the tree starts,
And I'd find out how it eats and drinks,
And what makes it grow. . . .
Yes I would!

—Rose Strong Hubbell.

SUNDAY SCHOOL LESSON, AUGUST 23.

The Macedonian Call..

Lesson Text: Acts 16:6-15.

Golden Text: Acts 16:9.

The Central Truth: The Holy Spirit not only issues the call to the ministry but He also directs the activities of those who toil in the great harvest field of lost souls.

Scriptural Points.

1. Let it be borne in mind that Paul was called of God to be a pioneer missionary to the Gentile world. In Rom. 15:20 he wrote: "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."

2. And also let it be borne in mind that the chief objective of his second missionary journey was not the immediate purpose, namely, the strengthening of the churches already established, but the carrying the gospel to the regions beyond, even into the continent of Europe.

3. "Forbidden of the Holy Ghost."; "The Spirit suffered them not." These statements indicate that in some unmistakable way the mind of the Spirit was revealed to Paul and his two traveling companions, Silas and Timothy. This exercise of the Holy Spirit's authority was made known to these men either by strong, unshakable impressions, wrought in their minds, or by the placing of some plain, providential barriers, or hindrances, in the way to the forbidden fields of service. Perhaps both methods were used.

4. At Troas, a seaport opposite the Macedonian coast of Europe, the reason for the Holy Spirit's restrictions became evident. Paul was called to preach the gospel upon anorhte continent. In a vision a man of Macedonia appealed to Paul for help. This was understood to be the call of God to labor in that field.

5. Here Luke, the beloved physician, and the author of the Acts of the Apostles, joined the company. It is thought by some that Dr. Luke was a resident of Macedonia and that he was the man that Paul saw in the vision. He now became Paul's companion in most of his journeys until his career ended at Rome.

6. Philippi, the chief city of Macedonia and a Roman colony, was the first town of Europe to receive the gospel, and Lydia was the first convert.

7. There were likely very few Jews in Philippi, not enough to have a synogogue. A few women were accustomed to worship God upon the river bank on the Sabbath, that is, the seventh day Sabbath. Paul and his company attended these open-air prayer services. Upon invitation he preached to this company of praying women.

8. Lydia's conversion bore immediate fruit. 1.She was obedient to the faith in that "she attended to the things which were spoken by Paul." 2. She joined the church by undergoing the ordinance of baptism. 3. She persuaded her children or household inmates, also to accept Christ and join the church. 4. She constrained Paul and his three companions to be her guests during their stay in Philippi.

Practical Points.

1. God the Father planned salvation, God the Son purchased salvation, God the Holy Spirit dispenses salvation. These three in One,—Soverign, Agent, and Administrator of redemption—are working together to save and uplift the fallen race.

2. There are quite a number of departments in the Holy Spirit's administration of salvation. He is Teacher—"shall teach you all things," Mentor—"bring all things to your remembrance," Comforter—"walking. . . in the comfort of the Holy Ghost," Convicter —"will reprove the world of sin," Regenerator—"born of the Spirit," Witness—"shall testify of me," Guide—"will guide you into all truth," Prophet—"will shew you things to come," Fruitbearer—"the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," Sanctifier—"God hath. . . chosen you to salvation through sanctification of the Spirit and belief of the truth, and personal Director—"for as many as are led by the Spirit of God, they are the sons of God."

3. Prayer is the most essential part of public worship. Such service is profitable to the extent that it is characterizzed by earnest, prevailing prayer. "And all things, whatever ye shall ask in prayer, believing, ye shall receive."

4. Prayerlessness is the common cause of spiritual poverty. "Ye have not because ye ask not."

5. Selfish, injudicious, and faithless prayers are little better, if any, than no praying at all. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

6. Prayer is one of the fundamental laws of the Kingdom of God, and therefore one of the delightful duties of man.

"Prayer is appointed to convey
The blessings God designs to give."

7. Prayerlessness is a great sin against God and fellow mankind. "God forbid that I should sin against the Lord in ceasing to pray for you." 1 Sam. 12:23.

—There are now 576 broadcasting stations in the United States, and any number of ladies' aid societies.—The Home Maker.

—The Great Stone Face of the White Mountains, made famous in Hawthorne's short story is used as the emblem of Camp Gordon, conducted by the Berlin, N. H., Y. M. C. A. An outline of the profile is enclosed in a triangle and above is a quotation from Daniel Webster: "In the mountains of New Hampshire God hung out a sign to show that there he makes men."

—The Tobacco Record publishes a lengthy article signed, "A Well-wisher of the Tobacco Trade," in which is attacked the practice of many tobacco dealers in permitting small gambling in their place of business, saying it is arousing the mothers of communities to a state of mind that is not good for the tobacco business; that there should be no shaded backrooms, no games of chance, no pandering to petty ugliness in the retail cigar store. The same writer says that even habitual tobacco users "may be persuaded to make the manufacture and sale of tobacco unlawful, if they can be convinced that cigar stores in which boys can play games of chance and form habits that will lead to crimes that later may land them in jail."

"I AM NOT AT LEISURE."

I have read of one that presented Antipater, the king of Macedon, with a book that treated of Happiness. He refused it, saying, "I am not at leisure." Many have the Book by them, yea, presented to them by Christ, that treats of everlasting happiness, but they slight the present. "I am not at leisure," say they. They have opportunity of hearing the Word opened on week days, as well as Sabbath days; but they are not at leisure. They have means of knowledge for hearing the same Word; but they are not at leisure. They have many precious seasons of grace, seasons of prayer, seasons of duty; but they are not at leisure. They take leisure to their own work, their worldly work, yea, for idle conversation; but they have no leisure for God's work, their soul's work, eternal work! Reader, have you leisure to be saved? or, are you willing to continue in the bustle of the world, neglect salvation, and be lost?—Ralph Erskine.

Saxapahaw.—Brother Isely filled his appointment here the second Sunday evening. His subject was, "The Neglected Vineyard." He brought us a good message as usual.

Our revival meeting began the second Sunday evening in July and continued about two weeks. Dr. and Mrs. A. G. Dixon were the pulpit help the first week. They did some good preaching. The Men's Federation from Grahaw came the last week of the meeting. These people did some good work. I do not know the number of conversions. Seventeen united with the M. P. Church. The Men's Federation held service at the church Sunday evening. This federation was organized since our revival meeting.

Mr. C. C. Lindley has returned home from Asheville where he attended summer school.

Mr. George Phillips who has been suffering with cancer for some time does not seem to improve any. Daisy Winningham.

August 18.

..Kistlers Church, Cleveland Ct.—Our meeting embraced the first Sunday in August. Brother Bingham was pulpit help. He did good preaching. His sermons were plain and helpful. We were glad to have him with us because of his consecrated life. We are proud of our boy preachers. We had a good meeting. The interest was good from the beginning to the close. There were about 25 converted or reclaimed. We think there was untold good done. We feel sure that as a church we are better prepared to go forward in the discharge of our duties and do the work that is assigned to us with the help of our good pastor and by trusting the Lord we will be able to go forward in the discharge of our duties in a way that will be well pleasing in His sight. Reporter.

CHRIST AND BIBLICAL CRITICISM.

Does Biblical criticism recognize the authority of Christ? For a while it did. It dealt with the Old Testament harshly. It had little respect for Paul's writings; it said, turning away from Paul and the other New Testament Epistles, "Back to Christ," and assumed to submit everything to him. But now the Higher Critisism is higher than Christ—frankly and outspokenly so. Professor George Jackson is quoted as follows:—"It is inow admitted on all hands—the few dissenting voices do but emphasize the general consent—that Christ's authority cannot be invoked to invalidate the findings of modern Biblical criticism; neither do we explain his language as an accommodation to the ignorance of his contemporaries. We must maintain the limitations of the knowledge of Jesus in the interests of a true Christology and of intellectual liberty." Commenting on this, R. B. Jones, of Wales, the new president of the Bible Witness Union of Great Britain, quotes the old and true Bible expositor, Professor Franz Delizsch, who long ago said to his students: "Young gentlemen, the battle is now raging round the Old Testament. Soon it will pass into the New Testament field—it is already beginning. Finally, it will pass forward to the citadel of your faith—the Person of Jesus Christ. There the last struggle will occur." Professor Jackson's blasphemous position is logical. When once we begin to give the lie to the written word of God, we must, if we are consistent, go on and give the lie to the Living Word, Christ Jesus Himself. This is the end of which God forewarned, that "for this cause God shall send them strong delusion, that they should believe a lie." May we be saved from this, and "believe all that the prophets have spoken," and "all things . . . which were written in the law of Moses, and in the prophets, and in the Psalms concerning me (that is, Christ."—Sunday School Times.

THE HOME OF THE SOUL—WHERE?

There are but two homes for the soul, one is heaven, the other hell. Your conscience tells you which would be your home, were you to die tonight. There are those, to be sure, who claim that there is no such place as hell. They even laugh at the minister who warns against this terrible place. Their real objection is not to the preacher, but to the Bible. The New Testament tells us there was a man who "lifted up his eyes, being in torment." If eternal punishment is not true, then the Bible is untrue and altogether unworthy of belief. He who rejects the fact of hell must likewise reject the fact of heaven, and to reject these is to discredit Christ and reject the Scriptures. Some time since a scoffer said to me, "In the course of time, the fires of hell would have to burn out." I reminded him that we had positive proof of the fact that Vesuvius had been burning for about two thousand years, and that the probabiilty was much longer. And just here I offer it as my deliberate opinion that I never knew a man who did not believe in hell, who was not traveling the path that led there. It is more or less natural for one whose life logically leads to eternal punishment to deny eternal punishment.—J. W. Porter, D. D.

SECOND TIMOTHY 2:15.

When Paul wrote his last letter—that to his son in the faith, Timothy—he gave him some splendid suggestions. One of them was in this verse:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

Which word is the most important in that sentence? Is it study, or approved, or God, or ashamed, or workman, or handling aright?

Isn't it the first? You must study to be approved unto God, you must study to be a workman that needs not to be ashamed, you must study to be able to handle aright the word of truth.

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UNEXPECTED INTERRUPTIONS.

Do they ever come to you? We have a great number of them. We make our program for the day and are working hopefully for its complete carrying out when suddenly something happens to interfere. It may be the breaking down of a machine. It may be the coming of a visitor that I am glad to see. It may be a call to go somewhere to do some service for somebody. It may be any one of a number of other things. The effect of them singly and combined is to make impossible the completion of the day's program.

But what of that? My program was arbitrarily made. I did not know of the needs of other people pressing for my attention. I simply considered my known engagements and did not allow any time for new engagements that the life and movements of the day would bring to me and impose upon me.

We have no right to make arbitrary programs. We have no right to live to ourselves. Every one of us is to look not simply on his own affairs but also on the affairs of others. No one of us can truly say, My time belongs to me, I can do what I please with it. Our programs should be made subject to constant revision as the events of the day require.

If any one insists on taking too much of our time, politely excuse yourself by reminding him that you must be about your Father's business.

—Mrs. Trolinger, mother of Rev. J. L. Trolinger, of Albemarle, died of paralysis a few days ago. She lived near Greensboro. He and the others bereft will have the sympathy of many friends.

—Rev. George L. Curry is preaching for Bro. Burgess this week at Moriah church. Bro. Canning, of the M. E. Church, South, preached in the afternoon service on Sunday, the pastor having preached at eleven o'clock.

—Calvary church people were pleased to have Ferry Lee Gibbs preach to them last Sunday night. Brother Gibbs is a student at Bon College, working his way through, and expects to go to our Seminary before he enters the ministry regularly. He is a young man of good promise, and we are glad to look forward to his coming into our Conference.

—The new rally day program is very neat and pretty with its two-color cover page. We congratulate Secretary Stephenson. It will be just a pleasure to hold rally day with such a program to guide. It has songs with musical notes, recitations, dialogues, greetings, etc. It also has pictures of some of our educational institutions, including High Point College. Let us have many observances of rally day by our North Carolina conference churches. Parts of Virginia and South Carolina are included in the North Carolina District.

—As a memorial to their grandson and nephew, Mr. John McNair Pate, Mr. Jno. F. McNair and his son, Mr. James L. McNair, of Laurinburg, have donated funds to the North Carolina Sanatorium for the purchase of a moving picture machine for the benefit of the patients at the institution. Mr. John McNair Pate was a patient in the institution eight years ago. He had been entirely cured and was one of the most successful young business men in his community. His accidental death last year brought grief to his host of friends throughout the State.

TIRED OF EVOLUTION.

A good sister writes that she is tired of hearing about evolution. She has our sympathy. We are tired of much that we hear on the subject. If some man would produce an argument that proves or disproves evolution we would gladly read it and publish it. When atheists argue for evolution, we know what their object is. They are trying to escape from a painful sense of responsibility to God. When Christians argue for evolution, telling how greatly it has blessed their souls, we are disposed to class them with men who give glowing testimonials in favor of some worthless nostrum advertised in the papers which they have been induced to take into their stomachs and then because of some temporary feeling produced have imagined they were greatly bettered.

—The Eastern Conference of the North Carolina Lutheran Synod will be held at Melancthon Lutheran Church, Liberty, N. C., on Sept. 1st and 2nd. Twenty or more ministers are expected and many delegates and visitors. The public are invited. In the afternoon of Tuesday Sunday school work will be discussed by Prof. Daniel Holt, John A. Kellenberg, and Rev. S. White Rhyne. Then on Wednesday there will be a special historical session beginning at ten o'clock. The speakers in this meeting will be Dr. W. T. Whitsett and Rev. F. L. Conrad.

OUR SAVIOR.

B. F. M. Sours.

Our Jesus came down on an errand of love
To the cold, weary world from the glory above;
He came, Man of Sorrows, to hunger and cold,
To gather the wandering lambs to the Fold.

He came to this world in the form of a child,
Humble and tender, and gentle and mild;
To a toiler he grew, of compassionate voice,
And the weary and careworn have made him their choice.

Then baptism, trial, and throngs at his feet,
Till scarcely for rest rould he find a retreat:
Then his power, and his miracles,—O they refuse
Their Prince and their Savior! O desolate Jews!

They crucified him! But he rose, and on high,
As our Shepherd, our King, is enthroned in the sky;
All he bore,—all the sorrow, the shame, want and cold,
To gather my soul, and yours, friend, to the Fold.

He reigns! And the purified, washed in his blood,
Arrayed in white robes, and passed over the flood,
Give him all the glory, and honor, and raise,
With our hearts—and forever—love's anthem of praise.

Mechanics burg, Pa.

NOTICE.

The annual Home-Coming Day will be held at Speight's Chapel, Whitakers Charge, the first Sunday in September at 11 o'clock. Dr. C. L. Whitaker will deliver the address.

The special meeting will begin on that day also. There will be two services. Everybody cordially invited. Come and bring a basket.

NOTICE TO PASTORS.

Return postal cards of delegate's credentials will be mailed next week. I have waited until the third quarterly conferences are about over to mail the cards, so I would be sure of getting them back. No card is being sent for the conference president. I shall send him a list of the delegates in ample time for him to appoint the committee.

I shall indicate on the cards the amount due from charges for conference journals. Please look for this, and if your charge owes anything, please let me have it. It took a good deal of my time last conference to run down preachers who owed for journals. I don't want to have to do it again this year.

Reports blanks will be sent out about the first of October. Be on the lookout for them.

C. W. Bates, Serretary.

WHAT ARE YOU DOING?

By Rev. Charles R. Brown.

Here were three men busily engaged with mallet and chisel in a stone quarry. There came a man who had a head on his shoulders and two good eyes in it. He said to the first man, "What are you doing?" The man replied, "I am working here for five dollars a day." He passed on to the second and said, "What are you doing?" The man replied, "I am cutting stone." He passed on to the third—"What are you doing?" This man also had a head on his shoulders—he looked up and said, "I am building a cathedral."

You may, if you choose, spend all your years working for so many dollars a day, or for so many thousand a year, making a living—it may be a good living—but never making a life. You may, if you choose, work all your life doing something as honest and as monotonous as cutting stone. You may, if you choose, build cathedrals. And cathedrals, as we all know, are not always built of stone. The cathedral is a meeting place, a place where the divine and the human meet and touch and are mutually enriched. There are cathedrals which are buildings of God, houses not made with hands, habitations of the Spirit, eternal in the heavens. Let each man by the way he shapes up his own philosophy of life and orders his action, build for himself a cathedral and dwell in it forevermore!

TOBACCO EXPOSITION EXPOSED.

Will H. Brown.

If a member of the No-Tobacco League should criticise the National Exposition held in New York last February as severely as the tobacco men themselves have done he would undoubtedly be called prejudiced. To begin with, the exposition fell short of expectations. Before it came off, the Tobacco Leaf warned friends of the weed in these words: "We in the tobacco industry know that the trade is constantly on trial before public opinion. We know that legislatively and hygienically it is always walking on thin ice."

After the exposition the same publication said that tobacco men and their families comprised over fifty per cent. of the attendance, adding: "As an industrial exposition it fell far short of the mark." Then the statement is made that there were less than twenty different firms represented in the tobacco exhibits—six cigar manufacturers, three cigarette manufacturers, five leaf tobacco and two pipe manufacturers. The remainder of the exhibits were confined to the allied industries. So small was the exhibit, compared with what had been anticipated, that "less than two-thirds of the floor space was occupied, and the exhibits congregated within the confines of the space required."

A reader of the same paper begins a letter to the editor, relative to the exposition, as follows: "I went to the tobacco show prepared to be agreeably surprised. I came away ashamed, disgusted."

Verily the Tobacco Leaf editor told the truth when he said: "the tobacco trade is always walking on thin ice." Some day the ice will break.

—WHY DO YOU GO TO CHURCH?

ON SOLID GROUND.

By Rev. Luther K. Long.

On the first page of the July 23rd issue, the Editor of the Herald made a very wise and discriminating statement. I think that neither he nor any reader who accepts it in good faith will ever have occasion to modify it. Here is the statement:

"No one should make the mistake of supposing that in order to find the way of salvation in the Bible he is compelled to believe that Eve was literally made out of Adam's rib, or that Jonah was really swallowed by a great fish in whose stomach he lived for three days."

By this statement my good friend shows his recognition of a great fundamental fact concerning the Bible—which fact is, The Bible was given to show us how to go to heaven, not to tell us how God made woman or to enlighten people concerning the way of a great fish with a man.

This statement also brings to the front the fact that if we would understand the Bible it is necessary to use the approved methods of literary criticism. That is to say: As the Bible is literature, and contains all sorts of literary forms, the reader needs to question, concerning any particular passage, as to whether it is poetry or prose, fact or fiction, parable or true incident, legend or history.

Besides the cases of Eve and the rib, and of Jonah and the great fish, there are many others—and some of them quite puzzling. Because of the perpexities that arise I do not wonder that some persons become confused. Thinking it must all be true or none of it is true, they make what seems to them a safe and sane venture of faith, and rest in the belief that it is all literally true.

One of the foremost Christian scholars and preachers in this country was on a train journeying to a great university where he was to preach the following day. He read from a small pocket Bible the lesson he was intending to use. As he put the book back into his pocket, the working man who shared the seat with him said courteously, "Do you believe it all?"

"No," replied the preacher. "I do not believe it all. I believe all that is true."

"How can you tell," asked the working man, "what is true and what is not?"

"By the use of my moral judgment," the preacher answered, "and by the test of experience."

Then came from his seat-mate a question which seems to some people to require an unqualified negative. "Have we any right to believe any part of it unless we believe all of it?"

Dr. Charles R. Brown was the preacher, and we will let him go on. Dr. Brown tells us: "I assured him that in my judgment we had that right; that indeed the only possible attitude for a thoughtful mind was one of wise discrimination; that we are expressly told in the Bible to study to show ourselves 'approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.' The obligation is laid upon us to separate that which is merely local and temporary in the Bible from that which is universal and abiding, that which is incidental from that which is vital and essential. Then we talked together until we reached our destination about the truth or falsity of the teachings of the Bible."

Dr. Brown in an enlightening lecture on "The Use of the Bible," speaking on the truth of the Bible, has these wise and convincing things to say:

"Here is the vital question today—Do the teachings of the Bible, not as judged by some insignificant detail in statement or by some stray reference caught out of its setting, but as judged by the main conclusions to which they bring us, afford us those conceptions of God, of man, of duty, of destiny, which reason and conscience may accept as valid beyond any other competing conceptions? Do the teachings of the Bible afford us helpful guidance when we would think upon the obligations and high privileges of human life at its best? Does the Bible prove itself 'a lamp unto our feet and a light unto our path' when subjected to the pragmatic test by those who are seeking to walk in those ways of thought, feeling and purpose which tend upward? In a word, do the teachings of this book make men wise unto salvation and furnish them thoroughly for all good work? If the Bible does this in satisfying measure, then its teachings are true,—'true to life, true to our deepest needs, true to our highest aspirations, true in the sense that they get us where we ought to go.'"

I am quite sure that the Editor of the Herald—along with Dr. Brown—has his feet on the solid rock. Jesus himself tried everything by the use of his moral judgment, and by the test of experience. So should we. Truth is truth to us only when it reaches us, awakens us, and commands our moral allegiance. At times the followers of Christ may stumble, but if they are morally honest their stumbling is in the right direction.

LANDMARKS AND PIONEERS.

By William Thornton Whitsett.

(Extracts from an Address delivered at St. Paul's Lutheran Church, near Burlington, N. C., at the historical celebration, Sunday, August 16, 1925.)

Earliest Information about North Carolina.

It must always be interesting to recall the first knowledge that was obtained by white people about this particular part of our country. All intelligent people in Europe were awake to the news of the New World soon after its discovery in 1492 by Columbus. As the years passed more definite information was secured through various agencies. We can note only a few: Sir Walter Raleigh's expedition of 1584; John Lawson's travels in 1700; various explorers and expeditions at different early dates, and more especially for this part of central North Carolina, the results following the settlement of Jamestown, Va., in 1607. The question as to why the people of the Lutheran, Reformed, and Moravian faiths came into central North Carolina is in part answered when we learn how they secured information of this particular territory. Lutheran and Reformed people poured into this Alamance-Guilford-Randolph section from 1720 to 1770, and during this fifty-year period thousands came for permanent settlement. Moravians came in 1753 and in large numbers in the years after, making settlements in

adjoining Forsyth county to the west. How did all these people learn of this favored section? Certainly they did not come blindly without any previous knowledge of their destination. All these—Reformed, Lutheran, and Moravian—were originally from the same section of Europe; closely related by habits, kinship, occupations, and religious teachings and ideals. The information possessed by one branch was the common property of all. These early North Carolina settlers came in most part from that region known as "The Palatinate" which country lay on both sides of the Rhine river, sections now belonging to Bavaria and Baden. As loyal Protestants they had suffered terrible persecutions. In 1622 the chief Palatinate city, Heidelberg, was burned by General Tilly, and the immense university library robbed of its treasures. Their only sin was their Protestantism. If we may believe the great historian, Seckendorf, the greater number of Palatines were Lutherans. From such a stock as this came the North Carolina settlements of the Lutheran, the Reformed, and the Moravian people. To remain in Europe and believe in the Augsburg or the Heidelberg confessions of faith was simply to court a violent death. No wonder, then that all information about the advantages of the New World was eagerly desired. Some of these sources we know well; let us now learn about one of whom we seldom hear, but who by the knowledge he spread of this region exerted much influence in determining the trend of the earlier settlements.

John Lederer in North Carolina, 1669-1670.

On Dec. 19, 1607, the vessel, Susan Constant. Commanded by Captain Christopher Newport, a craft of one hundred tons burden, sailed from England, and on May 13, 1607, landed at Point Comfort, pushed on forty miles up the river which they named the James after King James, and laid the foundation for the first permanent English settlement in the New World at Jamestown, Va. Later Capt. John Smith was made president of the colony, and did much to make it a success. In 1608, Capt. Smith made a map after exuloration, wrote a short account of the country, and sent them to England. Capt. Smith was followed in his rule of the colony by Lord Delaware, by Sir Thomas Dale, and in 1649 after the execution of King Charles I. Sir William Berkley was made governor of Virginia.

John Lederer, a Lutheran from the Palatinate, had come into the colony about 1660. He was a good Latin scholar, and well posted for his dy on geographical matters. He soon attracted attention by his ability, and Governor Berkley selected him to lead an expedition for further explorations. Three expeditions were sent out during 1669-1670 to explore the regions that lay south and west of the James river. Dr. Hawks, the historian, tells us: "Berkley commissioned Lederer to make explorations, and three several expeditions were made. The first, from the head of York river due west; the second from the falls of the James west and southwest, which bro't him into Carolina; the third from the falls of the Rappahannock westward towards the mountains." He passed through North Carolina, and into South Carolina as far south as the Santee river. At this time there were two small colonies in eastern North Carolina, one on Albemarle sound, the other on Clarendon (now Cape Fear) river. No whites were in South Carolina. Lederer's journal of his travels written in Latin was translated by Sir William Talbot, Governor of Maryland, who praises the literary ability of Lederer. Gov. Talbot published Lederer's journal of his explorations. Lederer's start is thus described by himself in his journal: "The 20th of May, 1670, one Maj. Harris and myself, with twenty Christian horse (horsemen) and five Indians marched from the falls of the James river in Virginia towards the Monakins, and on the 22nd we were welcomed by them with volleys of shot. . . . Here inquiring of them the way to the mountains, an ancient man described with a staff two paths on the ground. . . . The 3rd of June we came to the south branch of the James river."

Space forbids further quotation from this most interesting description of conditions in 1670.

John Lederer's explorations in 1669-1670 when known through his journal which as stated was published by Sir William Talbot after translation from the Latin in which it was written must have exerted great influence upon those back in Europe who were looking and longing for a home in the New World. The fine climate, the wonderful opportunities, and the hope of greater religious freedom, turned many eyes in this direition, and in 1680, only ten years later, a tide of emigration to America began which during the decades following drew tens of thousands to these shores from the very region from which John Lederer himself had come. Beyond doubt, Lederer's journal was the prime cause for hundreds of Lutherans, Reformed, and Moravian people turning their eyes to that land "south and southwest of the James river" that we now know as Piedmont North Carolina. True history seeks for causes and effects and it seems strange that so few historians even mention such men as John Lederer, Louis Mitchell, John Lawson, Colonel William Byrd, and others who wrote journals of exploration and accounts of conditions as they found them in this Western World in the earlier days. These early accounts were powerful in their effect in turning the attention of home-seekers to the regions described. Nothing could be more convincing than the words of an eye witness, and Lederer's accouneet carried great weight for this reason. We have no doubt that many a man sitting by his Rhine river fireside hundreds and hundreds of miles away was fired with the desire and the determination to find his permanent home in Piedmont Carolina by the glowing accounts of some of these earliest explorers. The turmoils of European governments, especially the evils outgrowing from the Thirty Years' War (1618-1648) forced sober-thinking men to look for more desirable homes. Many a home was finally established on the Yadkin, the Catawba, the Haw, and the Eno, because of the information spread by John Lederer and others who like him braved a trip into new and hitherto unexplored territories.

We can never know just how much influence was exerted by the reports of these earliest explorers, but we do know that settlements rapidly followed. Without going into particulars we may mention settlements as follows: The Dutch Lutherans on James Island, South Carolina, in 1674; the Palatinate colony at Newbern, N. C., in 1710; the Swiss at Purysburg, S. C., in 1732, and at Orangeburg, S. C., in 1735, followed by the Saxo-Gotha settlement in Lexington county, S. C., in 1737. Then came many others, among them the Lutheran colony in Abbeville county, S. C., in 1763-64. While these Lutherans were coming in such numbers, the Reformed people were also pouring in, and the Moravians at Savannah in the years between 1735 and 1740, and then that splendid Moravian effort at Wachovia (now Salem, N. C.) in Forsyth county in 1753, after the purchase by Bishop August Gottlieb Spangenburg of nearly one hundred thousand acres of land, from Lord Granville's part of the interest he held in the lands owned by the "Lords Proprietors of the Carolinas."

When this exploring party consisting of Bishop Spangenburg, Lord Granville'e surveyor, William Churton, and others came through what is now Alamance and Guilford counties in 1752 seeking desirable location for the Moravian colony they found what is now Alamance and Guilford counties, or rather what is now located between Greensboro and Hillsboro already occupied by the homes of Lutheran and Reformed settlers who were still pouring into this section by the hundreds every year. Bishop Spangenburg records in his journal on Sept. 25, 1752, this observation:—"Having crossed the length and breadth of North Carolina we have found that towards the mountains (now Alamance, Guilford, etc.) many families are moving in from Virginia, Maryland, Pennsylvania, New Jersey, and even New England; in this year alone more than four hundred families have come with horse, wagon, and cattle. Among them sturdy farmers and skilled men and we hope they will greatly help Carolina."

Interesting Events in Local History.

The student of history can find much to reward his efforts in the particular locality in and around this church. This St. Paul's Lutheran Church, located here in southern Alamance Co., N. C., was long known as "Grave's Church" because of the original ownership of lands on which it is located. Although the church now possesses only eight acres of land, originally there were sixty acres in the church tract. The early settlers gathered for worship on or near these grounds many years before they formed a church organization. They were directed in their worship by devout and consecrated men and women of their own number, and by occasional visiting mission preachers and workers of their own and other denominations. The first formal organization took place in 1773.

We forget too easily our debt to the past. "The pyramids themselves, doting with age, have forgotten the names of their founders." What we term the present is only an outgrowth of the past. Yonder splendid ancient rock wall, surrounding St. Paul's Cemetery and enclosing a space of near two acres, is silent witness to the great and patient industry of those who slumber within its sacred enclosure. Thousands of dollars would not today equal or replace this wall, still it was

(Continued on page 14.)

OUR TASK AND OUR PRIVILEGE

Paid A. C. B. in Full.

1. Whitakers.
2. West End.
3. First Church, High Point.
4. State Street, Lexington.
5. Charlotte.
6. Calvary.
7. Burlington.
8. Mt. Pleasant.
9. Grace.

Paid G. C. B. in Full.

1. State Street, Lexington.
2. Charlotte.
3. Calvary.
4. West End.
5. Grace.

A. C. B.

1.	Concord	$226.00
2.	Forsyth	194.87
3.	Flat Rock	142.52
4.	Orange	130.00
5.	Glen Raven	126.00
6.	Fallston	125.00
7.	Spring Church	102.50
8.	Henderson	100.00
9.	Enfield	97.00
10.	Bess Chapel	95.32
11.	Granville	80.00
12.	Alamance	78.65
13.	Stanly	78.05
14.	Gibsonville and Fountain Place	73.40
15.	Lincolnton	70.00
16.	Cleveland	67.85
17.	Randleman	66.00
18.	Halifax	63.50
19.	Davidson	62.12
20.	Reidsville	60.00
21.	Welch Memorial	58.00
22.	Littleton	56.00
23.	Weaverville	50.35
24.	Mebane	50.00
25.	Richland	50.00
26.	St. Paul	45.00
27.	Mt. Hermon	43.20
28.	Kernersville	42.45
29.	Asheville	40.38
30.	Saxapahaw	39.80
31.	Why Not	31.71
32.	Vance	30.10
33.	Shelby	30.00
34.	Haw River	27.00
35.	Yarboro	26.95
36.	South Davidson	23.00
37.	Randolph	21.07
38.	Siler City	20.50
39.	North Davidson	20.00
40.	Winston-Salem	16.50
41.	Cornelius	16.00
42.	Anderson	14.00
43.	Thomasville Circuit	13.91
44.	Tabernacle	13.75
45.	Pinnacle and Mt. Zion	13.70
46.	Thomasville Community	12.00
47.	English Street	12.00
48.	Lebanon	11.05
49.	Asheboro	9.00
50.	Caroleen	9.00
51.	Pageland	6.10
52.	Union Grove	5.25
53.	Chatham	5.00
54.	Fairview	4.85
55.	West Forsyth	4.72
56.	Roberta	3.50
57.	Midland	2.65
58.	Graham	2.00
59.	Democrat	1.00

G. C. B.

1.	Concord	$385.50
2.	Forsyth	304.05
3.	Whitakers	188.66
4.	Henderson	182.92
5.	Why Not	172.24
6.	Orange	171.58
7.	Mt. Pleasant	160.00
8.	High Point, First	150.00
9.	Davidson	145.67
10.	Randolph	127.27
11.	Tabernacle	124.99
12.	Alamance	109.45
13.	Randleman	109.11
14.	Gibsonville and Fountain Place	99.57
15.	Saxapahaw	97.08
16.	Halifax	95.00
17.	Asheville	90.97
18.	Spring Church	86.95
19.	Mt. Hermon	83.90
20.	Yarboro	76.31
21.	Burlington	74.63
22.	Graham	65.00
23.	Littleton	61.00
24.	Stanly	59.98
25.	Guilford	57.68
26.	Vance	56.90
27.	Haw River	50.00
28.	Enfield	47.50
29.	Denton	46.45
30.	Thomasville Circuit	44.80
31.	Flat Rock	44.61
32.	Albemarle	43.40
33.	Winston-Salem	42.72
34.	Pageland	40.15
35.	Weaverville	39.90
36.	Siler City	39.32
37.	Glen Raven	38.49
38.	Fallston	36.71
39.	Bess Chapel	34.61
40.	Mebane	33.06
	St. Paul	31.15
42.	Granville	30.50
43.	North Davidson	25.55
44.	Reidsville	25.00
45.	Richland	25.00
46.	Kernersville	24.35
47.	Mecklenburg	22.30
48.	Roberta	21.81
49.	West Forsyth	21.63
50.	Fairview	21.20
51.	Asheboro	20.46
52.	Welch	20.00
53.	Thomasville Community	19.70
54.	Lebanon	18.60
55.	Shelby	14.81
56.	South Davidson	14.31
57.	Pinnacle and Mt. Zion	13.20
58.	Rockingham	12.50
59.	Union Grove	12.00
60.	Anderson	10.00
61.	English Street	8.60
62.	Cleveland	5.39
63.	Bessemer City	5.00
64.	Greensville	4.25
65.	Democrat	3.00
66.	Midland	2.21

The report for this week is fair. Several moved up and this moved several down. Find yourself and see which way you moved—up or down.

A. G. Dixon.

THE WORK AND THE WORKERS

Among the Churches.

After organizing a Methodist Protestant church near Chase City, Va. on Sunday August 16th, I drove to Wesley's Chapel and remained there in a meeting with Rev. H. L. Powell for four days. It was a good meeting, and will, we think, mean much to the kingdom in that community. The people attended well, and the Christian people had a mind to work, but there were only a few conversions. We are hoping that several will unite with the church at Wesley's within the next few weeks. They are a splendid people, and can have a very strong Methodist Protestant church there if all their forces will unite to that end. We spent Friday night very pleasantly with Bro. Powell and his interesting family.

Spring Church.

Saturday evening August 22rd wife and I drove to the home of Mr. and Mrs. Rupert Robinson near Spring church and found a royal welcome. Then on Sunday morning we went to Spring church where great crowds of people gather on the fourth Sunday in each August.

Dr. F. R. Harris was present and presented the College, and took a $5.00 cash offering. Several responded.

It was my privilege to preach to this splendid audience at the morning hour and to hear Dr. J. D. Williams in the afternoon. He preached a great sermon, as he always does. Pastor Thompson seemed assured of a good meeting because of the attitude of the people toward the meeting. We trust that he and they will not be disappointed. Rev. D. A. Fishel and Rev. H. L. Powell were in the congregation.

Spring Valley.

The Sunday evening hour found us worshiping with our people at Spring Vally church on Vance Charge. Pastor Chambliss had called a meeting for that hour to lay plans to enlarge the church rooms, and to build Sunday school rooms. They appointed a building committee and also a soliciting committee to lay plans for enlarging the plant. The membership here is not large, but they are very progressive.

We spent the night in the home of Mrs. Lucy Baskett, a longtime friend.

The people on all three of these fienlds have abundant crops, for which I am sure they are profoundly grateful.

The Budgets.

Somehow the budgets are being paid surprisingly slow. Church extension work, the superannuates, missions, and Christian education are all dependent upon the budgets. What we do this year must be done speedily because about seventy days will bring us to conference.

Appointments.

August 28 to 30—Democrat charge, and Mt. Zion on Weaversville.
Sept. 6 to 10 Philodelphia on Greensville.
Sept. 13th—Creswell.
Sept. 20th—Asheboro.
Sept. 27th to Oct. 1st—Union Grove.
Oct. 3 and 4—Connelly Springs.
Oct. 10 and 11—Yarborough.

Yours in the Master's service,

A. G. Dixon.

RECEIPTS FOR COLLEGE.

Previously reported, $144,920.58.

Received on pledges: Mrs. J. A. Hanner, $5; Rev. G. W. Holmes, $20; Mrs. G. W. Holmes, $5; E. P. Sharpe, $20; Sunday S. Class, Union Chapel, Granville, $8; Ladies' Philathea Class, Mebane, $10; E. H. Scott, $5; Callie Hurst, $5; Albert W. Sykes, $5; Lillian Williams, $4; Mrs. Sallie McCollum, $20; Mrs. J. H. Allen, $5; Harry Allen, $2; Lewis Allen, $2; C. F. Barnett, $4.00.

Special:- Calvary, Greensboro, $61.35.

Whitakers Chapel, Enfield: Mrs. John Lawrence $5; Cary Whitaker, $10; Mrs. Sarah D. Harris, $5; S. C. Whitaker, $10; M. W. Whitaker, $5.00.

Eden Church, Halifax Charge: J. J .Whitley, $5; Doc Lee, Hollister Church, $5; Miss Ethel Clement, Union Church, $5; Mrs. W. T. Smith, Union church, $1.00.

Salem Church, Saxapahaw Charge, $10.78; Saxapahaw Church, Saxapahaw Charge, $3.-65.

Vance Circuit: Rev. M. P. Chambliss, Spr. Valley Church, $5; Mrs. Grace Marshall, Spr. Valley Church, $1; Mrs. C. B. Baskett, Spr. Valley Church, $5; Mrs. A. E. White, Flat Rock, $5.00.

Halifax Circuit: Mrs. E. W. Neville, Union Charge, $5; Y. A. Spivey, Ringwood, $5;

Mrs. S. K. Spahr, Grace Church, Greensboro, $5.00.

Endowment Insurance Fund.

Previously acknowledged, $3,122.36.

E. P. Sharpe, $5.00.

Union Grove, Orange Ct.—We are still in existence, have a fairly good Sunday school, could have great deal better if more would attend; have the Auman-Minnis Mission band which meets every third Sunday after Sunday school.

Death has been in our community. On July 6th Mr. Neal Pearson, one of our community, a Baptist but attended our church. The funeral service was held in our church by his pastor, Rev. J. F. McDuffie, and body laid to rest by loved ones in Union Grove cemetery.

On July 23rd the funeral service of Mr. Esau Garrett of Knoxville, Tenn., was held at the home of his mother, Mrs. Sallie Garrett, and body laid to rest at Union Grove. He spent his boyhood and young manhood near Union Grove. He was 47 years of age; was a brother of Mrs. Henry Wright, of our church. May God comfort the sorrowing ones.

We were delighted to have our own Rev. J. D. Williams with us the 1st week in August. He did the preaching which it seemed to us was good as could be and we feel that God will use it for His glory. Our church and community need a revival, but we did not seem to want, or be ready for it. We hope Rev. J. D. will not stay away so long any more. We are always glad to have him come home. Our pastor, Rev. B. M. Williams, is very much liked by all the people and we trust conference will let us keep him. He seems to be the right one for this work, and is always at his post.

With best wishes to the Herald and its readers. N. B. L.

—Cole Blease champion of the Fundamentalists! What next?

Shiloh.—Sunday school report for August 23rd: Attendance—officers and teachers, 5; departments—adults 8, senior 10, junior 9, beginners 21; visitors, 2; total attendance, 55. Collection $1.78; number of chapters read the past week 745.

Service was held Sunday night at eight o'clock; a large crowd attended. We are hoping to have good attendance all the time.

Macy Martin, Reporter.

Liberty, Davidson Ct.—We have been wonderfully blest since we reported last. Many good things have come to us. Also some sad.

Our revival meeting began the third Sunday and ran till Thursday night. We had a real good meeting. Yet not so good as we had hoped and prayed for. There were eight conversions and Christians were wonderfully blessed. It seems that almost all tried to do their duty. Rev. John Hulin was the pulpit help. He did wonderful preaching. There was a large attendance, especially at night—more than could be seated.

Our hearts were made sad by the death of Mr. H. L. Johnson. He was able to attend the service Monday morning, gave a wonderful testimony and prayed a good prayer. Before the night service he was stricken unconscious and lived only about 24 hours; funeral service was held at New Hope church Wednesday at 3 P. M., by Rev. C. E. Ridge, pastor, assisted by Rev. J. W. Hulin and Rev. Bro. Routh. He will be missed as a leading member of the church. He was a teacher and class leader of our church. He will be missed as a companion, a loving father and a good neighbor. He leaves a good wife, eight children, ten grandchildren; namely, Rufus, Jonah, John, Jasper, and Nivan Johnson, Mrs. Effie Lyndon, Mrs. Louie Davis, and Miss Grace Johnson. May the dear Lord comfort and bless the bereaved.

Our pastor, Rev. C. E. Ridge, will not be with us the next third Sunday, as that is the time set for the Chapel Hill camp meeting. He will be with us the third Sunday in October. Sunday school at 9 A. M. Prayer meeting on Saturday night before the second and fourth Sunday. The work has been moving along very nicely. Annie Hill, Reporter.

COL. BRYAN AND COL. INGERSOL.

We are in receipt of a letter from a consecrated layman in the M. P. Church, in which he refers approvingly to an article on page 2 of the M. P. Herald of Aug. 13, 1925, from the N. C. Christian Advocate, in which Col. Bryan is discussed in a Christian spirit, giving a deserving portraiture of the great Commoner. But in the same letter he refers to another article on page 5 of the same paper, "The Passing of Mr. Bryan." In his letter he has this comment on the second referred-to article: "I wonder how about his respects (writer of article) for 'Bryan'; and I wonder whom he admires most, Bryan or the able stranger that he tries to hold up as a clean object lesson."

As Sam Jones used to say, Them's my sentiments. Perhaps the writer of said article thinks most of Ingersol, as Ingersol was a "modernist."

But the idea of associating the two colonels together unless it be for contrast must be truly repulsive to all true children of God. What could be the object of the writer of said article? Was it to lower Col. Bryan, or to elevate Col. Ingersol? Was it an effort to make an agnostic appear the equal of a Christian? It would seem so. But what of the religious condition of persons who attempt the impossible task, the making bed-fellows of infidels and Christians?

The article under review contains the following: "That they may rest in peace and awaken in the light is our sincere wish for the two Colonels, and for all seekers after truth." . . . but they honestly sought to do good to their fellowmen."

On what ground can we hope or expect an agnostic to awaken in light? "What part hath he that believeth with an infidel?" "What concord hath Christ with Belial?" "If ye believe not that I am he, ye shall die in your sins, and whither I go ye cannot come." "He that believeth not shall be damned." (Condensed.) Col. Ingersol cannot plead ignorance. Brought up in a Christian country, and if i mistake not, in a Christian home, (he was a son of a Presbyterian minister.—Ed. of Herald). He was a rejecter of the Christian religion, divine revelation, and the true God. A rabid blasphemer! In some of his utterances he even defied God. His shocking utterances were enough to make one's hair stand on end, and chills creep up one's spine. Talk about such a man as this "awakening in light"? When a man of indid all he could to destroy their only hope. there can be only "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." And to say that Col. Ingersol "honestly sought to do good to his fellow men" is far from the truth. He did all he could to restroy their only hope. His hellish influence is at work today. Where is there any good remaining or being perpetuated, by his blasphemous tirades against the Bible, Christianity, and God? Then try to put this prince of blasphemers in the same category with Col. Bryan is an unspeakable insult to all true children of God. And to put Col. Ingersol in the category of truth-seekers is far from the truth. He rejected with bitterness the only source of truth, he turned away from the Truth, Jesus Christ.

"Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." 2 Thes. 2:10, 11.

The entire category of skeptics, agnostics, infidels, &c., ad infinitum, who prate so much about seeking the truth have rejected the truth and are after some will-o'-the-wisp that they call the truth, or try to believe to be the truth, or wish to be the truth, because the real truth does not suit them—they reject it, and "delusion" comes instead of the truth.

We could say more, but earnestly protest against trying to lower Col. Bryan to the level of Bob Ingersol, or to exalt Ingersol to the heights occupied by Col. Bryan. There's no thing in common between them.

J. F. Dosier.

THE SERMON ON THE MOUNT.

The boy stopped short and glanced about quickly. The pocketbook lay on the pavement where it had fallen when the owner, well known to him as a prominent banker, stepped from his car. The chauffeur had driven on; the banker was ascending his front steps and feeling in his pocket for the latchkey. Would he miss the pocketbook and turn back? But no, the door opened and closed silently, and the man disappeared within the hall, his shadow visible for a moment on the glass. The house was a retired one a little off from the city's main artery; the street for the time was deserted. Hurried boyish footsteps echoed faintly from the house walls, a brown hand reached down, a limousine whirred past, and the echoes faded.

It was Saturday, and the shadows were deepening on the street as seventeen-year old Ralph Horliss entered his home and hurried up to his room. With hands that shook he emptied the contents of the pocketbook on his bed. The money and the checks staggered him. He had never before held so much wealth in his hands. Then, hastily restoring all to the purse, he stood in a chair and hid it far back on a top shelf of the closet that held his few clothes and went down to supper, but with no appetite. The tremendous thing he had done suspended all craving for food.

"What is it, Ralph? Why don't you eat your supper?" The watchful little mother had discerned a mind trouble.

"I'm not hungry, mother. I ate some—some—apples over at Bill Thomas's, and I reckon they took my appetite."

The man at the foot of the table swept a glance over him and resumed his meal in silence. He was the stepfather, and between the boy and him was almost open warfare. A merchant, a hustler, his whole mind on business, he had no thought for children, certainly not for another man's cub. Once, years before, there had been a blow passed; the boy's insolence had angered him beyond control. The boy had never forgiven that insult. It was the only blow he had ever received, and the memory of it was as a coal of fire in his heart. From the day of the tragedy—for such it really was—he had lived with a silent determination to leave home. He would go West—to Alaska or California—or maybe South to Florida, lands familiar through many books and moving pictures—anywhere to get away from Atlanta. Two things only held him back: love for the little mother, whose unhappines he sensed, and the absence of money to pay railway fares.

It is not common greed, but the thought of liberty that swept away all moral standards at sight of the pocketbook on the pavement.

He said good-night in his mother's room with tears upon his cheeks that moistened her own. Her arm loosened, and she turned his face. "Why, sonny boy, what is it?"

His head went down on her shoulder, and a sob shook her. "I just can't forget he—he hit me. And I know he isn't good to you."

Her hand patted his sturdy shoulder. "O, yes, he is, baby boy; but he is busy and worried at times and forgets."

He broke from her arms and rushed upstairs. The lovelight was in her eyes as he vanished, but she did not follow. It was better that he fought it out alone. He had always been high-spirited, but of a cheery nature, that conquered his dark moods in the end.

But later when he should have been asleep she entered his room and found him lying awake staring at the ceiling. Sitting by him unquestioning, she silently stroked his hand stretched out to hers; then on an impulse she took from her bosom a thin gold watch, detached it from its chain, and slipped it into his hand. "I told you I would give it to you when you were grown, sonny boy, but maybe it will make you happier now. Grandfather gave it to me years and years ago. Keep it safe, dear, and some day maybe you will earn the money and we shall have his portrait painted from the little picture of him inside. It is the only likeness of him left, and you have always loved it. He was the bravest man in Jackson's army, they say, and General Lee made him captain and shook hands with him in front of the whole staff."

It was an old, old story; he knew it by heart; but he never tired of it. Now with it ended, her lips were on his for a long moment. When he opened his eyes, shut tight against the unmanly tears, she was gone.

But the tremendous pull of liberty and push of resentment conquered in that long fight in the dark. On his wheel before daylight, fearing the marvelous memories of the Terminal officers, Ralph Horliss was spinning northward, planning to abandon his wheel at a railway station and take a train. In his pockets were the checks and money, the pocketbook hidden in a clump of roadside bushes.

Yet Ralph Horliss did not go to Alaska nor to California. That night he entered his home after dark and went up to his room, tired almost to death. There was a new note in his voice, a note of strong manliness, and a new light in his eyes when to the anxious mother who followed him he told the story of the pocketbook—and of the day just ended. When it was finished, shaken to his soul, she drew him to his knees, her arms about his curly head as she had when he was a little child, her own eyes shining with happiness, her lips moving in prayer. What matter now the trials of an unhappy marriage? Her boy was safe.

The next day, walking with the stride of a soldier and the courage of a martyr going to the flames, Ralph entered the banker's office and laid the pocketbook on his desk.

Then, standing there in proud humility, he told his story simply and without sparing himself. As the strange tale developed, the erect, stern man of business relaxed in his great chair. His fingers interlaced, sympathy and comprehension softened the lines of his face, and a flash of youth lit it to almost beauty. He spoke at length slowly and very gently: "I thank you for the return of my purse. Under the circumstances it was a fine thing to do, a very brave thing to do in the way you have. Men have gone down to history in this Southland of ours for victories less nobly won." And then smilingly: "I am something of a crank on heredity and the transmission of great qualities from sire to son. I should guess that you have somewhere a lot of good old Confederate blood in your veins."

The boy stepped forward in sudden excitement, the fire of battle in his eyes, his voice elevated in triumph. "'There is, sir; there is! My great-grandfather was a captain in the Stonewall Brigade. They called him the bravest man in the army, and General Lee shook hands with him before his whole staff." He drew the watch from his pocket and sprung the lid. "There is his picture, sir."

"Tom Martin!" murmured the banker, taking the watch and looking on the soldier pictured there. "Old Tom Martin!" And then to the boy: "No wonder you won your fight, my lad; you couldn't lose with old Tom Martin's blood backing you up. I understand, I think. Tom's watch with Tom inside brought you back."

"No, sir. I got to Stone Mountain at daybreak and dropped down on the grass to rest. All of a sudden the sun rose, and I saw General Lee and Stonewall Jackson up there. I couldn't pass General Lee and Stonewall Jackson with your money in my pocket—and that watch!"

The hands of the man dropped to the chair arms and gripped them. He leaned forward and stared over the boy's head at a vision, and perhaps a vision was there. Then they closed for a space and opened on the astonished youth. He spoke very gently: "You have taught me something rather wonderful. I never before caught the spirit of the great Confederate memorial. Now, in the light of a new knowledge I am seeing the beautiful picture as for the first time, the apothesis of Southern ideals, the Mecca of the Southern soul for all the ages. In all reverence men will know it some day as the new Sermon on the Mount." Then the banker, hesitating a moment, lifted a paper. "I advertised for the pocketbook, offering a liberal reward." His eyes held a question.

Ralph's gaze sank before his. Presently he smiled and met the other eye to eye, drew out the watch, sprung the lid, and exposed its picture. "Ah, I thought so! Son, shake! Your place is waiting for you back there in the bank. Come when you wish."—Harry Stillwell Edwards, in the Atlanta Journal.

Hunter.—The little son of Mr. and Mrs. G. R. Hunter, "Billie Reed," passed away on July 27, aged two years, four months and five days. His going was quite a shock to the parents as he was sick only a few hours.

Weep not, dear parents, as those who have no hope. While Billie can't come to you it is possible for you to go to him. Think of him as living, not dead, but basking in the sunlight of God's flower garden, beckoning to you to come up and be with him.

Lord, give me faith to leave it all to Thee.
The future is Thy gift, I would not lift
The vail Thy love has hung 'twixt it and me.

D. R. Williams.

—In the Philippines there are fish that climb trees, fish that squirt poison through syringes, fish so small that 10,000 of them, matured, make a light breakfast for a native, and fish that live on dry land and drown when placed in the water.

RALLY DAY PROGRAMS READY.

The sample copies of the Rally Day Program have been sent to our pastors, Sunday school superintendents and other interested people. We hope you not only like the appearance but the material as well. Like it so well, in fact, that you will hold the Rally Day service. The summer vacation will soon be over and a special effort is really necessary if we succeed in rallying our people to the work of the church and Kingdom for the coming months. You will find the material offered in this program of such nature that it will give you the help and lift you wish.

We must look to our pastors to see that their church observes Rally Day. If they will arrange for the selection of a committee and then give a reasonable amount of encouragement there is no reason why a splendid service cannot be held. The superintendent can do as much as the pastor. But if neither of these good people take an interest we will have to depend upon some faithful member of the church. Otherwise the entire plan will fail.

It will be a great help if you will send in your order at once. Use the card if possible, which accompanies the sample. If that is not suitable or at hand drop a line and tell us what you want and we will do the rest.

Our ambition last year was realized. We hoped the church would contribute at least $15,000 for the work the Board of Education is trying to do—educate our young men for the ministry and to provide Christian institutions where our young people may pursue their higher education under the right influences and the right kind of teaching—and they did. We are asking for $25,000 this year. Every cent is needed. We will use all you will give, for there is a place for every cent.

But just now send in your orders!

Frank W. Stephenson,
Executive Secretary, Board of Educ.

THE EXECUTIVE COMMITTEE MEETING.

The Executive Committee of the Union Board of Foreign Missionary Administration met in the North Carolina Avenue church, Washington, D. C., May 22, and organized by electing Rev. Dr. J. C. Broomfield, chairman, and Mrs. S. W. Rosenberger, recording secretary.

A change was ordered made in the manual as to terms of service for new missionaries, permission granted the pastor under General Feng—the Christian general—to build a house on lot just outside the boys' school compound in Kalgan, regret was expressed that Rev. Dr. C. S. Heininger stated he felt he could not return to China now, and his aid was sought in securing a competent man, and minor matters were attended to.

The regular quarterly meeting of the Executive Committee of the Union Board was held in the Baltimore Book Concern Building on August 12th, with all the members present.

Announcement was made that Miss Alice L. Coates, devoted and successful missionary at Hamamatsu, Japan, had reached her destination in America in good health, on her well-earned furlough.

She has the distinction of being the first missionary of our church to be honored by the Imperial Government of Japan, and, on the silver wedding anniversary of the Emperor and Empress, was requested to appear in the assembly hall of the public school, and was the first one called, and received from the mayor of Hamamatsu a beautiful silver vase, and an elaborately written certificate commending her for her long, faithful years of social service and educational work in the city of Hamamatsu.

Mr. Suzuki, Dr. Maruwo, Mr. Kamo, and her pastor, Rev. Mr. Ito, among others, commended her meritorious service to the Imperial House, children of the first three having graduated form Miss Coates' kindergarten.

We are sure that all Methodist Protestants will rejoice to learn of this splendid recognition of the valuable service rendered by our faithful missionary, Miss Alice L. Coates.

The Board expressed its sincere regret that Miss Elizabeth Dawson felt constrained, her furlough being due, to retire from the work in Japan, after rendering very efficient service in the educational department, and as treasurer, and in other spheres of missionary enterprise, but has not despaired of her ultimate return to the field, after suitable sojourn in America.

The financial reports received were audited by the committee and all were found correct, and the work reports were duly considered, and it was gratifying to note the progress being made in all the departments in the three fields.

The enrollment of the Yokohama Girls' school was 424, that of Nagoya College was 1128, and of the five kindergartens 284. The Blind School, 30.

The Jpaan Mission Conference, for the quarter, reported, including the Mission, 33 adults baptized and 8 children, and 27 applications for baptism; 84 full members were received and 33 probationers, with 266 enquirers enrolled.

There were 2.122 full members on the roll, 350 probationers, and 3,045 enrolled in the Sunday schools.

The statistics from China and India were probably on a slow ship.

Regular routine business was transacted, including recommendations of the missions, and relief was provided for the India missionaries necessitated by the fall in the rate of exchange, and the duties of the lady missionaries there were defined more fully.

Dr. Heininger, having decided to continue in the pastorate in Indiana, and his furlough period having been prolonged several months, wrote that it is perfectly satisfactory to him that his relation to the Board and his salary should cease September 1st, his eventual return to China being a matter for future consideration.

It was reported that 999 Sunday schools had ordered the Children's Day supplies to date. and the hope was entertained that much larger offerings will be received this year.

It was decided to call a special meeting of the full Union Board for November 20th, in the Pittsburgh Book Concern at 9 A. M.

—Potash, in great quantities, has been discovered in Texas.

—No trees grow in Iceland, except a species of low willow.

THE PLACE OF AMERICA IN GOD'S PLAN.

In the last article we discussed some of the obligations and opportunities of the church in the city at the present time. Today we wish to note that while many of the facts presented are uncomplimentary, they present a challenge to which the church has not been slow to respond. The facts outlined here, which summon the church to the bar of justice, are facts which the church herself has discovered, to the correction of which she is giving herself in service with an abondon of consecration never before known.

It is a recognized fact today that the individual can only be saved by obedience to the first commandment, and the community by obedience to the second, the first involving our relationship to God, the second our duty to our fellowmen. Never before have the messages of the church been so insistent upon obedience to these two great commandments. Larger programs are being projected, not only for the local parishes but for whole cities, and a splendid spirit of co-operation is being developed among the Protestant denominations.

The forces at work include the local church in the particular community, as well as the special agencies of the present day. The local church is the point of contact between the problem, the local missionary societies, and the denominational Boards. The local church must have a program which will include every class and every individual within the parish bounds. Classes and individuals may change, but the church should be kept in the field with a changing program as the changing times and conditions may demand. There is no handicap which an intelligent understanding of the problem will not remove. Many churches have closed their doors and moved to other parts of the city when intelligent consecration and a seven day program would have made them vastly more successful in kingdom service in the old locations.

There is a growing appreciation of the fact that we should no longer discuss the problem of the downtown church. Rather we should consider the downtown problem of the church. The first statement is that of the pessimist and is unworthy of the church of Jesus Christ. The other is the outlook of the optimist, and announces a determination to solve the problem.

Solutions must depend upon the problems themselves. In some communities there is need for rescue missions, and evangelistic programs, in others social centers, and special missions to unusual types and classes of population. They must be approaches to working men, business women, the boys and girls of the community, distribution of religious literature in the language of the people of the district, and many other lines of work adapted to the needs of the particular community being served.

The workers will need much initiative. Every field will present its own peculiar problem, and must be studied separate and apart from every other community. Often a new trail must be blazed, but every problem can be solved, and every need and condition can be met under the leadership and direction of Him who said, "Lo I am with you always."

Given, the co-ordination of forces, a co-operating group of trained workers under com-

petent leadership, with an adequate budget and unlimited faith in Jesus Christ, the down-town church will become an asset to the kingdom. The up-town church also has its problems, not so difficult to solve, perhaps, and the leading churchmen of the day are working diligently at their solution.

Charles H. Beck.

THE UNFAILING COMPANION.

Rev. W. A. Ledford.

This subject finds a responsive chord in the universal heart as loneliness is a common experience of the race. Since Jacob rested his head on a stone for a pillow and had the sky for a cover, while passing through a strange land, and the Prodigal came to himself in his loneliness in the far country, because he had no one else to go to, mankind have had their lonely periods. Some have suffered loneliness because of their ideals, others for great causes, as Paul for the Gospel's sake, while others have been lonely in the crowded cities and yet others in the lonesome forests. David Livingstone's loneliness in the jungles of Africa, or that of any timid, country lad in the crowded cities, is not comparable to that of Paul, during his second imprisonment in Rome, when all forsook him.

In Paul's second letter to Timothy and last to the world, he wrote, "At my first defence, no man took my part: all forsook me: but the Lord stood by me." His Lord said, "Behold . . . ye shall be scattered, every man to his own and shall leave me alone; and yet I am not alone, because the Father is with me." Paul's loneliness was aggravated through the hostility of Alexander, the coppersmith and the desertion of Demas, who preferred the ease and the fleeting pleasures of the world to the things of Christ. Demas went to Thessalonica, such an unlikely place to live the Christian life in. Necessity led him to send away his faithful helpers on missions among the churches, leaving only Luke, the beloved physician with him.

Truly "Man's extremity is God's opportunity" was never more true than during the last days of Paul on the earth. When men forsook him God came forward as Friend and Advocate to encourage, strengthen and comfort him. The Unfailing Companion, who extended the ladder from heaven to earth for the lonely Jacob and anxiously watched for the return of the prodigal, never forsook Paul nor withdrew his divine assistance. Not one time did He say, "I am through." This faithful, loving soldier of "The Old Rugged Cross," learned that he was never less alone than when he was alone with God, and that "one with God is a majority." He was a living witness that God never left His own comfortless in this unfriendly world. How near and sustained was the powerful presence of God!

When the shadows grow long, the sands of time begin to give way, the enemies of righteousness shortening their lines, preparing for their worst, the strong Son of God comes forward, strengthening His own. How cheering the presence of the Captain of our salvation: the Author and Finisher of our faith, as He lifts the veil of time, so that the heavenly Kingdom becomes visible, with all its indescribable glory and unsearchable riches. He who promised that he will never leave nor forsake is the unchangeable God and the unwearied comforter of the saints.

Solomons, Md.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Pine Ridge Mission.

Dear Co-workers:

This letter comes from the Woman's Home Missionary Society to thank one and all for splendid help during past years. With this help we have built up the Mission in the last six years as follows: Acres of land, from 42 to 125; buildings, from 4 to 12; value of property, from $10,000 to $35,000; workers, from 2 to 11; boarding students, from 12 to 110; total enrollment, from 64 to 154; the total number of boys and girls who have attended our school in the past six years 351, coming from six states and sixteen counties.

This great advancement is to us a proof that God is blessing the work. Another evidence of His blessing is the fact that we now have more students than we can take care of and there are still more wanting to come to our school—more who need the school. To meet this call of God to do greater things for Him we are planning this year to build a new High School Building. We should have had this building last year but by many sacrifices of our workers and also of the work we got through last year but this year we will have another class to house and it cannot be done in the present buildings. Last year we had to partition off school rooms in the church auditorium in which to hold high school classes. We must put up a High School Building. It will cost about $20,000. It will be a brick building, plain, but large and convenient, with class rooms, a large assembly hall, a basement for general use, and rooms for laboratory work.

We are asking that each church whether they have an auxiliary or not will do all they can to help in this splendid work. We will need all the help possible to put over this big undertaking. We are confidently expecting the Branches and Auxiliaries to raise their apportionment. This with a good collection from the churches that do not have an auxiliary will put up the building and care for the work. We know that you will help and we thank you. If this comes to a church that does not have a Woman's Home Missionary Society, please take the collection and send it in and then organize and so help permanently. Send all money that is to be counted on the General Conference Budget through the Branch. Mrs. H. A. Garrett Treasurer, for N. C. Branch, or direct to Mrs. W. B. Gilligan, 3406 Elgin Ave., Baltimore, Md., if your conference has no Branch. All free will offerings should be sent direct to Rev. T. R. Woodford, D. D., Pine Ridge, Ky.

Will all auxiliaries please gather the money together rapidly and send as soon as possible to Mrs. Gilligan from all Branches. We are needing money badly as the work has begun on the building and workmen have to be paid and so do materials.

Thanking all who have and who will help, I am

Yours in His service,

Margaret K. Dixon, Pres. W. H. M. S.

One of the most loyal members of Grace church, Mrs. W. W. Hunter, has the sympathy of many friends in the church and the Missionary Societies in her recent great bereavement. Only a few weeks ago Mrs. Hunter's mother, Mrs. Crews, passed away and last Saturday her sister, Mrs. John Warren, was buried at Piney Grove.

In this double loss we wish Mrs. Hunter to know we are thinking of her and bearing her up in our prayers.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 30, 1925.

What Is The Gospel?

M., Aug. 24. Good news about God. John 3: 14-21.

T., Aug. 25. Good news of the Kingdom. Acts 8: 5-12.

W., Aug. 26. Good news about heaven. 1 Peter 1:1-9.

T., Aug. 27. Preach to a lost world. 1 John 5: 19.

F., Aug. 28. Preach to save men. Luke 4: 16-21.

S., Aug. 29. Preach because commanded. Matt. 28: 16-20.

Sun., Aug. 30. Topic—What is the Gospel? Why Preach it? 1 Cor. 15: 1-11; 9: 16-23. (Missionary meeting.)

Some Bible Hints.

The heart of the good news is that Christ died for our sins and that there is forgiveness lay plans for us with God (v. 3).

If there is no resurrection there is no gospel, no message of good tidings from God. If Jesus is risen, then eternal life is ours (v. 4).

The heart of the gospel is grace. It is the love of the Father of all prodigals for the wanderers, the story of a welcome for all (v. 10).

The man that has received blessing and refuses to pass it on is sinning against his fellows. We must share our blessings (v. 16).

The Best Story Ever Heard.

The Gospel of Jesus Christ is the best story ever heard. No one has ever written a more beautiful one, even in fiction. It is the best news for all mankind. It brings man to an appreciation of Jesus and begets in him a desire to become like his Master. The gospel comprehends the life, and the death, and the resurrection, and the ascension of Jeus; and also the outworkings of these facts in the life of mankind. It is the most complete story the world ever heard. When people hear it they are charmed by its beauty, its pathos and its power. No greater privilege is granted to any of us than the privilege of preaching the gospel. Every Christian should be a preacher of the gosuel. A genuine Christian Endeavorer is always alert for opportunities of telling the gospel story to others.

The Daily Readings.

The daily readings in the lesson are a wonderful commentary on what is in the gospel and what to do with it. Study these references closely for this meeting.

Paul preached the gospel because he could not help it. According to his own language he had to preach the gospel. He asked no credit for it, and he made no apologies for it. It had done so much for him that he could not refrain from telling it to others. He was

willing to make himself all things to all men for the sake of saving some.

The Lesson in Every Day Life.

Perhaps the most beautiful part of the gospel story comes in precious promises which are to be enjoyed by Christ's followers. He promised the Holy Spirit to guide us; He promised to go with us alway, even unto the end of our days; and the association of the very best people is vouchsafed unto us in this life, and in the life to come. "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is."

The good news must be told because Jesus commanded it. His "Go ye into all the world and preach the gospel to every creature" means just what it says. The good news must be told because it does for mankind what nothing else can do. Culture is good; education is certainly worth while; and good business is essential; but they are not Christianity. These are needful, but Christianity is necessary. The world always has needed and always will need the gospel.

A Poem Worth Knowing.

"God, in the gospel of His Son,
Makes His eternal counsels known;
Where love in all its glory shines,
And truth is drawn in fairest lines.

"Here sinners of a humble frame
May taste His grace and learn His name;
May read in characters of blood,
The wisdom, power, and frace of God.

"Here faith reveals to mortal eyes
A brighter world beyond the skies;
Here shines the light that guides our way
From earth to realms of endless day."

Thoughts for Thanksgiving and Prayer.

1. Thank God for the gospel story in the Bible.
2. Thank God for the early followers of Christ who taught us so well how to preach the gospel.
3. Ask God for courage to do our part in spreading the gospel story.
4. Ask God for spiritual power to help us win others for Christ.
5. Ask God for power to help keep the fires of evangelism burning brightly in our church and community.

THE POWER OF HABIT.

In discussing this subject writers too often lay the stress upon physical habit rather than the training of the mind. The following article taken from Good Housekeeping, and condensed for the Readers' Digest so well emphasizes the development of mental habits that it will be found to be not only worth reading, but worth practising.

"There are three habits that lay men low. Drink and gambling may destroy thousands, but these destroy millions.

1. The habit of worry. Napoleon planned his battles with minute thoroughness. He arrived early on the field and set everything in motion. Then, with the guns thundering the attack, he spread his blanket on the field and quietly dropped asleep. He said of himself that his mind was like a cabinet—each drawer containing the essential information on a certain subject. When he had finished the day, he pushed in all the drawers and promptly slept.

2. The habit of selfishness. Many men make brilliant beginnings in business. But something happens. They stop. They never learn that really big business success demands a capacity to use outside forces—the loyalty of associates; the good-will of the public; the cordial support of many friends. They think that this is a foolish bit of sentiment—"it is more blessed to give than to receive." It is not sentiment but fact. Only those who give generously ever receive in the largest way.

3. The habit of quitting. A wise old preacher in Brooklyn saw many thousands of young men come to New York to enter business. He watched them. And he said this: "If you should ask me what is the chief qualification for success, I should answer, staying power. Even a mediocre man can win an honorable place for himself if he will pick his work and stay with it. The most tragic failures are those brilliant men who are forever flitting from place to place—never seeing anything through."

Of course, a man should cultivate the common virtues. But the very fact that these virtues are common makes them cheap in the business market. Beyond the horizon of these common virtues lie some that are much more rare and accordingly more high priced. I will name t hree:

1. The habit of independent thought. I had the pleasure once of interviewing a great scientist and inventor. He began his talk in a novel way. "The hunting wasp," he said, "is one of the most interesting of the species. It lives its brief summer existence. As fall draws near, it catches two big beetles and paralyzes them with a sharp thrust. Between the two it deposits its eggs, covers them, and, having fulfilled its life work, lies down and dies."

"In the spring its children are hatched by the warmth of the sun. On either side of them is the food that will carry them through to self-support. They live their summer lives and in the fall they repeat the story of their parents. When the ruins of Pompeii were uncovered, the work of the hunting wasp was found—two beetles, stung in precisely the same way, laid on their backs in the unvarying way. No improvement in all the ages. No single evidence of thought. "That," said the scientist, "is typical of the great majority of us humans. There is no thinking in our processes—only instinct. We move in grooves. Not once in a year do most of us sit down quietly and say to ourselves: "I am going to think out a new path and pursue it. I am going to see whether there is not some other way to do this thing than the way in which it has always been done."

That scientist is a good proof of the value of his own philosophy. Millions of us live and move in larger comfort because he asked questions and knitted his brows in thought.

2. The habit of courage. Awhile ago I was reading the autobiography of James J. Corbett. When Corbett was preparing for his fight with John L. Sullivan, not even his closest friends believed that he had a chance. He was alone against the world in supporting his courage Over and over again he repeated his warning to himself: "If you lose your nerve, you won't win this fight. If you lose your nerve you won't win this fight." He kept his nerve, and the championship of the world passed from the giant, who had seemed unbeatable, to the slender youth.

In 1833 a clerk in the Patent Office at Washington handed in his resignation. The director questioned him. The clerk said he had been well treated, and that he thought the work was fascinating, and that it was not a question of money. "But," he said, "I have been here several years and the number of patents increases every year. Things can't go on at this rate. In a few years the office will be practically useless and all of us out of work. Everything will have been thought of; there will be nothing left to invent."

On the threshold of the greatest advances in scientific achievement which the world has ever known this young man threw up his hands. Business is full of men who give up before they are beaten. They are easily discouraged. They sell out at the bottom, when if they held on just a little longer the turn would come. So large is the army of the faint-hearted that courage commands a tremendous premium.

3. The habit of faith. In the winter of 1920, when business was very bad, a friend of mine called taxi-cabs and drove a gloomy group of salesmen in New York to a certain corner. He pointed to a vacant lot.

"I have brought you here to show you this vacant lot," he said. "All around us are immense office buildings. Only this one piece of land is vacant. Why? I'll tell you. Less than a hundred years ago an old man had his farm house here where we are standing now. He died, and in his will left this direction—that this one bit of land must be kept forever vacant as a resting-place for his bones and the bones of his wife. All these years that provision has held, until only last week a court set it aside.

"But stop and think," said my friend. "Less than a hundred years ago this whole island was farms. Land so far away from town that the owner of it believed it would always be idle is now worth millions. And all in less than one hundred years. With such a record, can any man be a pessimist? Go back to your hotels and get your order books. Go out to your customers with the picture of this vacant lot in your minds. Tell them that America is only beginning—that more shoes, more bread, more iron, more automobiles will be sold in this land than even the most optimistic dares to dream. We were only vacant land a hundred years ago, and we are a nation of 115,000,000 today. And we have only begun!"

That is not "inspirational talk." It is a cold scientific fact. J. P. Morgan expressed it when he remarked that no man could ever build a fortune unless he was a "bull on the United States"—an unwavering believer that greater, more glorious days are always just ahead. The greatest fortune-building habit of all is the habit of believing that almost anything is possible; of expecting great things from your business, and your country, and your fellowmen.—Selected.

ALWAYS BE ON TIME.

"I like the lad who is always on time," said Mr. Archer one morning, in praise of his office boy. "He is worth two boys who start out late in the morning and have to spend the whole day in catching up. The boy who is always on time can always be depended upon. By forming a habit of being prompt when he is a boy, he will become a man who deserves respect."—Selected.

AN OLD TALE.

An old man and a boy were walking together through the woods. The boy was a careless, good-natured little fellow, full of mischief and fun. The old man was wise and thoughtful. It was a delightful day for a walk, and both the old man and the boy enjoyed the cool shade of the wood. The man listened to the music of the pine trees while the boy was wondering why, in a wood where there were so many things to be thrown at, there should be so few stones, and why all the bits of wood should be so rotten. He tried to hit a bird and the stick he had thrown fell back, broken into twenty pieces.

"Dear me!" said the old man, startled by the sound, "is that rain?"

"No, sir," said the boy. "It was I who threw a lot of dead wood. So it has rained umbrella handles, sir. Here is one of them."

"Always throwing, eh?" said the old man. "What pleasure do you find in trying to hurt the poor birds? I dare say you think yourself quite strong."

"I can throw ever so far when I have a good stone," said the boy.

"I don't mean that, but if you are so strong, let me see you pull up that old tree."

"You are laughing at me, sir," said the boy; "not all the king's horses, nor all the king's men could do that."

"But try," said the man.

"It's no use," said the boy, whose arms could not reach around the huge trunk of the tree, "I can't do it."

"I knew you could not," said the old man, "now I'll try you on an easier task. Are you able to pull up one of those stinging nettles yonder?"

"Yes, sir," said the boy, "of course I am strong enough for that, but they hurt one's fingers. I'd rather not, sir, if you please."

"Well, well, we will leave both the oak you cannot pull up, for it was old, when your grandfather was yet a boy like you, and has grown stronger in all the years. And you do not wish to pull up the nettle because it hurts you to do it. It is thus, my boy, with all bad habits. Either we cannot get rid of them because they are strongly rooted in us, or else we do not wish to touch them because it hurts our feelings. You do not understand this very well now, but remember it, and try to root out, when they first spring up, the ill weeds of your character. There's a touch of cruelty in all our natures, boy. Left to itself it may in time be as strong as the oak and as stinging as the nettle."—Selected.

SOME BOYS' MISTAKES.

It is a mistake for a boy to think that a dashing, swaggering manner will commend him to others. The fact is, that the quiet, modest boy is much more in demand than the boy of the swaggering type. More than one boy has lessened his chance of success in life by acquiring in boyhood a pert, smart, dashing manner, particularly offensive to men of real intelligence and refinement. Modesty is an admirable trait in a man as in a woman and the wise boy will find it to his distinct advantage to be quiet and modest in manner.

It is a mistake for a boy to put too high an estimation on his own wisdom. He will find it to be to his advantage to rely on the far greater wisdom of those much older than himself. And he will find it still more to his advantage to rely on God's Word for direction in all the important affairs of life.

It is a mistake for a boy to feel at any time in all the days of his boyhood that it is not his duty to be respectful and deferential to his father and mother. The noblest men in the world have felt this to be their duty, when boyhood days were far behind them. It is a bad sign when a boy begins to show signs of disrespect to his parents.

It is a mistake for a boy to suppose that there is any better or safer place for him than his own home after nightfall. The boy who forms the habit of running the streets at night is sure to fall in with evil companions, for the better class of boys will be in their homes at night. Records of crime prove that many a boy has begun a criminal career by strolling the streets at night. There is no better place for young people than the "sweet safe corner of the household fire."—St. Louis Christian Advocate.

LUCKY PATTY.

Elinor Allison went to school one morning very proud and happy. Under her arm she carried a box. It was a very precious box, judging from Elinor's carefulness. On her way to the schoolhouse she met Lucille Patterson, one of her little friends.

"I suppose I'd better give you yours now," Elinor said as she opened the box and drew out a tiny pink envelope with "Lucille Patterson" written on it.

Lucille opened it and carefully spelled out an invitation to Elinor's birthday party. She hugged Elinor happily and the little girls hurried along to catch up with Marjorie Dempsey. When Marjorie received her invitation she cried out for joy.

All the little boys and girls in Elinor's room at school received pink envelopes. That is, all but one. Patricia Benning sat quietly in her seat and waited for Elinor to bring her invitation, but Elinor did not come. Patricia felt very much hurt and would not speak to any of the boys and girls that whole morning. Every one called Patricia the teacher's pet because teacher sent her on errands and allowed her to explain things to the class. Poor child, she could not help that.

Patricia walked home with Bobby Ellsworth who lived next door to her. Bobby was very much surprised to find that she was not invited to Elinor's party. He said that he didn't see why Elinor had missed her. Tears came into Patricia's eyes, but she said bravely that she guessed Elinor did not want her.

Elinor, Lucille, Marjorie and Lewis Dempsey and Ralph Carson talked rapidly as they walked the other way. Elinor said that she did not invite Patricia because Patricia had everything she wanted anyway.

"She could have a party every week if she wanted to," declared Lewis, and the others agreed.

Preparations for the party went on rapidly and Saturday came. All morning Elinor took care of her little sister, Kathleen, who was four years old. She played with her and told her stories. Right after dinner the children were dressed in their party best. Elinor, leaving Kathleen in the front part of the house, went out to the kitchen for one last look at the big birthday cake. Then the door-bell rang. Elinor ran gaily in to open the door. It was Bobby and Lucille. The children kept on coming and soon they were playing games merrily in the sitting room.

Presently Elinor's mother came into the room and asked where Kathleen was. The girls and boys said they had not seen her.

"Oh, mother," cried Elinor, "I left her in there alone while I went to the kitchen and I don't know where she is. It's my fault," she wailed.

The birthday party changed into a searching party. The children searched the house and the yard and even the grove of trees back of the house, but nowhere could they find the lost Kathleen. Elinor had stopped to rest on the window seat and big tears were rolling down her cheeks when the door bell rang again. She hurried to the door. There was Patricia Benning holding Kathleen by the hand.

"Oh! Oh!" cried Elinor, and she pulled the two children inside the house, although Patricia wanted to go home right then. Elinor kissed and hugged them both and sent Dicky Elliot to tell the others that Kathleen was found and was safe at home.

Patricia explained that she had been out in her aunt's garden thinking about the party and wondering what she had done so that Elinor had not wanted her at the party. While she was thinking she saw a little girl all in white running down the street. She went to the front yard and found Kathleen sitting on the step. Patricia said that Kathleen was crying and said she was going to run away because Elinor would not let her see the birthday cake. Then Patricia had taken her in hand and told her she must go back home. But Kathleen had shaken her head, so Patricia had to take her home herself.

Every one was laughing and romping when Mrs. Allison brought in the birthday cake. Somehow Patricia seemed to be the center of the group and she was saying, "You know I haven't any mother and I've never been to a party or had one. Aunt Alice would never allow me to, but maybe she will now. And call me Patty, won't you?" she added. "Just plain Patty."

"Lucky Patty, I think," said Bobby Ellsworth. "Hurrah for Lucky Patty." And all the rest agreed.—Lutheran.

A JOURNEY.

By Adeline MacGilvary.

"My goodness!" exclaimed Mother Sanders. "Are you ready? Why, you don't have to start for two hours. I'd take off my hat and wait awhile, if I were you. Go

and sit in the hammock and keep clean. I will tell when to start."

Bobby Sanders was going on his first journey alone to visit a boy named Bill Crane, who lived in a town fifty miles away. He knew the train did not start until ten-thirty, and the depot was only a fifth of a mile away, but he figured on being on time.

"I'll go and sit in the station," he said, nervously.

"All right," said his mother. "Now, be careful. Don't get off while the train is moving, and do not do any thing you know I wouldn't approve of. Here's the cookies and your satchel and your umbrella. You'd better just wear your rubbers, it'll save carrying them. I couldn't get them into your satchel."

Bob put on the rubbers without a murmur, although the sun was shining brightly.

"Good-by, Mommer," he said, feeling like crying. He had never been away from her for over-night before.

"Good-bye, dearie, have a good time!" called his mother.

Bobby walked to the depot and sat down on the bench outside. It was very hot and the flies buzzed round and round as if trying to cool themselves with their wings. Bobby ate a cooky, then he made two piles of the crumbs and played a game with himself, guessing which pile would attract the most flies and the first fly.

Suddenly he heard the whistle of an engine and a long train of cars drew up. He jumped up and boarded the train, getting on the very last car. He was hardly on board before the train started off.

"Guess she didn't stop for mail or water or anything," he said to himself.

It was fine on the back platform. Bobbie decided to stay there. Whew! It was great seeing the trocks unroll and unroll like a long, long, long stair carpet, and watch the trees and fences rush together away off, only you knew they didn't really come together, they just looked that way!

"Whiz!" a station went gliding off. That would be Joycetown. Pretty soon they passwed Proctorsville. Then, before you could whistle a bar of Yankee Doodle, Bill's station went whizzing past.

"Oh!" thought Bob. "This train must be running way. She isn't stopping for anything!"

Then it occurred to him, that it might be the Express he was os. He knew the Express wouldn't stop until it got to some big city, probably Albany. He tried to get into the car, but he could not get the door open. Well, he would just stay and enjoy his ride, then, since he couldn't help himself, he thought. Anyhow he had money to get back with. He felt for the five-dollar bill his mother had pinned into his breast pocket.

Bob had been to Albany once before and had seen the State House. Nobody came to take his ticket, so when the train stopped he got off and walked into the big station. He stopped a moment to get his bearings, when suddenly he felt himself grabbed around the neck and kissed. He looked up and saw a very stout old lady with a little cape on and a black bonnet with strings.

"Well now, honey," she cried, "I thought thee would be coming on this train."

"You've made a mistake, Ma'am," said Bob.

"Yes, love," replied the old lady, "she's at the house waiting for thee."

She took his satchel away, and began to walk to the door, and of course, Bob, being a thrifty Yankee, ran along to keep his property in sight.

"Lady! Lady!" he panted. "I don't know you. I'm the wrong boy. I—I was goin' somewhere else and got on the Express 'stead of the local."

"Well, ain't that nice!" beamed the old lady. "Betty will be so glad to see thee."

"She must be crazy," thought poor Bobbie.

They boarded a street-car, and Bobby saw a policeman and thought of calling him, but it seemed very rude to have a nice old lady taken to jail. He was sure his mother would not approve of sending old ladies to jail, so he tried explaining to his companion.

"You see," he said, "I'm Bobbie Sanders. Now, was that the boy you expected to meet at the station?"

"Yes, yes!" nodded the old lady.

"Well, but I didn't mean to come here at all," protested Bobbie, staring out of the window and trying to remember the location of a certain church, so he could use it for a guide in getting back to the station.

"Yes," said the old lady, "that's the old Episcopal Church. Your Aunt Polly attends that."

After that Bobby gave up trying to explain. One did not seem to get anywhere talking to the old lady.

Pretty soon they got out and walked to a neat red brick house trimmed with white marble. The steps were white marble and there was a pretty iron railing. As they came up the steps, the door opened and there stood a little red-headed girl with the cutest face Bobby had ever seen. She looked strangely at Bobbie, while the old lady said: "Well, Betty dear, here he is I found him wandering about the station like a lost lamb."

Suddenly Betty's eyes began to dance. She grabbed Bobby's hands and cried: "I'm so glad to se you, Brother! Come in and I'll show you Auntie Ann's garden I've been writing to you about."

"Aw, say!" exclaimed Bobby. "You know I'm not your brother, I'm Bob Sanders, but I'd be glad to see the garden."

They raced through the house and came to the back yard which was very pretty, with two bushes and a tree and some flowers.

"Did you ever see anything so lovely?" asked Betty.

"Of course," said Bobby. "You ought to see Mommer's garden. She's got peonies as big as your head and larkspur and all sorts of things."

"My!" exclaimed Betty.

"What's the matter with Auntie Anne anyhow?" Boby asked. "You can't seem to talk to her somehow."

Betty's eyes sparkled, but she tried to look sad as she explained: "Auntie is getting a little deaf."

"Well, can't you explain I'm the wrong boy?" Bobby asked. "Maybe your brother is at the station waiting."

Betty had made up her mind that it would be a good joke to keep Bobby for awhile, but when he said her own brother might be waiting at the statioin, she decided to explain to Auntie. She ran into the house, followed by Bobby. She took a large instrument like a tin coffee pot from the shelf, handed it to the old lady, then she said very fast: "Auntie, this isn't Walter. It's Bob. Will you write to his mother and ask if he may visit us? He's very nice."

The poor old lady was much upset when she realized her mistake, and she insisted on going at once to the station and putting Bob on the right train. She even bought his ticket. Walter was found waiting patiently on a bench.

Bobby had some yarn to tell when he reached his friend's house late that night! But the story did not end there, for before school opened Bobby and Walter and Betty visiting him, and he was showing them his mother's garden, also the swimming pool by the dam, and the big blueberry patch, and the tree house he had made, and all his other treasures.

"Gee!" he said to his mother, "I'm glad Auntie Anne made a mistake and forgot to bring her ear-trumpet along, because I've got acquainted with Betty and Walter, and they have invited me to visit them during the Christmas holidays. Isn't it queer how things happen on a journey?"—Selected.

CHILDREN'S HOME

Friendship, Haw River	$ 3.00
Elbaville, Mocksville	2.00
Pine Grove, Kernersville	3.60
Mrs. J. C. Coble, Benaja	2.00
Maple Springs, Forsyth	4.31
Spring Palley, Vance	9.00
Liberty, Davidson	11.10
Midway, Guilford	2.00
Zoar, Mecklenburg	2.35
Sunday Schools—	
Creswell	2.83
Bethesda, Halifax	2 50
Stony Knoll, W. Forsyth	4.22
Flat Rock, Vance	3.00
Bethesda, N. Davidson	6.91
Hickory Grove, Guilford	2.30
Asheboro	9.00

Other gifts: Mrs. Garmon, of Charlotte, watermelons for the boys; Mrs. S. F. Spoon, of Burlington, four sheets; Mrs. Fleming, of Middleburg, clothing; R. W. Pumpelly, of Samarcand, C. C. Bennett, of Candor, and other friends, a truck load of peaches. These peaches were solicited by J. E. King, of Seagrove. J. S. Richardson, of Seagrove, hauled the peaches for us.

Additional gifts make a larger bank account, and a large bank account is a good thing to have in feeding, clothing and educating near eighty people in an institution like this. Please remember the number when the collection plates are passed. Thank you.

E. G. Lowderdmilk, Supt.

—Japan has decided to admit women to the bar.

FROM PASTORS AND PEOPLE.

Caroleen.—It has been some time since a report has been made from this place, but that does not mean that we are dead. Many things have been happening that prove there is yet a reserve of spiritual life in our church.

The pastor has been sick for the past several days, and on last Saturday night, while he was in bed sick and helpless, the people of the Caroleen church came in and took charge of the parsonage. Did much singing and joyful noise-making, but the pastor freely forgave them when he got a view of the dining room with its great decoration of many good things to eat.

We have been holding cottage prayer meetings in preparation for our coming revival. The Lord has wonderfully blest us. About 8 professions have been made in these prayer services, and we feel that all this points to a gracious revival in our church. Yet with all these great blessings, we feel our weakness, and would ask the good brethren and sisters to pray for us. We are looking for Brother R. S. Troxler to be with us in the revival services which begin the second Sunday in September. T. G. McAllister, Pas.

Gibsonville and Fountain Place.—We have been too busy to report on our work for some time. I take it that most pastors have already taken their vacation and by this time are getting ready for the fall and winter work. I have been so beset with opportunities for work that I have not nor will I be able to take a vacation this year.

In addition to trying to keep up our own growing work I have taken time to assist Rev. T. A. Williams at Haw River the first week in July in a revival meeting, and I greatly enjoyed the services with them, resulting I believe in nine additions to the church. I also assisted Rev. H. L. Isley at Salem Church in a few days meeting this month, resulting in twelve additions to his church. I also greatly enjoyed being with them. For the past three weeks we have been in an interdenominational meeting here in Gibsonville resulting in more than two hundred conversions and for the past two weeks our church here has received thirty-nine into membership as a result and had as many more to receive later. This great work here has been made possible by the close co-operation of all the religious forces of the town assisted by the Burlington Men's Federation.

I will leave within a few hours for Halifax charge where I am to assist the Rev. C. L. Spencer in a few days meeting at Hollister Church.

Work on the Sunday school building of Fountain Place Church is progressing nicely and within the next thirty days we expect to have it completed and then—

We have not done as well on our general interests thus far as we had hoped to do, but still we are to bring up all claims.

Our Sunday schools are doing fine work. Gibsonville has an enrollment of a fraction less than four hundred with an attendance of a little less than three hundred, this school has stood the summer slump fine. Fountain Place school is also doing well and as soon as we enter the new building we are planning for larger things. When in Burlington look over this plant. Cordially, G. H. Hendry.

Bethel Church, Flat Rock Ct.—The meeting of Bethel Church, of which Rev. J. B. Trogdon is pastor, was one of the greatest that has been held in this community around about Stokesdale this summer. Rev. W. F. Ashburn of Liberty, N. C., preached during most of the meeting, and every one liked and enjoyed his preaching very much. His sermons were all very impressive. It is said by about every one who attended the meeting that it was the greatest revival that has been held at Bethel in several years.

It is thought by the people that the spirit of worship was great, and that it excelled any that has been at Bethel for quite a while. The members of the church and also members of other churches were very enthusiastic and energetic in the meeting. There were large crowds at the services, and ministers of other denominations also attended them.

Billy Sunday's Club of Winston Salem conducted the services on Wednesday night, and there were many converted. There were forty-six conversions and reclamations during the meeting which lasted from the first Sunday in August untill the second Sunday, twenty-six joined the church with probally others to follow. The meeting not only helped just the members of the Church, but it also helped most all the people who live in the community around.

Our Sunday school is moving along nicely with good attendance, also our Singing School seems to be a success, the people are attending in goodly numbers at this busy time of the year.

L. P., Reporter.

Salem, Saxapahaw Circuit.—On last second Sunday in August we began our special meeting. Pastor Isley gave us a fine sermon in the morning service. In the afternoon Bro. G. H. Hendry came and was pulpit help and delivered some wonderful messages. We feel that the Lord was with us in this meeting and many have been drawn closer to the Master. On Thursday evening the Federation came and gave us some inspiring services. There was a good number of conversions and reclamations. There were eleven accessions to the church. Our Sunday school is doing fine.

Reporter.

Midland Charge.—We have held two of our special meetings. Our meeting at Love's Grove closed on the 14th. We had a very good meeting. There were eleven converts, and twelve renewals; eleven united with the church, and more are coming in later. Rev. J. J. Waldrop was our pulpit help at this place. Our camp meeting at Mill Grove closed on last night. We also had a very good meeting at this place, there were fourteen converts, and thirty-one renewals. All of the fourteen converts united with the church. Both churches are greatly revived. Rev. C. E. Phillips was our help at Mill Grove. church. Our meeting at Pine Bluff church will begin the 23rd. Rev. J. W. Hulin will be our help at this place. Pray for us that we may have a great meeting. All three of my churches have pounded me this year, Pine Bluff began the good work and the other two followed. And I can assure you that they gave me every thing that a preacher needs. It would take too much space to mention all that was brought and who gave it, but I am truly thankful to each and every one. May God bless you all.

J. M. Ridenhour.

Haw River.—Our third quarterly conference will convene at Friendship church on Saturday before the 1st Sunday in September at 2 o'clock P. M.

The Ham-Ramsey Federation of Burlington will put on an evangelistic campaign at Brown Summit beginning September 7th at 8 o'clock P. M. The public cordially invited to attend these services.

W. D. Reed.

Hebron, Orange Ct.—On second Sunday in Aug. we began our special meeting here which ended on Thurs. night.

Rev. D. R. Williams did the preaching after Sunday morning. His sermons were enjoyed by all.

Several reclaimed, some new converts, four joined the church; for all this we are thankful.

Our Home Missionary society is doing better; the younger members are getting up a play in interest of the work in the church. Sunday school is doing fine; good attendance, two new ones joined today.

We hope to finish our church before long.

Mr. Tommy Pender led our singing for our meeting part of the time; when he could not be there our pastor led for us. We enjoyed both singing and preaching and feel that lots of good was done by both.

Pray for our success at Hebron.

Reporter.

Enfield Charge.—Our third quarterly conference was held several weeks ago. Mr. Hubert M. Whitaker was elected delegate to the annual conference.

Our revival meeting was held at Whitakers Chapel the second week in August. The pastor did the preaching except one sermon by G. H. Jonnson, pastor of Enfield Baptist church. Mrs. Charles Miller assisted in the singing. five members were received. Dr. and Mrs. A. G. Dixon paid us a very pleasant and helpful visit the second Sunday in August. We were glad to have Vista come with them. Mrs. Dixon spoke to our Whitakers Chapel congregation and Mr. Dixon spoke to the Enfield people. Both congregations were highly pleased with their visits and messages. Our Whitaker Chapel congregation seems to be growing and our C. E. at that place is doing much for the spiritual and social life of the church. The Sunday school at Enfield is growing fast and is perhaps larger than it has ever been.

The Enfield church raised fifty dollars and Whitaker Chapel thirty-five dollars for the Laymen's college emergency fund. Dr. F. R. Harris paid us a pleasant visit and took pledges for the fund.

The Home coming service will be held at Whitakers Chapel next Sunday. Everybody invited to come, bring lunch and spend the day. We understand that the first annual confer

nce ever held in the M. P. denomination was t that church and surely some of the foundaion stones of the denomination once lived round there.

Dr. and Mrs. C. L. Whitaker have been visitng on the charge the past week. Dr. Whitaker ave Enfield congregation an excellent sermon n Sunday morning.

Miss Bettie Whitfield, sister of Mr. Samuel Whitfield, of our church, has had an attack of aralysis and is in a feeble condition.

Crops are fine in this part of the State and e hope to pay up our claims before conferace. There are only about one hundred fifty embers on this charge, but many of them re willing and progressive. Among the out of wn visitors at church last Sunday were: on. and Mrs. Forest Whitaker of Lynchburg, a. Miss Lula Whitaker, of Winston Salem. r. Walter Mathews of Randleman, Miss Lea Parham of Rocky Mount, Mrs. Logan Barnill of Hamilton and Mrs. Bernard Rigshee of urham.

Looking forward to a good annual conferace.

R. C. Stubbins.

Shelby.—We had the usual attendance at ur services last Sunday with the exception the Sunday school. The Sunday school atendance was lower than usual. The school ecided to hold the Rally Day service in Ocber, and the committee to train the children r the service will be selected next Sunday.

At the morning service last Sunday a speal selection of music was enjoyed, a mixed uartette, the singers were Misses Risberth ate, Verda Ramsey; Mr. Merton Beam and e pastor. "The Old Rugged Cross" was the lection rendered. The subject of the sermon as, "The Glory in the Cross of Christ."

At the night service we were delighted and reatly helped by a sermon by Rev. J. O. Fry, young preacher of the M. E. church of Kings ountain. The subject of his sermon was The Greatness of Salvation."

Our third quarterly conference was held n Wednesday night, August 19, and was atnded by a majority of the official members the church and a number of the members. verything was done in a spirit of harmony. he financial report revealed a deficit of about 350.00 on the pastor's salary at the present me. A total of $590.00 was the balance of e salary to be raised before the Annual Conrence meets. Brother J. T. Ramsey was dared elected delegate to the Annual Conferace. The Quarterly Conference decided to lmit the Caroleen church to the Shelby harge for next year provided an agreement ay be reached in regard to the parsonage of e Shelby church. We understand that Caroen has voted favorable to being attached to helby and be served by the same pastor for ext year. A meeting of the representatives each church will be called soon to consider e proposition and reach an agreement if posble.

We thank Brother Amos Gantt for a big t hen which he brought to the parsonage st week; also Mrs. J. T. Ramsey for a basket beans and tomatoes.

We will have our regular services next nday.

C. B. Way, Pastor

Burlington.—Our third quarterly conference was held on the nineteenth, following our midweek prayer service. The vote of the church for delegate, taken previously, was counted, and Bro. J. Ed. Ausley was declared elected. Bro. Ausley is a new man in our church, and is proving a good worker. Bro. L. E. Anthony was the other nominee. The election of either of these brethren would have been a good choice. They are both good and earnest workers.

Steps were taken last Sunday to organize a church federation for evangelistic work. A quick and earnest response was made to the suggestion; the church was ready for it, and we expect good results.

On the last Sunday in September we are to begin a series of revival services to continue for ten days or longer. We are to be assisted in these meetings by our local church federation, and by the city federation. Our faith is strong for a good meeting.

Several of our people have recently undergone hospital operations, some of which were very serious; others are sick in their homes. Our deep sympathies go out to all of them, and we pray that they may be given continued and permanent restoration to health.

We attended yesterday in Greensboro the funeral and burial of Mrs. Trollinger, the mother of our Bro. J. L. Trollinger. May he and the other members of the family be divinely comforted in this sorrow. Sister Trollinger was a good woman, and this fact gives cause for assurance and comfort.

Conference comes on apace. Who's ready for it?

S. W. Taylor.

West End, Greensboro.—Leading the Christians to rededicate their lives to Christ, the backsliders to be reclaimed, and the sinners to repent and accept Christ as their Savior, Rev. Joe. H. Lynch, pastor of the first Methodist Protestant Church of Lynchburg, Va., has just closed the greatest revival the West End community has ever had. A scene not often, if ever, witnessed was that of an entire family of five being converted and uniting with the church. Mr. Lynch, affectionately known as "Joe," is so full of love for his church, his gospel, and his God, that he fairly bubbles over with enthusiasm and eagerness to tell others the story. Gifted with a strong body, keen mind, magnetic personality, mastery of the English language, and knowledge of the Bible, he can paint word pictures so real that even the smallest child can see and understand. There were approximately sixty conversions, eighteen of which have already united with the church, and others will join Sunday.

We were glad to see in our congregation, from time to time, Revs. R. A. Hunter, L. W. Gerringer, A. G. Dixon, D. D., N. M. Harrison, Jr., J. H. Moton, J. L. Trollinger, J. F. McCulloch, D. D., T. F. McCulloch, H. F. Fogleman, C. L. Whitaker, D. D., and W. L. Carson.

We regret very much to lose for several months our beloved Mrs. W. H. Bonkemeyer, who left Tuesday to spend some time in Florida. She is one of our most faithful workers, especially in the missionary socities, and we shall miss her greatly.

Rev. George J. Murdock gave a very interesting talk to the Senior Christian Endeavorers at their meeting last Sunday evening, using as his subject, "Why I am going to be a missionary." He and Mrs. Murdock, who was before her marriage Miss Cordia Thompson, are spending several days with relatives and friends in Greensboro before sailing for India, Sept. 6th. We wish them much joy in their noble work.

The Woman's Foreign Missionary Society held its August meeting on the lawn of the church. After the business session, a delicious picnic supper was spread. The families of all the members were invited guests.

At the August meeting of the Woman's Home Missionary Society, a motion was carried to give a scholarship to High Point College. Under the efficient leadership of Mrs. J. K. Osborne, this society is doing a splendid work. It recently sent a number of bed spreads to Bethel Home, and the ladies are now making quilts for sale, the proceeds of which will also be sent to Bethel Home.

The Ladies' Aid Society is also busy carrying out the plans and programs so carefully mapped out by the president, Mrs. P. A. Burns. The pews in the church have been paid for, and the society is working now to have them painted.

Reporter.

Chapel Hill, Davidson Ct.—Bro. Ridge preached for us the third Sunday in July, a good sermon. We like our pastor, he preaches the gospel. We have stopped our Sunday school for awhile on account of special meetings. Our prayer meeting has held up well.

Our camp meeting will begin on Saturday night before the 3rd Sunday in September. We ask the prayer of all Christian people that there may be great good done. We need a great revival in this community. There are people both old and young that are out of Christ. O may they turn to Christ before it is too late. Tents that the storm tore down are being rebuilt. Would be glad that more would build new ones. We have bought gas lamps that add much to the night services. Bro. Ridge taught us a good singing; glad to have him sing for us. We also have new song books.

Lizzie Cranford.

Canaan, Denton Ct.—Our protracted meeting started the third Sunday in August. Our pastor, Brother Loy, preached two very interesting sermons on Sunday. Bro. Whitaker came on Monday and did the preaching the remainder of the meeting, which closed on Friday night. We had an old-time revival in which almost every one seemed to rejoice. There were 29 converted, of whom 19 joined the church at this place. I think more will join later. We were very thankful for the presence and personal work of the Rev. C. H. Hill and wife of Richland Ct., A. Ridge and wife of Stanly Ct., and C. E. Ridge of Davidson Ct. It is encouraging to know that these friends are interested enough in us in the cause of Christ that they will give the time to come and labor with us. We are having a good Sunday school and prayer meeting at this place.

Reporter.

—WHY DO YOU GO TO CHURCH?

(Begun on Page Two.)

built more than a century ago, and even tradition fails to keep the names of the willing hands that must have labored so long and faithfully to erect it. Travel far and wide and one will seek long to find so workmanlike and enduring a piece of work as this fine work in stone. Let us not forget, "Dies diem docet" (one day teaches the other) and as the Earl of Shannon has said: "Vivit post funera." (Virtue lasts beyond the silent grave.)

Settlers came into this and all the surrounding regions in great numbers beginning in 1720, and continuing in increasing numbers until about 1770 when the tide of emigration ceased on account of the brewing troubles that culminated in the Revolutionary War. These settlers brought with them their religious ideals, and their Protestant zeal. At first one place, and one house of worship served for both the Lutheran and the Reformed people, but as soon as they were able, they separated for worship upon different locations. There was no quarrel or disagreement as is sometimes supposed to have been the case; nothing of this kind, simply on the other hand each denomination became able to look out for its own interests. The Reformed people went to Old Stoner's Church, now unhappily a forsaken and deserted spot, and also to Der Klapp Kirche which became later konwn as the present Brick Church, and which was in the earliest day called "The Church on Beaver Creek" as referred to in the earliest records in our possession. Original church records still survive as kept by their very first religious leader, Rev. Samuel Suther, a name well-known among the Revolutionary records of the Reformed people of North Carrlina. Some assumed historians have gone so far as to state that Whig and Tory differences between the Lutheran and the Reformed people account for separations; such is not the case; and a magnificent record for loyalty to the cause of freedom and liberty can be reliably established beyond any question for both denominations. If there be any other minister in all American history who attempted the wonderful work with his entire denomination that was attempted and so successfully carried out by Henry M. Muhlenburg, beginning his efforts in 1743, we have been unable to find record of such. Rev. Henry M. Muhlenburg attempted and largely succeeded in stirring up the entire American Lutheran Church to foresee the coming War of the Revolution, and to take a bold and resolute stand for independence. Those unfamiliar with his work and his successful efforts will be astonished to read his record in the quarter century that went before the Revolutionary War. His work and his success in his patriotic efforts constitute an imperishable record for the loyalty and patriotism of the Lutheran Church in the Revolutionary War. If it has any parallel we fail to recall it. Certainly a people who have been native to the soil of North Carolina and of the United States for two hundred years, and who help set up the very Temple of Liberty itself may justly claim to be classed as genuine and original American citizens. No well-informed student of American history can deny this class. There is glory enough for all in the story of the winning of American Independence in those days of 1771 to 1781, but American Lutheranism deserves its full portion based upon the undeniable facts and records of history.

St. Paul's and Adjoining Sister Churches.

In 1801 St. Paul's became wholly Lutheran; at that date the Reformed people ceased to woship in connection with this congregation. In 1803 St. Paul's Church, joined with her near neighbors, Friedens Church, and Low's Church, in helping to form the North Carolina Synod, the very oldest Southern synodical body. This present building was erected in 1893; two buildings have stood here before this. St. Paul's once owned a half interest in the Friedens Church parsonage; this was sold, and the connection severed with Friedens; it is now a part of the Guilford pastorate. Well-known early pastors here have been Rev. Charles Eberhard Bernnardt, Rev. Philip Henkel, Rev. Ludwig Markert, Rev. Jacob Scherer, Rev. William Artz, Rev. John D. Sheck, Rev. Samuel Rothrock, Rev. Charles H. Bernheim, Rev. Whitson Kimball, Rev. E. P .Parker, Rev. Charles B. Miller, and Rev. H. M. Brown which brings us down to recent days.

Just over yonder hills at Low's church the following Lutheran ministers have been licensed to preach: Rev. Michtael Rauch, 1812; Rev. John Yost Meetze, 1812; Rev. John W. Meyer, 1812; Rev. Philip Roth, 1812; Rev. Jacob Miller, 1812; Rev. Adam Grimes, 1821; Rev. Andrew Seechrist, 1821; Rev. John Reichert, 1821; Rev. William Artz, 1830; Rev. David P. Rosenmiller, 1830; Rev. Jacob Kaempffer, 1830; Rev. J. E. Fesperman, 1868; Rev. R. L .Brown, 1868; Rev. W. R. Ketchie, 1868. At Low's church ordination services have been held as follows: Rev. Jacob Scherer, 1812; Rev. John P. Franklow, 1812; Rev. Daniel Scherer, 1821; Rev. Martin Walther, 1821; while at Friedens church with which pastorate this St. Paul's was once connected there have been either licensed or ordained the following Lutheran ministers: Rev. Daniel Scherer and Rev. Daniel Welcher in 1816; Rev. James P. Sykes, 1861; Rev. E. P. Parker, 1872; Rev. W. J. Smith and Rev. B. S. Brown in 1878; and at Burlington in Macedonia Church only a few miles north, Rev. C. L. Miller and Rev. G. A. Riser in 1898.

The following Lutheran ministers are buried near here as follows: Rev. Philip Kenkel at Richland's Church; Rev. Bryant C. Hall and Rev. Jacob Greeson at Low's Church; and Rev. E. P. Parker, Rev. Simeon Scherer, and Rev. James R. Sykes at Frieden's Church.

Rev. C. E. Bernhardt, well-known early Lutheran minister, came into this St. Paul territory in 1789 and labored here until 1809 when he left for work in South Carolina.

Rev. Adolph Nussman who began his work as the pioneer Lutheran minister of North Carolina in 1773, labored and traveled over a wide territory, often more than one hundred miles from his home, and his missionary work brought him into this very community, and over this surrounding territory. In this work he was joined by Rev. John G. Arndt who came over from the mother country as a teacher, but became a minister on account of the pressure for more ministers in the wide territory to be covered.

This church, St. Paul's, also came under the influence of the well-known Scherer family, one of the most notable in all the history of the Lutheran church in this State. Here on these grounds labored once Rev. Jacob Scherer, later his son, Rev. Simeon Scherer. Beginning in 1810 the arduous labors of Rev. Jacob Scherer placed this field of the Lutheran church in the very forefront of the work in the entire state. From this same local Scherer family has gone out a grandson of Rev. Jacob Scherer to occupy one of the very highest offices in the power of the church to give; Rev. M. G. G. Scherer, D. D., general secretary of the United Lutheran Church in America with headquarters in New York City.

Lutherans in North Carolina, United States.

As we today recall the coming of Rev. Adolph Nussman and the teacher-preacher, Rev. John D. Arndt, to North Carolina in 1773, marking the beginnings of organized church effort in the Old North State, we naturally look to see what progress has been made from that date down to 1925. To-day the Lutheran Church has in North Carolina 110 active ministers, and a membership of about 30,000. In these United States she has 18 different bodies of Lutherans with a total membership for 1924 2,465,841. Taking the entire world in view, the Lutheran Church today has from 60 to 70 million souls under her spiritual care, and from 30 to 40 millions enrolled as communicants at her altars. According to Dr. Carroll's careful figures there are in the United States 46 denominations with a less membership than the Lutheran Church, and only three denominations that exceed her enrollment. (See page 63, Year Book.) For the United States alone the total benevolence of the Lutheran church exceeds ten millions yearly; and the total expenditures exceeds 40 millions yearly.

One outstanding event in Lutheranism in North Carolina arose in 1819 when the Tennessee Synod was formed from those withdrawing from the North Carolina Synod. Rev. Gottlieb Shober was the leader of those who remained with the North Carolina Synod, and Rev. David Henkel of those who formed the Tennessee Synod. Without going into a discussion of the course of events, the personal differences, the various views, that resulted in the separation it is enough to say that in the main the separation no doubt resulted in greater efforts by both bodies with the generous rivalry that resulted than would have been possible with no separation. This separation is lost sight of in the great fact of the merging in 1918 of the General Synod in the United States, the General Council, and the United Synod of the South, into that wonderful body now known as the United Lutheran Church in America. After living apart for more than fifty years, at one stroke they caught the spirit of the times, and united for larger activities. This fine action won more praise from the Christians of our country than anything that has ever occurred in the long story of the Lutheran Church in these United States. Here was Muhlenberg's ideal at last coming to fruition, and a example set for other grea

Christian bodies that are yet divided by minor differences.

Lutherans as Revolutionary Patriots.

This particular section of the country during the Revolutionary War affords an interesting study in the reaction of certain denominations to war and the bearing of arms. Here were Lutherans, Reformed, Friends or Quakers, and the Presbyterians. In the distinctive views of the Friends or Quakers outstanding ideas were a refusal to take oath, lack of professional ministry, recognition of woman, and positive testimony against war and the bearing of arms. Hence, the Quaker preacher, Herman Husbands, who from 1765 to 1771 preached and argued with these people was not found on the battle-field of Alamance on May 16, 1771, when shots were to be fired. Only a few miles west were the Moravians who also did not fight in the War of the Revolution but took the oath of allegiance to North Carolina, and the United States, and paid a triple tax. If then the mother country was to be opposed by arms it remained for the Lutherans, the Reformed and the Presbyterian people to do the fighting. And they rose to the occasion and did it nobly! Their church grounds became meeting places for the militant, and their pulpits sounded the calls to arms. The names of these Piedmont Lutherans were signed to the Petitions of Grievance sent to Gov. William Tryon, and they were, almost without exception, patriots. It was the spirit of Lutheranism,—freedom from oppression. At Charleston, S. C., in old St. John's Church a company was raised whose captain fell at the siege of Savannah. Salisbury, N. C., Lutherans were patriots with Beard, Barringer, Beekman, Mull and others fighting for freedom. (See Wheeler's History.) From Saint John's Church, Cabarrus county, N. C., one family furnished seven sons for the Revolution. Capt. John Paul Barringer remained at home to oppose the Tories. One or two Lutherans from this section signed the Mecklenburg Declaration. Rev. Christian Streitt for his activities for freedom was made a British prisoner. At Frieden's, and Low's, both Lutheran churches; and at Stoner's, and Brick Church, both Reformed churches, there was co-operation always for the efforts of Alamance, Haw Fields, and Buffalo, all Presbyterian churches, looking to the success of the American colonies in their determination to be free, and to secure justice and liberty from England. Captain Peter Summers who entered the War of the Revolution as an eighteen year old boy from Frieden's Lutheran congregation where he had joined as a charter member, and who rose to become captain of the First North Carolina Battalion in the War of the Revolution, giving to his country years of distinguished military service, is typical of the Lutherans of that day, and of the spirit that prevailed among them.

These Lutherans had come into this region during the years from 1720 to 1770, and in all these fifty years had no other thought but to make of this region a permanent home. They were ready with their material supplies, and with their arms and lives if necessary, to lend every possible help in the establishment of the new form of government, and to assist in wresting all power from the British government over the American colonies.

If there are any original Americans on our soil and in our land today, certainly these people who came here from 150 to 200 years ago, may claim to be among the original, and genuine American citizens. We would not detract in any measure from any glory due to any other of the early settlers, but too long has history neglected to pay just tribute, and accord due place and recognition to the Lutherans from the Palatine region who became the first and original settlers of certain sections of North Carolina, taking the lands that became their homes direct in many cases from the hands of the Indians themselves. While they had no criticism to offer the two other faiths and denominations that were their close neighbors, still with the light of their conscience to guide them they were ready if need be to die for their faith in freedom's cause. These people had the faith of one of their own heroes, Muhlenburg. Let us see as to him.

The House of Delegates in Virginia in December, 1775, appointed Muhlenburg colonel of the Eighth Virginia Regiment. George Bancroft says: The command of another regiment was given to the Lutheran minister, Peter Muhlenburg, who left the pulpit to form out of his several congregations one of the most perfect battalions in the army.

The American poet, Thomas Buchanan Read, tells the story in vivid verse of how Pastor Muhlenburg in the church of Berkeley Manor rose in his pulpit and so stirred his congregation that they then and there enlisted for the fight for freedom.

"The text, a few short words of might—
The Lord of hosts shall arm the right."
He spoke of wrongs too long endured,
Of sacred rights to be secured;
Then from his patriot tongue of flame
The startling words for freedom came.

* * * * *

"Who dares?—this was the patriot's cry,
As striding from the desk he came—
"Come out with me in freedom's name,
For her to live, for her to die?"
A hundred hands flung up reply,
A hundred voices answered "I!"

The humble Lutheran preacher, Peter Muhlenburg, became brigadier generaal, then major general; later a representive in the first and third and sixth congress, and finally United States Senator from Pennsylvania. He won the approbation of his countrymen including Washington, Gates, and Greeene, and our gallant helper, LaFayette.

No wonder that such societies as the Daughters of the American Revolution, and the Sons of the American Revolution are today carrying so many names of members who join by right of ancestry connecting them with the pioneer Lutheran families that contributed so largely towards the setting up of the American government in the years 1771-1781. These people had endured all the trials that gave to the world the Protestant Reformation of the 15th and 16th centuries, and they took their stand for civil and religious liberty in the spirit of their own Martin Luther who had cried out: "Here I stand; I cannot do otherwise, so help me God!" Concerning liberty they sincerely felt:

'Tis liberty alone that gives the flower
Of fleeting life its luster and perfume.

A BIRD WITHOUT WINGS.

There is a curious bird living in New Zealand, called a Kiwi, that is a great-great-great-great-grandchild of a monster bird that lived in that country thousands and thousands of years ago that was known as a Moa. Of course, no one living ever saw a Moa, but they were certainly there, as their bones have been dug up and studied. By measuring the bones we know that the living bird must have been about eighteen feet tall when it stood up straight. Just think of it, a bird three times as tall as a six-foot man! If there were any people in those days, they would know exactly how a little bug would feel when a big old rooster reached down and gobbled it up.

Glad there are no birds as big as that now, for they might mistake us for some kind of two-legged insects, and gobble us up too.

The Kiwi as it is today is a harmless sort of bird, about the size of a hen, and is always ready to run. The queer thing about a Kiwi is, that it has not the least sign of wings, and has not even a bump, or a scar where they used to be. At one time they did have wings, but they never used them, and so they got smaller and smaller, and weaker, and at last disappeared entirely.

But it does not make much difference, as they really do not need wings, as they find all the food they want right on the ground, and in the land where they live, there are no natural enemies, so it is never necessary for them to fly. Their feathers, if they are feathers, are different from those of other birds, being long, loose and stringy, really more like coarse hairs than any kind of feathers you have ever seen.

He is not pretty, and looks more like a big wad of shoe-strings with the ends all hanging on the outside.

He is an awfully slouchy looking fellow, and acts as if he were ashamed to let any one see him; so he hides under bushes, or in the tall grass during the day, and does not come out until it is too dark for any one to see him.

They are very shy birds and afraid of people, so they stay away from them far as possible in the jungles and thickets; and at the least sound they hide, and don't move until things quiet down.

You might walk through the forests where thousands of these strange birds live, and never catch so much as a glimpse of a single one. After being silent all day long, when dusk comes, they slip out of their hiding places, and gather in companies, and make a great to-do calling ki-wi-ki-wi to each other, and then they scatter, and begin looking for something to eat. They are not at all particular about their food, but will be thankful for anything they can find in the way of bugs, worms, lizards, frogs, young snakes or anything alive that they can catch and kill.

Their bills are long and strong, and instead of the nostrils being placed near the head, as is the case with most birds, they are

located right at the end of the bill. Why this is, no one knows, unless they like to smell what they are eating. Their feet and legs are something like those of the ostrich, onl ythe legs are not nearly so long. As awkward and dumpy as they look, it is said that they can run as fast, or faster than most dogs, and that it takes a speedy one to overtake them. They are hunted by a special breed of dogs that are trained to hunt them by smell, and then run them down. As they have no wings to get in the way, they can squeeze through thickets that would almost stop a weasel, and while one is looking for them, they are far away and still running.

The book name of this bird is the Apteryx, but Kiwi is easier to remember, and does just as well. They tunnel in the ground, and there scratch out a shallow nest for their two big white eggs.

As they are so persistently hunted by the natives, and as they increase very slowly, it will not be many years before the last Ki-wi will go to join his forefathers, the Moas, and the world will know them no more.

—U. S. Department of Agriculture explorers have brought from the Andes Mountains some rare varieties of potatoes that are said to have flesh as yellow as butter and a rich, nutty flavor.

—A flier was fined $25 for flying under the 2,000-foot altitude when he flew in his airplane over the stands on Yale Field, New Haven, Connecticut.

—From a total of 10,000 children and young men who have been before Judge Ben B. Lindsey in the past twenty-five years, only one case has graduated to the capital criminal class.

MARRIED.

The First Methodist Protestant Church in High Point was the scene of a pretty wedding at 7 o'clock this morning when Mr. Leonard Honeycutt and Miss Pearl Reynolds, both of this city plighted their troth. The church was beautiful with decorations of dahlias and asters in tall baskets and graceful ferns on either side of the pulpit, all bathed in the dew and sunlight of early morning. Just preceding the ceremony Miss Elizabeth Oakes sang "The Sweetest Story Ever Told." Miss Lucille Pickens rendered Lohengrin's wedding march while the young people advanced to the altar, and were met by the pastor, Dr. George R. Brown, who in the sweet and solemn ring ceremony of the church united the young hearts and lives. During the ceremony Miss Lucille Pickens softly played "Song of Love" on the pipe organ, and rendered Mendelssohn's wedding march as a recessional. After the ceremony the happy young couple left in their car for a honeymoon trip to Wilmington and Wrightsville Beach.

The bride is the eldest daughter of Rev. and Mrs. George L. Reynolds, and is very attractive and popular. She received the B M. degree from Elon College with the class of 1921, and has taught ever since her graduation. The groom is a well known and highly esteemed young man, having been reared in High Point, and is one of the city's firemen. This young pair possess a large circle of friends, who extend happy felicitations and all good wishes as they begin their wedded life. "There is nothing half so sweet in life as love's young dream," and may all their fond and tender hopes be realized to the fullest. May their life together be one of sweet sacrifice and service, which is the happiest, after all. Mrs. R. T. Pickens.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

HIGH POINT COLLEGE.

College of the Methodist Protestant Church. Co-educational. Fitting for life and for university courses. Just closed a successful year in which one hundred and thirty-four students were enrolled in the freshman and sophomore classes.

Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

THE NAGOYA CHURCH FUND.

You are perhaps wondering what has become of the canvass for the Nagoya College church. The explanation is simple—I felt constrained because of the press of our own college debt to get out of interfering with the campaign for that interest. And I do not propose to resume the appeal for funds for the Nagoya college church until we shall have gotten our own affairs in a little better shape. My purpose in writing now is to make a statement of the account to date. The receipts have been as follows:

"Two Friends of Nagoya College," $475.00.

The following $5 each—W. L. Ward, J. N. Wills, W. S. Jones, E. L. Douglas, T. C Amick, J. H. Allen, E. G. Finch, D. E. Walker, E. C. Kittrell, Mrs. L. M. Whitaker, Rev. N. G. Bethea, Geo. B. Harris, Mrs. J. J. Crawford, R. W. Harris, J. M. Cutchin, Jr., E. C. Harris, Rev. F W Paschal, J E Swain, Rev. N M Harrison, J W Boyle, Rev. A G Dixon, Rev C L Whitaker, H A Finch, T J Evans, Rev E G Lowdermilk, H A Garrett, C W Williams, Rev. T M Johnson, Charlotte Church, Mt. Zion Sunday school.

Total $160.00

Ten dollars each—Rev. George R. Brown, Mrs. Alice B. Pratt, ... 20.00

R. H. Brooks, $2.50; C M Friddle, $2 00; 'Burlington friends," $1 50; Hawkins Chapel C. E., $1.25 Total 7 25

One dollar each—Rev. S. W. Taylor, Rev Homer Casto, R B Hunter. Total 3.00

Total to date $659.25

Of this amount $650.00 has been sent to Mr. H. A. Staley, treasurer of the General Conference. I would like to send him enough to make it $700, and will keep the account open a little longer. This is a worthy cause, and I am sure you will give to it if you can.

C. W. Bates.

We Make a Specialty of

LOOSE LEAF BOOKS FOR MINISTERS' USE.

WILLS BOOK AND STATIONERY CO.

—Mr. and Mrs. Charles Farmer announce the marriage of their daughter Lelia Long to Mr. Thaddeus Samuel Ferree on April 11, 1925. The couple will be at home in Ashebro after August 28, 1925.

—Revs. H. L. and C. G. Isley were in this city today to see President Dixon on church business. We were pleased to have them call at the Herald offire:

—Conference swiftly approaches.

—Let every charge seek to have a good closing.

FOREVER.

Forever—O blessed promise!
Forever—O blissful word!
There's a shelter for every tempest
For all who will trust the Lord.

No danger can ever befall them;
No want shall they ever know;
But always in perfect safety
And peace, shall His loved ones go.

Whatever the danger nigh us;
Though sin should our hearts beguile,
His strong arm will ever shield us—
Doubts melt 'neath His loving smile.

Though oft'times our footsteps falter,
He'll guide them in paths of peace;
And if we but follow humbly,
His mercy will never cease.

—Clyde Robe Meredith.

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

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J. P. McGulloch. Editor and Publisher.

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Papers are discontinued on expiration of the term of subscription. However, subscribers who request it will be marked on our books as "regular," their papers to be continued and payment to be made as near the beginning of the year as convenient.

Subscribers can remit directly or hand their money to pastors who act as our agents in the field.

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We cannot often supply back numbers.

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THOSE SUNDAY RIDES TO DEATH.

Nearly every Monday morning's paper reports the death of one or more persons in automobile wrecks. Sometimes it is whole families wiped out or nearly so. These reports are shocking, or were until we became accustomed to expect them. We should not, however, permit ourselves to become reconciled to needless death. Life is precious and should be so regarded. What can be done about this mad rushing into the jaws of death on the part of so many? Of course none of them expects to be killed. But the fact remains that many enter upon courses known to be fraught with danger. They gambol with death, and should not be surprised when death wins. They take chances with their lives that they would not take with their money. Some of course are killed wholly through the fault of others. Accidents that could not be foreseen destroy the lives of some. But it is not to be doubted that more caution on the highways would lessen the number of accidents and reduce the number of deaths. Are the laws of the road the best possible? Are they properly enforced? But after the State has done all it can do to make travel safe it will not be safe until individuals take more care. The person who drives a car should constantly realize that his own life and the lives of others are more or less in his hands. He assumes a great responsibility who ventures forth on the public highway in charge of a machine that may easily become an engine of destruction.

—Pastor Gerringer is preparing for another evangelistic meeting at Calvary to begin the third Sunday in October. He will have Mr. Hess of Greensboro to lead the singing. A Burlington federation is expected to be present at least one night.

—Again we request contributors to send in matter as early as possible. This week we received more on Wednesday morning than we could possibly get in. We regret to defer publication, but sometimes have no alternative.

THE STORY OF JONAH.

Deep students of the Bible see a much deeper meaning in portions of the book than does the casual reader. The story of Jonah is one of these portions. To the casual reader it is a wonderful story of how God brought an unwilling and fleeing prophet to the fulfilment of his mission. It also reveals the mercy of God to those who are sincerely penitent. Jonah manifests an ignoble spirit both in trying to flee from his task and in his desire that the city whose destruction he had predicted should be destroyed on schedule time. He has a controversy with God over the matter, and when God protests that there are in the city "More than sixscore thousand persons that cannot discern their right hand from their left hand; and also much cattle," we almost wonder that Jonah did not reply, "But, Lord, why didn't you think of the infants and the dumb brutes in the first place."

Jonah holds his own honor in higher regard than he does the lives of the people in the great city.

Some Bible students see in the story of Jonah much more than a simple narrative of Jonah's career as a prophet. They regard it as a parable designed to represent the Jewish people in their attitude and relation to the Gentile world. It was the purpose of God to bless all nations through the Jewish nation. They were chosen as God's missionary people. But they were not true to the divine purpose. They regarded the heathen as dogs and did not recognize them as brethren. They failed to carry to the heathen world the spiritual lessons God had given them. They did not preach the preaching that God gave them. The great fish that swallowed Jonah in the mind of these interpreters represents the nations that led Israel into captivity until God delivered them.

In the view of these scholars the book was written to help bring the Jewish people into right attitude toward the other nations, to lead them to understand that God cares for all men and is not willing that any should perish. The book is supposed to have been written long after the time of Jonah the facts of whose life furnished the foundation for the story given in the book. The great truth of the book is that God loves all men. We are not to infer that God by His providence drives all men to the performance of their duties.

Jesus refers to the preaching of Jonah and the repentance of the people of Nineveh. This we therefore regard as a fact, though some writers have no difficulty in thinking that Jesus might have referred to it in the way He did, knowing that the account was not historical.

—Prof. Paul S. Kennett is preaching to the Asheboro congregation once each Sunday.

—Miss Margaret Hartsell, Calvary Church organist, is visiting relatives in the eastern part of the State. Her place at the church is taken by Mrs. Mary Bissett.

—Some of Uncle Sam's holidays seriously interfere with our business, as they stop mail delivery. Last Monday, "labor day," stopped the work of thousands of people, including mail carriers, but it brought no rest to poor printers, but on the contrary made their work in some respects more difficult. What is the use of "labor day," anyhow? All American citizens should be laborers. Why stop from work one good Monday in the year and call it "labor day?" We protest against this sop to working people. Instead of showing respect for them, it seems to show contempt. Yet we presume the American Federation of Labor is responsible for the observance of the day and the law authorizing it. But what Congress really has the right to stop people from work on one of the six work-days of the week?

—In a certain town in North Carolina where the Methodist Protestants are trying to organize a church, people of the established churches are trying to discourage the effort, saying there are churches enough already, though there are more than five hundred unchurched people in the town. These objectors remind one of those who forbade a man to cast out devils in Jesus' name because he "followed not with them." Who is to decide whether a band of Christians should work to establish another church in a place, this band themselves or those who have no interest save a competitive one? Where people cannot unite because of conflicting views, shall not all be permitted to work for the cause of Christ in the way they think they can best work? The new enterprise may in the long run cost many thousand dollars, but if it succeeds in saving one soul that would not have been saved, won't it be worth the money, especially if it is your soul?

—Mrs. M. S. Ray who rotates between Eagle, Idaho, and Troy, Oregon, in remitting for the Herald says she is the only pioneer member of Mount Zion church in Buncomb county. She doesn't mind telling her age. She says she is past ninety. She has long been a faithful member of the Methodist Protestant Church. She is to be highly commended for her loyalty.

—Be patient with the man who disagrees with you about a matter. It may be that after he has thought about it more, he may come to agree with you; and it may be that after you have thought about it more, you may come to agree with him.

—The town of Shelby is rejoicing in a rapid growth. In 1920 it had 3,609 people, now it has 8,854. Bro. C. B. Way was one of the enumerators in the recent census.

SMOKERS ENTITLED TO FACTS.

Will H. Brown.

Prof. John Robertson, who says he had been a smoker for years, was quoted in the Los Angeles Sunday Times at considerable length. He began his letter by saying:

"I noticed on a billboard the other day these words emblazoned: 'The Smoker Is Entitled To The Facts.' The facts were that this advertiser's brand of cigarettes are being sold in large quanities. It occured to me that there are some other facts not stated in this advertisement, to which the smoker is entitled. He gets a dark-brown taste, dirty-looking teeth, impaired digestion, and a jumpy heart. He is entitled to know that it is a poor habit, a rather nasty habit, a habit that costs a great deal more than it is worth. He is entitled to know that tobacco is a Drug and that the steady smoker is a Drug Addict—the steady smoker who asserts that he can leave off tobacco without a struggle is either lying or kidding himself.

"At the same time, any Real Man can quit it short off, if he has a genuine desire to do so, at the expense of more or less acute discomfort, lasting from two days to two weeks. He is also entitled to know that it is easier to quit smoking Right Now than it is to taper off; the taper-off nearly always tapers on again."

Here are some more facts that smokers should know: Of 205 students dismissed from the University of Ann Arbor, Mich., in the early part of 1925, because of poor scholarships, only twenty-five were girl students. Just about the proportion of boys to girls among smoking and non-smoking students. Among 201 students at Clark University, on-only 18.3 per cent. of the smokers won academic honors, while 68.5 per cent. of the non-smokers won the honors.

"OUR CONVERSATION IS IN HEAVEN."

(An Address by Bishop W. A. Quayle. Reprinted from Zion's Herald.)

I wish you would read this with me. I did not say it; I could not; and if I had thought it up, I should not have dared to say it. I would have thought it was poetry and that it had better not be talked. Here it is: "Our conversation is in heaven." I would read on, but I cannot go further. I guess we will stop there: "Our conversation is in heaven." The American Revision says, "Our citizenship is in heaven." I love the American Revision as a subsidiary voice, but I love that great old music box of the other version, because when we read it out loud it is like having John Milton at an organ, playing on the organ and singing. "Our conversation is in heaven."

Now, some one is saying, "Let us be careful how he has his exegesis." Some people never can get further than exegesis. Exegesis is a good place to start, but a poor place to conclude. Let us pay attention to the lift of the voice of God. It would seem that "in heaven" is the end of this strophe; and "in heaven" is where the stars are, and the mornings, and the suns that we cannot see but know they are there. It would seem as if, according to this poet, we were amongst the heavenly bodies, and it would seem as if we were a part of the celestial geography, and a part of the divine astronomy.

It is said that we talk about heaven too much. My mind and observation are that we do not talk about it enough. The ground is good—oh, it is good ground. I am like John Burroughs in one matter. Whenever I see newly ploughed ground, I want to eat it, it smells so good, and I think it might taste better; but out of deference to the crops I forbear. Oh, it is a blessed ground! It bringeth forth violets and sweet-william by the flowing waters, and it bringeth forth daisies on the hill, and it bringeth forth sunflowers on the prairie. The ground is good; but there is not enough of it for the kingdom of God to house its folks in. This world is not big enough for God to hold a love feast in. We have got to have a bigger country and we have got to have a longer life together. This country is going to quit after a while. I do not remember the date, and if I did I would not mention it this morning; but it will not stay long enough.

Was not beloved Bishop Bishop Smith here four years ago? Yes. Where is he now? In heaven. Was not Bishop Walden here four years ago, with his stooped shoulders and his strange, keen eye? Where is he now? In heaven. Was not Bishop Warren here, with his stalwart figure that looked as if he could walk across the landscape of eternity and never get tired? Yes. Where is he now? He is on the landscape of eternity, taking his walk. Was not Robert McIntyre here four years ago, with his dreamy, far-away look? Yes. Where is he now? He is where he looked. Was not Bishop Moore here with the spirit of a soldier and the heart of an angel? Oh, yes. Where is he? He is over where soldiership and angelhood are one. Was not Naphtali Luccock, that crystal soul and winsome personality, here? Where is he now? He is with the crystal Christ. Ah, that company of bishops, brethren! They were here but a few years ago, and are they not here now. But we have to get acclimated to the country where we are going to be forever. "Our conversation is in heaven."

What is conversation? Well, I am sure it is all we are in the long run. If you listen to a man talk long enough, you will hear all he knows—plus. "Our conversation is in heaven." Ah, brothers, whether it be eexegesis or no, let us know this, that whatever we say ends in heaven. Why? This end of the sentence is here, but the other end of the sentence is always in heaven. A woman, a preaher's wife—and her husband is here this morning—said to me with a strange quaver in her voice like music beginning, "You know, Brother Quayle, that our daughter, our only daughter, is in the glory land." Ah, me! She began talking of a daughter here, and she ended talking of a daughter there. The other end of our conversation is always in heaven, thank God! We are all orators when we get religion, because the other end of our talk is heavenly eloquence.

Some one says, "This word means 'occupation.' Yes, it does, thank God! it means "occupation"—our occupation is in heaven. You say, "No. It is in Dover. It is in New York. It is in Kansas City." Where are Dover, New York, and Kansas City? They are down at the foot of the hill called Zion, right down at the foot of the hill; and if you look up, when the smoke lifts you will see the glittering of the holy towers, and hear the voice of God as He looks over and says, down to the world, "Good-morning, occupation. Good morning." Down at the foot of the hill the job goes on, but up at the top of the hill the job concludes.

Money—I heard that word once, although I am not strictly familiar with it. I have heard the word. What is money? Something to be earned on the ground and invested in eternity: That is money. And as we work at our work, what are we doing? "Oh," said a woman, "I am just an ordinary woman, and I am taking care of the baby." Thank God, God is mothering the baby.

A woman who is rearing a baby, what is she doing? Rearing somebody for eternity. Our occupations are all not only under the eye of God, but they are in the territory of eternity. Our occupation is in heaven, thank God. Man, you who sweep the street, sweep it well, and maybe God will give you a job sweeping the golden pavement after a while, if you do your work well here. He will need somebody to do that sort of work, when some of the saints come in and walk over the pavement; He will need some one to sweep the dust away, I should not wonder! You be busy about it. Man, who who are a statesman, get eager for God, and maybe He will call you into His cabinet in heaven. Our occupation is in heaven, thank God!

But our friendship, where is it? Oh, it is in heaven, too. You know, I am one of the vagabonds of God, by the grace of my brethren. They said to me, "Brother Quayle, you go as an itinerant; and out in places where people are not careful what they hear, you speak." So there I am; and do you know, people sometimes say to me, "Why, Brother Quayle, do you not get tired of going around and seeing people?" No, praise God! Why? Because I am making some friendships for eternity. I am just picking up some new friends, so that if I get to heaven, with God lifting a lot and myself lifting a little, when I come to the door of eternity maybe a great company will say, "Brother Quayle, welcome." Our friendships are in eternity. Here we are, all together, and the next time we meet we will be in heaven. Thank God. We must not miss it. In heaven is our appropriate country. Robert Browning talks about our appropriate country. Our appropriate country is in heaven and we are in it, but in which end? The north end. Oh, listen, brothers!

The north end is where the eternal cold stays, where the spring winds have no warmth, where the winters are all the year round wild and tumultuous. What is the south end? Where everlasting spring abides. In the south end of heaven we are going to be put. We are in the north end of heaven now, but flowers are even blooming here on the snowdrifts, thank God!

There was a man I knew who had a daughter, and that daughter had never been away from her home at all, to speak of. There came a time when she was going to be married. Her father's custom had always been to tuck that girl in bed at night. No matter how late he got in—and he was out late of nights on the Lord's errands—the door was left ajar and he was ordered by his child to come and tuck her in bed; and so always, whatever time of the night he came in, he would go in softly and

tuck her in and kiss her; and sometimes she would partly awake, and say, "Hello, daddy." And he would say, "Good-night, sweetheart." And so it came to the last night that she should be under his roof. He went in, and his heart was full of aching and full of tears, but he neither showed heartache nor tears. He smiled at her, and she said to him, "You are going to tuck me in"; and he said, "Yes, I will tuck you in." So he went in that last night that she was to be under his roof and under the shadow of his love, and he tucked her in, and she put her arms around his neck and drew him close, and he put his arms around her and said, "Oh, my daughter"; and she just said, "Daddy;" and he tucked her in. I wonder if God, in the last night that we are to be in our home on the ground, will not come down and tuck us in. When our eyelids droop, and our voices falter, and we can hear no sound, some one will be there, and i. will be God, and He will tuck us in; and He will say, "Sleep sweetly," and then He will stay right there, and will not go away, and by and by He will awaken us with a kiss and say; "It is morning."

O Christ, blessed be God that our conversation is in heaven: We do not want it to be anywhere else. We belong to Thee, and Thou belongest to us, and we belong to heaven. Oh; give us a long, sweet springtime and summer in the land of eternal life. For Christ's sake.

THE ALL-SEEING CHRIST.

In every page of the gospel story of the incarnate life of Jesus shines his yearning love for a lost world. Whether he manifested himself in word or deed, and whether his spoken message took the form of parable, sermon, commandment, or wayside conversation, his love for mankind was always uppermost, looming above all the teachings of the ages in its evident hunger for the responsive love and faith of human hearts. Even in the Old Testament we catch prophetic glimpses of this divine compassion, and we hear prophetic whisperings of the yearning love soon to be embodied in the earthly life of the Son of man. In the eighty-seventh Psalm we are told that "Jehovah loveth the gates of Zion more than all the dwellings of Jacob"; and in the progressive manifestation of God's love for mankind, this yearning after his chosen people is unveiled as an all-embracing passion, which longs to win, to save and to glorify at once our universal humanity and every immortal soul for whose sake Jesus lived and died.

When Jesus was choosing his disciples, and discovering at the same time those worthy to form the larger circle of his divine friendship, he found Nathanael, and exclaimed: "Behold an Israelite indeed, in whom is no guile!" Nathanael was astonished at the tribute paid to him by a stranger; and he inquired of Jesus: "Whence knowest thou me?" And Jesus answered: "Before that Philip called thee, when thou wast under the figtree I saw thee." Then Nathanael, being favorably moved toward the Master by the testimony of Philip, and being now convinced by the Lord's intimate knowledge of his innermost heart and life, while he was yet a stranger in the flesh, exclaimed. "Rabbi, thou art the Son of God, thou art the King of Israel!"

The one great lesson of this incident is to be seen in its revelation of the man-seeking mission of Jesus Christ. Diogenes, the Greek philosopher, carried a lantern through the streets of his ancient city in broad daylight, knowing that a thousand tongues would be ready to ask the reason of this ecentric conduct. And when he answered that he was looking for a man, the people understood his object-lesson and the fulness of its meaning. They recognized his act as being at once a rebuke to his generation and a symbol of hope of a better Athens and a better world.

But how infinitely superior was the approach of Jesus to the problem seen by Diogenes! Jesus was no cynic, despite the almost universal wickedness of his age. He saw the good in every heart that held even a remnant of righteousness; and he immediately proclaimed abroad the virtues he discerned. And Jesus carried no feeble, flickering light of an artificial kind. He brought to his mission of man-seeking a light so divine that neither good nor evil could mask itself from his all-seeing eyes. And, best of all, he accompanied his every approach with a yearning love for the true and the good which was so intense that every glimpse of righteousness gave him heavenly joy, and every glimpse of sin gave him compassionate sorrow. In a word, he was the full embodiment of every virtue he sought in the hearts of others.

He was the ideal of humanity realized and exemplified, and this to such a degree of perfection that his very example became an encouragement to like virtues and graces in the character of his followers. He was the very embodiment of goodness and purity, of righteousness and truth. And he was so in love with every quality of the perfect man that he was goodness itself, yearning after goodness, righteousness yearning after righteousness, truth yearning after truth, love yearning after love.

And even as Diogenes, the man-seeker, visualized in his loving parable, a greater and better Athens, so Jesus, the Messiah of God, was looking not only for the Nathanaels of humanity, but for heroic peoples and nations.

And the search-lights of heaven are abroad in all the earth to-day seeking the moral hero among the nations; seeking every nation wise enough and brave enough to overthrow the idols of the ages and rally around the Bethlehem banner of the Prince of Peace.

It is doubtless true that the noblest virtues shine forth on the battle field, and that patriotism, the sacrificial patriotism which leads men to give themselves to their country whether in peace or war, whether in life or death, has always been at once the cradle and the crucible of manhood. But courage and honor are not cultivated by war; they are simply made manifest by the trials of war, precisely as they would be made manifest by any moral crisis in the career of human life. The stuff that heroes are made of, and all the primal virtues of humanity, are qualities apart from circumstance and environment, and they are so inherent and fundamental that they grip and hold the real hero in all the crucibles alike of peace and war.

The virtues displayed in war have been latent in peace, and were invisible only because the eyes of men were too dull to see them; and the lurid glow of the battle field is the searchlight in which they rise and shine, for those who were blind to the gentler manifestation of these same noble qualities in the arena of the home.

The people of the whole world are hungering for peace; for that final and perpetual peace foreseen by the prophet when he said: "Nation shall not lift up sword against nation; neither shall they learn war any more."

In the realm of peace, however, the greatest battles of life are lost and won; and not only the perpetuation of peace, when once established, but even the very dawn of peace, depends upon the moral courage of the people of God.

In the warfare of the sword, every battle field must bring at once victory and defeat. The victor implies the vanquished. And, even when contemplating the holiest wars of human history, this reflection must beget a degree of sympathy and of sadness in every noble heart, not alone because the wrong is sometimes triumphant over the right, but because, through moral contradictions in human nature and in human society, a little of the right goes down with the destruction of world-wide wrongs, and a little of the wrong prevails with the right. So weak and fallible, indeed, is human judgment, that the good man often goes up to victory or down to defeat on the wrong side in a military conflict, while the man essentially bad is often marshaled, by the sheer force of environment, on the side of righteousness.

But the moral questions of life are clearly individualized, and every Christian is free; with the sure legacy of final accountability, to take the side of truth and righteousness. And to the moral victor in the battle of life, all the world pays tribute, whether in the applause of his own generation or in the oracles of history. And to those who have already fought the good fight and won the victory; to those who rest from their labors, while their works do follow them; to the heroes of the home and the city; to the crowned heroes of the church, the state and the school; to the heroes of art and science and literature; to the heroes of trade and commerce; to the heroes of the factory and the field—to these departed moral heroes in the battle of life the God of love has given a sure reward. Many of these died for their country; but others simply lived for their country! But they lived for their country in a spirit of self-sacrifce which made them always ready to die, at the call of patriotism; and they lived for humanity, always ready to die at the call of civilization; and they lived for God, always ready to die at the call of God.—Editorial in The Methodist Recorder.

—Brother W. C. Jones, of Franklinsville, who was killed by a stump puller last Saturday, was the man who led in the building of the Methodist Protestant church near Franklinsville some years ago. The building was destroyed by a storm and was never rebuilt. His funeral on Sunday was attended by a great concourse of people.

—It is not often that we are called upon to publish the marriage of one of our ministers, but we are this week. See column of marriage notices.

—Mrs. Rea of Charlotte and her daughter, Mrs. Terrell, of Greensboro, were among the visitors at Calvary church last Sunday night.

CHRISTIAN ENDEAVOR NOTES FOR SEPTEMBER 16.

Topic: "The Harvest of our lives—what shall it be?" Gal. 6:7-10; Proverbe 11.17-20; 2 Cor. 5:10.

Daily Bible Reading.

M. Sept. 7—Harvest of disappointments. Gen. 27: 1-13, 43-46.
T. Sept. 8-Harvest of tears. Ruth 1: 1-6, 19-22.
W. Sept. 9—Harvest of joy. John 4. 31-38.
T. Sept. 8—Harvest of tears. Ruth 1:1-6, 19-22 31-40.
F. Sept. 11—Harvest of punishment. Matt. 25.41-46.
S. Sept. 12—Harvest of peace. Phil. 4: 1-7.

Dr. John F. Cowan suggests the following

Topic Text Teachings.

Gal. 6:7—The harvest inevitably follows. the seed.
Gal. 6:8—The harvest is like the seed.
Gal. 6:9—The Spirit furnishes good seed.
Prov. 11:17—We can anticipate harvest joys while yet sowing."

Sowing and Reaping.

In farm life a man sows for the express purpose of reaping. The harvest is the result of his sowing, and he reaps of the same kind that he sows.

In our lives we should also sow with the express purpose of reaping. And we should remember that we must reap of the same kind we sow. "Whatsoever a man soweth that shall he also reap" is a fundamental law that runs through the entire universe. It is true in the physical, mental, and spiritual realm.

Jesus taught in Matt. 7:15-20, that a tree is known by its fruits. He said, "Ye shall know them by their fruits. . . . Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . Wherefore by their fruits ye shall know them."

A human being is known by what he does. "As a man thinketh in his heart so is he," and as he is so he speaks and does. His words and his actions are the evidences of what he is.

Notice the Daily Readings.

Monday—A harvest of disappointment—This shows a disappointment in parents of their children, and this disappointment came because of double dealing on the part of the parents toward their children.

Tuesday—A harvest of tears. The tears were the result of affliction, and the affliction came about because of disobedience to the commands of God.

Wednesday—A harvest of joy. This harvest of joy came because of obedience, and the resultant success. And Jesus said, "He that reapeth receiveth wages and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

Thursday—A harvest of praise. Praise because of duty well done. Read Matt. 25:31—40, and find what leads up to the statement of the Master when He said,—"And the king shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Friday—A harvest of punishment. This immediately follows the above, so read on in Matt. 25:41-46, and see the results that follow in a life of selfishness.

Saturday—A harvest of peace. "Rejoice in the Lord always: and again I say, Rejoice." "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

The Deeds Done in the Body.

You will find that some object to having one say, "A man shall be judged according to the deeds done in the body." But what is the judgment but the harvest? And 2 Cor. 5:10 says, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Things To Pray For.

1—Thank the Lord for the assurance that we shall reap as we sow.
2—Thank the Lord for the assurance of a harvest of joy and peace to His true child.
3—Pray the Lord that He will direct in all our sowing.
4.—Pray the Lord to help us to so sow and reap that in it all He may be glorified.

HIGH POINT COLLEGE.

All boarding students should register Wednesday, September the 16th, day students register Tuesday, the 15th. Dormitories will not be open for students before the 16th.

Dr. McCulloch has been compelled to resign as professor of mathematics on account of his duties as editor and publisher of the Herald and Prof. W. F. McCanless, A. B., A. M., University of N. C., has been chosen to take his place.

Mrs. P. E. Lindley, B. S., Flora Macdonald College, succeeds Miss Robertson as teacher of Home Economics.

Rev. N. M. Harrison, Jr., has decided to do graduate work at Chicago University for a year and is on a leave of absence. Mr. H. A. Garrett succeeds him as Bursar of the college.

Books, Books.

While we did well last year in getting books, as we now have more than 3000 volumes, we are still wanting books. Wewant to get a full set of all standard fiction. Any one who has a set of standard fiction he or she is willing to give the college, drop me a line stating what it is and I will tell you whether we have such a set or not, if not we will be glad to pay freight on all such books. While we will be glad to receive any good book for the library, and be still gladder to receive money for good books; we are just now trying to have a full list of all standard fiction for our library.

Let us know what you can give us.

Dr. A. T. Allen Reassures Us.

In a conversation with the State Supt. of Public Instruction, last week he reasured me that his board would give full credit for the work done at High Point College. This removes or should remove all doubt in the minds of any who feared that credit would not be given for work done here.

October First Last Call.

On the first of next month the last payment to the college building fund is due. We greatly appreciate the faithfulness of those who have kept with us all the way. It was a big thing we set out to do and it is a great pleasure that so many of our people have been interested enough to pay to this cause. And we hope that no one will now fail us. We must have funds and ought to have all that is now due the college at once. Please, please pay us what you promised and pay it Now.

Fraternally yours,
R. M. Andrews.

RECEIPTS FOR COLLEGE.

Amount previously reported, $145,448.11.

T. F. Sykes, $5; Girls' Philathea Class, Mebane, $5; Miss Lucile Jobe, $5; R. T. Wills, $100.00; Mrs. Mary Collins, Enfield, special, $5; H. M. Whitaker, $5.00.

Tabernacle, Tabernacle Ct. Mrs. Pearl Reynolds Kirkman, $3; Melvin Garner, $2.50; William Smith, $5.00.

Speight's Chapel, special. Mrs. R. H. Speight, $5; Mrs. Henry Speight, $5; Mrs. Helen Hyman, $5; Mrs. Warren Woodard, $5.00.

Miss Bemis Core, Graham, $1; Church collection, $2.50; Dr. and Mrs. Geo. R. Brown, special, $10; A. L. Foust, $20; Mrs. A. L. Foust, $4; Miss Marcia Foust, $5; H. R. Totten, $20; R. L. Davis, $7.50; Miss Espa Bullard, $20; Mrs. Gussie Finch Houchins, $20; Tony Neville, $10; Mrs. W. V. Hutchens, $5; P. B. Core, $5; Paul S. Kennett, $100; H. C. Jones, $22; R. L. Fogleman, $5; Rev. J. F. McCulloch, $500; Mrs. S. W. Stafford, $15.00. Total, $146.375.61.

Endowment Insurance Fund

Amount previously reported, $3,122.36.

E. P. Sharp, $5; Mrs. Hattie Coble, $5; H. L. Whiteley, $2.50; A. L. Foust, $10; Miss Marcia Foust, $5; R. N. Mann, $25.00.

Total—$3,174.86.

Bess Chapel and Bessemer City.—We have not reported in so long that we hardly know where to begin. Bess Chapel held children's day service the 2d Sunday in July. It was one of the best services of the kind I have witnessed lately. Much credit is due Miss Velma Beam and others who assisted her in training the children. We had printed programs which added to the service. Miss Annie Hull collected money and ordered some much needed offering plates.

During July we taught a vacation Bible school for eight days. We began in the morning at 8:30 and closed at 11:30. One of the teachers conducted the chapel service each morning. The children were given favorite scripture verses to quote each morning. After the chapel service one of the teachers told a missionary story. We then divided the school into three classes and all studied the catechisms. The two classes of the smaller children studied the children's catechism published by Dr. Lewis, and the older ones studied the larger catechism published by Dr. Tagg. We then gave the children half an hour to play. The smaller children were told Bible stories during the last period, while the older ones studied the life of St. Paul. We enrolled 101 in the school and had an average attendance of 60. The principal helpers in the school were Mr. Doras

Beam, Miss Annie Hull, Miss Velma Beam, Mrs. J. C. Beam and Mrs. Essie Bess. We thank each one who helped to make the school possible. All were well pleased with the school. We feel that much good was accomplished. It prepared the way for our revival that started the second Sunday in August.

Rev. H. F. Surratt came to us on Monday and did the preaching during the meeting. The services continued for ten days, closing Tuesday night after the third Sunday in August. We had a good meeting. The church was greatly revived. There were 66 conversions and 41 added to the church. As an appreciation for the noble service of Bro. Surratt we presented him a purse of $61.00. We welcome him to come and be with us again. We were pleased to have Rev. John Tharpe of the M. E. South to preach for us at Bess Chapel fifth Sunday morning in August. He married Miss Anna Brown whose father and mother belong to our church at Bess Chapel.

Things are moving along about like usual at the Bessemer City church. Interest has been a little better for a couple of Sundays. Both churches are somewhat behind with the finances, but are trying to catch up as fast as possible. We are planning a meeting for Bessemer City this fall. May God bless and prosper the work at each of the churches.

E. A. Bingham.

Randleman News.—All of the churches are going right on with the regular services in spite of the hot weather and dusty roads.

Our revival at Mt. Lebanon which was to have begun yesterday has been postponed until the third week in October on account of blocked road. Revival at New Salem begins 3rd Sunday in September. We are hoping and praying for great meetings. Miss May Parsons has returned to her home here after attending both sessions of summer school at N. C. C. W. We are glad to have her back. She is church pianist, president of missionary society and treasurer of the ladies' aid society; also teacher in the graded school here. Misses Mary and Winnie Dosier after spending their vacation here with their parents, Rev. and Mrs. J. F. Dosier, have returned to their schools. Miss Mary went to Henderson where she has taught for a number of years in the High School, and Miss Winnie went to Drexel where she taught last year.

Miss Esther Brookshire has returned to Elon College after spending the summer with her parents Mr. and Mrs. C. L. Brookshire. Miss Brookshire is one of our Philathea girls and we will miss her very much, but our good wishes go with her.

Mr. A. B. Caudle and daughters Misses Sallie and Bartie have returned from an automobile trip to Russeville and other points in Indiana. They visited Mr. Caudle's daughter, Mrs. J. Carl Swain, of Russelville, Ind.

Mrs. Marshal Hughes, one of our members, is right sick, but we are praying for her speedy recovery.

Mrs. J. F. Dosier has returned home after spending her vacation in Baltimore, where she visited her son, Mr. A. N. Dosier. Mrs. Dosier has a number of brothers and sisters in Baltimore whom she visited also. She reports a nice trip.

The Ladies' Aid Society are still hard at work. Right now they are getting ready for their Dahlia show which will be held before long. They have recently paid for screening back porch of parsonage. This adds much to the comfort of the preacher's family.

The last thing they did was to present this writer with a nice dress ready to wear. This was very much appreciated.

The Baraca and Philathea classes have not been idle either. A few days before going away to Sanatorium Miss Nora Hughes came to see me and handed me some money, saying, "Our class wanted to do something to help and the Baracas did too." The two classes had sent their best wishes backed up with dollars and prayers.

I am glad to be back among such loyal people, and I am hoping and praying to soon be well and strong and able to do something for those who have done so much for me.

On August the 29th the new Salem Sunday school went on a picnic to Hayworth Springs near Mitchell's Grove.

There were plenty of folks, plenty of dinner and plenty of watermelons. Everyone seemed to have a good time. On our way home we stopped a few minutes at our Children's Home.

We were glad to have with us that day Mr. and Mrs. Ogburn Wall of Jacksonville Florida, who were visiting Mr. Wall's sister Mrs. Chas. Hayes of New Salem.

Rev. J. F. Cosier and Mr. Julius Hanner and son, are visiting in western N. C. for a week.

Mrs. W. H. Neese.

Friendship.—This is the name of our new Methodist Protestant Church located about two miles southwest of Chase City, Va., on the Clarkesville road. For some time our people here have been looking forward to the day when they would have a Methodist Protestant Church home. That day has come and they now have a nice country church building and 103 members, a good Sunday school, and a ladies' aid society, with every member of the church belonging to it.

After being appointed pastor of this new work we made our visit as such in May. The Black Branch Baptist people opened their door to us and we held service there on the night of the third Sunday in May. On this trip we made plans to get our church building ready to open for service the fourth Sunday in June, which we did and we had a good day. Then on the second Sunday in August we went into our revival meeting which was carried on just 15 days. These were 15 days of service, pleasure and profit for which we are thankful to the Lord. In the midst of these days our president came and preached three wonderful sermons and organized the church with about 80 members; but at the close of another week we had 103 members enrolled.

We have some splendid people here and have reason to believe they will be heard from in the future for their good works.

James H. Trolinger.

—Why do you go to church?

Asheville.—The work of the church is going along generally about as usual. There are encouraging signs, however, indicating improvement. The congregations have been larger the past three or four months than at any time since I have known the church. This applies especially to the morning service. There are a considerable number of visitors at each service.

On the third Sunday in last month, while the pastor was down the country, Miss Verda McIntire's class of young ladies had their graduating exercises, having completed the course in Teacher Training. The exercises were very interesting, I am told.

Finances are a bit slow, but doing mighty well considering the extraordinary amount of sickness and consequent expense the membership has been to this year. We hope to meet the full Budget both for the local church and for the conference claims, and with a little extra effort will do so. The Ladies Aid Society is keeping up ahead on its payments on the improvements. This will be out of the way about conference time; and they will be ready for some thing else.

Our sick folks are about all well again. Bro. George Bates is still hobbling about on crutches as a result of an automobile accident, but will be able to get back to work shortly.

Bro. J. B. Hyatt was greatly surprised and delighted a few days ago when the man for whom he is working as building contractor, presented him with a beautiful 17-jewel gold watch.

Bro. E. H. Pratt and family have been visiting his parents on the Eastern Shore of Maryland. They returned to-day.

We are planning for Rally and Home Coming Day the next fourth Sunday.

C. W. Bates, Pastor

THE HYMNS WE LOVE.

The First Church Durham, N. C., has recently held an interesting voting contest, the object being to find the hymns that are best loved by the people. The Church Bulletin sums up the results as follows:

"Out of the 87 hymns voted as 'favorites' last Sabbath the following dozen received the highest number of votes:

How Firm a Foundation Ye Saints of the Lord.
All Hail the Power of Jesus' Name.
The Son of God Goes Forth to War.
O Beautiful for Spacious Skies.
Holy, Holy, Holy, Lord God Almighty.
Immortal Love Forever Full.
Day Is Dying in the West.
The Church's One Foundation.
Majestic Sweetness Sits Enthroned.
Nearer My God to Thee.
Lead Kindly Light.
O Zion, Haste.

Note.—The following were close seconds:—Jesus, I Live to Thee; Safely Through Another Week; The Day Thou Gavest Lord Is Ended; In the Cross of Christ I Glory; Jesus, Lover of My Soul; A Charge to Keep I Have; Hail to the Brightness; Savior, Like a Shepherd Lead Us; Faith of Our Fathers; In the Hour of Trial; Love Divine; Onward Christian Soldiers; Abide With Me."—Selected.

THE WESTMINSTER THEOLOGICAL SEMINARY.

"The Past at Least is Secure."

The enrollment last year was the largest in the history of the Institution, classified as follows: Special 5, Juniors 13, Middlers 12, Seniors 12, and Post-graduates 13.—total 55. The numerical growth has not been spasmodic or rapid but constantly increasing, and every year witnesses new growth in every activity of the Seminary. In every section of the Church where its work is known it is appreciated and its friends have multiplied with every passing year.

The Present is Pleasing.

It is a delight to every loyal Methodist Protestant to stand upon the campus and witness all the architectural beauties which have recently appeared. The New Seminary Building, erected at a cost of $190,000, was dedicated in December, 1920, but it appears as fresh and attractive as the day it was dedicated. No stranger passing by ever fails to pause, look with intense pleasure, and make use of the most vigorous adjectives expressive of his joy. Competent critics have testified that from their knowledge of ecclesiastical structures no denomination can boast of a more beautiful Seminary. Side by side with the New Seminary there was built last summer a New Home for the President. The style is that of the Seminary, and the furnishing is all that could be desired for comfort and convenience. No Methodist Protestant visiting the Seminary will ever be other than proud of the provisions made by the Church for the residences of the President and other members of the faculty. The North Carolina and West Virginia Cottages have been recently painted and they appear almost new.

The Future is Radiant with Hope.

The regular Curriculum has been recently enriched by the addition of several New Courses of Study. They include Religious Education, Comparative Religions, Evangelism, and Church and Country Life. This preparation for advanced study in the most modern lines of Church activity is making its appeal to a larger circle of would-be religious leaders, and plans are already being made to minister to an ever-increasing number of such. Moreover, the Post-graduate Course, also recently established, is not only meeting the demand of our own Alumni but is attracting more and more ministers of other denominations. In the different courses last year there were Methodist Protestants, Methodist Episcopals, and Episcopalians, and their personal influence will enlist more of their faith in the days to come.

The Faculty are on the Job all the Year.

To dissipate a delusion that exists in spots throughout the Church I notify all victims of this delusion that vacation from May until September does not mean for the Faculty a season of loafing. They are working for the interests of the Seminary and the annual conferences during those months. Every summer the demand increases for their expert services and they are rendered gladly and unselfishly. Professor Shroyer was a teacher in the Maryland Conference Summer Institute at Westminister, giving instruction in The Daily Vacation Bible School and in Religious Education of Adolescents. He was also engaged by the Ohio Young People's Conference to teach their Classes in Churches of Distinction in Town and County and in The Teachings of the Prophets. And the ubiqitous Dr. Forlines has been in Ohio serving Seminary interests, and assisting Summer Conferences of Young People in North Carolina, Indiana, Illinois, Maryland, Pittsburg, Ohio, and Iowa-Missouri. He also lectured to the preachers in their Summer Institutes in North Carolina and Indiana, and also to the Indiana Conference in Annual session. And as for the President of the Seminary he is ready to answer the call of any pastor who may need his services and to be "a troubler in Israel," for money in season and out of season. The next Semester will begin September 22nd and a fine class of new students will matriculate. A catalogue will be mailed and any other information given by addressing the President, Westminister, Md.

Sept. 1, 1925.

WHAT IS THE MATTER?

Rev. C. P. Nowlin, the treasurer of the Maryland Conference, reported that in the month of July, this year, he received frome the charges of the Maryland Conference only $2,236,54, as Children's Day offering.

He now reports that in the month of August just closed, he received from the charges of the Maryland Conference as Children's Day offerings only $1118.17.

Some of the Maryland Conference Sunday schools held Children's Day in May, many of them in the month of June, and others later, but it is very likely that practically all the schools held the service before the end of August.

What has become of the other Children's Day offerings, for by special notices in the church papers, and in our weekly articles we appealed to all our pastors and Sunday school superintendents to kindly send in to their annual conference treasurer the offering at the earliest possible date.

The reason for this is that the Board is paying interest on loans, and urgently needs all the Children's Day offerings to meet the heavy monthly demands upon its income, and to meet it obligations assumed when receipts were delayed and insufficient.

The Children's Day offerings were contributed for a specific purpose, and that is Foreign Missions, and the Union Board, being charged with the administration of the entire foreign work, and entirely dependent upon the contributions of Methodist Protestants, has banked upon this year's Children's Day offerings, and did its utmost to enlist all our Sunday schools in holding a service, and in making as large an offering as possible in commemoration of the fortieth anniversary of the service, and to honor the memory of Rev. Dr. F. T. Tagg who introduced the first Children's Day Service in our schools in 1885.

We again earnestly appeal to our pastors and superintendents to see at once that their Children's Day offering is sent in to your Annual Conference treasurer that the Union Board may have the use immediately of the money contributed for its work abroad.

There is no need to hold the offering until conference meets, and it certainly ought not to be used for any local purpose, but should be sent where it belongs

The Maryland Conference paid in as Children's Day offerings last year over $12,000.00, but we will be painfully disappointed if the Sunday schools do not contribute this year much more than that.

But quite a large part of that was paid from January to the meeting of the Conference in April.

Brethren, this ought not to be. You seriously embarrass the Union Board by withholding the Children's Day offering. Please send it in now.

Latest News From India.

In sending her report, Miss Miskimen adds "We have been having such an epidemic of influenza among the girls in the school that there has been little time for any outside work. Mrs. Hite had it, and Miss Perley just escaped it with a heavy cold. There have been over sixty girls sick altogether, and at one time there were thirty in bed at once. The worst is over now, but there are still a few new cases almost every day. Miss Perley has been very busy, and has done wonder[illegible] see how a docter could have done more. One girl died, but the others are all getting better."

Fred. C. Klein.

MY MOTHER'S GOD.

At a fashionable party, a young physician present spoke of one of his patients whose case he considered a very critical one. He said that he was very sorry to lose him, for he was a noble young man, but very unnecessarily concerned about his soul, and that the Christians increased his agitation by talking with him and praying with him. He wished Christians would let his patients alone. Death was but an endless sleep, the religion of Christ a delusion and its followers were not persons of the highest culture and intelligence.

A young lady sitting near, and one of the gayest of the company, said: "Pardon me, doctor, but I am not a professor of religion; I never knew anything about it experimentally; but my mother was a Christian. Times without number she has taken me to her room, and with her hand upon my head she has prayed that God would give her grace to train me for the skies. Two years ago my precious mother died, and the religion she so loved during life sustained her in her dying hour. She called us to the bedside and, with her face shining with glory, asked us to meet her in heaven, and I promised to do so. And now," said the young lady, displaying deep emotion, "can I believe that this is all a delusion? that my mother sleeps an eternal sleep? that she will never waken again in the morning of the resurrection, and that I shall see her no more? No, I cannot, I will not, believe it." Her brother tried to quiet her, for by this time she had the attention of all present. "No," said she; "brother, let me alone; I must defend my mother's God, my mother's religion!"

The physician made no reply, and soon left the room. He was found shortly afterwards pacing the floor of an adjoining room, in great agitation and distress of spirits. "What is the matter?" a friend inquired. "Oh," said he, "that young lady is right. Her words have pierced my soul." And the result of the con-

viction thus awakened was that both the young lady and physician were converted to Christ, and are useful and influential members of the Church of God.

Readers, stand up for Jesus at all times and in all places wherever you hear His name reviled, or His counsel set at naught. Rather, let the language of your heart be, "God forbid that I should glory, save in the cross of our Lord and Savior Jesus Christ.—Selected.

SIN HINDERS THE WORK OF GOD.

It is too well known to need repeating, that sin harbored in the heart and life of God's professed children can do more to defeat and hinder the progress of the work of God than can any outwardly opposing force.

We need not to go back to the history of ancient Israel where Achan brought defeat to the army and caused the death of many by his sin of covetousness and the theft of forbidden wealth. There are examples all about us of a languishing and defeated Zion because of unfaithfulness on the part of one or more of the members.

When Dr. Wilbur Chapman, the great Presbyterian evangelist, was one holding a meeting in the State of Indiana, the people thronged the place of meeting night after night, but the unsaved were unmoved and unresponsive. After laboring five or six days, Mr. Chapman could see no signs of either blessing or victory, and so he called together the pastors of the cooperating Churches to request his release from the engagement. At that meeting, one of the ministers said: "I know where the difficulty is, and I will try to correct it." One of the chief ushers in the meeting, a member of the Church in which this minister was the pastor, a judge of high standing, was living a double life. His conduct was a reproach to the cause of Christ. Whenever he walked down the aisle a spiritual chill seemed to sweep over the audience. His pastor left the meeting to go to the judge's office, and when alone with him he said, "Judge, it is reported on the street that your life is not right, and that you are a hindrance in the prosecution of this work. If this is true, I want to help you; and if it is untrue, I want to befriend you." The old man's face became pale and his eyes filled with tears, as he said, "It is all true, and more, and I am the most miserable man in the world." They fell upon their knees, the arm of the minister upon the judge, and when the prayer was ended, he had the consciousness of God's forgiveness. At the next public service he was present. The sermon was ended and the hands of the evangelist were raised to pronounce the benediction, when the judge rose and said, "My friends, you have long known me as a professing Christian. I rise to say that I have dishonored my Lord and injured His cause. I ask your forgiveness, as I have asked and received His." The confession was ended with a sob. There was no benediction, but a baptism of tears instead. That was the beginning of a mighty victory. The first invitation to the unsaved brought at least fifty to Christ, and ten days meant the salvation of hundreds.

Let us be faithful in dealing with the sin question. "Be not deceived; God is not mocked. Whatsoever a man soweth, that shall he also reap."—Wesleyan Methodist.

GETHSEMANE.

Dark, dark the night, the world at rest;
Bitter the anguish in the Savior's breast.
The Father's eye alone in pity there
Sees His dear Son bowed to the earth in prayer.
Behold the Savior in His hour of grief,
As loud He cries for succor and relief—
"Let this cup pass if possible it be!"
'Tis midnight now in dark Gethsemane.
The silent stars above, their watches keeping,
The faithful three outside the garden sleeping,
When suddenly, in saddened tones, yet clear,
The Savior's gentle rebuke they hear:
"Could ye not watch with me one little hour?"
Tho' needing naught of earthly love or power,
His stricken spirit longed for sympathy
That midnight hour in dark Gethsemane.
Gethsemane! O Gethsemane! the years
Have lessened not thy holy power to calm;
Gethsemane! O Gethsemane! thy tears
Have brought to many a heavy spirit balm.
No grief too great to say: "Thy will be done!"
Thus spake of old, God's best-beloved Son.
Oh, comfort sweet for all humanity,
That Christ for us endured Gethsemane.

—Mary Holden Winningham.

GOD'S PLAN.

"I just cannot understand why we have to have so many vexations in life, things go so dreadfully—contrary sometimes," said Mrs. Bemis as she sat down in Aunt Ruth's room for a little chat and rest before it was time to get supper.

"It certainly seems very often as if the world was buttoned up wrong, as somebody puts it, for I get what you want and some one else wants what you get. For instance, I had a fit of wanderlust this morning. It seemed to me I just could not stay here at home and work all day but I had to. Mrs. Ames across the street said she was all tired out and did not feel as if she could stir out of the house, and she was invited for an all-day auto trip!

"As for me, the day has been full of miserable petty vexations, one after another, and in a way, I think they are the hardest to bear. If called upon, I might be able to meet even martyrdom heroically, but I go all to pieces if the cereal is burned, or I miss my trolley when I am going to town marketing as I did this morning. That put me back half an hour, and I had to hurry to have lunch on time. Billy took my best umbrella down in the orchard for a tent and broke the handle. Tom forgot to give me a letter so I missed seeing Esther Deane when she went through the city on her way East.

"Those are just samples of the day's happenings. What I cannot understand is why such things have to be so much of the time. Why aren't the events of our daily life so ordered that they move along as they ought instead of going astray? If it did any good it would be different, but it does harm to my disposition. I am sure I could be lovely if I did not get upset so often, so, as I said, I cannot understand why we have to be so tried."

"I know, dear," said Aunt Ruth sympathetically. "I felt very much so myself, but years ago I happened to strike a quotation from Horace Bushnell, and it has been such a help to me that I will get it and read it to you:

"The simple thought of a life which is to be the unfolding of a divine plan is too beautiful, too captivating to suffer one indifferent or heedless moment. Living in this manner, every turn of your experience will be a discovery to you of God, every change a token of His fatherly counsel. Whatever obscurity, darkness, trial, suffering, falls on you; your defeats, losses, injuries; your outward state or relations; what seems hard, unaccountable, severe, or vexations—all these you will see are parts, or constitutive elements in God's beautiful and good plan for you. Take your burdens and troubles and losses, if come they must and will, as your opportunities, knowing God has girded you for greater things than these.'

"Isn't that good and a real help? All these vexations are often all helps on our upward way. They aren't just mere happenings; they are a part of God's plan to help us grow."

"What good could my losing the trolley and having to wait in the hot sun, or Billy's breaking my lovely new umbrella, do me?"

"I remember reading once," answered Aunt Ruth laughingly, "that Henry Ward Beecher said a woman prayed for patience and the Lord sent her a green cook!"

"I—see." said Mrs. Bemis. "Hereafter I'll try to let the green cooks in my life fulfill their mission. And if you will let me take that quotation from Bushnell I'll copy it for my Commonplace book. I like it. It sort of glorifies things, doesn't it? Poor Billy, it would have been more comfortable for him if I had understood his mishap as an opportunity to acquire patience. Five o'clock! Dear me! it is almost time to 'eat tea,' as Mr. Oliver used to say, so I must run. Thank you for your good talk, auntie dear. I'll not forget it, I promise you."—Kate S. Gates, in Zion's Herald.

CORNER-STONE LAID AT PINE RIDGE.

The corner stone of our High School Building was laid with appropriate exercises Sunday, August 9th. Rev. J. L. Nichols of Westminster, Maryland, preached the sermon. The attendance and interest were fine, as well as the sermon.

The offerings coming direct to me up to and including the ccorner-stone laying amounted to $2,040; of which Kentucky folks contributea $715. We are very grateful for every friend and every dollar, but we are longing for more.

The stone foundation of our building is finished; we are now putting up the steel frame and will begin brick work in a few days. In order to pay for material and labor so far, we have had to borrow $4,000.

I am not worried, but undoubtedly we have reached a critical point in our Pine Ridge work. The strain is terrific. Besides all the details connected with the building program, I had to attend our Kentucky Annual Conference August 20-23; High School opened August 24 with an enrollment of 42, and now our

grades are beginning work with boys and girls filling every available space, and you can imagine the details.

We are having a dreadful drought and lack of water supply is causing considerable inconvenience.

Friends, we feel the need of your prayers and co-operation more than ever before; please do your best and we will try to do the same.

Sincerely, Thos. R. Woodford, Supt.

Sept. 3, 1925.

BUILDING THE GREAT PYRAMID.

The Pyramid of Cheops, or the Great Pyramid; was at one time included among the seven wonders of the world and is still regarded as one of the greatest engineering feats ever performed by man. Owing to its exposure to the action of the elements for thousands of years, and the convenient quarry that its material provided for the nearby city of Cairo, its dimensions and sharpness of outline have deteriorated, but it still remains the most remarkable monument of antiquity, and attracts wondering pilgrims from every part of the globe.

The Great Sphinx, which stands not far off, would, if it were not for its inviolable silence, tell much of what the Pyramid of Cheops means, but in the absence of this the following account of the building of the pyramid will be found to give the main facts. It is in the words of Herodotus, the "Father of History," who lived in the fifth century before Christ:

Down to the time when Rhampsinites was king, they told me that there was in Egypt nothing but orderly rule, and Egypt prospered greatly but after him Cheops became king over them and brought them to every kind of evil. for he shut up all the temples, and having first kept them from sacrifices there he bade all the Egyptians work for him. So some were appointed to draw stones from the stone quarries in the Arabian mountains to the Nile, and others he ordered to receive the stones after they had been carried over the river in boats, and to draw them to those twhich are called the Libyan Mountains; and they worked by a hundred thouhand men at a time, for each three months continually.

Of this oppression there passed ten years while the causeway was made by which they drew the stones, which causeway they built, and it is a work not much less, as it appears to me, than the pyramid; for the length of it is five furlongs and the breadth ten fathoms and the height, where it is the highest, eight fathoms, and it is made of stone smoothed and with figures carved upon it. For this they said, the ten years were spent, and for the under-ground chambers on the hill upon which the pyramids stand, which he caused to be made as sepulchral chambers for himself in an island, having conducted thither a channel from the Nile.

For the making of the pyramid itself there passed a period of twenty years; and the pyramid is square, each measuring eight hundred feet, and the height of it the same. It is built of stone smoothed and fitted together in the most perfect manner, not one of the stones being less than thirty feet in length. This pyramid was made after the manner of steps, which some called "rows" and other "bases"; and when the had first made it thus, they raised the remaining stones with machines made of short pieces of timber, raising them first from the ground to the first stage of the steps and when the stone got up to this it was placed upon another machine standing on the first stage, and so from this it was drawn to the second upon another machine; for as many as were the courses of the steps, so many machines there were also, or perhaps they transferred one and the same machine, made so as to be easily carried, to each stage successively, that they might take up the stones; for let it be told in both ways, according as it is reported. However that may be, the highest parts of it were finished first, and afterward they proceeded to finish that which came next to them, and lastly they finished the parts of it near the ground and the lowest ranges.

On the pyramid it is declared in Egyptian writing how much was spent in radishes and onions and leeks for the workmen, and if I rightly remember that which the interpreter said in reading to me this inscription, a sum of one thousand six hundred talents of silver was spent; and if this is so, how much besides is likely to have been expended upon the iron with which they worked, and upon the bread and clothing of the workmen, seeing that they were building the works for the time which had been mentioned and were occupied for no small time besides, as I suppose, in the cutting and bringing of the stones and in working at the excavation under ground?

This Cheops, the Egyptians said, reigned fifty years; and after he was dead his brother Chephren succeeded to the kingdom. This king followed the same manner of dealing as the other, both in all the rest and also in that he made a pyramid, not indeed attaining to the measurements of that which was built by the former (this I know, having myself also measured it), and moreover there are no underground chambers beneath nor does a channel come from the Nile flowing to this one as to the other, in which the water coming through a conduit built for it flows round an island within, where they say that Cheops himself is laid; but for a basement he built the first course of Ethiopian stone of divers colors; and this pyramid he made forty feet lower than the other as regards size, building it close to the Great Pyramid.

These stand both upon the same hill, which is about a hundred feet high. And Cephren, they said, reigned fifty and six years.

But Cephren was not a monarch of the caliber of Cheops. He acted very meanly with his daughter, causing her to earn money at the price of her degradation. But the girl took an exceedingly novel revenge. She secretly importuned her friends for money and materials to build a pyramid for herself. After her death the structure was duly erected, and although it is very much smaller than that of the great Cheops, or of her father, it remains a very tangible protest by a weak woman against the tyranny of man.

I AM YOUR CHURCH.

Make of me what you will—I shall reflect you as clearly as a mirror throws back a candle beam.

If I am pleasing to the eye of the stranger within my gates; if I am such a sight as, having seen me, he will remember me all his days as a thing of beauty and service, credit is yours.

Ambition and opportunity call some of my sons and daughters to high tasks and mighty privileges to my greater honor and to my good repute in far places, but it is not chiefly these who are my strength. My strength is in those who are content with what I can offer them, and with what they can offer me. It was the greatest of all Romans who said: "Better be first in the little Iberian village than be second in Rome."

I am more than wood and brick and stone—more even than flesh and blood—I am the composite soul of all who call me Home. I am your Church.

"JESUS WEPT."

I'm glad that he stilled the wind and wave
On boisterous Galilee;
I'm glad that he robbed the cruel grave
And set friend Lazarus free;
I'm glad for all that our Saviour wrought
By God's own mighty power,
And for all the truths his lips have taught
I praise to this very hour,
But I'll tell of a thought more sweet to me,
(God grant I may ne'er forget)
'Tis the thought of that hour in Bethany
When Jesus wept.

If your soul is bent 'neath the heavy load
Of some great earthly woe,
And the clouds hang black o'er the stony road
God's voice still calls to go,
I know that you need Christ's mighty power,
The power of the Diety,
But I'm sure that an equal need of the hour
Is the Master's sympathy;
Ah, methinks that to doubt it can only mean
Our troubled minds forget
That sweet and wondrous Bethany scene
Where Jesus wept.

H. J. Bryce, in The Standard.

APPEAL OF THE CROSS.

A German student, who had strayed far into doubt and sin, went one day in a fit of desperate levity to see the aged pastor who had been in years past his spiritual guide. "My son," said the saint of God, "tell me your sins that I may show you how to be delivered from them." Immediately the young man began to recite a shameful list of wrong-doings, and again and again, with passionate emphasis for each sin, pronounced the words: "But I don't care for that." The other listened patiently until he had done, and then quietly asked him to comply with a simple request. "Tonight," he said, "and every night when you retire to rest, kneel down and say this: 'Oh, Lord Jesus Christ, Thou hast died upon the Cross for me, that my sins may be forgiven; but I don't care for that,' and come back at the end of a week and tell me your sins again." Consent was lightly given and for three nights the words were said. The fourth saw a penitent, white and trembling, at the old man's door, asking for admission. "I can't say it, and I do care," was his faltering confession. The appeal of the Cross had reached his heart.—F. B. Macnutt,

THE GREATEST OF THESE IS LOVE.

By Rev. L. K. Long.

Saint Luke relates that "when the days were well-nigh come that he should be received up, Jesus steadfastly set his face to go to Jerusalem." The residents of a certain Samaritan village, through which he was to pass, did not receive him favorably. When James and John saw this, they said; "Lord wilt thou thae we command fire to come down and consume them?" But Jesus turned and rebuked the disciples. The Authorized Version adds that Jesus said further: "Ye know not what spirit ye are of. For the Son of man came not to destroy men's lives but to save them."

The revisers may be right in omittng these words from the American Standard Revision, because they are not found in some of the ancient manuscripts. But the same idea is in Luke 19.10, "For the Son of man came to seek and to save that which was lost;" and in John 3:17, "For God sent not his Son into the world to judge the world, but that the world should be saved through him"; and in John 12:47, "If any man hear my sayings, and keep them not, I judge him not; for I am nt come to judge the world; but to save the world."

The Apostles John and James had been surnamed by Jesus, "Boanerges; which is; Sons of Thunder." Although they had heard Jesus give the parable of the Good Samaritan and had come upon him talking with the Woman of Samaria at the well, they had still retained the old race and religious prejudices and were ready to punish a show of disrespect toward their Master with fire from heaven.

There has always been a decided tendency among devout Christians to harshly condemn whoever may differ from them in opinion—the more pious the person, the more real the tendency. This arises, in part at least, from the fact that a person is apt to think that his most intimate spiritual experiences and the foundations of his character are so closely related to his opinions that to separate them would be to destroy them. Not finding the same opinions in another person he cannot imagine that such a person has the same or any worthwhile spiritual experience and foundation for character. I venture to assert that neither an editor nor a preacher who thinks for himself and expresses his thoughts, gets through without encountering adverse criticism from some of his readers or hearers. Often this is given and received in good part, and with mutual advantage. But when one threatens to stop the paper or to quit paying his subscription to the support of the church, or calls the editor or the preacher bad names, or invokes the consuming fire of heaven in the shape of charges of heresy; it it time to listen to the words of the Master, "Ye know not what manner of spirit ye are of." It is entirely possible that our Lord is no more pleased with violent condemnation of others than with fulsome praise and flattery of himself.

In these days would it not be well to keep in mind Paul's great words, "And now abideth faith, hope, love, these three; and the greatest of these is love"? The less important is often over-emphasized to the detriment of the all-important. Among Christians opinion is not so important as love. Opinion separates people, love draws them together. The greater the divergence of opinion, the more necessary it becomes that love be increased.

Mr. Bryan and Mr. Darrow were arrayed against each other at Dayton. Neither of them was particularly well informed on either science or religion; but there they stood, one as the champion of conservative religion, the other as the advocate of scientific freedom. Many people thought of them as inveterate foes. But they had much in common. Both were intensely human. If you followed the photographers at Dayton you saw these two antagonists forgetting their differences, sitting together in their shirt-sleeves, cracking jokes and hugely enjoying their friendly fellowship. It is a mistake to take lawyers, and othe people, too seriously. Apparently there are those who regard Bryan's address—prepared for the jury and the general public, and printed after his death—as his supreme effort, almost equal in value to sacred scripture. Darrow, being a lawyer himself, could see through it. He characterized it as simply a lawyer's address to a jury. I think Bryan, in a sober moment, would have agreed with Darrow on that point.

Any person who has spent much time in court rooms listening to lawyers will appreciate the situation. Bryan wanted to win his case with the jury and with the general public, to which also his plea was addressed. In true lawyer fashion he made use of whatever he thought might serve his purpose. He appealed to the prejudices of his readers. By partial representations, and by misrepresentations—intentional or otherwise—of the positions of the exponents of theistic evlution, he took advantage of the ignorance of those that he addressed. This is quite the accepted style among lawyers who are set on winning their cases. However, it would be well if all lawyers under like circumstances could hear the Master say, "Ye know not what manner of spirit ye are of."

As to the reference to the similarity and the dissimilarity between Colonel Bryan and Colonel Ingersol, to which a correspondent of the Herald recently objected. There was no desire on the part of the present writer to put the two colonels where they did not belong, or in company in which either would be uncomfortable. Each colonel had placed himself, and there was surely no harm in calling attention in a kindly way to a situation not difficult to perceive by an unprejudiced mind. The attractive oratorical gifts of these two men were much alike. In limited information and in more or less unconscious misrepresentation of the position of their opponents they were as like as two peas. Their inability to command the full confidence of voters was similar. Ingersol could not reach high office because a large section of the people did not have confidence in his views on religion. Bryan could not be president because a large section of voters did not have confidence in his social and economic views; and he could not reach the Moderatorship of the Presbyterian General Assembly because the commissioners of that body—conservative as they were—were not willing to trust its destiny to the guidance of one so erratic and unbalanced in his thinking as was the Great Commoner. Ingersol hurt many a Christian believer as he shamelessly attacked and misrepresented the Christian system which he so inadequately understood. And he justly suffered in the loss of the good opinion of multitudes of people. Bryan struck viciously at ministers and teachers who did not accept his interpretation of scripture bearing on disputed questions, he attempted to create in the minds of youth the feeling that they must reject either Christianity or the conclusions of scientific scholars, arrived at through long years of patient investigation. This was in spite of the fact (which was already well known and which he admitted at Dayton) that he had very limited information on those subjects. And he justly suffered in the loss of the good opinion of multitudes of thoughtful people.

I have just read an article by Bishop F. J. McConnell of the Pittsburgh area of the M. E. Church. The bishop writes appreciatingly of Mr. Bryan's ability as a speaker; and recognizes his great influence for good in American life along the line of temperance and the rights of the common people. In the concluding paragraph he takes occasion to make a discriminating criticism of Mr. Bryan's recent activities. Bishop McConnell says:

"The closing months of Mr. Bryan's career were given to the advocacy of Fundamentalism—soc-alled—and in that advocacy Mr. Bryan said some incredibly foolish things. It was clear from the start that he knew nothing about evolutionary theory, and that he had read practically nothing about it. Here again the fault was not altogether Bryan's, but was in part that of the church. In the last fifty years the theologically trained ministry of the church has made its adjustment to the scientific view of nature and of the Bible. Once adjusted themselves the ministers have done precious little through serious church class-room instruction to help others to an adjustment, so that the present generation of laity is not largely informed on the matters now being debated. They are theologically ignorant, ignorant, that is to say, as to how to reconcile science and theology, and they are afraid. Bryan voiced both the ignorance and the fear."

A few words as to the expressed wish that the two Colonels—Bryan and Ingersol—"may rest in peace and awaken in light." Why should such a wish be so disconcerting? True, the time was when zealots were ready to call down from heaven fire to consume those who dared hold an opinion different from the common view—and their tribe is not yet wholly extinct. But that is scarcely the spirit of Jesus. He pictured the Father waiting and watching for the return of the wayward, mistaken boy. Jesus also said, "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, Until He Find It? If every person guilty of holding mistaken opinions must be condemned to outer darkness, what will become of Col. Bryan—and all the rest of us? Surely our Heavenly Father is not watching for excuses to cut off his erring children!

—Why do you go to church?

TWO'S COMPANY.

The family was collected round the tea-table, and, as usual, there was more fun and noise than decorum.

"My word, Gobbie, you will have to mind your p's and q's!"

"But don't get putting on airs, if you are going to visit the aristocracy!"

"We musn't call her Gobbie now; she'll be the elegant and dignified member of the family!"

General hilarity greeted the suggestion, for poor Miriam was anything but elegant and dignified, hence "Gobbie," short for hobgoblin, because, they all declared, she looked just like one!

"Don't shake hands with the butler."

"Don't muddle up the fish knives and pudding forks."

"Don't take everything that's handed to you!"

"I'll leave out the wines," said Gobbie.

"Oh, for goodness sake, don't parade your vulgar teetotal ideas!"

"Notice what the other ladies have," suggested Mrs. Lynton; "there are some quite light wines that couldn't possibly hurt you."

"But don't you see, mother, it's not only that; it's a matter of principle!"

"Yes, my dear, but a girl so young as yourself is liable to change her views, and some day you may come to see that moderation is the most sensible course. I certainly should not like you to make yourself conspicuous by persisting in a fad of that kind, immature as you are."

"But mother—"

"Besides," interrupted Gussie, with some heat, "what business have you to set yourself up against us? Why should you be right any more than us?"

"What will you wear?" asked Helen, anxious to divert the conversation into safer channels. She knew that the family temperature was apt to rise to fever heat when Gobbie's temperance ideas were discussed.

"Yes," said Mrs. Lynton, "she would need new things, and I don't like asking your father for the money; it's as much as ever we shall do to pull through this year."

"Mother, do say I may go!"

The upright furrows deepened on Mrs. Lynton's careworn face as she looked at her eighteen-year-old daughter.

"Well, Miriam, I am afraid it will have to be you, since Helen can't go, though it would have been more—"

"Yes, mother, don't be afraid to finish," put in the Hobgoblin, with imperturbable good humor. "Helen's good-looking, and would do more credit to the family physiognomy."

"Well, my dear, Helen's more formed. you are still as irresponsible and lacking in dignity as a child."

"Mother, I promise you I'll behave myself nobly. I'll be as proper as a schoolmarm and as dignified as an alderman."

"Well, we must see what father says."

The family broke up. Helen and Gussie went off to their evening classes, and the younger members settled down to their lessons, while Gobbie and her mother seated themselves beside a great heap of stockings, which had just come in from the wash, and, as usual, seemed to consist entirely of holes.

When Mr. Lynton came home, the matter was put before him. Sir Charles Brabant, who had been greatly favored at the outset of his career by Mrs. Lynton's father, now bethought himself, somewhat late in the day, that he might repay that kindness by bestowing some attention on Mrs. Lynton's children, and had sent an invitation for one of them to spend a few days at Brabant Hall. Helen, who was pretty and refined, would have represented the family with the greatest credit, but she was a music teacher, and could not leave her pupils. Gussie, handsome and clever, was busy with his finals, and Gobbie was the only member of the family not at school.

"I think we ought to manage it," said Mr. Lynton, when he had seen the letter of invitation.

"If Sir Charles had some thought of helping the children, we can't afford to throw away such a chance for them."

And so the matter was decided. A simple evening frock in cream, a neat costume and one or two pretty blouses were added to Gobbie's wardrobe, and when Mrs. Lynton placed in her hands a beautiful old sapphire necklace of exquisite workmanship, Gobbie felt equipped for meeting on terms of perfect equality all the aristocracy of the empire en masse.

When the exciting moment of departure arrived, it was agreed that, after all, she didn't look half bad, and if only she would mind her manners and not chatter, there was just a remote possibility of her safe return without hopeless disgrace to her family. To prevent such a painful contingency, Gobbie was presented with more advice on such delicate matters as deportment and etiquette than any mortal could be expected to assimilate.

A footman was waiting to meet her train, and when, in a few moments, Gobbie was bowling along the smooth, country lanes behind a pair of splendid horses, she felt more than a little elated. But the elation soon evaporated when she arrived and was accorded a lukewarm greeting by a supercilious hostess. "Hopelessly lacking in style," was Lady Joceleyne's inward criticism when she saw Gobbie, and Gobbie herself suddenly felt small and insignificant and homesick as she was led over thick-carpeted floors, through an endless labyrinth of passages, to her room.

Lady Joceleyne's maid appeared just as she was looking at her cream frock and wondering how she was going to fasten it by herself.

"Can I help you, Miss?" asked the maid.

"Thank you," replied Miriam, shyly, "will you fasten my frock for me?"

Gobbie had a pleasant way of speaking, and the maid's face lighted up in response, as she proceeded to give the welcome help.

"This is my first dinner party," confided Gobbie to the kindly woman, "and I do feel so nervous."

"Do you, Miss? Oh, you'll be all right if you do as the other ladies do and keep quiet till you feel sure of yourself. That's what I heard my former young mistress say to a school friend who, same as you, hadn't been to one before."

"And did she get on all right?" asked Gobbie wistfully.

"Yes, Miss, she was very beautiful, and made a good marriage. Are you going to wear the necklace? May I fasten it for you? It will give you the touch of color you're wanting, Miss."

When the maid had gone, Gobbie took up her hand-glass and examined her features with unmerciful candor. "That other girl got on all right," she thought, "but she was beautiful. No one could think me beautiful! My nose is too short, and my mouth is too big, and my skin is freckled all over, and my hair never will look tidy! But, thank goodness, my ears don't stick out, or I should be a hobgoblin and no mistake!" She put down the glass, having quite failed to notice that the sapphire necklace matched her eyes, and gave that touch of distinction which poor Gobbie would have been the last to suspect.

Her host greeted her with a kindly condescension.

"Ah, yes! poor Sam's granddaughter—we called him poor Sam because he couldn't tell on which side his bread was buttered; he was always so busy buttering other people's. Well, well!"

A Captain Wilson was to take her down to dinner, and was duly introduced. He treated her with a condescension which was as obvious as it was galling, and Gobbie was quite thankful when the move was made for the dining-hall. She was tired of confessing that she hadn't read the latest society novel; that she couldn't play golf; knew nothing of bridge, and had never ridden to hounds in her life. She would have liked to explain that they were all too busy at home earning their livings, or preparing to do so, for such diversions, but refrained, out of deference to the family.

It was quite a small dinner party, but it seemed very formidable to diffident Gobbie, and she was more than willing that her companion should devote himself to his other neighbor—a very pretty girl of her own age. Soup was safely over, and Gobbie was preparing to enjoy, as best she might, the next item on the menu, when she happened to glance across the table, and her attention was immediately arrested. She was vis-a-vis with a young man of slight build, whose unattractive features were lighted up by an expression of keen intelligence. He paled to the lips as he turned toward the man who was offering him wine. The man, obviously dissatisfied, passed on at length to the next guest, and the incident might have ended there, had not Sir Charles happened at the moment to glance down the table.

"What! Not taking anything, Wilfrid? Surely we have something in the cellar to suit!"

"Thanks, uncle, I'm off everything in that line, nowadays."

"What! Not keeping up that ridiculous nonsense? Come, come, man, you must be sociable, and do as the rest of us. Symonds! Fetch Mr. Harcourt some of that claret that's just come in."

"Really, uncle—"

"I insist!" blustered Sir Charles, who liked to have his own way, and was always doubly obstinate if opposed. "A glass of that claret wouldn't hurt a baby!"

"Surely Mr. Harcourt isn't afraid?" insinuated a lady in honeyed accents, with an underlying malice that Harcourt did not fail to notice. He flushed crimson.

"I dare assert," continued Sir Charles looking round the table, "that there's no one else here with such fanatical notions!"

"There's me!" said Gobbie, throwing to the winds both grammar and family.

There was a momentary, dreadful pause.

"Oh, indeed!" then said Sir Charles, with sarcastic emphasis, "I had no idea we had imported another teetotal fanatic! May I inquire whether this is due to your father's influence or your mother's?"

"Neither," confessed Gobbie, with cheeks red as fire. "They don't approve of me; oh, please don't think they do! But I joined a temperance society last winter with a friend, signed the pledge; and—"

Gobbie suddenly realized that every one was listening, and subsided into frightened silence. Captain Wilson gazed at her through his eyeglass with detached curiosity, as though she were a new kind of beetle of distinctly bourgeois species.

"How interesting!" he murmured; "won't you tell us some more?"

Harcourt, who seemed to have lost his embarrassment, turned to Sir Charles with a frank smile.

"At least you must agree that two's company," he said.

But Gobbie was miserable. "Oh, dear!" she thought, "I've done it now; I've disgraced the family, and Sir Charles will never speak to me again," and much more to the same uncomfortagle effect.

If possible, she was even more unhappy when the ladies retired to the drawing-room. Lady Joceleyne regarded her with marked displeasure, and the rest left her severely alone, or glanced at her with insolent amusement. She sat on the edge of a settee, as completely isolated from the laughter and chatting which surrounded her as the Man in the Moon; and far more miserable than she had ever been before in her life. Indeed, the tears were not far off.

But when the men aame up, Wilfrid Harcourt's eyes traveled round the great room till they spied her in her remote corner.

"You look like a maiden all forlorn," he said, with his friendly smile; "you don't mean to say they're boycotting you for that little speech?" But the tears, which only pride had kept back, began to overflow.

"I say! Don't do that!" exclaimed Harcourt, genuinely distressed. "I was just going to tell you what a brave little brick you are! Now, look here; cheer up! And I'll tell you all about myself, then you'll understand how grateful I am to you for backing me up just now. Do you wonder why I'm an abstainer? Well, grim necessity! Yes, it does not sound nice, but there it is. I'm a civil engineer, and once I had a splendid post in the I. C. S., but the work was very responsible, and the climate didn't suit me. I kept having touches of fever, with consequent depression, and I did the worst thing possible, with the idea of keeping myself in form—whisky! The habit grew, and mastered me, and at last I got the sack—my brilliant prospects ruined! I felt like blowing my brains out—drink and the climate together have caused more than one suicide in India! But there was a fellow in our camp who was an out-and-out temperance man. It was he who saved me It was his staunch faithfulness which enabled me to fight the craving of those first awful weeks. I determined never to touch the drink again, and never have done so, and never will! But the longing to indulge still sweeps over me at times—it did tonight when Sir Charles was pressing me. And, moreover, I did not want to offend my uncle; he was very good to me when I first came home from India and found me my present post. But, you see, you stepped in just at the right moment!"

"But doesn't your uncle understand that —that—you—"

"Yes, of course! he knows all about the Indian fiasco; in fact, I don't suppose there were many at the table who didn't know my past. But moderate drinkers cannot sympathize with a fellow like me; they simply despise him. They mistake discretion for cowardice. There! I've made a clean breast of it; now tell me why you are an abstainer."

And so Gobbie poured out her soul to this new friend, and told him all about the dear, rampageous family of which she was only an ugly and stupid member, and how she darned the socks and baked the pies while all the others were going to do wonderful things at college, if only father could afford to send them, and how Sir Charles had hinted that he might help, for the sake of the past, and how that would never happen now, because she had offended him and disgraced them all!"

"And the worst of it is," she said, the tears threatening to reappear, "they're always teasing me about being an abstainer; and now they'll say it's ruined them into the bargain! Sir Charles will never speak to me again, and Lady Joceleyne says it was most forward of me!"

"Oh, does she indeed! Perhaps she means that it was not quite conventional. Well, I hate conventionality myself. What is taking alcoholic poison with your dinner but a convention, and one that's ruined many a life, too?"

So the two made excellent friends, and perhaps it is not surprising that when it was time for Gobbie to return she electrified her family by safely bringing with her not only the sapphire necklace (a feat which they declared she would never perform), but also a diamond and sapphire ring, which she wore on the t hird finger of her left hand.

"And, mother, I feel just blissfully happy, now that you've given your permission, and he wants to marry me as soon as ever you can spare me; and Sir Charles didn't seem to be so angry, after all—he talked to me a lot, and asked all sorts of questions, and he says Wilfrid's sure to get on, because he's amazingly clever, and some day he thinks he will stand in the front rank of his profession. And Wilfrid says I'm not ugly a bit, and even if I were, it wouldn't matter, for he's not good-looking, either, and two's company!"

A few years later, when a baby Wilfrid had arrived on the scene, and also baby Gobbie, whose features promised to be an exact replica of her mother's, the last will and testament of Sir Charles Brabant was published in the London papers, and it was noticed that a handsome legacy had been apportioned to two young people who, so it said, "had the courage of their convictions."—Eleanor Temple, in White Ribbon Signal.

MARRIED.

Totten-Tarkenton.

The home of Mr. and Mrs.. Davenport, in Albermarle neighborhood, was a scene of great festivity on Tuesday evening, for one of the best beloved women of this neighborhood after years of single blessedness was joined in holy wedlock on that evening to the pastor who had taken her into the Methodist Protestant church thirty-nine years ago. The house was beautifully decorated with fern and early autumn flowers carrying out the color scheme of green and yellow. In the centre of the spacious living-room was a yellow bell with an electric light for the clapper and beneath this bell promptly at nine o'clock MissCallie Tarkenton of Albemarle neighborhood and Rev. W. T. Totten of Statesville, N. C., were married, the ceremony being performed by the bride's pastor, Rev.l R. L. Hethcock, of the Creswel Methodist Protestant church. The bride wore a beautiful ensemble costume of tan-bark twill "sheen", with accessories to match and corsage of white snap-dragons, old fashioned pinks with fern.

Mrs. Totten is a native of Washington County, her ancestors were some of the first settlers to cross the Sound. She has hosts of friends here and over the entire state. She is a conscientious Christian and an ardent church worker. For years she has taught a class of the young ladies and gentlemen of the Rehoboth Methodist Protestant church near her home. Her entire class were special guests at the wedding.

Mr. Totten is the pastor of the Methodist Protestnant church at Jennings, N. C. for years he was president of Yadkin College and did untold good for the church in the state.

The hostess gave a reception for the guests after the wedding. Lemon ice and chocolate wafers were served. Mr. and Mrs. Totten left on the midnight train that night for the western part of the state where they will make their home for the present.

—Rev. C. E. Phillips writes: "You will notice by my address I am in Pageland, S. C. We began a revival meeting here Monday and expect to run through this week. The meeting has started off well. Last night (Wednesday) we had eleven conversions. The church is packed to capacity each night. We expect a great meeting.

"Last week we were at New Hope Methodist Protestant Church near Monroe, N. C. 56 were saved or reclaimed there. We organized a camp meeting there, a new arbor is to be built soon and the time was set for the first camp meeting to begin there the third Sunday in July, 1926.

"Next week we begin a tent meeting at Denver, N. C. We expect to run there three weeks."

—Dr. W. K. Hartsell has gone to Florida for a few days.

SUNDAY SCHOOL LESSON SEPT. 13.

Paul at Thessalonica and Berea.

Lesson Text: Acts 17:1-12.

Golden Text: 1 Thess. 5:21.

The Central Truth: The Holy Scriptures offer the Light of the world to the darkened understanding, the Bread of life to the perishing soul, and to every rational being the gospel of Jesus Christ, which is "the power of God unto salvation to every one that believeth."

Scriptural Points.

1. Paul was governed by a holy passion to plant the gospel in large centers of population. It was a wise passion. Not only would he minister to more people, but from these centers of influence the new revelation would likely radiate to surrounding communities. And so, leaving Philippi, he passed by the smaller towns of Amphipolis and Appolonia and came to another important city, Thessaloniea.

2. Here were more Jews and a synagogue. It was the apostle's custom to preach first to the Jews, because, first, he had a passionate love for his own people, and secondly, the Jews were well-versed in the scriptures that revealed the Christ and His great salvation.

3. For three successive sabbaths he bore testimony out of the scriptures "that Christ must needs have suffered and risen again from the dead: and that this Jesus, whom I preach unto you is Christ."

4. The word preached was mighty and prevailed. Quite a number of the Jews accepted the new faith, a multitude of Greek proselytes were converted, and not a few of the more influential women believed to the saving of their souls. It was quite unusual that this revival broke out among the upper class of society.

5. But the unbelieving members of the synagogue were keenly jealous of the spontaneous uprising of this new religion. It was taking away many of their own number. They trembled for the ark of their fathers. There was danger of Christianity absorbing the greater part of the adherents to Judaism. To prevent such, they got busy. They quickly gathered a mob of "lewd fellows of the baser sort" to attack these messengers of the cross. While the storm was brewing the friends of Paul and Silas had taken them out of the danger zone to a place of safety. Failing to find them they arrested Jason who had entertained them and arraigned him before the city magistrates.

6. The leaders of this mob accused Paul and Silas of having turned the world upside down, that is, they had turned upside down the mob's ideas of what the world ought to be. They couldn't bear to see their own belief and way of living supplanted by the new religion. They had received startling and distressful reports of the work of the apostles in other towns.

7. They sought judgment against Jason for having entertained these men; but the rulers let him go upon security or bail for his reappearance before them if his case should be called up at any future time.

8. The brethren who had delivered Paul and his companions now sent them away secretly, lest the wrath of the mob might light upon them.

9. And so they came to Berea and at once began a campaign for souls in the synagogues of the Jews. These were more unprejudiced and open-minded than the Jews at Thessalonica. They became earnest searchers after truth. They read the Scriptures daily to find proof for the doctrines taught by Paul. Theirs was a noble and commendable turn of mind. And many of both Jews and Greeks turned to the Lord.

Practical Points.

1. Paul was a wise master-builder. He set up the new truth concerning Christ and His salvation upon the revealed and accepted truth of the Old Testament. For the New Testament truth was simply fulfilment of Old Testament law, type, and prophecy.

2. It is charitable, and even profitable, to worship with those with whom we may not agree on all points of doctrine. It is well to get their view-point now and then. It seems to broaden our vision of the kingdom of God. And then it promotes and strengthens "the unity of the Spirit in the bonds of peace."

3. The Holy Scriptures are inspired of the Holy Spirit. It is not likely that He inspired the divisions in chapters and verses. But these are a great convenience for reference. To be sure, the Holy Spirit did not inspire the small mistakes of translators and copyists. But the truths, facts, prophecies, and promises are inspired; and therefore they are most valuable and uplifting.

4. The Bible is itself its best defender and interpreter. Read its sacred pages with an open mind and an eager heart, and you will soon become taught of God to love it most ardently. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

5. The arch enemy of God and man has always consistently opposed the spread of truth. He is determined to defeat it, if possible. He persecutes its loyal defenders and propagators. He embraces every opportunity to mix error with truth, and sow tares among the wheat. And he attracts people away from the Scriptures by unwholesome literature, salacious movies, indecent theatricals, and meaningless follies of various kinds.

—The Word of Life.

CHILDREN'S HOME

Winston, Children's Recital	$27.60
Rev. D. A. Fishel, Vaughn	25.00
Friendship, Shelby	6.43
Mrs. J. C. Coble, Benaja	1.00
Mrs. R. P. Petree, Sunday eggs	2.00
Welch Memorial ; High Point	9.40
Sunday Schools——	
State Street; Lexington	27.46
Fairfield; Guilford	1.67

Other gifts: Mrs. J. A. Gunn, Wentworth, a dress, coats, and sweater; Mrs. S. W. Taylor, Burlington, two nice sheets; Rev. D. A. Fishel of Vaughn gave us a short call last week on his way to Winston and left with us a nice cash donation and a good watermelon. Call again, Brother Fishel, and all other friends of the Home when you can.

E. G. Lowdermilk, Supt.

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FROM PASTORS AND PEOPLE.

Spring Church.—We haven't reported for some time, but we have been busy. On the 1st Sunday in July the county Sunday school convention was held at Spring Church. A large number present. I am sure all enjoyed the good addresses and were greatly benefited by them. On the second Sunday in July and August we just had Sunday school in order that we might attend church services held at Lebanon.

On the 4th Sunday in July we held our children's day exercises which proved to be a success. Much credit is due Mrs. Dimick, Misses Ethel and Elsie Crew for getting up music and training children. We owe many thanks to the congregation for a good collection.

Our class leader, Mr. Jim Massey, held weekly prayer meetings before the meeting, which came off the fourth week in August.

We were very glad to have with us on the 4th Sunday Dr. and Mrs. Dixon, also Dr. Harris of Henderson, Bro. Fishel of Vaughn and Bro. Powell from Greensville charge. Dr. Dixon preached and Dr. Harris talked for us in the forenoon and Rev. J. D. Williams preached the rest of the week. We certainly enjoyed all of these talks, especially Bro. Williams'. I never heard him preach better.

The church was greatly revived; we had about twenty-two conversions and reclamations and twelve to join the church. We welcome all. And especially Mrs. R. C. Crew who comes from the Baptist church. Mrs. Crew is always ready to do what she can in church.

There was a Sunday school picnic held at Spring church last Wednesday. Part of Lebanon and Pleasant Hill Sunday schools joined with us. I am sure all enjoyed it. We had plenty dinner and cream.

We feel very sad to see so many of our young people leave for school, as we miss them so much in our Sunday school and prayer meeting.

I must report about our well at the parsonage. I feel sure that our former pastors will rejoice with us over it. Well, we have a well one hundred and thirty-six feet deep furnishing plenty of good water. Guess Bro. Thompson will be around home for a while enjoying cool drinks.

Mrs. R. M. R., Reporter.

September 5.

Orange Charge.—While the pastor was away assisting Rev. G. W. Holmes in a special meeting, 4th Sunday in August, Rev. T. F. McCulloch filled his appointments at Hebron and Chestnut Ridge. Am glad Bro. McCulloch could come and see his old friends again and preach for them. His sermons were well received. Bro. McCulloch is held in high esteem on Orange Charge.

Come again, Bro. McCulloch.

The pastor and family spent a week visiting in Sumter and Florence counties, S. C. By having this little vacation we feel refreshed for the work which lies before us.

Announcements:

The revival meeting will begin at Efland Friday afternoon, September 18th. Rev. H. F. Surratt of Charlotte is to do the preaching. We expect to have three services Sunday, 20th. 11:00 A. M., 2:00 P. M., and 7:30 P. M. Two

ervices the other days, about 3:30 and 7:30 . M.

The revival meeting will begin at Chestnut idge 4th Sunday in September. Rev. N. G. Bethea of Lexington to do the preaching.

Pray for the success of these meetings.

Bro. O. E. and C. A. Bivins of Hillsboro have laced about $150.00 worth of furniture in the ew parsonage

The Ladies' Aid Society of Efland have bout $50,00 on hand to invest in parsonage urniture. We thank these people for their noughtfulness in providing for the comforts f the parsonage family.

B. M. Williams.

Harmony, Yarborough Charge.—Altho' no eport has been sent in from Harmony for ome time, we are by no means idle.

Rev. E. F. Root who has filled the pulpit ere for more than a year, while South for is health, has returned to his home in Ohio, aving us without a pastor. We liked him and is wife very much, regretted having to give hem up. His health being restored he felt a ll back to his work and home in the north.

Our Sunday school has met regularly each unday this year with good average attendnce and good collections.

We have bought a piano for our church hich adds greatly to our services.

The W. F. S. has been doing splendid work. Met with Mrs. Mary Wood this week with an teresting program. We pledged $25.00 on the udget for general conference claims, have already collected $28. We are sorry to report he continued illness and confinement to her ed of our beloved Mrs. Martha Medlock, the dest member of our church also the eldest sident of the community. Mrs. Medlock celebrated her 87th birthday last October by presenting the church an individual communion t for which we the members extend sincere hanks.

We were delighted to have our former pasor, Rev. N. G. Bethea, and wife pay us a vis and preach one of his good sermons for us hile on their vacation.

Rev. O. B. Williams, also a former pastor, ame to visit Mrs. Medlock. He left this charge hen he moved to Seattle, Wash., taking up ome missionary work there.

Reporter.

West End, Greensboro.—Results of the rent revival continue to present themselves n every hand. Speaking along the line of his wn experience in answering the call of God, r. Ballard made a strong appeal Sunday ght for all-time Christian workers, and three ves were dedicated to God. Miss Lula Mae ullivan is soon to go into training for a urse, and Messrs. J. C. Edwards and L. E. agle have responded to the call to the ministry.

At the Sunday morning service Mr. Ballard administered communion to the largest umber that have yet communed at West End. uch services as these make us realize what onderful things God has done and is doing or us, and make us more humble and more illing and determined to serve Him as best e can.

Among our welcome visitors Sunday was Miss Effie Coburn, a cousin of Mr. Ballard's, and a member of Christ M. P. Church, in Baltimore. Miss Coburn is connected with the Efird chain of stores, and has been transferred from Gastonia to Greensboro.

We regret to say goodbye to one of our most faithful members, Mrs. Effie Belle Edwards, who has gone to make her home with a sister in Norfolk, Virginia. Our very best wishes go with her to her new place of abode.

A number of our young people will be returning to college in a few days. Annie Livengood and Laura Thomson will return to High Point College, and Cleta Routh and Emily Ward to North Carolina College for Women. We miss the efficient services they render during the summer months, yet we rejoice in the fact that they are taking advantage of the opportunities to better fit themselves to serve.

Two of our members are patients in hospitals, Francis Nelson at St. Leo in Greensboro and Mrs. Thomas Dean at Dr. Burrus' hospital in High Point. Both are recovering nicely.

Our pastor, Rev. E. L. Ballard, is directing the music for Rev. R. A. Hunter in a revival meeting at Winston this week.

The members of the Ladies' Aid Society were delightfully entertained at a lawn party at the home of the president, Mrs. Paul A. Burns, on Monday night.

The eighth anniversary of West End will be celebrated Sunday, September 20th. The program committee is planning a program fitting for the occasion, and all members and friends of the church are urged to attend the service. This is an annual event, and the review each year of the progress that has been made since the church was organized reminds us of our indebtedness to Him who has done so much for us.

Plans for Promotion Day in the Sunday school are under way, and all of the little folk are looking forward with eagerness to being promoted. The Sunday school will also observe Rally Day, using the program outlined by the Board of Education of the Methodist Protestant Church. Reporter.

Community Church, Thomasville.—The work is progressing very nicely. We have been very busy in the church work since last November and have not taken the time to blow our own horn much this year, through the Herald. But now as the conference year is nearly finished we feel like giving our community church horn just a little "toot."

We have received quite a number of good members during the year. We have organized our workers so that nearly every member has a personal responsibility at Community church.

We have an assistant pastor. Rev. Dwight L. Fouts, a graduate of Duke University. He is a young man of real value to the Mehodist Protestant Church. He is director of religious education, general superintendent of our young people's work at Community church and is also pastor of the Junior church. He also has an office in the church and helps do the office work of the church. We have a fine Sunday school, home and foreign missionary cocieties, ladies' aid society, two live Christian Endeavor societies, a fine choir, a good orchestra, 21 pieces, a boy scout troop, a free public library and reading room, with nearly

REV. DWIGHT L. FOUTS,
Assistant Pestor of Thomasville Community Church.

a thousand books, with nearly 400 people now registered readers. We have a weekday kindergarten school that opens in September and closes in June. There are many other religious, social and athletic activities at Community church. We expect to begin very soon to hold an every-day prayer meeting at the altar in the church at 9 A. M.. We print a weekly church bulletin, thus keeping the program of Community service ever before the people. The following is a quotation from the Sunday Bulletin—

"Don't rush out of the church, but speak to somebody, feel at ease, see how many people you can get acquainted with at Community church, they are your neighbors and friends, they are at Community church every Sunday, learn their names and where they live, they are interesting people and are interested in an interesting church."

With best wishes to the Herald, and requesting YOU to pray for us, we are yours in the service of our church in the Kingdom.

O. B. Williams, Pastor.

Spencer.—Last Sunday Rev. W. L. Carson with several of his members from Lexington came over. Bro. Carson preached a good sermon. We thank them all for coming. Rev. D. A. Braswell will preach for us and organize our church here next Sunday, 4:00 P. M. Carolina Ave. and 6th St., 600, and we do hope all our people in Spencer and Salisbury will be present, for we need all. So please come. We hope to have several of our preachers with us Sunday and that we will soon have a church.

We now have 14 members in our W. H. M. S., so we are growing some.

Mrs. A. L. Moore.

"I presume you carry a memento of some sort in that locket of yours?"

"Precisely, it is a lock of my husband's hair."

"But your husband is still alive?"

"Yes, but his hair is all gone."—London Tit-Bits.

Palestine, Flat Rock Ct.—Pastor Trogdon filled his appointment third Sunday. We always enjoy hearing his good sermons.

Mr. and Mrs. Jeff Landreth united with us Sunday, making 14 from our revival meeting. We welcome them into our church.

Our Sunday school does not increase much. Seems that the change to afternoon, was a change to decrease instead of increase as was hoped for. Hope the people will soon begin again.

Yes, we must say a word about our Sunday egg club. Early in the year Mrs. Trogdon organized an Egg club at all the churches on Flat Rock Charge.

Mrs. Trogdon being sick it was the third Sunday in April before she got to organize at Palestine.

Third Sunday in April Mrs. Trogdon organized with Mrs. Dolly Sharron to solicit members, and Mrs. J. C. Tucker secretary and treasurer. Third Sunday in May our secretary began her first collecting.

Report for May, amount $5.64. Report for June, amount $8.00. Report for July, amount $4.87. Report for August, amount $4.25. Amount for four months $22.76. We give one half of this to our general interest. The other half goes monthly to our children's home. We may not get but a very few eggs each Sabbath, but it's the little things which make big things. Just a few cents each month given by a great number of interested members will count into dollars real fast.

If the other four churches on the circuit have collected $22.00 a piece the circuit collection for Sunday Egg club will amount to $113.90 for four months, and for one year at this average it would be $341.70. Wouldn't this make our "Budgets" look quite different. We are proud of our Sunday Egg club. It's no trouble and one never misses the small amount each month. Best wishes,

Grace R. Tucker, Reporter.

Shiloh.—Our Sunday school August 30th was extra large.

We are surely glad to say the meeting that was held last week was good. Eight new members were welcomed into the church Sunday night. They were baptized at the Yadkin Grove church Sunday afternoon at three o'clock.

The gas lamp which was purchased for the church last week was enjoyed by all during the the meeting. We heartily thank all who helped to buy it and all that came and sat in its light and helped with the singing and listened to Rev.Mr. Gertner's interesting sermons.

We are looking forward, to Mr. Gertner's return at his regular meeting time. But let us be patient and faithful. When the Savior was about to be separated from His disciples, He comforted them in their sorrow with the assurance that He would come again. "Let not your heart be troubled. In my Father's house there are many mansions. I go to prepare a place for you, I will come again and receive you unto myself." "Behold He cometh with the clouds, and every eye shall see him." "Know ye therefore that they which are of faith, the same are the children of Abraham." Galatians 3:7.

Macy A. Martin, Reporter.

Fallston.—Our protracted meeting started the third Sunday in August, and closed on Tuesday night after the fourth Sunday. We had a glorious meeting. I don't know the number of conversions but there were many, some young, some middle age, and one man, Mr. Peter Costner, who was seventy years old, professed and joined the church. There were thirty-eight joined in all.

We should all be thankful for this meeting and for what the Lord has done for us.

I hope all these new members will attend church and Sunday school and keep Jesus with them always.

I think the church was greatly revived, but still there is much to do.

Our pastor did all the preaching, and I am sure he did his best. He certainly did some good preaching and worked faithfully all through the meeting. I hope we will heed his warning and live close to Jesus. We thank Brother Morgan very much for his faithful work.

Our Sunday school is still growing in number, we have from two hundred to two hundred and seventy every Sunday.

Reporter.

August 31.

Bethel, Alamance Ct.—Our special meeting was held at Bethel the third Sunday and following week in August Brother Holmes was sick and unable to come on Sunday. We had a glorious prayer service in the morning. Bro. S. W. Taylor came in the afternoon and we enjoyed one of his good sermons. Brother L. W. Gerringer came on Monday and preached for the remainder of the meeting. His sermons were soul-stirring and effective. We had a splendid meeting. The church was much revived. Eight were converted at the church and at home. This we considered good, as we had just had the Burlington Federation conduct a meeting at Bethel a few weeks before and had many converts then. The meeting to us was especially good, as some of the converts were ours. If only one soul is saved and that one is our son or daughter, the meeting to us is a success. Everyone is somebody's son or daughter; so we praise God from whom all blessings flow for the meeting and the glorious revival spirit which is now so evident at Bethel. We are holding prayer meeting every Wednesday night, our meetings are good.

On Saturday, August 21, 1924, a number of the Bethel members, about 42, assembled at the home of Bro. G. W. Holmes and gave him a surprise dinner, and also presented him with a nice rocking chair, as a slight token of the high esteem in which he is held among us, and our appreciation of his untiring efforts for the last eight years. Before we left, we were again invited to the table. This time by the Holmes family, and we found it covered with delicious watermelon. This, to us, was better than the dinner. We enjoyed it much.

Mrs. J. M. Foust, Reporter.

Shelby.—We had very good attendance at all of our services last Sunday. There was an increase in the Sunday school attendance, and the indications point to a gradual improvement of the Sunday school as we near the fall months. Plans for a rally day service have not yet fully materialized, but we are hopeful that the service will be held.

The Lord's Supper was observed at the morning church service last Sunday with the usual number of our people participating.

In the afternoon at 3:30 o'clock a joint conference of Shelby and Caroleen churches was held in our church here for the purpose of discussing plans for the work for next year and the possibility of the two churches becoming a charge or being served by one pastor instead of two as it has been for the past three years. Several of the members of the Caroleen church, together with pastor McAllister, were present. The discussions centered around the question of the parsonage and where the pastor should reside as Caroleen and Shelby both have parsonages. A final agreement was reached whereby the delegates-elect of both churches were instructed to request the annual conference to place the two churches on one charge or be given one pastor to serve both churches. The writer was chairman of the conference and Rev. T. G. McAllister acted as secretary.

The Shelby church was afforded a very pleasant and delightful visit from Rev. Lawrence C. Little, field secretary of our Young People's Work, on last Sunday. He delivered a very interesting and inspiring address at the night service, using as a theme, "Five agencies by which the young people may be trained for Christian service and leadership." The five agencies discussed were (a) the home, (b) the Sunday school, (c) the summer conference, (d) the Christian Endeavor, (e) the High Point college. We were very glad indeed to have Bro. Little with us and we feel sure that his timely address stimulated the interest of our people in the work of the young people of our church. Brother Little spoke at the Caroleen church Sunday morning and came to our church Sunday night.

A telegram was received by the writer from Rev. H. F. Fogleman Sunday afternoon stating that he would be with us on Sunday, September 20, to begin a series of evangelistic services in our church in Shelby. We are looking forward to his coming and to a successful revival meeting. Will the readers of the Herald pray for our meeting? Bro. Fogleman is a former pastor of the Shelby church and our people are glad that he is coming back to preach for them again in the revival meeting. We had engaged Rev. H. L. Isley, of the Saxapahaw charge, to help us, but he found that he could not be with us, so we secured Bro. Fogleman for the meeting.

We will have all of our regular services on next Sunday.

C. B. Way, Pastor.

St. Paul.—The Evangelistic services will begin Sunday, September 13th. Preaching at 11 A. M. and 7 P. M. Services during the week 7-30 P. M. Rev. T. A. Milliaws of Glen Raven will do the preaching, coming to us on Monday, 14th.

Public cordially invited to attend these services.

J. H. Moton, Pastor

—Moriah church had a missionary pageant last Sunday night which attracted a number of people from Greensboro.

SPREAD THE LIGHT.

'here is darkness, still, gross darkness, Lord.
'n this fair house of Thine.
'here are prisoners still in the prison-house,
'here never a light doth shine.
here are doors still bolted against Thee,
here are faces set like a wall,
nd over them all the Shadow of Death
angs like a pall.
o you hear the voices calling,
ut there in the black of the night?
o you hear the sobs of the women,
'ho are barred from the blessed light?
nd the shildren—the little children,
o you hear their pitiful cry?
brothers, we must seek them,
r there in the dark they die!
pread the Light! Spread the Light!
ill earth's remotest bounds have heard
he glory of the living Word;
ill those that see not have their sight;
ill all the fringes of the night
re lifted, and the long-closed doors
re wide forever to the Light.
pread—the—Light!
then shall dawn the golden days
which true hearts are pressing;
'hen earth's discordant strains shall blend
ne one true God confessing;
'hen Christly thought and Christly deed
all bind each heart and nation,
one Grand Brotherhood of Men,
nd one high consecration.

—John Oxenham.

KIND WORDS.

Kind words do not cost much. They are ickly spoken. They do not blister the tongue at utters them. They never have to be re-nted of. They do not keep us awake till idnight. It is easy to scatter them. And , how much good they may do! They do od to the person from whose lips they fall. ft words will soften the soul. They smooth wn the rough places in our nature. Care to y kindly things will drill our natures in kind-ss. It will help to pull up all the roots of ssion. It will give us a spirit of self-control will make the conscience delicate and the sposition gentle. A woman cannot make a bit of speaking kind words without augment-g her own gracious temper. But better will their influence on others. If cold words eeze people, and hot words scorch them, and tter words madden them, so will kind words produce themselves and soothe and quiet and mfort the hearer. They make all the better ements of one's nature come trooping to the rface. They melt out stubbornness. Let us y a kindly word. No one can tell how many rdened hearts may be relieved, how many scouraged souls may be inspired. Say it ev-y day; to the one who disturbs you while u are busy, asking for work; to the one who s almost lost hope; to all. Remember kind rds can never die.—Review.

A GOOD MOTTO.

"Look up and not down,
Look out and not in,
Look forward and not back,
And lend a hand."

This is the motto of the Anti-Can't class in e of our large churches. Let us make this r motto. "Can't" is one word that ought not to be in the Christian's vocabulary. "We can and we will" ought to be our slogan as we face the tasks that are just ahead of us. One of the greatest workers in all the world said, "I can do all things through Christ who strengtheneth me." Our Master when He outlined His great world program to his feeble band of disciples said to them. "Lo, I am with you." On to victory in His strength and we can put our church and kingdom program over.—Belmont Baptist Bulletin.

THE TRUE PREACHER'S MASTER PASSION.

(Address before the graduating class of the Louisville Presbyterian Theological Seminary, by Thornton Whaling, D. D., LL. D.)

Text: I Cor. 5:15—The love of Christ constraineth me.

Young Gentlemen of the Graduating Class: I beg the privilege of giving you as a class motto the striking words of Paul in explanation of his own ministry and service as a preacher and apostle. "The love of Christ constraineth us." I cannot resist the impulse to say to my brother moderator of the Presbyterian Church in the U. S. A., whom I also claim as a beloved friend, that I find in his noble address tonight as well as in his splendid pastoral service, and his wonderful and arduous work for the last twelve months as moderator of his great church, an impressive illustration of the theme which I would now seek to impress—that the true preacher's master passion is a supreme love for the Lord Jesus.

We were all made for love and to love. The human soul was built to pour the tides of a ceaseless and mighty affection upon worthy objects; upon the one object most worthy of a love which knows no limits to the worth of the beloved and recognize no limits as restraining the amount of love due to this infinitely worthy object. We are not only reconciled to God in Christ; we cannot ask for anything higher or better for ourselves, our world, the universe, than that God should be exactly like Jesus whom we know so well; and so we also joy in God through our Lord Jesus Christ, and love for Him makes it a delight to live with Him and for Him in the service He appoints to us as preachers of His gospel and grace. There is one activity which never tires; the more intense the activity the profounder the rest and peace which fills with blessedness the busy spirit. Thought wearies the exhausted brain, volition unnerves the baffled and puzzled spirit; imagination's flight is soon paralyzed by the lethargy of prosy commonplace; but the heart can love with a fervor and ecstacy which unifies all the force of the personality into one mighty passionate tide, and instead of exhaustion comes rest and instead of diminished energy increased capacity and intensified activity. The more we love the more we can love, especially when the worth and loveliness of the divine object grows before our rapt and ever-enlarging vision. The vision of Christ and the love of Christ keep pace with rhythm and majesty which marries heaven to earth in the real true preacher's soul. This explains the wonderful career of the typical preacher who swept like a cross of light and fire across the continents and seas to all the great world centers of population and culture without weariness or exhaustion, because driven by a force mightier than that which holds the Pleiades in place or guides the suns in their orbits, a passionate love for Jesus which valued Him at His true worth and made it easy and genial to live for nothing else than to know Him and make Him known. The preacher who bears this master passion on his bosom will find it a delight to preach and watch and pray and seek for souls and, instead of complaints, of difficulties, and hardness of task, will abound in hallelujahs and abundant thanksgivings.

Courage is the product of this love. Who can imagine Paul compromising or hedging, hesitating or dickering when the name or the claims or the character or the "truth as it is in Jesus" was concerned. Love is a combination of all the forces, sometimes as quiet and yet as resistless as the gravitation which rolls the planets, sometimes as tumultuous as the cyclone which tears the forest into shreds sometimec a flaming weapon "sharper than any two edged sword." The man who said "The love of Christ constraineth me," also said, "If any love not the Lord Jesus Christ let him be anathema." Love for Jesus and for the souls and for the Gospel and truth of God is not shown by a passionless pacifism or indifferent neutrality which sometimes seeks to disguise itself as Christlikeness, because the real likeness to Christ is lacking, but it is reflected in the blazing love, in the wellnigh infinite passion of affection, of this most wonderful and successful of all the preachers of Jesus and His Gospel the world has ever known,, who has said of himself, "So fight I not as one that beateth the air," and whose exhortation is, "fight the good fight of faith." "Endure hardness as a good soldier of Jesus." "Take unto you the whole armor of God, that ye may be able to withstand in the evil day and having done all to stand."

My dear young brethren, my hope and prayer of every one of you is that you may so exercise your ministry that you may deserve these inscriptions over your quiet resting place:

"The Love of Christ Constraineth Me."
"A Good Soldier of Jesus Christ."
"Love and Loyalty to Jesus Inspired Him."

—Selected.

CHURCH SERVICE.

Every one needs at least once a week the uplifting and spiritual nourishment which we receive through attending church service. There are 168 hours in each week. How many of these hours do we spend in idle moments? How many of these hours could be saved by planning our work and eliminating the unnecessary things? One of the divine commandments is to "remember the sabbath day to keep it holy." How many of us keep this one commandment? Sunday by divine command was established as a day of rest and worship. This day was set aside that we may rest . . . from physical and mental care, contemplate the works of the Almighty God and worship God according to the divine command. Our attendance at church services is the first step in keeping God's command.—Daily Northwestern.

IN HONOR OF THE DEAD.

Dodson.

Thomas F. Dodson died August 31, 1925. Funeral services at Chestnut Ridge church September 1st.

Bro. Dodson had been a faithful member of Chestnut Ridge church for several years. He lived to be nearly 75 years old. In the absence of the pastor Rev. T. M. Johnson, D.D., of Mebane conducted the funeral service.

In the passing of Bro. Dodson, Chestnut Ridge church loses one of its oldest, and most faithful members.

May God comfort the bereaved ones.

B. M. Williams.

Pittard.

August 14th at his home Mr. J. B. Pittard passed away. He lived out from Littleton a few miles and was 68 years, six months, and seven days of age. Bro. Pittard had been in poor health for some time, but had hopes of getting well until a few months before he died. Everything was done for him that could be done. He did appreciate so much the effort of his family and friends, made in nursing and trying to help him to get well. He said no man ever had better attention than he had.

He joined Corinth M. P. Church since we came to Littleton Ct. He was a good man, good neighbor, and good citizen. He was very much devoted to his family and they to him. He talked of heaven and tried to sing not many hours before he passed away. His wife, two sons, six daughters and three grandchildren survive him. These have the sympathy of the church and community. Funeral was held from the home, and his body laid to rest in the family burying ground near by.

J. B. O'Briant.

Barnes.

Mr. Geo. L. Barnes, one of oldest and best men of Corinth church, passed away on 25th day of Aug., 1925. He was lacking one day of being 82 years of age. We placed his body in the burying ground at Corinth church, on 26th day of August; his 82d birthday.

Bro. Barnes was a highly respected citizen of Halifax county, N. C. A good man in the community, a true and loyal man in his church. He was his pastor's friend and his doors were open always for him. He was afflicted and in poor health when we came to Littleton Ct., and we had occasion to visit him often. He well said that his home was one of our appointments, for so it had come to be. As we went to Littleton and Vanglin we did not feel that our round was complete until we had seen him. No ones knows how he suffered during the last year of his life, yet he did not complain. We believe his mind and heart was fully surrenered to God and God kept him sweet in spirit. He often talked of heavenly things rather than his suffering.

About a month prior to his death he spoke of his 82nd birthday which would be he said 26th of Aug. He said, "I do not think I will live through Aug. or to see my birthday." He talked of this very bravely. The only time we ever saw him break down and weep was once not long ago when we were going away to be gone for a week. We felt that maybe we would not see him alive again. I felt in my heart that I loved him and I told him that I loved him. It was then that he wept. He said "I thank you and I am glad you had heart to tell me so." He paid his pastor every month up to the day he left us. This was a part of his religious life and it gave him great pleasure to do this. He was a steward in his church for 20 or 25 years, and was secretary of the quarterly conference for 13 years or more.

He was a soldier in the Civil war at 18 years old, was in many battles, was wounded and suffered hardship as only those who endured it can tell; but the Lord kept him as his own. He was present when Gen. Lee surrendered and heard him speak.

Bro. Barnes was a good soldier for his country and just as good a soldier for Christ and his cause. He is gone but his sweet spirit will continue to live among us.

Aug. 26th funeral was in Corinth church by his pastor assisted by Rev. R. C. Stubbins; a former pastor.

He leaves behind one son andtwo daughters, several grandchildren and great grand children and many friends. We bow in humble submission to God and thank Him for good people who have blessed the world by their lives.

This Father in Israel lived so well,
He in glory will forever dwell,
We may with his God take refuge and hide,
While his spirit with us will abide.

J. B. O'Briant.

Wedding Gifts

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College of the Methodist Protestant Church. Co-educational. Fitting for life and for university courses. Just closed a successful year in which one hundred and thirty-four students were enrolled in the freshman and sophomore classes.

Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

Alamance.—We held our special meetings for this charge during August, beginning the first Sunday at Sapling Ridge with Brother Suits as our help. This was a great meeting resulting in thirty-one conversions and reclamations, and four additions to the church.

Bro. Shelton assisted me at Center. This was a wonderful meeting. Thirty-three professed to be saved and twelve united with the church.

At Bethel Bro. Gerringer was our help. The Burlington Federation had held meetings here for fourteen evenings, and had many professions of faith. I had received three into the church. Our meeting resulted in much additional good. Several claimed to be renewed.

We began our meeting at Rock Creek the fourth Sunday, with Bro. B. M. Williams as pulpit help. There were eight who professed, all of whom united with the church.

The preaching at all the churches was exceptionally fine, and the people were greatly edified and revived.

A surprise party of thirty-five from Bethel came to our home the 22nd of August and spent the day in social enjoyment. At noon they spread upon an improvised table on the lawn a sumptuous repast which all seemed to enjoy. Bro. Lon. McPherson for the party in a few appropriate words presented to the pastor a beautiful, finely upholstered rocking-chair, which was accepted with expressions of graditude and thanks. The gift was valued at $21.75.

Bro. C. N. Lindley is delegate to annual conference.

G. W. Holmes.

KINDNESS.

One never knows
How far a word of kindness goes;
One never sees
How far a smile of friendship flees.
Down through the years
The deed forgotten reappears.

One kindly word
The souls of many here has stirred.
Man goes his way
And tells with every passing day,
Until life's end:
"Once unto me he played the friend."

We cannot say
What lips are praising us today.
We cannot tell
Whose prayers ask God to gaurd us well.
But kindness lives
Beyond the memory of him who gives.

—Edgar A. Guest, in The Watchman-Examiner, (N. Y.)

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN

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ETHODIST PROTESTANT ... D.

. F. McCulloch, Editor and Publisher.

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E DEFECTIVE THEOLOGY OF THE TIME AND ITS CONSEQUENCES.

Ian's conception of the First Cause of the ld shapes all his other conceptions. What a differences between the philosophy of of a man who believes the First Cause is sonal and that of a man who regards the st Cause as impersonal. There is in our own e a great effort being made to substitute in mind of the world an impersonal First se for a personal First Cause. It is because e men see that such a change would involve ertain consequences the most disastrous ef- s in the moral life of the world that they st such a change with all their might. What ld be the consequences of such a change in fundamental idea?

irst, all worship would cease. Places of ship would not be needed, religion would s away.

econd, there would be no fear of a future gment, no fear of divine punishment, and evil propensities of men would have no er restraint than the feeble restraint of the of other men. Morality would have no ning, or nearly none, and human life ld reach its lowest depths of degradation sured by present moral standards.

n view of such a calamity, do you wonder Bryan and others have lifted up warning es against the manifest tendency and ef- of the times? The effort in Russia and er countries to legislate religion out of exis- e is but the fruit of this changed concep- of the First Cause or Fundamental Fact existence.

he logic of history sets itself so strongly inst this conception of the First Cause as ersonal that it seems very improbable that effort to make it the dominant or prevail- conception will ever be widely successful; it may produce great mischief in the ld in the minds of a few, especially if se few attain to positions of authority in nan society.

ut God may be greatly misconceived by se who admit His personality, and our time is suffering far more from those who misconceive and misrepresent God in the domain of personality than from the propaganda of those who would remove God to the realm of impersonality.

Fifty years ago or thereabouts Dr. James McCosh lifted up a note of warning against the tendency to rob God of the attribute of justice. What McCosh feared has come to pass in large measure. Many pictures of God are presented that inspire no awe. Nobody fears a God that takes no account of iniquity, that smiles benevolently upon all men, regarding them as His children, no matter what their conduct of their charaster. Jesus represented God as a father; He said nothing to justify t e thought that God may be tru y represented by an indulgent mother who can see no evil in her own children, though in the eyes of others they may be as bad as children can be. One set of religious people today actually address God in prayer as "Our Mother."

This elimination of the attribute of justice from the character of God is having a very marked effect upon the morality of the time. Crime waves sweep over the world be use men do not fear the justice of God. Since God is thought of as too kind to condemn and punish, the only thing to be feared is the wrath of man, and that may be escaped by covering up tracks and concealing crime.

The effect of this misrepresentation of God is seen not only in the world of crime, bu also in the world of religion.

It especially affects the view taken of th person and work of Jesus Christ. To one w believes in the essential justice of God, th substitution of Jesus Christ on the cross a necessity to salvation. The vicarious aton ment is to him a doctrine of infinite worth. Only at the foot of the cross can he lose the awful weight of guilt that presses him dow

But deny the justice of God, and then wh did Jesus die? There may be various answe given, but no answer that reveals a sense o complete dependence on the merits of Christ' death in procuring salvation.

When men lose sight of the necessity of Christ's vicarious suffering, they next lose sight of his divinity. If he was simply to be a prophet in the world and an exemplar, then he need be only a man. He need have no virgin mother. An ordinary man could perform the tasks assigned to him.

Having reached this low view of the person of Jesus, it of course follows that he had the common lot of men, he died and remains dead to this day. His resurrection is not called for in this scheme of thought, and is inconsistent with it. Therefore the logical thing is to deny the resurrection of Christ.

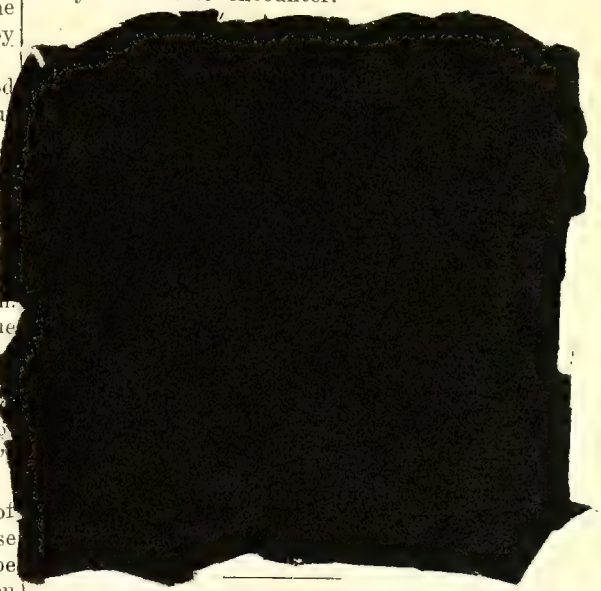
Take a minister to task who is preaching this false notion of God, and he will try to justify himself by quoting those scriptures that speak of the benevolence of God. It requires an effort to combine the attributes of love and justice in the same person, but it can be done. The two attributes are not inconsistent with each other. Our great thinker, Asa Shinn, wrote a book on "The Benevolence of the Supreme Being" in which he argued that God is just because He is good. The common thought perhaps is that God is loving and also just. Shinn's thought was, God is loving and therefore just. Whether justice flows from goodness, love, or whether it is a distinct and independent attribute, the Scriptures clearly and repeatedly ascribe justice to God.

Jesus did not give ground for the easy-going view of today. He declared that the sword of justice hangs over all of our heads. "Except ye repent, ye shall all perish," was his express declaration.

The early preachers of the Gospel were evidently moved by a consideration of the terrible justice of God. "Knowing the terror of the Lord," they persuaded men.

Let God be presented to men as He has revealed Himself, with all attributes of His character duly presented, and men cannot continue to ignore God. God is not a contingency of little import, He is the Great Certainty that every man must encounter.

[redacted]



RECEIPTS FOR COLLEGE.

Amount previously reported, $146,375.61.

J. M. Millikan, $400; David Hunter—special —$5; Miss H. A. Causey, $5.00.

Endowment Insurance Fund.

Amount previousl yreported, $3,174.86.

No receipts this week.

—The editor with great reluctancy laid down his work as teacher of mathematics in High Point College, but felt that the Herald had first claim on his time and strength, not sufficient for the demands of two positions so far apart.

"YOUR FOOL RELIGION."

When Darrow at Dayton hissed those words at Bryan, the other day it was nothing new.

Ever since Christ came with His Gospel of sacrifice and love, that religion has been to the unbelievers perfect foolishness.

Paul found it so. He found that "the preaching of the cross is to them that perish foolishness." He found that to preach Christ crucified was to philosophical Greeks foolishness.

To the unbeliever to give up self-indulgence was foolishness. To give up the gratification of carnal appetites was foolishness. To give up power and riches was foolishness.

To care for the poor and weak and afflicted was foolishness. To give up the extra coat and go the second mile was foolishness. To take up a cross and follow a Galilean peasant was foolishness.

So it has ever been. So it will ever be. To Darrow, narrow, unscrupulous, unforgiving, living for this world, hesitating at no trick of professional chicanery to clear the guilty for huge fees, the religion of Jesus Christ is a fool religion.

But what would our country be if it were made up entirely of men of the type of Darrow?

But if Darrow thinks that the religion of Christ is "a fool religion," what does God think of Darrow. We do not bear to imagine. We can turn to pages of God's Word and find out. The expressions are as clear as if made for him alone.

There is the fourteenth Psalm. There God says "The fool hath said in his heart, there is no God." And He repeated it in the fifty-third.

Wh[illegible] it that says "there [illegible] God?" It [illegible] now [illegible]

ros[illegible] the soul, they laugh at. [illegible] ness of the soul, they mock at. Sin that disgrace of the soul, they jest at. Sin, that death of the soul they mock at.

Yonder is an able criminal lawyer. His great powers are given for hire to saving criminals. How he belittles murder. How he whitewashes theft. How he condones impurity. How he laughs at, jests over, makes light of sin and crime. And the great God looks down and says:"Fools make a mock at sin." Darrow, you mocked at sin—thou fool.

There is the twelth chapter of Luke. A certain rich man is there. Prosperity is his. Riches increase. Great crops are coming in. He lives only for this life. He cares nothing for the future. He will build greater barns. He will heap up more wealth. He says, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

But God said: "Thou fool, this night thy soul shall be required of thee."

Yonder is an able lawyer. He never loses a case. He clears the vilest criminals. He saves the most consummate swindler. He charges large fees. He got $100,000 for saving the necks of Leopold and Loeb, two of the worst criminals that ever cursed our land. He must build bigger barns. He is rich. He says to his soul: Take thine ease, eat, drink and be merry. Before long God will say to Darrow: "Thou fool, this night thy soul shall be required of thee."

Darrow calls the religion of God, "your fool religion." God long ago took Darrow's measure. He said of the athiest, "The fool hath said in his heart there is no God."

He said of the mocker at sin, "Fools make a mock at sin." He said of the materialist—living for this world alone, "Thou fool."—Selected.

SERMON TO YOUNG PEOPLE.

Christian Courage.

Text. Be strong and of a good courage. "Josh. 1:6.

There is no trait of character more indispensable for young people than courage. So many thousands fail at this point, and in consequence their entire lives become miserable failures.

There is much evil in the world that must be overcome. And it requires strong courage to conquer these evil approaches and influences. [illegible]here is much hardship and tribulation to be [illegible]dured, and none but courageous souls will [illegible] able to bear up under it successfully. And [illegible]re many hard tasks in life to be performed, [illegible] it is the brave soul that will perform them [illegible]y and satisfactorly.

[illegible]et us first consider

The Courage to Resist Evil.

[illegible]in in a t[illegible]ousand forms is abroad in the [illegible]d. The tempter, like a roaring lion, is going [illegible] and fro seeking whom he may devour. Or, [illegible]n angel of light, he is deceiving the na[illegible]s. He makes sin so attractive, so much like [illegible]dness and beauty, that if it were possible [illegible] would deceive the very elect. His snares [illegible] catch unwary feet are set on every hand. He [illegible]ers the deceitful pleasures of sin for a sea[illegible]n to entice the youth away from the path of [illegible]rtue and rectitude. He offers unholy gain to [illegible]ose engaged in business affairs. And he offers revenge or retaliation to those whose feelings are hurt.

It requires strong courage to say no to all such proposals of sin. Joseph said no to the proposal of an ungodly woman. Daniel said no to the plan to drink wine and eat forbidden meat. And Jesus said no three times to the devil who tried to lead Him to sin.

It requires much stronger courage to keep on resisting the temptations of life. So many lose patience after the first and second resistance and yield their souls to their greatest enemy. Perservance in Christian courage is so necessary. Just keep on fighting the battles of the Lord against the powers of darkn[illegible]

And the first victory will make you stron[illegible] to face the next conflict. And the oftener [illegible] overcome the stronger you will become. [illegible] the soul thrives and fattens on moral vict[illegible]ies. "Resist the devil and he will flee fr[illegible] you."

Next let us consider

The Courage to Endure Hardship.

This is not an easy world in which to li[illegible] There are no flowery beds of ease upon wh[illegible] to be wafted to the skies. This world is a wi[illegible]erness of woe. Thorns and thistles grow [illegible] every side. "Man is born to trouble, as [illegible] sparks fly upward." Toil has its hardsh[illegible] and privations. Sickness and bereavement [illegible] the common lot of all. Heart-aches and hea[illegible] breaks come to so many. And "man's inhu[illegible]anity to man makes countless thousa[illegible] mourn."

It takes strong courage to stand patie[illegible] sweet, and immovable in the face of th[illegible] hardships. "If thou faint in the day of [illegible]versity thy strength is small." The Psalm[illegible] found strong courage through faith in G[illegible] He said, "I will go in the strength of [illegible] Lord God." Again he said, "What time I [illegible] afraid, I will trust in thee." Add to y[illegible] faith courage in the superlative degree a[illegible] you will able to put to flight the armies [illegible] the aliens. And you will be able also to end[illegible] as good soldiers of Jesus Christ.

In the last place let us consider.

The Courage to Perform Duty.

Some duties are hard to perform. Most [illegible]ties run contrary to inclination. The self [illegible] nature is quite out of harmony with the [illegible] of God, which is the law of life. It dema[illegible] strong courage to resist depraved inclinatio[illegible] and do right in spite of them. To follow [illegible] strait and narrow path of duty means t[illegible] self will must be denied and God's will [illegible] throned. Jesus said, "If any man will co[illegible] after me let him deny himself, and take [illegible] his cross, and follow me."

Paul was one of the most courageous figu[illegible] of history. He performed the arduous tasks [illegible] apostleship to the Gentiles in the face of [illegible] told hardship and opposition. But he had [illegible] courage of ten ordinary soldiers of the cr[illegible] His courage was born of God. He said, "I [illegible] do all things through Christ that strengthen [illegible] me."

And Jesus Christ is the all sufficient Sou[illegible] of courage to do right. "Through Him [illegible] shall do voliantly." Implicit trust in H[illegible] makes man brave and irresistible." Nay, in [illegible] these things we are more than conquer[illegible] through him that loved us."—Word of L[illegible]

Father, I do not ask
That Thou wilt choose some other task
And make it mine. I pray
But this: let every day
Be moulded still
By thine own hand; my will
Be only Thine, however deep
I have to bend Thy hand to keep.
Let me not simply do, but be content
Sure that the little crosses each are sent
And no mistake can ever be
With Thine own hand to choose for me.

—British Weekly

MEETING HIS NEEDS.

I shall not count my life as vain
If only in some quiet way
I find my chance to serve my Lord,
My debt of love for him to pay.

An unnamed man supplied the beast
Whereupon the lowly Savior passed
Along the way triumphantly.
Acclaimed the promised King at last.

An unnamed man supplied the room
Where once the Savior broke the bread
And gave the wine—his flesh and blood—
His life—by which our lives are fed.

And unnamed crosses mark the spot
Where common soldiers chance to lie,
Who for the world's true brotherhood
A sacrifice, feared not to die.

O grant me, Lord, the grace I pray.
If I the quiet paths must lead,
To give my humble gift to thee,
And know I, too, have met thy need.
—Philip H. Ralph, British Weekly.

THE UNALTERABLE CLAIMS.

It is not for any Christian to say whether he ll support foreign missions.

He is under solem obligation to render all e support in his power.

When he became a member of Christ's king- m he pledged loyalty to him, and to help rry out the purposes of that Kingdom.

Since Christ's Kingdom has as its supreme sk the conquest of the world, every Chris- an must nold that uppermost in his thought d life work.

The plan of the campaign is set forth in e Word by plain teachings, by convincing amples of the course followed by the early ristians, by world-influencing results which llowed, and also by the fruitless searchings ter God through worldly wisdom of men, d by the continued need of all peoples for e Saviour and salvation.

From the beginning all believers shared in e work of publishing the glad tidings to all reach even to alien peoples among whom ey were scattered by persecution. The same ligation rests on all Christians, for it has ver been repealed.

The agencies of the campaign are also set rth in the Word the essentials of which ide, the application of the principles of pro- dure being subject to change for racial and her considerations.

The agencies are the preaching and teach- g of the Word leading to the organization of urches and their uplifting agencies, the aching and training of the young for service, ice each "owes the world a life," and they n best render it after Christian education s enriched mind and heart, the ministering the body as an avenue to reach the soul, d have eternal life accepted, with the res- ration of physical health, the support of al- ed organzations which strive to lessen human s, establish social order and justice, and im- ove all conditions of less favored peoples.

The conquest of the world is to be a spiri- al one, because the Kingdom is spiritual, as s great Head declared, and while trade, com- erce, government, civilization are immensely benefited by its world-emcompassing benevolent operations they are but secondary to the one supreme purpose to win men and nations to the benign sway of the Christ through accepting him as Lord and Master.

Not, therefore, upon such considerations do the claims of foreign missions rest, but upon the steadfast loyalty of Christians to Jesus Christ, their obedience to his commands attested by faithfully devoting, their talents, their lives, and the money they hold at stewards to the extension of the Kingdom, because for this purpose they were brought into it.

One has said "The question is not whether the heathen will perish at the last; the urgency lies in the fact that they are perishing now, Their darkness, their degredation, their despair witness to their lost condition. The message of the Cross is a message of salvation, consolation, and life." God expects us to give it to them, since he had others give it to us, and we promised we would obey, and work and give to extend the Kingdom.

Those Japanese Banners.

Dr. Layman sends word that the order was put in for the banners a month ago, and "these banners will be the best I have ever sent you," and those who have seen any of the former banners awarded to the Sunday schools know that they will be beautifully embroidered and of rich material, etc.

So many Sunday schools have delayed sending in their Children's Day offering, despite our earnest appeal and great need of the money, that awarding the banners must be delayed.

Fred. C. Klien.

WE ARE ENCOURAGEED.

The orders for the programs for rally day are coming into headquarters in numbers sufficient to give real encouragement. They are being filled as rapidly as possible. If there is any delay we will appreciate it if the matter is called to our attention at once. In most cases the orders are filled the day they are received. We are doing our utmost to give prompt attention and satisfactory service.

Possibly it should be otherwise but we are compellsd to depend upon our pastors and superintendents to see that the rally day service is held. It is one of the three special days ordered by the General Conference and every Sunday school and church in the denomination is expected to obeerve it. It furnishes a splendid opportunity to present the denominational interests, to educate and interest our people in the great work the Methodist Protestant church is doing, and last but not least it means an offering toward the General Conference Budget. It is the Budget which makes our missionary, educational and benevolence activities possible. The men commissioned with the task of overseeing these interests can do only as they are given funds with which to "carry on." You strengthen their hands and promote the program by observing rally day and taking the offering.

If you have not sent in your order yet, please do so without delay. Send to

Frank W. Stephenson, Secretary.

—Believe that story false that ought not to be true.—Sheridan.

JUST WANTS A CHANGE.

A few years ago a cowboy in the West went into an eating place and called for a cup of coffee. The girl behind the counter poured out a cup and the cowboy sipped it. "Say Miss, if this is coffee give me tea, and if it is tea give me coffee. Anything for a change," the fellow bawled.

A few years ago down in the state prison at Raleigh another incident occurred which illustrates the same point as the Western cowboy. A delegation of negro convicts got together, selected a spokesman and called on the Supt. demanding a change of Supervisors.

"What's the trouble?" asked the Supt.

"No particular trouble," the speaker replied.

"Have they been whipping you?" the Supt. asked.

"Naw, Sir, never teched any of us," the spokesman said.

"Give you plenty to eat?" the Supt. persisted.

"Yas-Sir, all we wants," the negro replied.

"Well, then, what's the trouble?" asked the Supt. somewhat querulously.

"Not any trouble at all," the black man answered, "We just wants a change."

These colored people had been treated all right by their supervisor, and to save their lives they could study up no reason for a change, yet their spokesman doubtless expressed the desire of the hearts when he said, "We just wants a change."

Our annual conference is rapidly approaching, and of course some of our pastors will be changed Sometimes it is better for both pastor and people, yet I sometimes wonder if some folks are not like the Western cow-boy or the delegation of convict prisoners. "Anything for a change," "No reason." True that some pastors very often demand that they be changed thinking they deserve a better pastorate. This writer wishes all pastors could have better places to serve; he also thinks that both pastor and people should be content with what they have in many cases. We already have too many "man promotions." Let's allow God to do the promoting and better results will follow. Let the pastor stick to his people and the people to their pastor and we will have longer pastorates and more good will be accomplished.

In some churches pastors serve as long as 35 and 40 years and there is no demand for a change. If these same pastors had been in our church, 40 years of service would have carried them all over the state. What's the matter? Recently, a man of another church asked certain M. P.'s why they changed pastors last conference. The reply was, "the man we had was not big enough for us." This pastor is educated and one of our best preachers. He preached the gospel with power. What's the matter? Can churches have the big head? Is any man, called of God to preach and then educated and trained for the ministry too little to preach to folks, many of whom have never graduated from high school? I repeat, "What's the matter?"

All preachers do not preach alike, I will admit. The style and manner of presentation differs. Some read a verse or verses from some book in the bible and then proceed to

give to the audience a line of stories and personal experiences, occassionally repeating their text. They leave the sacred text in the obscurity in which they found it. As some one else has said, "this comes very near handling the word of God deceitfully." The only thing that saves it from doing that is the absence of a wrong motive. It seems to us that these good men; men called of God to preach his gospel, should be willing to put the necessary toil in it to do it well. At the same time we admit that such exhorting is more appreciated by some, than a real gospel sermon, filled with valuable explanations of his holy word. It is difficult for some folks to know the difference between a sermon and an exhortation.

Then, again, we have another class of preachers who denounce sin in high places as well as in low places. They have no compromise to make with the devil. Of course this does not suit many church members who enjoy the dance, the card table, and many other places where the devil works. Such folks are likely to want a change of pastors quite often. In conclusion, this writer cannot understand why a consecrated christian minister cannot serve a christin congregation longer than a year or two. Is it because the people "Just Wants a Change?" Or, is it the pastor who "Just Wants a Change?"

W. X. Y.

THE WORK AND THE WORKERS.

Among The Churches.

September 6th was spent at Philadelphia church on the Greenville Charge with Rev. H. L. Powell and his people. It was the occasion of the annual revival at this church, which from point of location is the center of the charge. Here the folks gather in great crowds on the first Sunday in September each year. There were three or four times as many people gathered there as could get into the church. Many were there to worship reverently, while others were there to have a good time as the world counts a good time. These are fine people, and they love their pastor, and the charge seems to be developing splendidly.

Rally Day.

The rally day programs are ready for distribution, and if you have not received a sample copy you can get same by dropping a card to Rev. F. W. Stephenson, 613 West Diamond Street, N. S., Pittsburg, Pa. Or better still just ask him to send supplies for your Sunday school, and get busy at once and prepare the rally day program to be given around the first of October. The offering on rally day goes to Christian Education, and counts on your General Conference Budget. If every Sunday school in the conference will hold rall day services it will help in two ways. It will help to boost your local church work, and it will help to secure your share of the G. C. B.

The Budgets.

See another column for the standing of your charge on the budgets. And remember that the list as now being published in the Herald, when completed at conference, will constitute the honor roll of charges. This will be published in the Journal as the honor roll. About six weeks will bring conference, so what we do must be done quickly.

Yours in the Master's service,

A. G. Dixon.

OUR TASK AND OUR PRIVILEGE

Paid A. C. B. in Full.

1. **Whitakers.**
2. **West End.**
3. **First Church, High Point.**
4. **State Street, Lexington.**
5. **Charlotte.**
6. **Calvary.**
7. **Burlington.**
8. **Mt. Pleasant.**
9. **Grace.**
9. Gibsonville and Fountain Place.

Paid G. C. B. in Full.

1. **State Street, Lexington.**
2. **Charlotte.**
3. **Calvary.**
4. **West End.**
5. Grace.

A. C. B.

1.	Concord	$226.00
2.	Forsyth	194.87
3.	Flat Rock	156.28
4.	Bess Chapel	133.32
5.	Orange	130.00
6.	**Glen Raven**	**126.00**
7.	**Fallston**	**125.00**
8.	Henderson	125.00
9.	Spring Church	110.50
10.	**Enfield**	**97.00**
11.	Stanly	83.42
12.	**Granville**	**80.00**
13.	**Alamance**	**78.65**
14.	Mt. Hermon	78.14
15.	**Lincolnton**	**70.00**
16.	Davidson	69.85
17.	**Cleveland**	**67.85**
18.	Randleman	66.00
19.	Halifax	63.50
20.	Littleton	60.50
21.	**Reidsville**	**60.00**
22.	**Welch Memorial**	**58.00**
23.	Randolph	51.07
24.	**Weaverville**	**50.35**
25.	**Mebane**	**50.00**
26.	**Richland**	**50.00**
27.	**St. Paul**	**45.00**
28.	**Kernersville**	**42.45**
29.	Saxapahaw	41.30
30.	Asheville	40.38
31.	Why Not	31.71
32.	**Vance**	**30.10**
33.	Shelby	30.00
34.	**Haw River**	**27.00**
35.	Yarboro	26.95
36.	South Davidson	23.00
37.	Siler City	20.50
38.	**North Davidson**	**20.00**
39.	**Winston-Salem**	**16.50**
40.	Cornelius	16.00
41.	Anderson	14.00
42.	**Thomasville Circuit**	**13.91**
43.	**Tabernacle**	**13.75**
44.	Pinnacle and Mt. Zion	13.70
45.	**Thomasville Community**	**12.00**
46.	**English Street**	**12.00**
47.	**Lebanon**	**11.05**
48.	**Asheboro**	**9.00**
49.	Caroleen	9.00
50.	**Pageland**	**6.10**
51.	Union Grove	5.25
52.	**Chatham**	**5.00**
53.	**Fairview**	**4.85**
54.	**West Forsyth**	**4.72**
55.	**Roberta**	**3.50**
56.	**Midland**	**2.65**
57.	**Graham**	**2.00**
58.	**Democrat**	**1.00**

G. C. B.

1.	Concord	$385.50
2.	Forsyth	304.05
3.	Why Not	192.24
4.	Whitakers	188.66
5.	Henderson	182.92
6.	Orange	171.58
7.	Randolph	160.27
8.	**Mt. Pleasant**	**160.00**
9.	**High Point, First**	**150.00**
10.	Davidson	145.67
11.	Tabernacle	124.99
12.	Alamance	109.45
13.	Randleman	109.11
14.	**Gibsonville and Fountain Place**	103.45
15.	Saxapahaw	97.08
16.	**Halifax**	**95.00**
17.	Asheville	90.97
18.	Spring Church	86.95
19.	Mt. Hermon	83.90
20.	Yarboro	76.31
21.	**Burlington**	**74.63**
22.	Littleton	71.50
23.	Graham	65.00
24.	Vance	62.90
25.	Stanly	59.98
26.	Guilford	57.68
27.	Bess Chapel	54.61
28.	**Haw River**	**50.00**
29.	**Enfield**	**47.50**
30.	Denton	46.45
31.	Thomasville Circuit	44.80
32.	Flat Rock	44.61
33.	**Albemarle**	**43.40**
34.	Winston-Salem	42.72
35.	Pageland	40.15
36.	Reidsville	40.00
37.	Weaverville	39.90
38.	Siler City	39.32
39.	Lebanon	38.60
40.	Glen Raven	38.49
41.	Fallston	36.71
42.	Mebane	33.06
43.	St. Paul	31.15
44.	Granville	30.50
45.	North Davidson	25.55
46.	**Richland**	**25.00**
47.	Kernersville	24.35
48.	**Mecklenburg**	**22.30**
49.	**Roberta**	**21.81**
50.	West Forsyth	21.63
51.	**Fairview**	**21.20**
52.	**Asheboro**	**20.46**
53.	**Welch**	**20.00**
54.	**Thomasville Community**	**19.70**
55.	Shelby	14.81
56.	**South Davidson**	**14.31**
57.	**Pinnacle and Mt. Zion**	**13.20**
58.	Rockingham	12.50
59.	Union Grove	12.00
60.	**Anderson**	**10.00**
61.	English Street	8.60
62.	**Cleveland**	**5.39**
63.	**Bessemer City**	**5.00**
64.	**Greensville**	**4.25**

65. Democrat 3.00
66. Midland 2.21

With this report Gibsonville and Fountain Place goes on the A. C. B. Honor Roll. Others make substantial gains. Make the charges climb as fast as possible. A. G. Dixon.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

To Presidents of Auxiliaries.

Mrs. Stephenson requests me to mail to each Auxiliary President a Missionary Prayer Calendar. The president should announce at each meeting what the Calendar suggests so there will be special united prayer for our work and workers. Be personal, call the name of the missionary, and ask God's blessingon them and those they are teaching.

The Calendar for October is—Dr. Fleagle (now on furlough) and Miss Maud H. Lawson, in charge of work for women and girls, and the Women of China.

I am mailing them out and if I miss any one, please drop me a card. Please use these calendars at each meeting.

Dr. Harris Glascock,
Secy. Tithers' and Intercessors' League.

Alleghany, Davidson Ct.—Brother Ridge yesterday preached us another good sermon.

We will have no Sunday school until the second Sunday in Oct., at which time we expect to elect new officers. All come and help elect the one that you want.

I don't think that our superintendent has missed a Sunday that has been fitting to go; he has stuck to his place and tried to do his best. Let us all try to do our best.

Bro. Ridge will preach again the second Sunday in Oct. At the last time before conference he will open the doors of the church for any that want to join. If you are not a member you ought to join some where and work for the Lord.

Let us help our pastor by praying for him that he may do his best.

The Lord will answer prayers. Pray for us all.

Abigail Coggin.

Lexington, State St. Church.—Our pastor gave us two fine sermons Sunday. Sunday school is growing so rapidly that we will soon have to have more room. New scholars are added every Sunday and we have visitors almost every Sunday.

We are all looking forward with great pleasure to Mrs. Dixon's coming next Sunday. All Christians who read the Herald are requested to join us in prayer for a successful revival meeting.

Two new members were added to our number Sunday A. M. Mr. and Mrs. Rodgers who have recently moved here from Burlington moved their church membership from Burlington M. P. church to State St. We are also pleased to have these fine people join us. They are enthuiastic workers, "helpers" in every sense of the word. Our number is now more than twice what it was at the beginning of the conference year.

Laurel Hill, Fallston Circuia.—That there has been no report from this place for some time is not because we have been altogether idle. There have been so many good meetings going on for the last two months that we have been attending them when sickness did not hinder. Although we have been some what careless about reporting, I guess it is not too late even at this late hour.

Yesterday, Sept. 13, Bro. Morgan delivered a most wonderful message. On the second Sunday in July the union meeting at Toluco began and continued for three weeks; it was for Laurel Hill, Hebron, and Macedonia, and all other churches that would come. The attendance was good with a large congregation at every service. It was one of the best revival meetings ever held in this community, with more than 200 professions. I don't know how many gave their names to join the different churches in the surrounding community. Our beloved pastor, J. M, Morgan, did all the preaching except five sermons, three of which Rev. C. E. Phillips from Lincolnton preached. They were most excellent sermons. We were glad to have Bro. Phillips and his wife sing for us their campmeeting song of forty years ago.

We were also glad to have the opportunity of hearing Rev. Jas. Green of Mocksville, the Holy Ghost filled man. He delivered the other two messages.

Bro. Morgan did some excellent preaching, for he is a man that is out and out for God as you all know that know him. We have never had a more able, Bible-knowing, soul-winning man on our work than Bro. Morgan. We feel that we have been forunate to have such a man with us. We know that the effective work he is doing will be felt in the churches for years to come. His whole heart seems to be in his work. The collection for the tent meeting expenses amounted to $250.-00 and a free will offering of $153.00 for Bro. Morgan.

The community is planning to erect a tabernacle at Toluca in the near future.

Reporter.

WHAT BENJAMIN FRANKLIN DID.

Here is a long list of the good deeds of Benjamin Franklin.

This catalogue has been summarized by Curtis Guild, who was present at the unveiling of the Franklin statue in Philadelphia 66 years after the patriot and philosopher's death:

He founded the Philadelphia Library, the leader in the field of hundreds of others of similar character.

He edited the best paper in the colonies, and gave a start to the press of America.

He exemplified the value of advertising in modern business.

His "Poor Richard" maxims were wit and wisdom that brought home valuable truths to readers, such as they could understand and make of practical service.

He founded the American postoffice system.

It was he who caused Philadelphia to be paved, lighted and kept clean.

He invented, when fuel was scarce, the Franklin stove, which economized it; and made a free gift of his invention to the public, besides suggesting various other heating inventions, later on, in which this country leads all others.

He was the remover of the once universal nuisance, smoky chimneys.

He was the first effective promulgator of the gospel of ventilation.

He made important electrical discoveries, and, as is said, robbed thunder of its terrors, and lightning of its power to destroy.

He was instrumental in founding the very best high school in Pennsylvania; he protested till his death against taking the funds of that institution teaching the youth the languages of Greece and Rome, when French, German and Spanish were so much more required in regular business transactions.

He founded the American Philosophical Society, the first organization of friends of science in this country.

His aid was valuable in founding the Pennsylvania Hospital.

He led that State in its struggle of thirty years against the tyranny of the Penns.

When the Indians were carrying on bloody marauding expeditions within 80 miles of Philadelphia, he commanded and led the troops of the city that were sent against them.

He was the author of the first scheme for uniting the colonies; his scheme contained many features that bind the States in the Union to-day.

More than any other man, he was instrumental in causing the repeal of the Stamp Act; and, more than any other man, he educated the Colonies up to independence.

He discovered the temperature of the Gulf Stream, and that northwest storms begin in the southwest.

He directed attention to the advantage of building ships with water tight compartments, getting the idea from the Chinese.

He labored earnestly for the abolition of slavery towards the close of his life, and in aid of those who were emancipated.—Selected

IRRATIONALITIES.

(From the Boston Transcript)

Ain't any reason in bein' proud,
Feelin' too fine to go with the crowd.
Ain't any reason in bein' shy—
World ain't waitin' for you to go by.
Ain't any reason in bein' a shirk—
Gazin' at sombody else at work.
Ain't any reason in not bein' glad—
Ain't this life the best you have had?
Ain't any reason in not forgivin'—
You must keep on lovin' to keep on livin'.
Ain't any reason in not bein' true—
Make a beginnin' an' carry it through.
Ain't any reason or joy or beauty
In doin' anything less than your duty.

Selected.

A PRAYER.

"Father, we thank Thee for the night,
And for the pleasant morning light,
For rest, and food and loving care,
And all that makes the world so fair,
Help us to do the things we should
To be to others kind and good;
In all we do and all we say
To grow more loving every day.

Amen."

—While our hearts are pure, our lives are happy and our peace is sure.—William Winter.

THE DENOMINATIONAL OUTLOOK.

Alabama. The Center Ridge church, Pike Circuit, has just had a good revival, with 13 additions to the membership. . . . Union church, Union Circuit, had 11 additions. . Montgomery church has paid the first installment of the parsonage debt, amounting to $422.

Eastern. Improvements at a cost of $400 have been made to the property of the Lynbrook church, and $2,000 has been paid on the debt.

Indiana. Carrolton church, Sugar Creek Circuit, has been improved at a cost $471.

Illinois. The Community church at Kasbeer has just concluded its eighth free Chatuaqua. More than 2,500 people attended each day.—The Young People's Convention held this year at Petersburgh had double the attendance of any previous year.

Iowa-Missouri. A basement has been built under the church at Ladora at a cost of $1,500 . . . A like improvement has been made to the Millersville church. . . The Mt. Moriah church, Luray circuit, was dedicated on August 16. The entire cost of the new building was provided for before the time for dedication.

Maryland. Maryland Conference folks are noted for the care they take of their parsonages. The following improvements at Sharpstown is a fair sample: New bath room with Deleo water system, every room in the house papered, new furniture in the living room, new rockers, new bed room suite.—The St. James church has just observed its 93d anniversary.—The Harper's Ferry church has been improved on the inside at a cost of $1,500. More than enough is in hand to paint the exterior.—Payson Street church, Baltimore, has been having community services during the summer. A portion of the street is roped off, and the services held in the open air.—The Young People's Institute had an attendance of more than 400, with more than 300 enrolled in classes.

Michigan. Evangelist A. R. Corn has just closed a meeting at Kalamazoo with more than 50 conversions. This is a new organization, with fine prospects.—Adrian College is making preparation for the opening of the 67th session with the most encouraging prospects in many years.

Mississippi. The Mt. Olive church on Ovett charge, has just closed a splendid meeting. As a result 16 members were added to the church. The church building which was destroyed by a cyclone last year has been replaced with a much better building.

Ohio. The Ohio Conference has placed a $1,000 insurance on each pastor. A part of the premium is provided by the pastors, the balance comes from the Conference Aid Society. ——The New Harmony church held its ninth annual Home Coming service recently with a large crowd present.—The Young People's Conference, held at the Sabina Camp Grounds, registered more than 400 young people.—A hall for the young women has been built at a cost of several thousand dollars.—The young people of the Ohio Conference support their own foreign missionary in the person of Horace Williams, who is now in the language school at Peking, in preparation for the work at Kalgan, China.

Pittsburgh. Rev. J. C. Broomfield, president of the conference, has been appointed a member of the Winona Lake Assembly—Rev. John Henderson, pastor of the Hoboken church, has for thirty years been Chaplain of the Allegheny Home and Work-House. The Pittsburgh Press recently carried an interesting account of his ministry.—The People's Temple at Fairmont is to be enlarged by an addition to the Sunday school section. The auditorium of the church is being renovated. The total cost of the improvements will be above $30,000.

West Virginia. Rev. I. A. Barnes is preparing to issue a book on the history of the Methodist Protestant Church in West Virginia. The sketches that appeared in the church papers are exceedingly interesting.—The community in which the churches of Lewis Circuit are located received the highest score in the West Virginia County Life Standards, including the goals set for the churches.—The salary of the South Morganton charge has been advanced from $500 to $925.

C. W. B.

TO AND FROM THE "LAND OF THE SKY."

A few thoughts suggested by a trip in a Ford to Asheville in company with Bro. J. A. Hanner and son, Adrian. Adrian was the driver, and did it well. Of course we older ones had plenty of advice to give about being careful, for which we charged nothing.

We pulled out from Randleman about 9 A. M., September the 3rd, stopping at Statesville to eat our lunch. About a quarter to six o'clock we drew up to Mr. Wilson's, at Nebo, McDowell Co., Mr. Wilson being a brother in-law to Mr. Hanner. Here we spent the night very pleasantly. Why the town is called Nebo we do not know, for it is not on a mountain, though in sight of the mountains.

Still there is something suggestive and romantic about the name, carrying one back, in imagination, to the mountain in Moab whence Moses viewed the Promised land, and on which he died. The name is euphonious. It's easy to speak. Quite a contrast between it and Kamchatka, Popocatepetl &c.

While Nebo is a small town, it has a fine school building and large dormitory adjacent, for teachers and boarding students.

After supper Mr. Wilson drove us out to see the Catawba dam, constructed and owned by the Southern Power Co. This is an immense affair. But how many persons in N. C. know anything about it? We read in the paper and magazines of the great dams in the far west, but we seem to be ignorant of the great works in our own state. Why is this?

It is called Catawba dam, but there are really two dams, one on the Catawba river, and one on the Linville river, and a creek, the name of which we forget. The two rivers are connected by a canal, and thus form one immence artificial lake, covering thousands of acres, with a shore agregating 150 ms., with a depth of water in places of 200 feet.

The Co. has built a fine sand-clay or top soil road on the very back-bone of the hills—almost mountains—encircling the lake. From this you have a fine view of the double, or triple, lake as it lies in and out, and round about, these high, romantic, mountain-like hills. And not the lake only, but the immense sweeping valleys that are far below, and the country for many miles beyond. It can't be described. It has to be seen. To any one who has an appreciation of the sublime in nature and in construction, it will pay him to visit and see for himself.

There is a fine steel bridge spanning the Catawba, just over the concrete dam. A look down from this bridge, to the empty river bed below makes one almost dizzy. Some say it is 150 feet to the river bed. We did not attempt to measure it.

But you say how did you see all this at night? The full moon gave light enough to render the scenery weird, wild, and sublime.

But we went out next morning and saw it all again, by daylight—and more than we saw the night before, for we extended our visit to the Linville river; where the Power House is located. This is a good sized two-story brick building. About the first question that arises is, where does the water come from? You see the water below the house as it flows out from under the house, but that is all. But you see a hill just above the building, higher than the building. We surmised that the water passed under this, and upon inquiry we learned that this hill(?) was a part of the dam on Linville, and that a 20-foot flume passed under this dam, carrying the water to the turbines. A Mr. Regan, a relative of the High Point Ragans; kindly showed us through the plant. Two six foot turbines drive the two immense dynamos, producing, or capable of producing, 42,000 horse power. This power, we were told, is distributed in N. C., S. C. and Georgia.

One thing that surprised us was the amount of heat given off. Seemingly equal to that given off by large boilers and furnaces.

Returning to the main high way, we are off for Asheville, arriving there in due time. After spending some little while here, we cross the French Broad, arriving at a Mr. Gooch's, some five miles out. The rest of the afternoon we spent going out to Sulphur Springs, some five miles from Mr. Gooch's, passing through West Asheville, which extends out to the Springs, or practically so. We were surprised to see so much town beyond the river.

Returning, we spent the night with Mr. Gooch, an old friend of Mr. Hanner's. We found it very pleasant here, receiving a royal reception, as we did at Mr. Wilson's at Nebo.

Mr. Gooch said that land in his neighborhood would bring $500. per acre. Some price, it would seem! Has the world gone crazy on prices? Lost all sense of proportion?

In the morning Mr. Gooch accompanied us out to Buncombe Co. county home, a very pleasing, artistic brick home, surrounding by shade trees and beautiful lawns.

We will not attempt a description of the grand mountain scenery. To those who have seen it; such an effort would appear tame, and to those who have not seen it, we would fail to convey anything like an adequate picture. So we must content ourselves in making a few general statements. From the top of Sunset mountain there is practically an unobstructed view in all direction—north, south, east; west—of mountains piled on mountains as far as one can see. Here language fails.

t which is the more to be admired, this view the succeeding panoramas that greet the between Old Fort and Ridgecrest, as one ends and crosses the Ridge, is hard to de-e. One can see much from the train; but views from the state highway are much er. The R. R. runs much of the time down the bottom, or near the bottom, of the gor-, while the state highway winds and zigzags und the sides of the mountains, giving a ar view for hundreds of feet down to the tom of the gorges. While at the same time see to the top of the mountains on the op-ite side of the valley and gorges, as they and frown almost perpendicular in their zy heights. But all this must be seen—ds fail. But when you go, if you have not e, carry a tourist's glass and a camera.

The state highway ascending and crossing Ridge is fine—hard surface and easy des. We used to hear it said forty years that one of the finest pieces of engineer-in the world was carrying the R. R. over Ridge this side of Asheville. The engi-ring of the state highway must be the al of that of the R. R. In one place the e highway is several feet above, and over R. R. tunnel.

Ve could speak of many things but time space forbid. We will say this, however, t we have read articles by those who have veled in Europe and other countries, to the ct that the scenery in the "Land of the " is equal or surpassing anything seen where. If you can, go and see for yourself.

ow we must come to the common-place—n the sublime to the ridiculous. On our rn we detoured at Morganton to States-e via Lenoir and Taylorsville. Somewhere ween Morganton and Lenoir we stopped store, filling-station, a well being there, get some water. At the well we asked a apparently 12 or 14 years of age, what ntry some mountains were in, far to the , and he said, "North Carolina." We al-asked him what county we were in; there he well, and he said, "North Carolina." boy had the appearance of at least av-e intelligence, but he seemed to be "off" the knowledge of counties. This remind-me of what my father used to tell more 50 years ago, that during the civil war, n a number of men from Randolph and by counties first went to the state Salt ks down on Masonboro Sound, south of mington, N. C., some of them asked a citi-a fisherman, by the name of Craig, what nty they were in, and he replied, "North olina." To this the men replied, "O, we w N. C. is the state, but what county is " To this Mr. Craig replied with warmth, don't know—I never study such foolish-." This seems unbelievable. But truth tranger than fiction. We, when a boy, to see Ben. Craig the fisherman, that did know the county in which he lived. But he w how to sail his boat and catch fish. And aps the boy who did not know the county hich he lived, may have been useful. We t judge a community by exceptional cases. he same neighborhood where Mr. Craig, l, were Mrs. Everett, Mr. Brochett, and Hollis, well-to-do and well-informed per-. One thing that disgusts us is for some New England reformer(?) to make a flying trip to the mountains of Dixie, and meet a case or two like the boy at the well, and see a few of the cabins in the coves and gorges of the mountains, and go back and write a magazine article of such a nature as to make the impression that such ignorance and poverty was the rule, and not the exception. All such is grossly misleading and needs a sharp rebuke.

We've found both ignorance and intelligence in every section in, and out of the state, where it has been our privilege to go.

This sketch has grown to a length we did not intend when we began to write. We could tell of other things by the way. A crowd gathered by the side of the road to see a flying machine "go." We stopped a few minutes. They were trying to start it. Finally the propeller started. My, what a dust it raised as it passed a few yards from us, as it started, took to the field, then to the air—and away it went. But it soon returned and landed on the spot where it started. Carrying persons at $5.00 a ride who had the money and the nerve to ride.

We had no puncture, blow-out, turn-over, collision, nor break-down, but melted a bearing by letting the oil give out. But this we replaced with a new one, and went on our way rejoicing, Adrian being our machinist.

J. F. Dosier.

SUNDAY SCHOOL LESSON, SEPT. 20.

Lesson Text: 1 Thess. 2:1-12.

Paul Writes to the Thessalonians.

Golden Text. 1 Thess. 5:18.

The Central Truth: The gospel of salvation is the highest, holiest, and most imperative trust ever committed to instrumentalities of flesh and blood.

Scriptural Points.

1. Paul was happy in the recollection that his preaching of the gospel at Thessalonica was not in vain. The organization of a prosperous and promising church there filled his heart with joy. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1. Thess. 2.19, 20.

2. Notwithstanding the painful and shameful imprisonment that he endured at Phillippi he was "bold in our God" to carry the message of life to both Jews and Gentiles at Thessalonica. He held aloft the banner of the cross in the face of much opposition at this place also, till he was compelled to leave.

3. He might have escaped persecution if he had compromised the truth as it is in Jesus Christ. He might have advocated circumcision as a harmless rite, and pleased the Jews. He might have pointed out and commended some of the good features of the Roman mythology, and escaped the opposition of the Gentiles. But he hewed to the line of gospel truth "For our exhortation was not of deceit, nor of uncleanness, nor of guile."

4. With such a sacred trust as the world's redemption weighing upon his conscience, he could not afford to tickle the fancies of men. His supreme ambition was to please God, who had imposed such a sacred responsibility.

5. In verses five and six Paul makes it plain that he did not seek popular esteem, nor material gifts, nor the glory of the world, but he strove only to win souls and the glory of God.

6. He was as gentle, affectionate, and self-sacrificing in ministering to sinsick souls as any nurse could be, attending upon the needs of a most helpless patient.

7. He loved lost souls with such earnestness and self-abundon that he could cheerfully yield his own soul, or sacrifice his own life, in their behalf. In Rom. 9:3 he wrote, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." And he loved the Gentiles with an equal measure of devotion.

8. Paul paid his own expenses by hard labor. He had no missionary board to defray his expenses. It is likely that he made tents to get money to pay for meals and defray traveling expenses.

9. This great apostle lived the gospel that he preached with such zeal and effect. He was a bright, living testimonial of the grace of God. He called upon the people among whom he moved, "and God also," to bear witness "how holily and justly and unblamably we behaved ourselves among you that believe."

10. Paul's interest in the new converts was as tender, anxious, and constant as that of a father in his helpless children. As a father in the gospel he earnestly exhorts, "that ye would walk worthy of God, who hath called you unto his kingdom and glory."

Practical Points.

1. There is irresistible power in the gospel preached in the demonstration of the Holy Spirit. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please; and it shall prosper in the thing whereto I sent it." Isa. 55:11.

2. Faith in God and love for souls yield Christian courage in every ordeal and crisis. "Add to your faith courage." "But the people that do know their God shall be strong, and do exploits." Dan. 11:32.

3. An uncompromising and aggressive attitude in regard to any moral question will surely awaken opposition and persecution. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2. Tim. 3.12.

4. To the extent that any believer indulges the selfseeking spirit, to that extent does he lose out with God. "Seekest thou great things for thyself? seek them not." Self glorying imposes the abasement of self. And it robs God of the glory due unto his name." "For thine is the kingdom, the power, and the glory."

5. The most becoming sermon is that of a humble and holy life. "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." 2 Cor. 3:3.

—The Word of Life.

Asheville Times.—Some so-called open minds should be closed for repairs.

—Dr. Spahr was absent from his pulpit last Sunday, attending the Pittsburgh Annual Conference of which he is a member. Some of the members of Grace church took advantage of his absence to attend service in Calvary church.

MIRACLES.

I have been pained, astonished and humbled to witness the offending, insolent, skeptical opinions advanced on all sides respecting the rejection of God's divinely stated account of his own creation, and the grievous, prevalent tendency to set the individual will, with its corresponding materialistic interpretation, in vivid opposition to the Divine will, taking the pure, plain, accurate truth, as simply laid before us in the Bible, for vague magnificent imagery and delectable hyperbole, of a nature too ambiguous to be defined. This to me wears a dark and ominous aspect.

Do we presume to arrogate for God? To reason Him off his throne as an impostor who by surreptitious means secured the seat? Have mankind attained the stage when they are at liberty to play at precedence with God? Do we wish to reduce His inconceivable majesty to the level of human feebleness and deny Him the power of sustaining the life of man in a fish's carcass?

I have long past resigned the hope of determining why the miracle of Jonah should be received with such incredulity, astonishment and faithlessness when there are other miracles recorded calculated to stir our senses and imaginations far more wondrously.

Imagine to yourself a man with the dew of death upon his brow—lying rigid, cold, white, still——unperceiving, feelingless, spiritless—numb heart neither contracting nor dilating; whose blood is still; whose nerves will crumble; whose brain is nascent dust: extend your imagination further, and place Christ beside that lifeless thing bidding it arise! Further—and simultaneously with that divine command what secret hand stirs that limp, settled blood to movement? Who opens the portal of mortality that breath and life they enter therein—to toil; to reason; to fear; to die? Is this not miraculous beyond your extremest conceivability even in imagination?

Or of Christ rebuking the wild, turbulent waves in all their ferocity into the calm placidity of a mirroring lake! Or of Christ walking on a volatile, transparent, aerial fluid; the lightest element known mingling with another which is as our breath. He walks on this! This transparency His fortification and stronghold. His support and defense through miles and miles of depths of dark folding waters! From the accumuations of science, can any known operation of physical law explain this fluid resistance? Or when God "bowed the heavens", conceived not metaphorically, for it would be meaningless, but literally. Can any modern law of attraction, high branch of mathematics, or differential calculus explain the origin or gradation or media of this process?

All ratiocination, deduction, disputation, how insolently futile! How basely ignorant! The attempt to give plausibility to iniquitous decision. Yet how fearful is this imperturbable stiffening, disregard, and frigidity towards God's eternal omniscience. How designant of decay and doom! Its adherents have either incapacitated and emasculated their understandings and in a deep, lightless vacuity shrouded and imbrued with skepticism, circumscribe, ignorance, mockery and perfidy, fixed not with real alienation of the heart from God but in pitiful, pitiful ignorance, resulting from the adoption and formation of ignoble, sinful ideals, referable to those who by overwhelming, inimitable vanity, choose their vantage ground, and place their extempore being on a dust-grain of human knowledge and presume to penetrate and explain away the divine, prodigious, inconceivably wondrous works of Him who goes forth upon ways which are not our ways and retires into thoughts which are not our thoughts, and who is perfect in knowledge.

As the Creator of worlds we cannot understand Him. His majesty, excellency, and all-sufficiency; His august designs—all transcend the limits of the most enlarged imagination. We cannot understand the miracles performed of old, neither their parallelisms of today, that confound and baffle and awe. The balancings and sculptures of cloud-vapor that daily floats in the body of the air is a miracle. Infinite space,—the contemplation of which overpowers, subdues, and fatigues the imagination, is a miracle. Or lightning, which can smite the Alps into dust, and gather itself into the width of a trembling, golden wire. Or the wind, whose soft floatings scarce stir the bloom of tenderest flowers, then collects and thickens into bleak power that snaps and snuffs, as a magic demon, cities to destruction! The miracle of Thought, Feeling, Memory; the utter mystery of those undistinguished waves that silently go out of the mind into oblivion, while others are charmed or suffered again and again into fond or poignant returning. Or the transcendent mystery of the growth of a child in the mother's womb, which no converse with truth; the exposition of no abstract principle; no inquisition of reason can evolve out of the human intellect.

I would profoundly desire, therefore, while the clouds course on; the seas beat; the mists gather; the setting suns kindle beauty, while flowers bloom upon the night, and the suckling branches of the heart reach out to Love, Faith, and Charity, I would prayerfully desire that these ineffably sweet suggestions would deepen in our hearts a discernment of the everlasting truth of kindredness, association and inseverable relation between nature and its divine Author, that these should aid us to hear in spirit the sweet concert of God's laws, that it may bring a sound of glory, and tune our hearts to exalt, magnify, praise and worship our Father and our GOD.

John Haywood Siler..

A PRAYER TO THE HOLY SPIRIT.

Thou Who bestowest sevenfold grace
  Everymore replenish us.
As the wind is Thy symbol
  So forward our goings.
As the Dove,
  So launch us heavenwards.
As Water,
  So purify our spirits.
As a cloud,
  So abate our temptations.
As Dew,
  So revive our languor.
As Fire,
  So purge out our dross.

—Christina Rossetti.

CHRISTIAN EIDEAVOR TOPIC, SEPT

South America.

M., Sept. 21. Our duty to South Am
  Mark 12:31.
T., Sept. 22. Service. 1 Cor. 13:1-6
W., Sept. 23. Response to the call. Acts
  9-13.
T., Sept. 24. The right spirit. Col. 3: 1
F., Sept. 25. The spirit of brotherhood.
  14.13.
S., Sept. 26. Help that counts. 1 Cor. 1
Sun., Sept. 27. Topic—Christian Friendl
  to South America. Matt. 4: 16,17.

Our Neighbors.

It is not easy for us Americans to be
vinced that the nations next us are our
door "neighbors," and that those on this
of either ocean have a special definite
on us. We like the expression "As goes Ar
ca, so goes the world" but we do not lik
take the responsibility to make the "Wo
go right, especially that part closest to
our American neighbors. We try to ig
Mexico, hold ourselves icily aloof from C
da and ignore the rest of America. But
of these need the strong Christian friend
United States could be to either or all of t
if we would be true to our Christianity
the inheritance that should be ours from
Christian Forefathers.

Perhaps one of the most sinful and
erstitious countries on the globe toda
South America. It is largely in the hand
the Catholic priests, and we only neede
visit the Philippines after the Spanish we
know what a priest ridden country is

If we were better acquainted with t
people we would find ways for great h
fulness to them, If we knew their needs
would be more apt to try to think of w
and means of helping them.

Helpful Suggestions.

There is no friendliness quite like Ch
tian friendliness. It rises above bounda
and race differences, and insists on b
helpful to others. Christian friendlines
the real need of the world today. We
an attitude of heart and mind which
compass the nations of the whole earth. J
was the greatest friend the world has
know. The example of His life is
greatest inspiration to missionary acti
chronicled anywhere. His matchless teac
brings to our hearts the true Christian
titude toward others. As we catch step
Him we move out into Christian friendli

It does little good to urge people to re
of their wrong living when they are ta
nothing better. But when light has
brought to them they must be urged to
sake the darkness and come to the light
this way the Kingdom of God, which is
Kingdom of light, is ushered in.

Facts About South America.

Latin America, the major part of whic
South America, is a country of the very
and the very poor. In some of the large
ties there is an enormous amount of lux
and right by its side is the most abject
erty and misery. Nothing but the Gospe
Jesus Christ can clear away this wrong
dition, and the sooner Christian people
to the rescue, the better.

Illiteracy constitutes one of the grea
problems in South America, although t

has been marked improvement in recent years. All the republics have public-scool systems, although in many it is merely on paper, with little attempt to carry it out thoroughly. Where it is developed, it is mainly in the cities.

All of the South American republics, except Argentina, have a union of church and state, which makes all kinds of trouble, just as it does wherever it exists. The Roman Catholic Church, naturally, has its way in educational matters, and it is away behind the times.

In the face of these facts, South America is a coming country. Her population is steadily growing. Her lands are springing up in her cities, and the Gospel of Jesus Christ must keep pace with these developments. South America is growing materially, but what we do, as Christians, will largely determine her spiritual growth.

The missionary opportunities are great. Vast stretches of territory have no missionaries. Much of the effort, thus far, has been confined to the cities. But this is not fair. The country districts need the Gospel just as much. The Christian forces of North America must see that the people of South America are provided with spiritual food.

Things To Pray For.

1. Thank God for the missionary teachings of the Bible.
2. Thank God for the spirit of Christian friendliness which is rapidly growing.
3. Ask God to lead into a better acquaintance between North America and South America.
4. Ask God to bless the missionaries now laboring in South America.
5. Ask God to inspire others to volunteer for work in South America.

MICHAEL PUPIN, SERB IMMIGRANT BOY, HEARS HENRY WARD BEECHER.

By Rev. L. K. Long.

Michael Pupin, a friendless Serbian boy of fifteen, landed at Castle Garden in 1874 with five cents in his pocket. His parents were illiterate peasants, honest, industrious and religious—and he had been well brought up by them.

Perhaps the most important possession of the boy—because of his home-training, or growing out of it—was the power to gain the friendship of worth-while people who helped him to the better things toward which he was always aspiring. Vila and her mother—daughter and wife of the manager of the Delaware farm where he had his first American job—did much to help him with the language and to reveal to him something of the really high ideals for which America stands. Jim shoveled coal and kept up steam in the boiler-room of the New York where they worked. This fellow-workman was a philosopher, in his way, and in his work-room handed out to the boy from a strange land many nuggets of wisdom. Bilharz, the educated German who worked with Pupin in the factory, had missed being a priest because of an unfortunate love affair. He gave the ambitious boy much help in his preparation for college, teaching him Latin and Greek. The Lukanitch family—the father a native of Pupin's own country, the son and daughter brought up in New York—helped him get his bearings among American people.

Young Pupin had, in the old country, read a translation of Harriet Beecher Stowe's "Uncle Tom's Cabin." In his examination by the immigration officials at Castle Garden his mention of this book and his knowledge of Abraham Lincoln and Benjamin Franklin as great Americans, had made a favorable impression, and prevented his deportation.

During the celebrated Beecher-Tilton trial Pupin saw pictures of Beecher in the shop windows. When he learned that the great preacher was a brother of the author of "Uncle Tom's Cabin" he became greatly desirous of hearing him. Young Lukanitch and his sister knew of the fame of Beecher and, though they were strict Roman Catholics, consented to go with their young friend on his first pilgrimage to Beecher's Plymouth Church. He afterwards became a regular attendant. Professor Pupin's description of Beecher and the service is most interesting as he gives it in his book, "From Immigrant to Inventor." He says:

"His face looked to me like the face of a lion and his long gray locks, reaching almost to his shoulders, supported the illusion. The church provided a setting worthy of his striking appearance. The grand organ behind and above the pulpit supplied a harmonious musical background to the magnificent singing of the large choir. I felt that the thrilling music was tuning me up for the sermon which the great orator was about to preach, and I was right.

"The sermon was free from involved theological analysis; it dealt with simple questions of human life and its determination by human habits. It wa sa dramatic and poetic presenhabits. It was a dramatic and poetic presened in the Cortland Street boiler-room, but in a very plain form of statement. The fact, however, that I found many spiritual bonds between great Plymouth Church and Jim's humble boiler-room show me today why Beecher touched the heart-strings of the plain people He helped them to solve some of their problems of life just as Jim tried to help me solve mine. But Jim was not a cultured man and he delivered his chunks of practical wisdom in the same offhand manner in which he fed shovelfuls of coal to the busy fires under his boilers. Beecher, on the other hand, was a great orator and great poet, and every little grain of wisdom stored up in human life was placed before his congregation with all the force of his overpowering personality and with all the embellishments with which the imagination of a poetical nature could clothe it. I felt thrills creeping over my whole body as I listened, and the effect was not only mental and spiritual, but also physical, undoubtedly because of the blood's circulation produced by the mental exhilaration. Bilharz, although a rigid Roman Catholic, admitted after hearing Beecher several times that great sermons are possible even without any theological flavoring. 'But,' said he, 'everything is possible to a poetic soul which is propelled by the wings of a genius.' A remarkable concession for a man of Bilharz's training and mental attitude!

"Jim, who was a strict Presbyterian, rejoiced that I had picked out a Congregational Church for religious worship, and old Lukanitch confessed that if I persuaded his children to go with me to Plymouth Church very often they might desert the Roman Catholic faith of their ancestors. I felt assured, however, that St. Sava, and the orthodoxy of my mother would never lose me through the influence of Beecher's genius, because Beecher was preaching to all humanity and not to a particular creed. I saw in him a living example of that type of American who, like Hamilton, Jay, Washington, and the other great men of whom I had heard at the Philadelphia exposition, were the spiritual and intellectual giants of the revolutionary period.

"My study of the history of Hamilton's life had shown me that the number of these giants was large; many of them signed the declaration of independence. I did not fail to see in this a most propitious omen of a great future for the country. What a spiritual giant Lincoln must have been, I thought, when I heard Beecher refer to him with humblest veneration! Beecher was the sunrise which dispelled much of that mist which prevented my eyes, just as it prevented all foreign eyes, from seeing the clear outline of American civilization.

"Four years previously I had for the first time attended an American church service in Delaware City, and had carried away the impression that in matters of public worship America was not up to the standards prescribed by the Serbian Church. Beecher and his Plymouth Church changed my judgment completely. Beecher's congregation seemed to me like a beehive full of honey-hearted beings. Each of them reminded me of the Americans who had befriended me at the railroad station in Vienna, and had rescued me from the official dragon who threatened to send me back to the prisons of the military frontier. I firmly believed that Beecher was preaching a new gospel, the American gospel of humanity, the same gospel which his great sister had preached. Every member of his congregation looked to me like a faithful disciple of this doctrine."

It would be a fine thing if every reader of this extract would also read the entire book of Professor Pupin, "From Immigrant to Inventor."

Rene Viviani, noted French statesman and orator, died Sept. 7, at the age of sixty-one. He was Premier of France in 1914, just before the World War, and had been a member of several French Cabinets.

M. Viviani twice visited the United States. He came here in 1917 as a member of the mission sent by France to show this Government how important it was for the United States to help actively in the war as soon as possible. His second visit was in 1921-1922, when he came as one of the French delegates to the Washington Arms Conference.

—The new immigration law which became effective July 1, 1924, seems to be keeping hundreds of thousands out of the United States.

THE KING WHO WISHED FOR GOLD.

Long ago in the days when strange things happened and gods and goddesses roamed the earth in human form, there lived a very rich King whose name was Midas. King Midas was very fond of his gold. He liked to let the gold pieces run through his fingers and he spent a great deal of his time counting it and fingering it. No matter how much he had he was always wishing for more, and it seemed that he could never get enough gold to satisfy the cravings of his heart. One day as he sat counting his gold and wishing that it were twice as much a stranger appeared before him.

"Why do you look so sad?" asked the stranger.

"Oh," answered the King, "if I only had more gold, how happy I would be."

"Well," said the stranger, "if that is really all you need to make you happy, I can satisfy you. From tomorrow everything that you touch shall become gold," and the stranger vanished.

That night the King could hardly sleep he was so excited. He watched the sky for the morning sun to rise, for in the morning he would see if the stranger had spoken the truth. With the dawn King Midas rose and lifted his robe to place it on his shoulder. Instantly every thread was gold. It was so heavy he had to lay it aside. He sat down to fasten his sandals and in a twinkling the chair became golden and his sandals turned to pure gold at his touch. The sight of the gold made him wish for the fresh beauty of the garden and he hastened out of doors. But wherever he trod the path turned to gold. The flowers that he passed lost their fragrance at his golden touch. His little daughter running to greet him, at his kiss became a golden statue. With heavy heart King Midas returned to his palace. He loved his little daughter more than anyone knew and now his greed for gold had lost her to him. Servants hastened at his approach to bring his breakfast, but the water turned to gold as it touched his lips, and the food turned to gold in his mouth. With all his gold the king would have to starve to death!

With tears in his eyes the king turned from the table. "Gold!" Gold!" he cried, "take it away!" At that moment the stranger appeared at King Midas' side. "Are you not happy?" he asked. "Has not your wish been fulfilled?"

"I am the most miserable of men," cried the unhappy king. "I have lost the joy of life. My little daughter has been turned to a thing of gold, the flowers no longer hold their beauty. Take away this golden touch, give me the beauty of life, and I shall be content with little wealth so great will be my wealth of spirit."

"So shall it be," said the stranger, "Bathe yourself in the waters of yon pure stream and sprinkle a little of the water on everything that your touch has turned to gold," and again the stranger vanished.

King Midas hastened to do as the stranger had said, and the cool water of the stream refreshed his fevered brow. Then he took a flask of the water into the garden and the first thing he did was to sprinkle some of it upon his little daughter. With a sigh and a shudder she came to life, and as her father embraced her he explained what had happened. Together they went through the garden reviving the flowers and as each one nodded in the breeze the greed departed from King Midas' heart and love and content took its place.

WEBB GRAHAM'S PATIENTS.

It was early in the spring and Webb Graham had spent two weeks trying to get a job. But wherever he went it was the same story, "We've help enough at present;" or "Times are too hard to warrant our taking any extra hands till business picks up a bit."

"I'll tell you what you can do," suggested Mrs. Graham one evening after Webb who had trudged unsuccessfully all day looking for work, had eaten his supper.

Webb looked up inquiringly.

"You can doctor our back yard tomorrow."

"What! Doctor what?" Webb wondered if he had heard correctly.

"Our back yard," repeated Mrs. Graham, smiling. "When I was hanging out some towels this afternoon I realized how much it needed it."

"Being doctored?"

"Yes; and I'll give you 15 cents an hour till its cured."

"The back yard surely does look—pretty—bad," Webb acknowledged, slowly. "I've noticed it, too. Well, tomorrow I'll pay my first professional call there and see what I can do to make it well!"

Before Webb had quite finished with his new job, Judge Kilgore, who was negotiating the purchase of the lot next the Graham's, chanced to look over the dividing fence and discovered what the boy was doing.

"Webb" he exclaimed, "you've transformed that back yard of yours into a regular park—almost. I wish mine looked as well. What will you charge," he asked suddenly, "to come over and clean mine up for me?"

"Fifteen cents an hour," replied Webb in a businesslike tone.

"Very well. I'll give it. You can start in any time."

"All right: I'll come tomorrow," promised Webb.

"Good! You'll find enough to keep you busy."

The next morning Webb stopped abruptly in the midst of carting away a wheelbarrow load of tin cans from the Kilgore back yard.

"I believe I can do it!" he exclaimed suddenly, straightening his back. "I've got to get money for a course in telgraphy somehow, and I believe this is just the thing.

"It will be some expense advertising, but I can borrow from mother if I need more than I have. I can't mor'n fail."

"Fifteen cents—is cheap—enough," reflected Webb later, as he began shoveling up a pile of ashes. "That's less than other doctors ask," whimsically, "and theirs isn't half the work my job is."

Webb stopped work in the middle of the afternoon, hurried home and changed his clothes.

"Mother, could you loan me a little money, if I should need it?" he asked eagerly.

"What for, dear?"

"Oh, a little plan of mine, which"—

"Which my boy wants to keep secret from his mother for a little while?" interrupted Mrs. Graham, smiling. "I guess I can let you have it, if it isn't too much."

"I don't know how much it will take," replied Webb. "I can tell tonight though."

An hour later Webb entered the Daily Herald office.

They told him the ad would cost five cents a line, each issue—on an average of seven words to the line.

"That will be," reckoned Webb, "50 cents a day, for I'd want 10 lines."

"Have you the copy with you?"

Webb held up the paper and read over what he had written.

"Webb C. Graham, Doctor of Back Yards, is ready to respond to emergency calls, or otherwise. Specialty, ill-kept and disease-producing back yards. Only medicine, vigorous arm and hand action. If patients don't immediately improve in looks after one day's treatment, no fee charged. Two dollars a call—each call to last full working day. Office, 233 Oxford St."

Mr. Traxler, the clerk, laughed. "No question about that bringing you patients," he said approvingly. "And, by the way, I'd like to have you call on my back garden immediately. Come to think of it, it's looked sick for a long while. I think it will take two calls, at least to make it attractive enough to receive callers, and then 'twill need professional attendance all along during the summer to keep it in a healthy condition. Can you attend to it?"

"Sure."

"Very good; my number is 324 Millbridge Street."

"Now I'll pay," and Webb thrust his hand into his pocket for his money. He had just enough to pay for one week's insertion.

"No; we'll let that go toward my bill," and Mr. Traxler waved back Webb's money. We'll settle later, after we see how your patient gets on. And I hope you'll have as many others as you can attend to," added the advertising manager, encouragingly. "Good-bye."

"I didn't imagine I'd get my first patient so soon," said Webb to himself, as he started jubilantly towards home.

The next evening, when Webb got home from Mr. Traxler's, his mother met him at the door.

"Any calls for professional services? asked Webb, expectantly.

"Three," replied his mother.

"Three—already!" exclaimed Webb, incredulously.

"Yes, and from very prominent families, too," rejoined Mrs. Graham. "One came from Mrs. Downing, 978 Atlantic Street; one from Dr. King, 2 Ashburton Square; and the other was from Mr. Greeley, president of the Union Trust Company."

"Mr. Greeley! Why, he said only last week that he had no work for —"

"It's professional service he wants" interrupted Mrs. Graham.

"Hurrah for my patients!" and Webb hur-

ried into the house to wash and get ready for supper. "My! but I'm hungry."

That week so many calls came in for Webb that he had to engage two boys to help him.

"I don't know what will happen if this keeps up," he said proudly. "I'll have to restrict my practice, or engage more assistants. Who would have thought there was so much work to be had—and so near home, too! I see now my course in telegraphy is a certainly—if I don't get sick myself or lose my patients.

"It's great—being in demand like this; I only wish I'd thought of advertising before."—Ex.

THE RED FEATHER.

Lottie came scampering into the house with something clasped in her hand.

"Louise! Louise!" she called. "Do red feathers grow on mulberry trees? I thought only mulberries grew on them."

She was staying in the country for the first time, and she saw so many wonders that it seemed to her almost any marvelous thing must be true.

"No, feathers don't grow on mulberry trees," Louise answered, laughing. "Show me what you have."

Lottie opened her hand and showed a slender little feather brilliant in color.

"I found it under the mulberry tree," she said. "Perhaps it dropped out of a doll's hat. How beautiful it is going to look in Arabella's new sailor."

"I know who lost it," said Louise.

Lottie's face fell. "Oh, do you?" she answered. "Then Arabelle can't have it, of course; it belongs to some other little girl's doll."

"If you would like to see the owner," Louise went on, "take a walk with me this afternoon, and you shall."

After dinner the two cousins set out for their walk. Lottie kept thinking about the owner of the feather.

"Is she pretty," she asked, "and about my age?"

"Younger than you," was Louise's answer. "And she's very, very pretty."

At length Louise turned out of the road and into the woods. "Follow me, but be very quiet," she said. Lottie obeyed wonderingly.

After they had walked a little way they sat down on a fallen log. Lottie looked questioningly at her cousin, but Louise put her finger to her lips in a signal for silence. Lottie was trying hard to keep quiet when all at once a clear, sweet whistle rang out somewhere near.

"Is that the little girl?" Lottie asked. "Why, she can whistle loud as a boy!" Then she added suddenly, "There she is! I saw her red hair ribbon flash behind a bush."

Suddenly there was a flash of red just over their heads. An instant later a beautiful red bird lighted on a branch just beyond them.

Lottie gasped; she thought she had never seen anything so beautiful. Then her glance fell on the feather in her hand, and she understood.

"Why, it's not a girl at all," she cried. "It's a wonderful, wonderful bird!"

At the sound of her voice the briliant bird gave one flutter and was gone.

"I've driven him away."

"Never mind," Louise answered "we'll come back some other day and watch him His nest is in a tree near by; I watched him and his mate as they were building it."

As the girls walked back to the highway Lottie suddenly gave a little skip. "And now, after all," she said gleefully, "I can have the lovely red feather for Arabella's hat!"—Mary M. Parks, in Herald and Presbyter.

THE MESSAGE OF THE STARS.

The golden glow is paling
  Between the cloudy bars;
I'm watching in the twilight
  To see the little stars.
I wish that they would sing tonight
  Their song of long ago;
If we were only nearer them,
  What might we hear and know!

Are they the eyes of angels,
  That always wake to keep
A loving watch above us
  While we are fast asleep?
Or are they lamps which God has lit
  From His own glorious light,
To guide the little children's souls
  Whom He will call tonight?

We hardly see them twinkle
  In any summer's night,
But in the winter evenings
  They sparkle clear and bright.
Is this to tell the little ones,
  So hungry, cold and sad,
That there's a shining home for them
  Where all is warm and glad?

More beautiful and glorious,
  And never cold and far,
Is He who always loves them—
  The "Bright and Morning Star."
I wish those little children knew
  That holy, happy Light!
Lord Jesus, shine on them, I pray,
  And make them glad tonight.

—Selected.

"SOMEBODY FORGETS."

A little boy living in the most poverty-stricken section of a great city found his way into a mission Sunday-School and became a Christian. One day not long after, some one tried to shake the child's faith by asking him some puzzling questions. "If God really loves you, why doesn't he take better care of you?" Why doesn't he tell somebody to send you a pair of shoes, or else coal enough so that you can keep warm this winter?"

The boy thought a moment, and then said, as the tears rushed to his eyes, "I guess he does tell somebody, and somebody forgets."

The saddest thing about the answer is its truth. God is not unmindful of His little ones. Whether they are in want of fire or food or advice or sympathy, He calls to supply the things that are needed. He tells us that every act of kindness or helpfulness done to the least or lowest of His creatures, He will count as done to Him. But not all of His purposes are carried out—often because we choose our own pleasure rather than His will; often because somebody forgets.

Somebody forgets! That is one of the reasons for the pinched faces we see sometimes, and which haunt us for days after, for half-clad, shivering bodies and cheerless homes That is the reason why children in this dear land of ours have never heard Christ's name except in curses. It is the explanation of more than half the sin and sorrow of this world. Is it not high time for each of us to ask the question, "Am I among those who forget?"—Selected.

THE CARNAL MIND.

The carnal mind is more than tendency to sin, more than the power of habit, more than moral depravity. It is the active, irrepressible, and impelling corruption of the human heart. It is the most appalling and dangerous of all moral inheritances. Unrestrained indulgence aggravates it to an alarming degree. It is enmity against God. It threatens the exercise and existence of every virtue. It is the severest handicap to the Christian life. Next to the devil it raises the most formidable opposition to the Holy Spirit's work in the soul. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other. so that ye cannot do the things that ye would."

Jesus described it as that from within which defiles a man. Paul wrote of it as the law of sin in our members, as the flesh, or fleshly nature, as the old man, or old Adam, and as the festering ego, or self, emitting moral corruption.

The Holy Scriptures reveal two methods of dealing with the carnal mind. One is self-restraint, coupled with the strong assistance of the Holy Spirit. And the grace of God is sufficient to repress every outburst of carnality. But this method is far from satisfactory. For in an unguarded moment carnal inclinations will burst forth in spite of good intentions and spiritual attainments.

The other method is the destruction of the carnal mind by the power of the Holy Spirit. This is a wiser and safer method than the other. A caged lion presents some conditions of danger. There is a possibility of his getting out. But a dead lion is not dangerous in the least. To completely die to sin, to the flesh, and to the world is a most holy ambition of every child of God. The privilge, obligation, and beneficent results of such a death are set forth by the apostle Paul in the following passeges:

"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through our Lord Jesus Christ." Rom. 6:11.

"Mortify therefore you members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolotry." Col. 3:5.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh. I live by the faith of the Son of God, who loved me and gave himself for me." Gol. 2:20.

"And they that are Christ's have crucified the flesh with the affections and lusts." Col. 5:24.

"But God, forbid that I should glory

save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gol. 6.14.

—The Word of Life.

FROM PASTORS AND PEOPLE.

Flat Rock Circuit.—It has been some time since I have asked for space, but I want to let the readers know we are not dead, but very much alive. I never thought a fellow made a very good hand that talked all the time while he was at the job. We have been in the soul-saving business since the first Sunday in July. We started our first meeting at Gideon's Grove first Sunday in July. Bro. Hulin was our pulpit help. He brought the sweet story of the cross and was accompanied by the power of the Holy Ghost, and the church was greatly revived. Seventeen were converted and 16 joined the church. Everybody enjoyed having Bro. Hulin with them.

Our next meeting was at Palestine, third Sunday in July. Bro. C. H. Hill was with us here and did the preaching, and everybody enjoyed his messages. We had 21 converts and 13 joined the church. The church was greatly revived. We just had day services, but the church would not hold the people that came every day.

Our next meeting was at Bethel, first Sunday in August. Bro. Ashburn was with us at t his place, and his messages rang out with the old-time power which moved the church and the unsaved. The church was moved to activity and the unsaved were moved to repent. Forty-six came out and took a stand for Christ; 26 have joined the church at this place and more will. The people say it was the best meeting there in 31 years.

Our next meeting was at Bethany, second Sunday in August. Bro. Ashburn helped at this place. He had been pastor of this church two years a long time ago and the people were glad to have him with them again. We had a great meeting: 17 professions and 18 joined the church.

Our next and last meeting began at Flat Rock church the fifth Sunday in August with a home-coming day. Bro. J. S. Williams was with us and preached at 11 o'clock. We had talks from a number of visiting brethren after noon. Bro. T. A. Williams led in the afternoon service and did the preaching for us till Thursday night and everybody enjoyed his fine messages. Bro. D. A. Highfill was with us till Wednesday afternoon. We were glad to have him. Bro. Williams had to leave us Friday, but we ran the meeting on until Wednesday night of this week. We had a great meeting; the older people say the best meeting that has been at Flat Rock in 25 years. There were 48 professions, 24 joined the church and more will join Sunday as we are to have a baptizing at Bro. J. B. Ogburn's mill pond.

On Friday night the entire community joined in pounding the pastor and family, and their preacher had to do a thing that he never did before in the midst of a revival, or any other t ime that I remember. Now you can imagine a hungry man in the pulpit with every good thing piled around that appeals to the appetite, and just think what you would do. Well, I just asked the people to pray for me that God would take my mind off those things and place it upon Heaven and heavenly things and that these things might be a means of making us love one another better and love God supremely. But that pounding was not the beginning nor the ending of the deeds of kindness, because they are pounding all the time. We have had melons, beans, honey, butter, flour, meal, fruit, milk, and space would not permit me to give names, but God knows each one, and will bless each one. And may God make us just such a blessing to the work as he would have us to be.

We have taken in 97 new members this year.

We as a family want to thank the good people for their many deeds of kindness, and praise God for His blessing upon this people. And may we continue so to live that God may bestow even greater blessings upon us. There are many unsaved about us yet. May we pray on, and labor on until God may lead us to victory in all He would have us do in Christ's name. May God bless our beloved Zion.

Joel B. Trogdon.

Porter, Stanley Charge.—We haven't reported for some time, but we have been busy. Our pastor, A. Ridge, filled his appointment at this place Sunday. As usual he brought us a very helpful message, after which the Lord's Supper was administered.

While our Sunday school is small, I think it is doing some good work. Much interest is being manifest by both teachers and pupils.

Mrs. J. L. Cauble has returned from the hospital and is getting along nicely.

Mr. and Mrs. W. F. Braswell of Concord, N. C., spent the week end with Mrs. Braswell's mother, Mrs. C. F. Marbry.

The relatives and friends of W. H. Marbry gave him a surprise birth-day supper last Saturday night. Quite a number attended and all report a nice time. "Uncle Hat" is one of our faithful members and we wish for him many happy birthdays.

Wishes to the Herald and all its readers.

Pray for us.

Reporter.

Phillip Hartley.

Mr. Hartley was stricken about a week before he passed away, with the second stroke of paralysis, but revived for a short while and then had the third stroke and never revived any more. I have only known him for about nine months, but I have never met a more kind, pleasant man. Mr. Hartley had a wonderful bright and happy philosophy of life. He always had a smile and seemed to greatly enjoy seeing his friends, and he loved his church as few men do. He was always present at all the different services of his church, and performed his duty perfectly. He was greatly loved by his pastor and family, for they realized in him so many noble traits, and the great quantnty of beautiful flowers at his funeral. showed that his pastor and family were not all that realized that he was a noble citizen, a faithful friend, a loving husband, a kind father, and a fine neighbor. In his death West Lexington church has lost one of the best members, and the neighborhood one of her best citizens, but our loss is his gain, for we feel assured that he is beyond the troubles of this life. He sang while on his bed of affliction, "I am going home to die no more," and "We are going down the valley one by one," and now we feel that all is well with him, that he is enjoying the blessings that God has in store for the christians. He is gone, but not forgotten.

Mr. Hartley was born August 8th, 1869, died September 9th, 1925. He was twice married. His first wife was Maggie Wilson, the daughter of Mr. and Mrs. Hense Wilson. She departed this life April 12th, 1893. His second wife was Miss Mollie Burton, the daughter of Mr. and Mrs. J. D. Burton. He leaves his noble wife and two sons, Willie and Ernest Hartley, four grandchildren, four brothers, and one sister. His funeral was held in West Lexington M. P. church where he was a member and he loved his church and was always so faithful to his church. His body was laid to rest in the cemetery of Lexington beneath a wealth of beautiful flowers to await the resurrection morning. The service was conducted by his pastor, Rev. W. L. Carson, assisted by Rev. C. B. Way, a former pastor, Rev. Mr. Davis, a Baptist preacher. Weep not, dear bereaved ones, but be consoled and comforted by knowing he has fought successfully and and won heaven and is watching and waiting for his loved ones to join him in that beautiful home over there. May God sustain and bless you all.

His pastor's wife, Mae E. Carson.

Bethel, Mocksville Ct.—On third Sunday of August we began our special meeting which went on until after fourth Sunday, closing Tuesday night. We had a most glorious meeting: the church was much revived, there was a number of conversions and ten joined the church with others yet to join. This makes 24 Bro. Sisk has taken into the church at Bethel this year. Bro. Bethea did all the preaching the first week of the meeting. He gave us some wonderful messages. Sorry he could not stay to the close. We were also glad to have his good wife and their two nieces, Misses Kestler and Warlick, worship with us the first Sunday of the meeting.

Our Sunday school is moving on just fine. Sorry the time is so close at hand when some of our Sunday school pupils will leave for college. Luther Crotts, Billie Howard and Hubert Cartner all will leave for A. & M. College, Raleigh. In two weeks Miss Lucile Martin, another one of our number, will leave for Duke University. These young people will be greatly missed from the Sunday school and community, but our best wishes go with them for great success in life. Bro. C. S. Summers was elected delegate to the Annual Conference by the third quarterly conference held recently at Hulins.

A Reader of the Herald.

Mebane.—Our church is still moving along nicely and we are accomplishing things all the time. About a month ago a daily vacation Bible school began, and this lasted for two weeks. Children from 6 to 13 years of age were admitted. About 40 attended. The instructors were Dr. Johnson, Misses Pauline Nicholson, Grace Barnette, and Pomona Johnson. At the close of this course of instruction an entertainment was given; this was very interesting and gave us some idea of th

work that was carried on during this school. We feel that all that attended were highly benefited. Monday evening at 7:30 the W. F. M. S. met at the home of Mrs. Hill Payne. An interesting program arranged by Miss Mary Jobe was rendered; 17 members and two visitors were present. After the business meeting Mrs. Payne served cream and cake.

On Friday night of this week the W. H. M. S. assisted by the choir and others will give a sacred concert at the church. An offering will be taken at this time. Thursday afternoon the Ladies' Aid Society will hold their regular monthly meeting at the home of Mrs. Albert Sykes. Reporter.

Sept. 8, 1925.

Henderson.—On September 6 we were glad to have Miss Minnie Belle Grissom of Roanoke to unite with our church. She came to us from the old Antioch charge.

Our revival meeting began Sept. 6, and will continue through next Wednesday night. Rev. J. R. Hutton of Greensboro has been doing the preaching and he has been giving us some wonderful sermons. We are praying that souls will be saved and that the church in general will be revived as a result of them.

The Sunday school is planning to have the annual promotion and rally day 4th Sunday of this month. Reporter.

Fairview, Fairview Ct.—I haven't reported recently the work at Fairview, but the work has continued to grow and show a steady improvement. Our annual revival was held this summer at Fairview beginning the 2nd Sunday in August. Brother Abernethy did the preaching. We took in 16 new members and are looking forward to many more soon.

Plans have been formulated and adopted by our Building Committee to build four new Sunday school rooms to our church. A canvass is now being made to finance this program and the construction work will soon be started. We are having large attendance at Sunday school and church service, and we are looking forward to a great work in the future. C. G. Isley.

Democrat Circuit. — Since we have not seen an yreport from this work for some time I will take the responsibility of letting the folks know that we are still on the job. There has been some progress made since we last reported.

Our special meeting at Pleasant Gap was in every way a success. While we did not have many conversions, yet the church was greatly revived. Bro. Love came out and preached twice for us, and after this the writer did the preaching until the close. Bro. McClamrock, the pastor of the M. E. C.,S., preached the closing sermon. We all enjoyed his sermon very much. We thank him and Bro. Love for the help they gave us in this meeting.

The President's Visit.

Bro. and Sister Dixon spent three days with us on the work. They brought to us some fine messages. We had hoped that more of our people would attend these services, but those who heard were inspired to greater things in the kingdom service.

These were three very pleasant days; we enjoyed their visit, though we would have enjoyed it more if we could have had them in our home, but on account of illness of our baby we could not entertain them in our home. Glad to say the baby is much better now.

It was the privilege of the writer to preach to a large congregation at the Metcalf school house Sunday afternoon. There are some fine people to be found in this community.

Sunday night I met with the good people of the Weaverville church. There we found a fine bunch of Methodist Protestants waiting. After a warm welcome we preached as best we could to them. To our surprise Bro. Fred Edwards took a collection and turned over to us $11.05. We cannot find words to express our gratitude. We can do nothing better than just bow our heads and pray God's richest blessings on you all.

It is to be regretted these good people have not had a pastor this year; these are a loyal people.

We sincerely hope that there can be a good pastor found to serve them, for they are worthy of the best. Pray for us. Yours in the Master's service. L. S. Helms, Pastor.

Calvary.—Many things have taken place at Calvary since the pastor last wrote to the Herald. The Sunday school has had a picnic at the Y. M. C. A. Camp, the ladies' organizations a picnic at Ritter's Lake, the Senior C. E. an outing at the Tar Heel Inn, and the young men's class a melon feast at Ritter's Lake. Perhaps there have been other outings that I do not now recall.

The work has been making progress here in spite of the extreme hot weather. The country revivals have taken a good many of our members from our Sunday school and Sunday services and yet we have not noticed any great slump in the attendance.

At the third quarterly conference it was found that Bro. W. J. Williams is the delegate to annual conference. Bro. Williams is a brother of Rev. J. S. Williams of Asheville.

Our church people continue to show their interest in the temporal welfare of their pastor and his family. Since our last report there have been a large number of good things to eat brought to the parsonage. We have thanked the givers in person so that we think it unneccessary to take the space in the Herald to enumerate articles and givers. We thank one and all for this additional remuneration for the service we are attempting to render. I sometimes think that many church people do not really realize the minister's true situation. He is giving his life to the work of the ministry, therefore, he has no time to engage in other lines whereby he might make money with which to support himself and family. I have never been able to see how people can look upon what they contribute to the support of the gospel ministry as a gift. It appears to me that it is only the payment for service rendered.

Our fall revival campaign is scheduled to begin the third Sunday in October and will continue for about two weeks. The pastor will be assisted by Bro. W. K. Hess, who will have charge of the service of song. The prayers of all who are interested in the work here will be appreciated. It will encourage us to know that you are praying for the success of the meeting.

We are glad to report that Mrs. A. H. Causey and Mrs. J. A. Cox, who have recently taken treatment at the hospital, are improving.

The pastor has had no vacation this summer (would not know what to do with one of those things if he had it) but has enjoyed being with Bros. J. A. Burgess, A. L. Hunter, G. W. Holmes, and W. F. Ashburn in evangelistic meetings.

With prayers and good wishes for every pastor and for every church, I am

L. W. Gerringer, Pastor:

Halifax Circuit.—We began our revival services at Union on the 3rd Sunday in August, and continued until Thursday night. We failed to get any help for this place, so we had to do the preaching. We had good congregations at each service, especially at the night services. The church was revived, and I think much good accomplished.

We began our revival at Hollister on the 4th Sunday in August. Rev. G. M. Hendry, of Gibsonville, came to us on Monday, and did the preaching until the following Sunday. Bro. Hendry gave us a fine lot of gospel sermons accompanied with power, and God honored the preaching of the word, and many were won for Jesus Christ. Bro. Hendry was accompanied by Mrs. Hendry, and my brother J. L. Spencer, of Gibsonville, and his girls, a very good working force indeed. Mrs. Hendry and others added much to the success of the meeting, by their prayers and personal work. Sunday was a great service, we made it decision day in the Sunday school, and a number decided for Christ. We were sorry Bro. Hendry was compelled to leave us on Sunday to begin his meeting. We continued the meeting here until the following Wednesday night. There was between forty, and fifty came to the altar and were converted or reclaimed, and 27 united with the church, and I think that there are others to join yet. We organized a prayer meeting here and it is starting off well. We are looking for a better day for Holister.

We begin our revival at Bethesda next Sunday, Sept. 13th.

They are still pounding us. We want to thank Mrs. L. A. Williams, for chickens, Miss Della Draper for gas for the Dodge, Edgar Whitley for eggs, Mrs. B. F. Willey for groceries, and Mrs. Peggy Lee, for chickens, and apples for the meeting.

C. L. Spencer, Pastor.

Melton's Grove.—Our revival services began the fourth Sunday in August, and closed on Wednesday after.

We had good crowds at night, but the people did not come out much in the day. Rev. D. A. Braswell did the preaching. He gave us some fine sermons.

While the meeting was not what we had hoped for, I believe it did good.

We are still holding on to our Sunday school. It is small yet, but we hope to grow.

Glena Love.

Spring Church Charge.—Our meeting at Lebanon Church was held the week following the second Sunday in August. Bro. Paschall was our pulpit help. He preached well. The congregation was large. The meeting was good. Several reclaimed and converted. Some joined the church.

This is the second year Bro. Paschall has helped in meeting here. The people love him, would be glad for him to come again.

The 4th Sunday in August our meeting commenced at Spring church. A large congregation, quite an array of ministers, Rev. A. G. Dixon and wife, J. D. Williams, D. A. Fishel, H. L. Powell and Dr. F. R. Harris. Dr. H. did not claim to be a minister. At one time in my life all the Harrises I knew were preachers, so I got that fixed. Dr. H. was the first speaker. You know what he was here for, he raised some money, I think between $30.00 and $50. Dr. Dixon preached at the 11:00 hour a good sermon. Dr. Williams in the afternoon. I will just say here, that it was a treat to me to meet these brethren of the ministry. Bro. Dixon and wife, left us Sunday evening. Bros. Fishel and Powell were back another day.

Bro. Williams did the preaching after Sunday till Thursday when the meeting closed. He preached well. We had a good meeting. 25 or 30 reclamations and conversions, 12 or 13 joined the church. It was good to see how the young people here loved Bro. Williams and would be glad for him to come again.

The people have just finished a good well at the parsonage at something near $600.00 cost. We now have good water so come again. We have had two good meetings, good prayer meetings.

H. S. B. Thompson.

Reidsville.—Our pastor is back from his vacation, and is preaching splendid sermons to us.

Sunday evening we had our Children's Day service. The program was splendid; each child did its part well. Much credit is due Mrs. J. H. Allen, and Mrs. E. L. Somers, who assisted her, for making this program possible. The offering amounted to about $15.00.

We were glad indeed to have Mr. and Mrs. John E. Burton unite with our church Sunday. They come to us from the M. E. church.

We are looking forward with much interest to our special meeting which begins the third Sunday in this month. We are hoping and praying that much good may be accomplished during this meeting. Prof. T. O. Pender will be with us, and will lead the singing.

Mrs. H. S. Dixon, Press Reporter.

Pageland.—We have just closed two weeks of revival services on our work. On the fourth Sunday the pastor began a series of services at New Hope where a good congregation greeted him twice on Sunday. Bro. C. E. Phillips came on Monday and stayed until the close of the services the following Friday. Bro. Phillips did all the preaching and a good meeting was witnessed there. He preaches in the clear, plain and convincing way that wins it a place for him in the hearts of all who know him. It was the pastor's first time to listen to Bro. Phillips; however, it took only a short while to convince me that he is a real evangelist. He preaches with power and delivers the plain gospel as he sees it in the Bible. Our congregations were good despite the fact that it was a busy season with many of our people. The church was crowded at night and many were compelled to sit in their automobiles or stand near the windows in order to hear the messages of Bro. Phillips. I think it can be said of him in the words of the poet, "The truth from his lips prevails with double sway, and fools, who come to scoff remain to pray." We had fifty-six people to come forward renewing their faith in the Lord Jesus Christ and confessing faith in him. It was a great meeting and the church was greatly revived. Fathers and mothers were won for the Master and many young people were brought back into the service of Jesus Christ. The Phillips Evangelistic Club that was organized by Bro. Phillips last year played a great part in the success of our meeting. These good folks have been meeting twice each week and holding prayer services. On Sunday night they meet at the church and each Wednesday night they meet in some home of the community and conduct their services themselves. They have revivals in these mid-week meetings. Sinners have asked for prayer in a number of them. People, if more communities would do as the New Hope people are doing we would have better revivals and it would not take half the time we devote to revival meetings to get the church to working. When the time comes for a revival to begin and the preacher has to convert the pect to have a revival in four or five days time. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sin, and heal their land." 2Chron. 7:14. The church is thinking too much about business and the things of this world and too little about God is why we are not having better revivals. People fail to consider the shortness of this life and are giving too little time to the service of Jesus Christ and the Church. Our people at New Hope invited Bro. Phillips back for a ten day meeting next year to be held under an arbor that we intend to build near the church. Already subscriptions to the amount of near $200.00 have been received and a good amount of the material has been promised by members of the church. We expect to build an arbor that will seat thousands of people and hope to have a great time at New Hope beginning the third Sunday in July 1926. That is the date, so don't you set a date and be busy but plan now to come to our camp meeting at New Hope. To show our appreciation of Bro. Phillips' earnest effort among us we gave him a purse of $50.20 at the close of the meeting. At the close of the meeting three young people were taken into the church. There will be more to join at the next appointment.

Our meeting began at Rose Hill the fifth Sunday morning. Bro. Quick, former pastor, preached at the eleven o'clock hour and the pastor preached in the evening. Bro. Phillips came Monday and preached to a good congregation at night. His messages were delivered with the same earnestness and power as before and good congregations greeted him. Our services were not so well attended in the mornings but the church would not accommodate the people at the evening services. We had hoped to have our evening services in the High School Auditorium but repair work being done on the building would not permit it to be used. Sister Phillips and little Evan Phillips came and were with us in our meeting here. We were delighted to have them come and be with us. Everyone that learned to know these good people learned to love them and it was with regret that they had to leave Saturday night. We closed our meeting here owing to the fact the M. E. Church began a meeting Sunday. We are announcing, the Lord willing, our meeting at Rose Rose Hill will begin next year on the first Sunday night in August. Bro. Phillips has been engaged as the help.

During our meeting here 17 people made confession and were reconsecrated to the service of Christ. The church was greatly revived and much good was accomplished in the few days that Bro. Phillips could be with us. We wish he could have stayed longer. We all enjoyed the singing of Bro. and Sister Phillips, especially the song, "Forty Years Ago." And one who has never heard them sing this song will be willing to go several miles to hear it. One man gave them $5.00 for hearing it one time. We gave them a purse of $71.25 for their services. We all learned to love these good people and many eyes were filled with tears when they had to leave. We wish for them much success in their work.

M. Ivey Crutchfield.

Beulah, Mecklenburg Circuit.—We have just closed a successful revival meeting, which our beloved pastor, Rev. Mr. Short, conducted with the assistance of Bros. Lemmond and Foard. The church was greatly revived in general with a large number of conversions. Also there were twenty-one accessions to the church. Everyone seems to be taking such an interest in church work. Our Sunday school has improved greatly. The children seem anxious to come and not alone, they are bringing older ones along. We hope within a short time to have completed remodeling our church. We have added two Sunday school rooms with belfry attached and a recess pulpit, all of which will soon be finished. We have also begun painting the church.

An ice-cream supper was held last Saturday night, at the church, with a net gain of twenty-one dollars and fifty cents ($21.50) which will be used toward finishing the church.

Dear readers, pray for us that we may attain the goal set out for, and that the good work may continue.

A Member.

Shiloh.—Rev. J. E. Austin preached for us Sunday night. We are always glad to have him talk for us. Rev. Raymond Gertner will fill his regular appointment Sunday, 13th. I hope we will have a large congregation.

Sunday school report for Sept. 6:—Officers and teachers present, 5; departments: adults, 9; seniors 7; juniors, 9; beginners, 16. Total attendance, 46; collection, 94 cents. Number of chapters read the past week, 180.

Macy A. Martin, Reporter.

—Power is ever stealing from the many to the few.—Wendell Phillips.

THE WEEDS THAT BOTHERED DORA.

"I don't see who plants 'em, anyway!" exclaimed my little neighbor. She was such a little neighbor that she had squeezed herself through the fence where a picket was broken out.

"Do you do it?" she asked, reproachfully, and I came around to her side of the bed.

"Plant the weeds? Oh, certainly not; they never need planting."

"But how does they come then?"

"Very much like the bad thoughts and ways that come into our hearts—just spring right up and grow and grow and grow—if we don't pull them up until all the dear little lovable flowers are quite choked out."

"Has I any in my heart?"

She had quite left off tugging at those in the ground, and the big blue eyes looked straight into mine.

"Let us see! You shall find out for yourself. If truth is a beautiful little flower, what would a falsehood be?"

"Tellin' stories—lies? Why—I 'spect they's weeds"—

"Yes, indeed, and terrible weeds they are. Now, did Dora or Jack break the vase yesterday? You know you told mamma it was Jack."

Dora hung her head.

"And bad temper is another—a real nettly one. You know how those little sharp things hurt you when you pull them up. When one is angry, they prick everybody that touches them—themselves most of all. If we don't get this weed out when it's little, by and by we grow to be a garden so full of thistles we sting everybody."

"Is kickin' the door, an' screamin', an' slappin' back, weeds—prickles—"

"Would you call them pretty flowers?"

"No, I wouldn't. I guess I's mostly all weeds!" This with a profound sigh.

"That's what I thought of this bed when I came out an hour ago; but you see how many dear little plants we've found."

"Yes, isn't 'em sweet! We won't let the horrid old weeds sting you to deff' (caressing them). "An' I'm going to get 'em out o' here too. If I don't tell stories; nor slap Jack; an' mind mamma quick-an'—be pleasant when I don't want to be, will they go away?

I assured her of this, and it was several days before I thought again of the lesson of the weeds, until the sequel came out in a remark from her much-perplexed mother:

"I never saw Dora so good and sweet-tempered as she has been for a week past. Really, I thought she was ill; but she rambled on continually to herself, her dollies, to Jack, of weeds, weeds, weeds. Jack seemed to understand; but to me she would make no other reply than, 'Oh, it's somefing— I know.' "

—Linnie Hawley Drake, in Herald and Presbyter.

ONE LARK.

The train came puffing into the station and Ruth and Dick Hatfield anxiously scanned all the faces of the people coming out.

"There! That must be Marion!" cried Ruth.

A pretty young girl of about fifteen was just getting off the train. The children ran to her. She was Marion, their cousin from the city who had come to spend the Easter vacation with her aunt on the farm.

Ruth thought she had never seen anything as stylish and beautiful as Marion. Dick thought she looked like a good sport, for there was a twinkle in her blue eyes and some freckles on her nose. She brought a trunk as well as a hat box and traveling bag.

"I've brought something nice for each of you," she hinted.

They all got into the buggy—the roads were still too soft for the flivver—and off they set for home. It took them three hours to get home, but in the flivver they could make it in forty minutes. Well, never mind! There was so much to talk about, and Marion wanted to drive, she had never driven a horse and buggy before. It was lots of fun, and seemed only a few minutes before they were creeping in at the gate.

Of course,the children were very curious to know what the "something nice" was which Marion had for them, and they hung around expectantly until Marion opened her trunk and brought out her surprises.

Well, well! You never heard such cries of delight from Ruth and her mother. Dick was strangly silent. Marion had brought Easter finery from the city.

"You see," she explained, "I am taking dressmaking at the high school, and they teach you to sew on real clothes. I had plenty as Mother makes mine and so I made these Easter outfits for you and Dick."

She held up Ruth's outfit first, and Ruth had to try it on at once. There was a pink silk dress, very neatly and stylishly made, and a pink silk hat to match. There was a pale gray coat of some smooth wool material. There was some underwear trimmed with lace. Ruth could hardly bear to take the things off, they were so becoming.

But alas for Dick!

"I was supposed to make a suit in my tailoring course," said Marion. "So I made one for you, Dick."

It was some suit! It was dark brown velvet and had long trousers. Marion said it was a "Kate Greenaway." Kate sounded like a girl's name to Dick. The brown velvet trousers buttoned on to a pongee waist with great white buttons, there was a little jacket to go over it, but it wasn't big enough to hide the shameful sight. They made Dick put it on. Dick was eight and big for his age. He was always a bit grubby, and his stockings were always slack and his shoes muddy and turned up at the toes. Ruth laghed but she wouldn't say why. She said she'd just thought of a joke somebody told her once, but when Dick demanded to know what it was, she said she couldn't remember.

"He looks too dear for anything!" cried his admiring mother. "Dick, you look real classy for once in your life."

"It's the sweetest suit I ever saw!" exclaimed Ruth, stressing the word "suit."

"I hope you like it, Dick," said Marion, doubtfully.

She looked so worried that Dick hadn't the heart to tell his real thoughts. Well, Easter was a couple of days off—anything might happen before then, maybe the end of the world, or it might blizzard. Dick took off the Easter outfit and tried to forget it.

"I made one mistake, Dick," explained his cousin in her sweet way. "I made the back part of the trousers lap over the front part. Don't forget when you are buttoning them, will you? The back buttons over the front. I'm afraid you'd better not try to use the pockets because, on account of my little mistake, the pockets turn backwards instead of forward and if you put anything into them you'd have lumps in the back."

"All right," muttered Dick.

The days continued warm and fair. Robins were everywhere, bulbs were blossoming trees budding. Dick tried not to worry till the time came. Then the time came.

The little church where the Hatfields usually went was only a couple of miles down the mountain, but eight miles off in town was a larger church which advertised special Easter music. Marion thought she would like to go to the larger church, and Ruth did too. Dick thought to himself, that if he must be dressed like a monkey he would rather not appear in the family pew in their own villiage church. So it was decided that Mr. and Mrs. Hatfield should go to the little church and the three children down to the big church.

Easter Day dawned bright and fair, but the clouds were lively. Dick was used to looking up and figuring on the weather. He looked up hopefully from time to time.

The old horse was so slow, Mrs. Hatfield got the children off real early.

"Don't you think they'll be cold in those clothes?" inquired Mr. Hatfield, mildly.

"Oh, I guess not," replied the proud mother. "Don't they look nice!"

"One lark doesn't make a summer," remarked the father, looking queerly at his son.

"Maybe they'd better take their warm wraps," said Mrs. Hatfield.

"Then we'd have to lug them around," objected Ruth. "Please don't make us. We're plenty warm."

Marion agreed. She hated to spoil the effect of her new suit, an ensemble suit, by wearing her old coat over it.

Off they set set creeping down the mountain. Dick didn't care how slowly they went. He kept warning his cousin not to hurry the horse, which he said was old and feeble. They were half way down when a cold wind began to blow, and just as they reached the town the rain began to fall.

Very blue and covered with goose-flesh, the girls huddled together.

"Cheer up!" cried Dick. "I put some warm things for us in the back."

"Oh, Dick, you dear thoughtful boy!" cried Marion.

But she changed her mind in a minute. Dick had not put their warm wraps in, he had brought three large old crazy quilts of his mother's.

"We can't put those on!" cried Marion. "Oh, dear!"

"Let's not go to church!" said Ruth, her teeth chattering.

"Prince has to rest before he can go all the way back," said Dick, unconcernedly,

wrapping himself up in one of the quilts. "Oh boy! this is warm and nice! Dad was right. One lark doesn't make a summer."

The girls were cold and wet in a short time. Marion was afraid Ruth would get sick, she was sneezing so.

"Let's stop at old Mrs. Jenny's," Ruth suggested through her chattering teeth.

They drove up to the little frame house and were greeted by old Mrs. Jenny, who was too crippled up with rheumatism to get out to church. There was a fire in her chunk stove and Easter flowers in the windows. My! she was glad to see them. It had been that lonely! She brought out cake and made hot cocoa. Then Marion sat down at the little organ and played Easter hymns and they all sang.

"I ain't had such a helpful Easter Day in years," said Mrs. Jenny as her guests departed, looking more like a bunch of Indians than anything else.

"I was so worried about you catching cold," cried Mrs. Hatfield when they reached home at last.

"We would have, if Dick hadn't been so thoughtful," said Marion.

"Ahem!" coughed Mr. Hatfield, looking thoughtfully at his son. "Yes, he certainly was thoughtful!"

IN HONOR OF THE DEAD.

Patterson.

Bettie Hester Patterson was born at Julian, N. C., on Dec. 23, 1893. She was converted early in life and joined the M. P. Church at Shiloh. She loved her church, and was not only an attendant but was one of its most active and faithful members. She was also Secretary of the County S. S. Association. For some years she has been a teacher in the schools of this section. For the past six years she has been one of the teachers in the school at Liberty; and had she lived, would have been there again. But pellagra seized her form; and though she was seriously sick only a few days, her spirit went home to God on July 27, 1925. On the day before she died, she gave assurance that she was not afraid to die. Her funeral was conducted by the writer assisted by a former pastor, Rev. W. F. Ashburn, who paid her a high tribute of praise. Prof. D. C. Holt, Principal of the Liberty school, spoke for the school. Mr. J. A. Martin spoke for the County Board of Education, and Brother Brown, Superintendent of the Sunday school at Shiloh, paid a tribute for the Sunday school and church. All spoke of her in the highest terms. She is missed in the C. E. Society, in the Sunday school, and in the church; but most of all in the home, where her sister and mother miss her so much. Hester Patterson was one of our best young ladies. But an early tomb means for her an early crown for her. We bow to the will of our God. For we shall see her again up there.

A. O. Lindley.

Seventeen persons lost their lives in a terrible cloudburst near Wenatchee, Wash., last week. The property damage was more than half a million.

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HIGH POINT COLLEGE.

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Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

Six hundred wild animals and birds from Africa and India arrived in New York last week on the liner Minnewaska. They will be placed in various zoos of the United States. Besides panthers, leopards, and zebras, there were animals that are not so often seen in American menageries. From Abyssinia came lizards that stand on their hind feet and bark like dogs, it is said. Other passengers on the ship were tortoises more than two hundred years old, ring-tailed monkeys, ant-eaters, and black-faced baboons.

IN THE HIGH PLACES.

Once when President Lincoln was receiving callers at the White House a man and his wife, who had just returned from Ecuador, were among the visitors. Lincoln knew them, and greeted them heartily.

"Did you meet our minister, Fred Hassaurek, at Quito?" he asked.

"Yes, Mr. President," replied the man; "and he told me to tell you that he wouldn't change places with you. In Quito he is more than nine thousand feet above the level of the sea, and he says that he, not you, holds the highest office in the gift of the American people."

"Yes," rerejoined Lincoln, "and besides that, Hassaurek has a much easier job than I".—Youth's Companion.

WHAT A DOLLAR WILL DO IN AFRICA.

Rev. R. M. Harkness, missionary of the Methodist Episcopal Church in Manjacase, southeast Africa, graphically sets forth what a dollar, sent to the Board of Foreign Missions for work in Africa, can be used to accomplish. This will be welcome information for those people who wish to help, but who feel that small gifts are of no use:

"It will maintain a boy or girl in school for two weeks.

"It will pay for two New Testaments in the vernacular.

We Make a Specialty of LOOSE LEAF BOOKS FOR MINISTERS' USE.

WILLS BOOK AND STATIONERY CO.

"It will feed an orphan for one month.

"It will support a teacher-evangelist for two weeks in the midst of a non-Christian area.

"It will pay for 25 first spellers for an out-station school.

"It will supply two Sunday School papers for one year.

"It will buy three slates for some school.

"It will buy medicine to heal many sores.

"It will buy medicine to effect three cures of the dreaded tropical disease, Bilharzia.

"It will support our hospital for eight hours.

"It will support all of the mission work carried by our Church on the continent of Africa for 2 1-2 minutes."

THIS FAITH.

"Shall not the Judge of all the earth do right?" was the expressed belief of the Father of the faithful, and this declaration of the ancient patriarch has been translated into the faith of the ages. Sometimes "clouds and darkness are round about him," as the psalmist declared, "but justice and judgment are the habitation of his throne." Even when right is on the scaffold and wrong is on the throne, the eye of the Eternal is keeping watch and the scales of justice tarry in his all-powerful hand. It is this faith that girds with strength the chosen servants of the Most High and giveth victory to every righteous course.—Christian Advocate.

—Joseph Tucker, of Calvary church, is among the new students in our High Point College, which opens this week. We hope to hear that there are many new students.

Methodist Protestant Herald

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN

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J. F. McCuHoch. Editor and Publisher.

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THE APPEAL FOR PINE RIDGE SCHOOL.

We publish this week for the second time an appeal from the Woman's Home Missionary Society in behalf of Pine Ridge Institute. We would be glad to see this appeal taken seriously by all our churches and Sunday schools. A great and good work is being done at Pine Ridge for people that need such help. Dr. Woodford, one of our most valuable ministers, is devoting the best years of his life to this work. The work is growing, making necessary a new high school building, the erection of which has already been begun. All that North Carolina people are asked to contribute toward the erection of this building is $800.00. It ought to be a real pleasure to contribute this money, and will be if all our people will enter into it in the right kind of spirit. Note that the plan adopted by the ladies asks for only a penny for each year of your past life. If we should regard this as a thank offering for the life God has given us, how small would a penny a year seem. Let North Carolina set the pace for other Conferences in this matter and thus lead to the relief of the present building situation and to the accomplishment of much good through all the years to come. Which will be the first church or Sunday school to send to Mrs. Garrett one penny for each year of life given to all the members?

DISQUALIFIED CRITICS OF CHRISTIANITY.

Many of those who are criticising Christianity do not know what it is. The only way to know it in its essence is to experience it, and they have never experienced it. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

From the very beginning Christianity has encountered the criticism of the unspiritual. Our own time is in no way peculiar in this respect. We should not be upset by adverse criticisms of our religion. It only means that there are still men in the world who need it and have it not. Such men may yet be quickened and become ardent witnesses for the faith they are now trying to destroy. Let us pray for them rather than hate them. They may be sincere, but they are very ignorant.

WHAT WAS PAUL'S THORN IN THE FLESH?

This is a question often asked, but never positively answered because nobody knows. There have been many conjectures. Some of them are more plausible than others. That the thorn in the flesh was defective sight caused by the blinding vision on the road to Damascus does not seem to us probable; Paul would hardly have spoken of that as a messenger from Satan. It is not known that the Apostle's vision was permanently impaired by the blinding light of his heavenly vision, though there is a little evidence that his vision was defective. The particular character of the malady was less important to Paul than the spiritual consequences in his life. Jesus' answer to his prayer that the trouble be removed brought to Paul's mind not only a willingness to endure it, but even to glory in it. What the thorn was is a question prompted by curiosity, but one whose answer is not essential to any moral purpose. We regret, however, that we cannot satisfy the curiosity of those who sent us the question. It would be interesting to know which one of the thousand maladies to which human flesh is heir the Apostle had to endure in addition to all his other sufferings.

—Rev. William P. McCorkle, of Burlington, N. C., has done a real service in exposing the unchristian character or rather the anti-christian character of some articles published in the Journal of Social Forces under the auspices of the University of North Carolina. The facts he sets forth in his pamphlet on the subject are such as to make one wonder how they got by the vigilance of the censorship of the University authorities. It surely cannot be true that the president and a majority of the faculty of our university would approve the publication of plainly anti-christian matter. If so, then there needs to be a clean sweep by the people of North Carolina that will result in putting in charge of the University men of a very different type. Mr. McCorkle first protested in newspaper articles. These called forth attacks upon his motives. He has now published a pamphlet justifying the revelation he had tried to make through the newspapers. We advise our readers to read this pamphlet and see for themselves how the teachings of unchristian and anti-christian socialists are finding their way into the minds of our people by way of University publications. It is nothing less than an outrage.

—Calvary Church has been the recipient of another handsome present from Mrs. J. H. Coble. This time it is four beautiful jardiniers for the front steps. These were given in memory of her daughter Lalah, the second member of Calvary Church to pass over. Mrs. Coble intends to fill them with appropriate plants a little later. This present is very appropriate as an ornament to the church front as well as a memorial to a departed loved one, and is highly appreciated.

—Judge C. J. Ramage, of South Carolina, holding court in Spartanburg, denounced the modern swimming pool as a breeding place of vice and immorality, and charged the grandjury to throw some restraints about them. As a result the grandjury recommended that men and women bathe in separate pools, that swimming pools be closed on Sundays, and that a law be passed to eliminate "petting parties" in automobiles parked along the highway at night.

FIT TO RECEIVE.

There is a tale of a king who on his birthday decided that he would set free one prisoner. He went to the prison and asked each prisoner why he was there. They all asserted their innocence and blamed their misfortune on others. At last he came to one poor fellow sitting dejected in the corner of his cell. When asked why he was there he said that he had been guilty of a crime and was suffering the just punishment for his misdeeds. While he spoke the tears streamed down his cheeks. It was to him the king's pardon was given. All the rest were ready to receive the favor of the king. Only this man was fit to receive it. Unless we feel our shame and guilt the grace of God is bestowed in vain. This is the peril of the time through which we are passing. It has lost its sense of sin. God wants to save it and He cannot. His grace is standing before a fast-barred door.—Dr. S. N. Hutchison.

PRAYER.

We doubt the word that tells us: Ask,
And ye shall have your prayer;
We turn our thoughts as to a task,
With will constrained and rare.

And yet we have; these scanty prayers
Yield gold without alloy;
O God, but he who trusts and dares
Must have a boundless joy!

—George Macdonald.

A Really Handy Article.—For Sale—Combination dresser, gas stove, folding desk, morris chair, floor lamp. 608 Roxboro St.—Durham (N. C.) Morning Herald.

CUCKOO FREEDOM AND INVERTED INTOLERANCE.

The following article with the above title, or heading, by Bishop W. A. Camdler, we wish to commend to the readers of the Herald. Bishop Camdler is always true to orthodox, evangelical christianity. For an unmutilated, undiluted, unperverted Bible. He does not spare the Philistines of unsound doctrine, hypocrisy, and sin. J. F. Dosier.

Old-Time Religion.
By Bishop W. A. Candler.

Tolerance is a virtue much lauded at the present by many who indulge intolerance toward Christianity and the Church, and who then invoke the law of toleration for their own protection while attacking revealed religion.

With such persons it is entirely consistent with tolerance to apply a corrosive criticism to the Christian Scriptures, charging that those sacred books are filled with absurd myths, childish folklore and bald contradictions; but it is quite intolerant for a Christian to doubt, or deny, any or all of the unproved theories of evolution. Simple faith is characterized as "fool-religion," and all sorts of contemptuous epithets are hurled at the heads of the faithful.

But this acrimonious spirit of liberalism does not mislead as many people as it did once. Men are beginning to see that it is the hollow cant of Pharisaic scepticism.

Recently the Chicago News gave the matter editorial treatment, much needed and well deserved. The editor said.

"There are, of course, two sides to the present contest over 'tolerance.' Certain Presbyterian authorities are denounced because they do not like to entrust a Presbyterian flock to a pastor who will lead it into non-Presbyterian or anti-Presbyterian pastures. This is called 'narrow-mindedness.'

"Certain Episcopalian authorities are denounced because they think that a bishop who every Sabbath repeats the Nicene Creed from the steps of the altar ought to believe with his heart what he says with his lips. This is called 'medievalism.'

"Certain Republican authorities are denounced because they cannot see why a senator should break all the Republican dishes, and then expect to eat from the Republican pie counter. This is called 'hunting political heretics.'

"Various 'enlightened radicals' feel particularly bad about these things. It may be helpful to test the shoe by putting it on their own feet.

"People in this country are perfectly free to form their own clubs and churches and political parties. Freedom to do these things constitutes precisely 'tolerance.' "

"What is now frequently and loudly demanded is not merely freedom to preach one's own beliefs, but further freedom to preach those beliefs with the help of machinery established and maintained by others. This new further freedom is what might be called—without any intended offence—a sort of cuckoo—freedom, the freedom to lay eggs in other birds' nests."

"In fact, tolerance cuts both ways. Therefore, if we are going to have tolerance for people's expressions of their views, we must also have tolerance for the house rules of other people's organizations."

"That is a vivid and just description of the kind of liberty for which liberalism clamors—"a sort of cuckoo-freedom, the freedom to lay eggs in other birds' nests." Liberalists never tire of telling how in "this age of progress the old faiths are dead and advanced thought is advancing victoriously everywhere." Well, if liberalism is so popular why does it not make its own ecclesiastical organizations, build its own churches, and erect and endow its own colleges and universities? Why do liberalists strive to occupy the pulpits and professors' chairs of the evangelical churches, and turn them against the faith of the saintly and generous people whose gifts made them possible? Is such a cuckoo-course quite fair to the dead or honest toward the living?

As a matter of fact which is recorded broadly and luminously on the pages of history, orthodox Christianity has fought its way to power, not by the fierceness of bigotry, but by the fidelity of heroic labors and sacrificial sufferings. From the martydom of St. Stephen to the present hour it has not hesitated to die, if necessary, for "the faith once for all delivered to the saints." Its epic conflicts and victories stretch through a long line of fearless soldiers of the Cross, "who through faith have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." (Hebrews v: 33 and 34.)

If liberalism has with it all "the truth," "reality" and "sincerity," which it claims, why has it not more courage and less cuckooism? Does it hold nothing worth the cost of erecting churches in which to proclaim it and establishing educational institutions in which to teach it? Must it always lay its eggs in the nests of orthodox birds? Can it build no nests of its own in which to hatch liberalistic broods? honestly born and honestly fed?

Liberalism has been particularly addicted to perverting colleges and unversities from the purposes of their founders. Some bluntly call it "stealing educational property," and though the words are a bit sharp, they are not without justification. Harvard and Yale in former days were thus alienated from the ends which their founders intended them to serve. The venerable name of John Harvard persists with the Institution that he founded, but his purpose in founding it has been nullified long since.

Recently a distinguished gentleman from one of the Northern States told the writer that all the wealthier colleges and universiies of his Church had been shrewdly captured by the liberalists.

It is a significant fact that they never seek to capture an educational institution in the period of its poverty when sacrificial service is required to maintain it. The cuckoos of liberalism pick carefully the nests they aim at occupying.

Herein, southern colleges and universities are now in great peril. Through years of poverty and struggle, heroic men have served and sustained them, and liberalists would not lift so much as a little finger to support them. But now they are in better condition financially. Some of them have become wealthy, having magnificent buildings, excellent equipment and considerable endowments. And, behold, already some cuckoos are nesting in them, and drawing their fellow birds after them.

Our colleges and universities are now in danger far worse than that of poverty; and to save them, much courage, patience, wisdom and fidelity upon the part of their governing boards will be required.

Efforts to eject from them cuckoos of liberalism already nesting in them will elicit from the whole brood cries of "intolerance," "academic freedom," "liberty of thought," and the like. But notwithstanding all such croaking and screeching, they must be gotten out of nests in which their eggs are dishonest intrusions.

It is not too late to save our southern institutions, but delay to save them is most unwise and dangerous. Soon it will be too late to save them. From them will go forth flocks of cuckoo alumni who will be quick to defend the misuse of them as nests for cuckoos. Then the task of cleansing will be far more difficult than if undertaken now.

Moreover, the stream of the cuckoos of liberalism flying toward our colleges and universities, from nests in the north, must be turned away. The cuckoos already nesting in our institutions of learning should not be increased by so much as one more fledgeling of that variety.

The superstition which vainly imagines that every young academic, who has the degree of doctor of philosphy from a distant university possessed of wealth, is fit to teach must be exploded. It was never more easy than now to secure a doctorate, and its possession in its best estate was never proof that its possessor was a real man who was qualified to instruct youths.

In making up faculties for our educational institutions, more regard must be had for native ability and strong personality and less store placed on mere alphabetic decorations that suggest academic degrees.

Let our colleges and universities make and choose their own men; and from them take only such as have clear heads and clean hearts.

This is not an intolerant sentiment, nor does it propose an intolerant policy.

It is simply a sentiment of self-respect, and it suggests a policy of self-preservation for our civilization and our holy religion.

The south is the stronghold of evangelical Christianity in the United States, and it should remain so. This service it owes and should render to the nation. But it will be utterly unable to fulfill this high anu holy responsibility if its institutions of learning become infected with liberalism.

Waggish Diner (with menu)—Chicken croquettes, eh? I say waiter, what part of a chicken is the croquette?

Waiter—The part that's left over from the day before, sir.—Boston Transcript.

—Why do you go to church?

THE POETRY OF SCIENCE.

Michael Pupin, the Serb immigrant boy, worked in a cracker factory in Cortland street, New York, before entering Columbia College. He, and several other employes, occupied the loft of the factory as a dormitory. Bilharz—a German of middle age, who had studied theology in the University of Freiburg, in southern Germany, and who would have become a priest had it not been for an unfortunate love affair—was one of the denizens of the loft, and became Pupin's tutor in Greek and Latin. Bilharz dearly loved the classics, and he distrusted and despised science. He was contented if he could earn a meager living and spend an isolated life in communion with his loved authors. Pupin had hoped to prepare himself for a course in science at Princeton College, but was led to choose Columbia College instead. In his most interesting book, "From Immigrant to Inventor," Professor Pupin says:

"Bilharz rejoiced when I informed him of my decision to put extra pressure in my classical studies preparatory for Columbia College, and congratulated himself, as I found out later, that he had succeeded in rescuing me from the worship of what he called scientific materialism. The good old fellow did not know that at that very time I was spending many hours of my spare time reading Tyndall's 'Heat as a Mode of Motion,' and 'Tyndall's famous lectures on Sound and Light', which he delivered in this country with great success in the early seventies. These popular descriptions of physical phenomena were the poems in prose to which I referred before. Another book of a similar character came into my hands at that time through the Cooper Union library. I have a copy of it now, having received it over thirty years ago as a present from the late General Thomas Ewing. It is called 'The Poetry of Science', published in 1848 by Robert Hunt. It starts with the following quotation from Milton:

'How charming is divine philosophy!
Not harsh and crabbed as dull fools suppose,
But musical as is Apollo's lute
And a perpetual feast of Nectar'd sweets,
Where no crude surfeit reigns.'

Tyndall's and Hunt's writings appealed to my imagination at that time in the same way as Milton's 'Paradise Lost,' or as Longfellow's 'Hiawatha,' or as William Cullen Bryant's 'Thanatopsis.' They convinced me that the Slavs were not the only people who, as I had been inclined to think, see the poetical side of science, but that everybody sees it, because science on its abstract side is poetry; it is Divine Philosophy, as Milton calls it. Science is a food which nourishes not only the material but also the spiritual body of man. This was my pet argument whenever I was called upon to defend science against Bilharz's attacks."

A LESSON FROM THE DOCTOR.

It was a lovely Sabbath in July, 34 years ago, in an Eastern Carolina town, that the doctor and I sat on the porch, talking, while the church bell was ringing, nearby. He a T. B. patient and I trying to recover from an attack of malaria and biliousness.

The doctor said, "It's hard to live a christian." I replied, "One does not know how hard it is until he tries to live it; but I believe in the old Methodist idea that God hears prayer, and will give the needed help, or grace, if we ask him for it." The doctor replied, "I believe God answers prayer." (I knew he had been a skeptic.) His reply sounded like life from the dead. There was a subdued pathos, a sense of humility, a trust, a change, that seemed to come from another world. Nothing works these changes in men but the grace of God.

But the doctor continued, "Six months ago I believed there was little difference in man and a worm, and in God and a worm." This sounds unbelievable, but so he said. "My trouble," continued the doctor, "was on the Divinity of Christ. But there was one thing I never did; I never 'spouted' my doubts around. I kept them to myself." Some of our up-to-date modern 'spouters' of doubt, unbelief, faultfinding and adverse criticism of the bible and evangelical christianity, might learn a lesson from the doctor. The doctor was an honest doubter. He held these doubts in abeyance. He did not try to convert men from an inspired bible to—one knows not what. He did not start on a propagamda rampage, inspired by human pride of opinion and vanity. The doctor was every inch a refined gentlemen. Being the son of an eloquent M. P. minister, he had been a member of the church in earlier days, but somehow had drifted from the faith and the church—perhaps through Unitariam influence—there being Unitariams in that town.

We'll never forget the tone of voice, the sincere, determined look on that fine-featured face, as he said, "I never went 'spouting' around." His whole air and manner seemed to show a profound contempt for those skeptics who seem to want to "show off" their supposed "smartness."

God has light for the true, honest, sincere doubter, as the doctor, and many others—as St. Paul. They are real seekers after God, the truth, and the light, and "they that seek shall find;" but such men as Thomas Paine, Robt. Ingorsoll, Clarence Darrow, while professing to love and seek the truth, their whole spirit, attitude, and manner of life contradicts their profession. There was no bitterness, ridicule, nor sarcasm coming from the doctor. When he attended church—for this he often did—he was reverent, attentive, respectful.

We had the privilege and joy of receiving the doctor into the church again, and of administering to him in his own home the Holy Communion. And if we ever "reach that happy place, and be forever blest," we expect to meet the doctor who sat on the porch that lovely morning in July, 34 years ago, and talked of the doubts through which he had come.

We can see those finely chiseled features, the clear deep blue eyes, and hear the shattered, but earnest voice, as he talked of eternal things.

But that which after 34 years comes back to us freshest, was that sense of peace, rest, joy, an assurance that had come to a poor, hitherto restless, doubting, darkened soul. Infidelity does not do this. "Modernism" does not work this change. who ever heard of an apostate from evangelical christianity realizing profound peace, rest, and joy, as a result of his falling away? Oh! that our writers, teachers, and preachers, who have somehow drifted away from "sound doctrine," would pause, consider, wait, and learn a lesson from the doctor, and cease "spouting around," until they can "touch bottom," or come into the light—keep the matter to themselves, lest they be mistaken, and "subvert whole houses, teaching things they ought not." It will not hurt them to remain quiet, instead of "compassing sea and land to make one proselyte." Remember the doctor and be wise.

J. F. Dosier.

SENSIBLE SUGGESTIONS.

Chicago—as well as other cities—is suffering from an epidemic of crime. Many women and children have been attacked. Chief of police Collins—in the interest of public safety—has issued a bulletin in which he tells something of how women and girls may protect themselves. Some of the suggestions are applicable to persons living in smaller cities. Chief Collins says:

"Make every effort to guard your children from being approached by strangers on the street. Warn them repeatedly to beware of persons they do not know.

"Do not allow small children to travel lonely throughfares after dark. This warning applies to women as well.

"Be careful whom you admit to your home at any hour of the day or night.

Motor Moron Deadlest.

"Young girls should never start flirtations in the street with slick shieks in motor cars. The motor moron is Chicago's deadliest criminal.

"When these morons invite you to ride by saying, 'I'm going your way,' take the number of their car, then look around for a policeman and report them.

"Help us to protect you. If you have reason to believe that any criminal of the type mentioned in this article is in your vicinity, call the police department—Police 1313—cooperate with us—we are trying to protect you."

THE GREATEST STORY EVER TOLD.

I can think it was a day in March, a bitter day of bleak east wind. Under an old tree twisted by the storms crouched the poor lad, ill-clad, shivering with cold, and perishing with hunger.

And about him a set of grunting hogs. The veriest cur that ever crept would have whined its way to his side, and maybe have licked the wasted hand in sympathy. But these pigs—what cared they! He might lie there until the wind whistled through his hollow ribs—what was that to them? Give them their husks, and they would grunt their satisfaction still.

Now come visions to the crouching lad. He sees the old home; the father with his sunny face, a perpetual benediction. There were the well-fed and happy servants who greeted the master with a cheery welcome. Then he flings himself up fiercely.

"If I am going to be anybody's hired servant, I will be his. I will rise and go to my father."

The new purpose puts new life into him. Slapping his sides to get some warmth, he hurries away down over the hill, and presently is passing the door of the citizen who had sent him into the field to feed the swine, bidding him share their husks for his food.

Forth comes the citizen—his face hard, stern, pitiless.

"Here, stop," he cries, "where are you going?"

"Going home," says the lad.

Then, with a snarl—"You going home! You've got no home to go to. You have had your portion of goods and spent every penny of it in riotous living. There is nothing left for you at home. Go back and mind the swine. It is the only job you are likely to get, and it is the only thing you are fit for."

Poor lad! Alas, it was true. He had taken the portion of goods and squandered it all. There was nothing left.

Then a new thought fills him. A new light flashes from his face, and once again he lifts himself, hopeful and strong. "There is one thing left."

"There is nothing left, I tell you," cries the citizen. "Your character is gone. Disgraced, outcast, disowned, there is nothing left for you."

"Yes," persists the lad, "there is one thing."

"What is that?"

"My father loves me." And he turned and hurried on his way.

There is ever the starting point. My Father loves me. All else may be spent, but there is one thing we can never, never spend. My Father loves me.

I have left the English shores, and seen the cliffs sink below the horizon; gone on and on for hundreds of miles until new stars shone over me. But ever heaven ringed me round about. I could never get outside that. As the heaven doth compass the earth so are we compassed about with that Infinite love. There is our strength; our unfailing hope lies in that unfailing love. There is the starting-point for all, for him who has gone lowest down and spent all; it abides forever—My Father loves me.

God loves the worst man living as much as he loves the best of us, every bit.

What, then, is the good of being good?

Is not that what the elder brother said, and says still!

"If my Father is going to love that miserable scamp who has spent all in riotous living, what is the good of my staying at home and doing everything he tells me?"

But how true it was. When some fierce storm swept about the old home, with howling winds and crash of thunder, the father stirred and woke. His first thought was not of the elder son who lay safely in his bed. His first thought was, "I wonder where my poor boy is on such a night as this—what shelter has he?"

While we were yet sinners he loved us. Is it not true, blessedly true? It was for the lost sheep that the good Shepherd left the ninety-and-nine and went forth seeking—seeking, unwearied, hither, thither, until he found it. It was the lost sheep that he laid on his shoulder, the torn, lame, silly sheep that had gone astray, and brought it home with rejoicing.

The son of God has come into the world to seek not the righteous, but to seek and to save the lost.

No man can get outside and beyond that love.

. . . . . .

No words but those of the Lord Jesus himself can fitly tell of the welcome that waited for the prodigal lad. They are too great, too wonderful to come from any lips but his. The world has never heard from any other anything like it. No such thought of God had ever come to it.

"When he was yet a great way off his father saw him, and had compassion, and ran, and fell upon his neck and kissed him."

Have we not heard that love is blind? Nay, verily. No further vision is there, no quicker, keener sight than love. Love wears no spectacles. Love needs no telescope. His father saw him. He saw not the rags, or if he saw them, it was only to rejoice to think of the best robe that waited for him. His love dwelt not upon the disgrace, the wasted substance. This my son—that was all the father saw—That was all the father thought of—that was all the father cared for.

Note one thing well. The prodigal on his way home said, "I will ask him to make me one of his hired servants." But he never said it—could not say it. That welcome choked those words. He said, "Father, I have sinned—" and could get no further.

And let us learn this lesson, taking careful heed of it. It is perilous to preach repentance apart from the Father's love. Suicide is often, very often the black despair of one haunted ever by the misery of a wasted life; finding no goodness anywhere, in anything, a man becomes his own stern judge and executioner.

There is but one place of repentance. When those arms of love compassed him, when the warm breath of that welcome greeted him, when that great heart of love poured itself forth in that kiss of welcome, then the prodigal could say it as he could say it nowhere else, "Father, I have sinned."

The goodness of God leadeth us to repentance.

. . . . . .

Note further in the story, the father's joy. The son is sunk in shame and bitter grief. The elder son is dumb with scorn. It is the father whose voice in fullest gladness cries, "Bring forth the best robe." It is the father who appeals to the elder brother. "It is meet that we should make merry and be glad."

Surely this completes the story. There is joy not only among the angels over one sinner that repenteth. The fullest, deepest, richest joy is in the heart of our Father God.

. . . . . .

Long years ago I was standing in a post-office when an old body came in, much excited and clearly embarrassed, holding a letter in her hand.

I turned to her and said, "Can I help you?"

The tears were in her eyes, and her voice choked with emotion as she put the letter in my hand and said, "'Tis from my boy, sir. We haven't heard from him for years. He is just landed in Liverpool, and I want to send him a telegram."

"Let me do it for you," I said. I copied the name and address on the telegram form, and then turned to her. "What shall I say?"

It was with difficulty she managed to utter the words: "Tell him to come home, sir. Tell him to come home."

There is the message of the loving Father to the world. "Tell him to come home. Tell him to come home."—Mark Guy Pearse, in Methodist Recorder.

THE WORK AND THE WORKERS.

Sunday, Sept. 20th, was spent in Asheboro and in Thomasville.

Our church in Asheboro seems to be moving along nicely under the leadership of Rev. Paul S. Kennett. Bro. Kennett has been preaching there once per Sunday since the second Sunday in August, and the people are delighted with his preaching. I heard many expressions of appreciation. They desire that, beginning with the first Sunday in October, he preach for them at both the morning and evening services until conference.

It was pleasant to preach to these good people. They gave most earnest attention to the Word. About two hours or more at noon was spent very pleasantly in the home of Mr. and Mrs. W. L. Ward.

Community Church, Thomasville.

I was glad for this privilege of looking in on Rev. O. B. Williams and his people at Community Church, and of studying at first hand once more the workings of this church. It is a most wonderful plant, and will be all the more wonderful when fully completed. The conference appreciates this great church, and the Thomasville community should appreciate it all the more. Any community in this great country should be happy to have such a plant for christian service established in their midst. This church and its program under the careful leadership of Bro. Williams is becoming more and more popular. Bro. Williams is held in high esteem by his own people, and by the people of the community. I am predicting great things for this church within the coming years. May God bless and direct in all its activities.

Pleasant Grove.—It was not my privilege to meet with the people of this splendid county church, nor did I preach while there. But on last Sunday afternoon I did drive by and stop to look and to admire. And while there I did find my way into the church to look through the Sunday school rooms which have just been completed. These are splendid Sunday school rooms, and will be a thing of joy for the years to come. It is fine to see our country churches adding such equipments for Sunday school work to their church buildings.

High Point College.

On my way home Monday morning I stopped at the college for a short while, and was delighted to see so many young people moving about the grounds and I looked through the halls. I was told that more than 200 have already registered. This we think is fine as it is only our second year, and as we have just the freshman, sophomore, and junior classes.

The Annual Conference.

We only have to remind our faithful ones that just a few more weeks will bring the an-

nual conference. Our records for the year will soon be made. For the sake of the dear Lord, and the promotion of His Kingdom, it behooves us to make those records as nearly perfect as possible.

Evangelism.

It is glorious to hear of so many good revivals with such good ingatherings. Surely we will have a large increase in members this year. Let no charge think of cutting its membership list to lower its budgets. I assure you that will not do any good. Besides that no one has a right to do it.

Faithfully yours, A. G. Dixon.

RECEIPTS FOR [illegible]

Amount previously reported, $146,785.61.

Young People's Board—Dining Room, $5; Mrs. C. W. Davis,$40; C.E. Amick, $10; Jessie Vaughn, $10; Mrs. Josie Vaughn, $4; Florine Vaughn, $1; Mrs. Amanda Cecil, $6; H. M. Robins, $10; Miss Cornie Robins, 25c; Miss Esther Brower, $10; Mrs. A. E. White, $10; Miss Mary V. White, $5; Mis Hazel M. White, $5; Concord C. E. Society, $5; L. M. Riley, $5; Mrs. L. M. Riley, $5; Mrs. W. A. Teague, $20; Dr. and Mrs. W. A. Hornady, $30; R. R. Bain, $25; Mrs. W. A. Johnson, $35; Norman Johnson, $17.50; Rev. H. L. Isley, $5; Mrs. J. M. Hunter, $10; Mrs. V. B. Lowder, $5; W. L. Ward, $150; George M. Riley, $10; Miss Vonnie Roberts, $5; Miss Vonnie Roberts' Sunday School Class, $5; Mt. Pleasant Philathea Class, $16.67; W. C. Hendricks, $10; Jasper B Hicks, $15.00.

Total, $147,276.03.

Endowment Insurance Fund.

Amount previously reported, $3,174.86.

Bess Chapel C. E. Society, $10; Mr. and Mrs. W. A. Johnson, $10; Mrs. Mamie Clapp, $2; William Rigsby, $1.00.

Total, $3,197.86.

HIGH POINT COLLEGE NEWS.

It looks now like the registration will pass the two hundred mark within a few days. Between 180 and 190 have registered, representing ten different states as far North as Minnesota, as far West as Washington state, and as far South as Louisiana. Denominationally we have 'most every Protestant church represented, and besides these we have four Catholics, and some eight or ten Hebrews. You can see from this that we are already headed toward a cosmopolitan student body. I think the freshman class will go considerably beyond the one hundred mark.

Class work began this week and we are gradually getting down to the type of work we hope to do during the entire year.

Walks have been laid which not only keep the students out of the mud when it rains, but they have added very greatly to the beauty of the campus.

Since our last appeal for books we have received books from Mr. J. Norman Wills, quite an interesting list from Miss Mary Wills, which were the property of her father, and others whose names at this time escape me. We are very anxious for this book list to grow rapidly. We have set our goal for the end of the year at six thousand, and already we have received more than half that number. We believe that with the hearty co-operation of our friends we will have six thousand by the spring of 1926. As I have stated before, we are very anxious to have complete sets of all standard fiction. Any one who has such a set, and are willing to donate it to the college, if they will let us know we will be pleased to pay for transportation.

Let's Pay Up Our Subscriptions.

There are yet quite a number of subscriptions to the college building fund, on which are due more than one installment. You doubtless remember that the fifth installment falls due the first of next month. A letter from Mr. J. Norman Wills today informs me of the very great need of funds. We must have money to pay the debt to the Jefferson Standard Company. You may recall that the money borrowed from them is to be paid in ten annual installments, it being $15,000.00 a year. That installment is now due and we are exceedingly anxious to meet it as soon as possible. Will you not let us have the balance due on your subscription to the college building fund at the earliest possible date?

I am giving for the benefit of the friends of the college a letter from the State Board of Education, written by Mr. James E. Hillman, relative to our present rating. It is gratifying to know that this Board of Education is willing to give credit for the work done at High Point College and which is being done this year. We also have the assurance that if this class work is kept up, the rating will be continued. Mr. Hillman's letter is as follows:

"My dear Mr. Andrews:

"I have conferred with Mr. J. Henry Highsmith with reference to the rating of High Point College. We agree entirely with Supt. Allen with reference to the certificate credit that may be allowed for the first two years' work in your institution. We shall allow full credit for those years. When a student has finished the third year or has graduated, then the credit allowed will depend upon the rating of the institution as a Senior college.

"Yours very truly,
"James E. Hillman,
"Director of Certification."

R M. Andrews.

High Point.—Rally Day was observed by the Sabbath school last Sunday, and the attendance broke all records, there being 501 present. A most interesting program was rendered.

In the Sunday school are found all the departments, the Cradle Roll, Beginners, Primary, Junior, Intermediate, and Senior or Adult.

A Lyceum course of concerts and lectures five in member, will be presented at High Point College the fall and coming winter, and will be a great treat for the students. A decided transformation has been made on the campus, and there are promises of greater changes to follow. The College will shortly be in the midst of a busy and happy year's work, and its influence is already felt in the life of our city.

George T. Stephens and his Evangelistic party have arrived in High Point, and are conducting a great revival in the immense Tabernacle erected for the purpose on the city lot next to the First Baptist church. Mr. Powell Lee of Macon, Ga., who is a splendid singer and leader, has charge of the singing, and Miss Bertie Loes is the talented and efficient accompanist. Immense crowds throng the Tabernacle nightly. It having been filled on Sunday night. A number of prominent ministers, professional, and business men of Gastonia, where Mr. Stephens held a most successful revival last March, came to High Point to testify to the great power of Mr. Stephens in their city. These meetings will continue for several weeks. Cottage prayer meetings are being held in the homes of the city on three afternoons each week, and are proving to be occasions of delightful spiritual communion among friends and neighbors.

The Mission Band, composed of girls from 12 to 16 years of age held a meeting in the church Monday afternoon with Misses Mary Adams and Annette Pickens as hostesses. Mrs. George R. Brown was the efficient leader for the day. Miss Alma Andrews presided as President in a very capable manner and Miss Margaret Opal Neese is the efficient Secretary. These girls are trying to work for both Foreign and Home missions, and are planning to send a box to the children of Alvan Drew School, Pine Ridge, Ky., and will also contribute money for a magazine to be printed for the children in the Foreign work. At the conclusion of the business and study program, delicious refreshments were served by the young hostesses.

A pretty but quiet marriage was solemnized last Tuesday evening, September 15th, at the parsonage, when Mr. Fred. Leonard and Miss Minta Phillips plighted their troth. Dr. Brown, the groom's pastor, was the officiating minister. A small group of relatives and friends was present. Mr. Leonard is a well-known and much esteemed young business man of High Point, as well as being one of our most faithful members and Treasurer of the Sabbath school. His bride is the daughter of Mrs. Nora Phillips, and is quite attractive and popular. The congratulations and best wishes of a host of friends are extended to this happy young pair on the threshold of their wedded life, and may all their fond and tender hopes be realized.

The Junior Mission Circle, of which Mrs. R. M. Andrews is Supt., will meet in the church next Saturday at 3 P. M. This circle is made up of boys and girls from six to twelve years of age.

Mrs. R. C. Boyd underwent an operation for appendicitis last Friday at High Point Hospital, and is improving satisfactorily, her many friends will be pleased to hear.

Miss Mae Kirnman, who played on the Pipe Organ during the summer has returned to Enterprise, Ala., to teach music, and Mrs. Minnie P. Harrell, who has recovered from a recent illness, is now playing the Organ.

Fletcher Cox and Mangum Harrell have returned to Oak Ridge Institute to resume their studies.

Helen Hayes, and Alice Faulkuer of Henderson have returned to the College. Miss Thelma Finch of Henderson is one of the new girls.

There are eight members of the Junior class thus far at the College.

Messrs. Roy Montgomery and Holt McPherson have returned to Chapel Hill, Roy is a Senior this year. Fred Pritchard has gone back to State College, Raleigh.

CONVINCING TESTIMONY

Among Japan's great statesmen few ranked as high as the late Marquis Okuma in inherent qualities of heart and mind, in breadth of vision, and in appreciation of the forces potent in building character and life of individuals and nations.

He had in the wide circle of friends and advisers the outstanding missionary, Dr. Herbeck himself a true statesman upon whom the Emperor bestowed high honors, and thus he gained a clear conception of the value and efficacy of the Gospel which reveals the Christ, enjoins the noblest principles, offers priceless gifts, and assures a triumphant end to a consecrated life.

While he never publicly professed to be a Christian, he was so eminently fitted to express a sound judgment that his testimony is worthy of remembrance and propagation.

Intensely, loyally interested in his country for whose development he devoted his splendid abilities and life, and knowing well its history, its conditions, and its prospects, he said: "Development has been intellectual, not moral. The efforts which Christians are making to supply to the country a high standard of conduct are welcomed by all right-thinking people.

As you read the Bible, you may think it antiquated, out of date.

The words it contains may so appear; but the noble life which it holds up for admiration is something that will never be out of date, however much the world may progress.

Live and preach this life, and you will supply to the nation just what it needs at the present juncture."

What could be more applicable to our country, to every country, and while here in America the Christian churches are striving to accomplish it, and through their missionaries and agencies are seeking to do the same in far off lands and isles of the sea, the call is for more prayer, more faith, more devotion and self-sacrifice, more laborers, more money to carry forward the work of the Kingdom in these critical times.

Those Japanese Banners.

Dr. L. Layman has reached me with the word that the two beautiful banners were shipped from Yokohama, and the Japanese firm that made them also wrote, Aug. 26th, that they had been sent. Dr. Layman writes "The banners seemed to me very fine." The firm wrote "We hope these will meet with your satisfaction and reach you without any mishap."

Note how they express themselves as I quote as written: "As you know that we have lost a great deal of whole things materially (by the earthquake,) but our artistic idea never could lose here in Yokohama, so that we have exhibited embroidery Kimono in Paris Exhibition.

In the coming year the grand exhibition will be kept open in the city of Philadelphia, Penn., neighboring state to yours. We have to thank you very much for patronization toward Japan."

The banners will be awarded later, and it is hoped that when the Children's Day offerings were, or are sent to the conference treasurers the number in the schools was or will be added, so the award can be properly made of one.

The other will go to the Sunday school sending in the largest amount.

Fred. C. Klein.

GOOD WORDS FROM DR. GEORGE H. MILLER.

"I wish to congratulate you on the fine Rally Day Program issued from your office and express my hope that the number of orders for this program may exceed that of any former year and that the total offering may be the $25,000 for which you ask and which you have set before the church as a goal. There is every reason why every Sunday school in our denomination should use this program. Respect and love for their own young people should lead them to use this program, interest and loyalty to their own denomination demand that they use it, and the intrinsic worth of the program itself justifies its use.

"For the Methodist Protestant Church Christian Education is immediately and crucially important. Definite commitment to a definite educational program cannot much longer be delayed by our denomination. Throughout all our denominational history we have been blindly groping in the field of Christian Education and what has been accomplished is the work of individuals rather than the expression of denominational desire and purpose. In the work entrusted to your leadership and direction there is the only sure prophecy of denominational perpetuity and efficiency. Through the Rally Day Program you have the opportunity of helping to create an educational consciousness that will soon we hope commit the denomination to an heroic effort in the behalf of our Colleges and Seminary. I wish you joy in your work and pray that there may be given to you the power to awaken the whole church to its own best interests.

"Yours sincerely,
"George H. Miller."

This letter was sent to Rev. F. W. Stephenson, Secretary of the Board of Education.—Ed.

SOME ACHIEVEMENTS OF PROTESTANTISM.

Professor John Dewey of Columbia University gave, in 1919, a course of lectures at the Imperial University of Japan in Tokyo. The lectures make a most interesting and instructive volume under the title, "The Reconstruction of Philosophy." Among the important topics discussed Professor Dewey takes up the consequences to philosophy and life of the Protestant Reformation. He says:

"Protestantism marked the formal breaking away from the domination of Roman ideas. It effected liberation of individual conscience and worship from control by an organized institution claiming to be permanent and universal. It cannot truly be said that at the outset the new religious movement went far in promoting freedom of thought and criticism, or in denying the notion of some supreme authority to which individual intelligence was absolutely in bonds. Nor at first did it go far in furthering tolerance or respect for divergency of moral and religious convictions. But practically it tended to disintegration of established institutions. By multiplying sects and churches it encouraged at least a negative toleration of the right of individuals to judge ultimate matters for themselves. In time, there arose a formulated belief in the sacredness of individual conscience and in the right to freedom of opinion, belief and worship.

"It is unnecessary to point out how the spread of this conviction increased political individualism, or how it accelerated the willingness of men to question received ideas in science and philosophy—to think and observe and experiment for themselves. Religious individualism served to supply a much needed sanction to initiative and independence of thought in all spheres, even when religious movements officially were opposed to such freedom when carried beyond a limited point. The greatest influence of Protestantism was however, in developing the idea of the personality of every human being as an end in himself.

"When human beings were regarded as capable of direct relationship with God, without the intermediary of any organization like the Church, and the drama of sin, redemption and salvation was something enacted within the innermost soul of indivduals rather than in the species of which the individual was a subordinate part, a fatal blow was struck at all doctrines which taught the subordination of personality—a blow which had many political reverberations in promoting democracy. For when in religion the idea of the intrinsic worth of every soul as such was proclaimed, it was difficult to keep the idea from spilling over, so to say, into secular relationships.

"The absurdity is obvious of trying in a few paragraphs to summarize movements in industry, politics and religion whose influence is still far from exhausted and about which hundreds and thousands of volumes have been written. But I shall count upon your forbearance to recall that these matters are alluded to in order to suggest some of the forces that operated to mark out the channels in which new ideas ran:

"First, there is the transfer of interest from the eternal and universal to what is changing and specific, concrete—a movement that showed itself practically in carrying over attention and thought from another world to this, from the supernaturalism characteristic of the Middle Ages to delight in natural science, natural activity and natural intercourse.

"Secondly, there is the gradual decay of the authority of fixed institutions and class distinctions and relations, and a growing belief in the power of individual minds, guided by methods of observation, experiment and reflection,, to attain the truths needed for the guidance of life. The operations and results of natural inquiry gained in prestige and power at the expense of principles dictated from high authority.

"Consequently principles and alleged truths are judged more and more by criteria of their origin in experience and the consequences of weal and woe in experience, and less by criteria of sublime origin from beyond everyday experience and independent of fruits in experience. It is no longer enough for a principle to be elevated, noble, universal

and hallowed by time. It must present its birth certificate, it must show under just what conditions of human exxperience it was generated, and it must justify itself by its works, present and potential. Such is the inner meaning of the modern appeal to experience as an ultimate criterion of value and validity.

"In the third place, great store is set upon the idea of progress. The future rather than the past dominates the imagination. The Golden Age lies ahead of us not behind us. Everywhere new possibilities beckon and arouse courage and effort. The great French thinkers of the later eighteenth century borrowed this idea from Bacon and developed it into the doctrine of the indefinite perfectibility of mankind on earth. Man is capable, if he will but exercise the required courage, intelligence and effort, of shaping his own fate. Physical conditions offer no insurmountable barriers.

"In the fourth place, the patient and experimental study of nature, bearing fruit in inventions which control nature and subdue her forces to social uses, is the method by which prgoress is made. Knowledge is power and knowledge is achieved by sending the mind to school to nature to learn her processes of change."

BOARD OF EDUCATION ITEMS.

From all parts of the country Methodist Protestant young people have been wending their way this week to the colleges and universities of the country. We are glad to know that a goodly number of these have chosen one of the schools of their own church.

What information we have been able to secure is encouraging. Every college was expecting an increase in attendance over last year with indications that the seminary would have the largest enrollment in its history. We hope to be able to furnish definite figures very soon.

The extremes in the present situation seem to be at Kansas City University and Adrian. The University was not having quite as large an enrollment as anticipated while Adrian was reporting in the local papers as having prospects of the largest enrollment in its history.

Westminster College, Tehuacana, Texas, reports fifteen young men on hand two weeks before the opening of the year to take part in the preliminary training of the football season. Dr. J. A. Phipps is very hopeful so far as the enrollment is concerned, but the severe drought has halted the financial plans for the time being. This is regrettable as Westminster's outstanding need is funds.

No reports have been received from Western Maryland and High Point. The former, with its many years of success and growth, has a most promising future, while the latter although still in somewhat of an experimental stage, is so commending itself to the esteem and loyalty of the Methodist Protestant constituency its future seems secure. We anticipate a substantial increase in the enrollment of each of these schools.

The orders for Rally Day are approximately fifty percent in number ahead of those received at this date a year ago. The number received from each conference is as follows:

Maryland, 79, Ohio, 41, Indiana, 27, N. Carolina, 19, Michigan, 16, Onondaga, 16, Eastern, 15, Pittsburg, 11, Kansas 10, Missouri, 8, Illinois, 6, Iowa-Missouri, 5, W. Virginia, 5, S. Carolina, 3, Alabama, 2, Arkansas, 2, Texas, 2, Col-Texas, (Colored) 2, Georgia, 1, Kentucky, 1,

In order to meet any possible deficit but more with a view of improving buildings and equipment the Trustees of Adrian College in co-operation with President Feeman are soliciting funds from those whom they are pleased to call the Loyal Friends of Adrian. Cards have been distributed with the caption "L. F. A.," for a bigger and better Adrian. This note follows, "The old college is on the up-grade. Now is the time to push and to prevent the waste of much sacrificial effort. This is not a call to help "pay old debts" but to keep a going enterprise from slipping, to supplement the budget and endowment income." Many splendid responses are being received to this appeal. The pledges are to cover a three year period with the object of securing at least $7000 annually. This is to help prepare the way for an intensive campaign for endowment at an opportune time.

Requests for assistance for non-ministerial students through the Student Loan Fund promise to be larger than in any former year. No one as yet has been refused consideration although nearly twenty applications have been received. Over $2200 were required last year but it looks now though at least $3000 would be needed this year. However, we are not the least anxious for it is a cause most people like to support. The necessary funds without doubt will be in hand before the close of the school year.

The number of Ministerial students who will need help this year will equal or exceed that of last year. Our conference visitations indicated more of our young men than usual were planning to enter college to study for the ministry of the Methodist Protestant church. From what we could learn more have the seminary training in view than ever before. This is as it should be for there is no work nor calling which requires as careful and thorough preparation. We want the ministry of our church to be equal in character and training to that of any other.

Each school in the denomination put forth some special effort during the summer to secure students and to arouse greater interest in its special constituency. The results were evident long before the time for school to open in the number of inquiries reaching the college authorities from prospective students and in the interest manifested by ministers and delegates attending the annual conferences. Christian people are anxious that the youth of the church shall be encouraged in their Christian life and purposes and are well aware that the church college is the safer place to which to send their children. The work and sacrifices of many years can be ruined in a few months if young people fall under the influence of the wrong kind of teachers and associates. Christian ideals must be maintained no matter what it costs.

Frank W. Stephenson.

—General Pershing was 65 years old September 13th.

DO NOT FORGET RALLY DAY

At the time this note is being written we have received nearly 300 orders for Rally Day Programs. This probably represents about 400 Sunday schools. There are 2,000 in the denomination, so we are inclined to ask, Where are the other 1,600? Circumstances sometimes prevent the observance of one or another of our special days, but in most cases few things are apt to interfere at this time of year. To neglect to observe the day in as energetic a way as possible is to help to defeat the very success of the work for which all of us are laboring and praying. The program is distributed gratis, not alone with a view to secure money, but to quicken the life and activities of the church at a time of the year when such an effort can be most effective. The church that fails to observe Rally Day begins the work of the year under a handicap.

Really there should be no question about the matter. Every church is expected to observe the day. The programs are distributetd free of charge on the one condition that a free-will offering for the work of the Board of Education be taken. The money is used to support our colleges and seminary and young men studying for the ministry. Please send in your order at once. A card to the undersigned will receive proper attention.

Frank W. Stephenson,
Executive Secretary, Board of Education.
613 W. Diamond St., N. S.,
Pittsburgh, Pa.

NOTICE TO SUNDAY SCHOOLS AND CHRISTIAN ENDEAVOR SOCIETIES.

You will note by reference to page 77 of the Annual Conference Journal that, by conference action, "the Sunday schools and Senior and Intermediate Christian Endeavor Societies are assessed $2.00 each and Junior Christian Endeavor Societies are assessed $1 each for the support of the Young People's Board."

We have only about one month more until the meeting of Annual Conference and only 80 Sunday schools and Christian Endeavor societies have sent in this assessment. We want to close up our year's work without a deficit. Won't you please take this matter up at once with your Sunday school or Christian Endeavor society and rush your payment to me and thus have your part in the work our Board is doing for the young people of our church? Thank you!

F. R. Stout, Treasurer,
Young People's Board.
821 Rankin St., Greensboro, N. C.

—Waterman, the fountain pen man, has been nominated by the Republicans for mayor of New York City. He is opposed by Walker, Tammany nominee.

—Robert Lafollette, Jr., has been nominated to succeed his father as United States Senator from Wisconsin. He won the nomination over three rivals. He will be opposed by the Democratic nominee, but will almost certainly be elected. He is only thirty years old.

—Amundsen is planning for another flight to reach the North Pole.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

In view of the fact that North Carolina has not met the apportionment of $800.00 for the work at Pine Ridge, Kentucky, our State President has asked us to send out another appeal through this Department.

Dr. Woodford needs funds badly to complete the building for their High School work. They are crowded for room—the boys and girls must be taken care of—there are 42 of them in High School classes.

Have we, who believe in Home Mission progress, failed in our duty, or is it the hot weather that has caused us to delay in carrying out the suggestion of the Birthday Pennies in all our Sunday schools. That Birthday plan was sent out by our State officers and if every Methodist Protestant in North Carolina will give one penny for each year old that $800.00 will be raised easily. Birthdays surely come, so let the pennies come too. Put this plan across in your church and school for the advancement of higher education, for the children of the Kentucky mountains.

Will we do our best?

Please send all money for Pine Ridge work to our State Treas., Mrs. H. A. Garrett, at High Point. It must go from her to Dr. Woodford for our societies in the state to get credit for it on our budget.

How about asking the children of your Sunday school to collect these birthday pennies—after having some one explain to them what it all means.

That High School at Pine Ridge is a part of the plans of the Home Mission Board for enlarged facilities. If each state would send on her gift to this great undertaking, which was so neccessary, Dr. Woodford would not have to borrow money to complete the building.

BETTY BOONE, OF KENTUCKY.

Betty was in a great hurry. She flitted about the little room like a busy honey bee. When at last it was in shining order the little girl smiled.

"Now I can go to the woods," she cried, "in search of the pink flowers that Isaac Smith found yesterday." She clapped her slim brown hands gleefully and scampered out of the low door.

"Betty, child, where are you going?" cried the neighbor in the next cabin.

Betty courtesied politely. "Just for a little walk, Mistress Bliss. My mother is at Mrs. Aaron White's caring for her sick baby and my work is all done."

Mrs. Bliss shook her head. "I am sure your mother would tell you to keep away from the woods. What if a wild-cat should put his sharp claws in you, or worse still, what if the savages should carry you off to Canada?"

Betty tossed her brown curls a little. "Indeed, I am not afraid of wild-cats," she said grandly, "and it would be a brave Indian who would dare to lay his hands on a daughter of Daniel Boone."

"I wish your mother was here," said Mrs. Bliss.

Betty courtesied again and hurried on, half afraid that Mrs. Bliss would stop her. The woods were very cool. Squirrels and birds were everywhere. As the little girl climbed a knoll covered with brown pine needles, she cried out in delight, for there was the pink moccasin flower she was seeking.

She pressed her moist red lips to the flower. "You darling!" she breathed. A little further on she came to a place where a crowd of the lovely flowers bloomed together. Down on her knees went the little maid to pick the treasures.

The twigs crackled behind her. She turned and found herself facing an enormous Indian. The child stared fearlessly into his black, beady eyes.

"What do you want?" she demanded. "Have you come to see my father, Daniel Boone?"

The savage still looked at her without speaking. Betty tossed her curls and went on picking flowers. She really was badly frightened, but she knew better than to let the Indian see it.

Another minute passed. Suddenly he bent over and seized her by the wrists. "Little squaw, come with me," he grunted.

"Daniel Boone will kill you if you touch me," Betty said sternly.

"Ugh," mumbled the Indian, still pulling her along. Somewhat to his surprise, Betty suddenly yielded and came along obediently. "Good squaw," said the Indian, and let the child have her left wrist free. Very deftly she broke a twig here or bent down a bush there. "No," said the Indian by-and-by, as she pulled oc a long spray of rhododendron leaves. "No, no," he repeated, fingering his tomahawk.

Betty did not dare to break any more twigs, but she contrived to tear her blue apron on a thorn bush. Then here and there she let fall a shred of blue calico. It seemed to poor little Betty that she had been walking for miles and miles when her captor suddenly brought her into an Indian encampment.

It was a very noisy place. Dogs barked, children shouted, and women chattered. Betty was thrust into a dirty wigwam. She lay there tired and exhausted, fearing that in the evening she would be carried away as Catherine Hatch had been. Then she remembered her father. "Father will find me," she whispered to herself, and flinging herself down upon a pile of skins fell fast asleep.

When Mrs. Boone came home from Mrs. Aaron White's and found her little daughter gone, she was very much frightened. Worst of all, Daniel Boone himself was away upon an exploring expedition.

She walked up and down the kitchen floor. All at once the door opened and Daniel Boone walked in.

"I felt that I was needed at home," he said, "and I came back to see if anything was wrong."

"Betty is gone," sobbed her mother. "Mistress Bliss says that she went for a walk several hours ago."

Daniel Boone kissed his wife without speaking and strode out of the cabin. Five minutes later he, with two other stern-faced men, entered the forest.

Isaac Smith had a bright thought. "I gave the little maid a flower yesterday. Methinks she has gone in search of others."

"Show us where they grow," commanded her father. Together the men climbed the little knoll. There were Betty's treasures strew upon the ground.

Daniel Boone's gray eyes flashed. "She' in the hands of the Indians. Every minu counts."

Isaac Smith's sharp eyes spied a broke twig.

"They went this way," he declared. "S the little lass has marked the trail they we taking."

The men quickly made their way over t ground. Then the trail stopped, but a rod two further Daniel Boone discovered the li tle blue shreds of calico apron and at last the came to the Indian village.

Boone walked boldly in. The old chief can to meet him. He was very much afraid Boone, so he pretended to be very glad to s him.

Boone looked straight ahead. "I have con for my little maid," he said coldly.

The chief shook his head. "I have not see your papoose," he said blandly.

Then Isaac Smith walked over to a wig wam and threw back the opening of skin "Come, Betty," he said calmly.

Betty opened her eyes and sat up. Thi time she heard her father's voice as well a Isaac's. She came flying out of the wigwa and threw herself into her father's arms.

"O, father," she sobbed, "I knew yo would come and get me."

So Daniel Boone and his little maid, wit Isaac Smith and the other brave scout, walk ed out of the camp of angry Indians.

"You were a clever little lass to mark you trail," said her father approvingly.

Betty smiled for the first time since th big Indian captured her.

"The next time that I want to go afte flowers I shall ask either you or Isaac to g with me," she said with a toss of her curls.

And to this day in Kentucky they still te the tale of nimble-witted little Betty Boon of Boonesborough.—Mary Davis, in The Con gregationalist and Christian World.

Mebane.—Yesterday we had a splendi number present for Sunday school and churc service.

Last Friday night week the W. H. M. S yave their sacred concert, and by request re peated it the following Sunday night. Thi was fine and thoro'ly enjoyed by all. Th collection both nights included amounted t $25,00.

On the first Sunday in October our revive meeting will begin. Rev. L. W. Gerringer, o Greensboro, will be with us in this meeting We are very glad Mr. Gerringer can be her at this time.

The Ladies' Aid Society met at the hom of Mrs. Albert Sykes on Thursday afternoo Sept. 10, at three o'clock; 16 members an one visitor present. The collection at thi time was good. After the business meetin Mrs. Sykes served cream and cake. The nex meeting will be with Mrs. W. J. Sykes.

Last Wednesday Misses Alta Allen an Elizabeth Nicholson left for High Point col lege. These are splendid young ladies fro our church and we wish for them much suc cess in their college work.

Reporter.

CHRISTIAN ENDEAVOR TOPIC. STEWARDSHIP.

M., Oct. 5. Clean-cut giving. Isa. 6:1-8.
T., Oct. 6. Two claimants. Rom. 6: 13 -23.
W., Oct. 7. Whole-hearted consecration. Rom. 12: 1-2.
T., Oct. 8. Service unlimited. 2 Tim4.5-8.
F., Oct. 9. A man that failed. Matt. 19:16-22.
S., Oct. 10. Giving all. Acts 4:32-37.
Sun., Oct. 11. Topic—They "First Gave Their Own Selves" — a Stewardship Meditation. 2 Cor. 8: 1-15.

Some Bible Hints. . .

It is when we know the joy of the Lord, the happiness of service, that we give ourselves wholly to Him (v. 2).

Real stewards are not pushed to do God's work; they do it "of their own accord," that is, because they want to do it (v. 3).

What we give to God is nothing if we do not give ourselves with the gift (v.5).

Surrender to God is also consecration to the service of men. They "gave themselves to the Lord, and to us"(v. 5).

Surrender of Self The First Requisite.

Christian service begins with the utter consecration of self. That comes first. No second step is possible until this first step is taken. We need not expect any one to give largely of their means for the promotion of God's kingdom on earth until he has first of all given himself fully to God. The key note of this whole lesson is found in (v. 5), "But first gave their own selves to the Lord, and unto us by the will of God."

Life itself means a Stewardship. Men must come to see Jesus Christ not simply as the Savior from sin, but as the Lord whose spirit must rule all life. That was the goal of Jesus. That is the vision which is stirring men's hearts today. It lies back of all local church work, of all missionary work and of all social service. "Thy Kingdom Come." That is the end of all church work, that is the meaning of Christ's coming, that is the goal of the ages. And to that end every Christian, as Christian, is pledged with Life and Substance.

The Christian Life means more than going to church, praying and singing hymns and keeping the commandments, and so getting to heaven because we have "been faithful." Life is more that a probation ending in heaven or hell; it is a great trust and a great opportunity. We are co-laborers with God. Thus God has made us partners in His plans for developing a new world. We are not mere spectators, nor are we simply to hold out our hands to take good gifts. We are the friends who know what our Lord is doing. We are those upon whom He depends. He has no other plan but to work through us. That is life's solemn meaning, and that is life's high glory. Life is a partnership, a trusteeship, a stewardship.

Tht Stewardship of Time, Prayer, Business, and Money.

There are so many books and pamphlets on the subject of stewardship that no one need be ignorant, nor lacking in information on this great subject. The Layman Compnay, 143 N. Wabash Avenue, Chicago, will be glad to send you sample copies of leaflets and will sell you just any amount of them at cost. Drop them a card asking about their literature on Stewardship.

Time: The thought of the Stewardship of Life as taught above cuts into our shallow idea of life. This thought of Life as a Great Trust. Something that is not our own to do with as we selfishly please.

Time is also a trust. Certainly one day in seven belongs to God, but men about us seem to be forgetting thatwe are to "remember the Sabbath day to keep it holy." So, to too large an extent it is getting to be a holiday rather than a holyday. But all Christians must get a larger vision and remember that not just one day in seven belongs to God, but all days. It is just as necessary to remember Monday and Tuesday and the other days as it is to "remember the Sabbath day." All days are holy because all time is holy, and all time is holy because all life is holy. And life is holy because of the high ends to which it may be consecrated. If young men and young women should consecrate their lives to the ministry, and to mission work of various sorts, then other young men and young women should certainly consecrate a part of their time to helping to pay these workers an adequate living while they work.

Business. It has been only within very recent years that men have even thought in terms of "The Stewardship of Business." William Colgate, William Carey, Geo. Innis of New York, and Golden Rule Nash of Cincinnati, and many others like them have given to the world concrete lessons in the stewardship of business. Their experience teaches without doubt that it pays to take God into partnership.

It should also be remembered that the stewardship of which Jesus taught has to do with man's conduct of the business which has been entrusted to him. That does not simply mean that we must make our money honestly, it also means that the work we do is our first service to God and man. The Christian Steward sees his job, whatever it may be, as a partnership with God. For him work becomes an opportunity, not a burden. Service and not gain is his motive.

Prayer: Matt. 6:6-13. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly. After this manner therefore pray ye, Our Father —". All this teaches us that they who are most frequently and most earnestly in prayer are the ones who render the most efficient service in their activities.

Money: When we think of the Stewardship of Money we are naturally led to ask, What is money, or what does money represent? The late Dr. A. F. Shaufler of New York was perhaps the first to teach that "Money is myself."

The first task of the church is not to ask men for their money, but to make plain what money really is, and the relationship of a Christian to money. Think of it thus, and teach the young people these everlasting truths.

1. Money is myself. All money that is really earned is just so much of a person's muscle, or brain, or nerve energy stored away for future use. It is not filthy lucre, nor a necessary evil. It is my personality in my pocket, and should be turned loose to the glory of God.

2. Money is power. By it we command the service of the laboring man, the doctor, the teacher, and the farmer. With it we build railroads, and with it we buy houses and lands. It is not to be despised, but it should be properly used.

3. Money is danger. Do not pass too easily over the searching, warning words of Jesus. Nothing can fool men like money. It seems so powerful that it makes men forget the supreme power. It feeds pride until men seem to think they have no need of God. It invites constantly to selfishness. It commands so many things that men forget the real goods that it can never purchase: righteousness, love, and a clear conscience There is only one way to escape: not by renouncing it — that is the counsel of weakness—but by findingsome high end which you can make your money serve.

4. Money is opportunity. Never were doors of service both at home and abroad so wide open and so appealing. Never were the Christian agencies so well organized as today. Never were there so many young men and young women, the very choicest of the land, waiting to serve. The great need of the world today is consecrated money. And the church needs to consecrate the money.

5. Money is obligation. It is not the church alone that is saying this; the state is saying it, and the common conscience of men is saying it. We are more and more sceptical of the religion of those who leave large sums to those who have not earned it, who have no need of it, and who cannot be trusted to properly administer it. The greatest responsibility comes in properly spending money.

Some Elementary Principles for Handling Money.

Nearly all the leaflets you read these days on Christian Stewardship set forth some such principles as these for the handling of money:

1. God is the Sovereign Owner of all things.
2. Man is a steward, to acquire and administer his possessions is a sacred trust.
3. God's ownership and man's stewardship ought to be acknowledged.
4. This acknowledgement requires as a material expression, as an act of worship, the setting apart of a separate portion of income.
5. The Bible indicates the tenth of income as the designated portion, and indicates a divine sanction for the practice and the proportion.

—That there is more bootlegging in wet England than in dry America, is the opinion of Chief of Police James Cavender, of Des Moines, Iowa, recently returned from the Great Britian. "Bootlegging is rampant," he says, "because the liquor taxes are so high."

—"A man who does not observe the law is not worthy of the protection of the law."—American Issue.

Man-like it is to fall into sin,
Fiend-like is it to dwell therein.
Christ-like is it for sin to grieve,
God-like is it all sin to leave.
—Be sure your sin will find you out.

CHILDREN'S HOME

Stallings, Mecklenburg	$ 2.50
Kistlers, Cleveland	7.20
Pleasant Grove, Thomasville	7.07
Friendship, Stanly	5.06
Friendship, N. Davidson	2.00
Mrs. Cath. Disney, Baltimore	20.00
Pageland, Pageland, S. C.	6.33
Union Grove, Orange	2.45
Connelly Springs Charge	5.86
Rev. J. F. Dosier, Randleman	1.00
Rehoboth, Granville	6.00
Miss Mamie Johnston, Whitakers Sunday eggs	2.00
Christian Endeavor Soc., Tiffin, O.	8.00
New Hope, Vance	2.75
Sunday schools—	
St. Paul, Greensboro	24.83
Denton	3.79
Gibsonville	8.04
Mt. Lebanon	5.35
Grace, Greensboro	13.00
Grace Baracas, Greensboro	14.00
Friendship, Mt. Hermon	3.67
Mt: Carmel, Forsyth	2.75
Bethel; Mocksville	3:04
Mt. Pleasant, Mt. Pleasant	9.85
New Salem, Randleman	3.00
Reidsville	7.75
Burlington	18.18
Asheville	4.39
Calvary, Greensboro	10.66
Worthville, Randleman	8.31
Ray Bible Class, Graham	3.35
Bethel, Flat Rock	2.25
Pleasat Hill, W. Forsyth	7.80
Whitakers	5.00
Mitchell's Grove, Guilford	2.16
Winston Salem	7.19

Other gifts and favors: The tonsils and adenoids of eleven of the children were successfully removed by Drs. Austin and Coe of High Point. The operations were performed at the Home. Two nurses accompanied the physicians. These good physicians give their time and service to the Home when needed. It makes us feel good to know that such competent service is at our command when needed. Mrs. J. R. Koerper, High Point, coats, dresses, shoes, hose, etc. Mrs. J. R. Osborne and Mrs: John Lee Shoaf, both of Mt. Pleasant church, North Davidson, a nice lot of pears. Rev. J. H. Bowman, pumpkins and pears. W. A. Bowman, pears. Mrs. R. B. Causey, apples and pears. Mrs. Brooks of Mt. Vernon Springs; a dress.

Miss Martha Parsons, Mitchell's Grove, one dozen song books.

For all these contributions, gifts and favors we thank you very much.

Our school is now going on, so, if you have pencils, tablets, or books, including second-hand dictionaries, to give we will be glad to receive them. E. G. Lowdermilk:

"My dear," said the young husband as he held the milk bottle up to the light, "there's never any cream on this milk."

"I know it," said the bride, "but the milk man says that they fill their bottles so full there is no room for cream on top."

"Don't throw banana peels on the edge of the Grand Canyon," said a ranger to a careless tourist. "Do you want somebody to slip and fall three miles?"—Louisville Courier-Journal.

HOW THE ASTERS CHOSE THEIR COLORS.

One summer evening a cool breeze swept over the land. It refreshed all nature and sang to the tired grass.

Most of all it talked to the flowers in a beautiful garden and told the asters it was time to think of blossoming. They were only little green buds now, but they smiled back to the wind and said they would be ready.

All the next day they whispered to one another, trying to plan what colors they should be. At last one of the smallest buds said: "Let us wait till the sun sets and watch for its tints. A raindrop told me they were beautiful, but I have never been tall enough before to look at them."

The other buds listened eagerly, for they had never heard of the sunset colors. So they stretched their heads high all the afternoon and then! Oh then! When the sunset hour came, they held their breath, it was so glorious.

They were happy and quiet for a long time, even till the twilight hours. Then one said: "I'm going to be that velvety purple; it rested me to look at it." "And I," "And I," said several more.

"The bright red dazzled my eyes," said one tall plant. "Come, sisters; be red with me." "Yes but the pink is like our dear friend, the rose, who died just as we came to live here. I loved her so much in those few days. I wish you would all be pink," quietly said another.

"But little Dorothy's eyes are blue, and she brings us water every day. I'm going to be the sky-blue that showed ever among the bright colors," spoke up one floweret.

Then the baby plant of them all, the one who had told them of the sunset, whispered softly: "I am going to be white; that is the color I saw last. I looked and looked, and by and by there was only a beautiful white, and I shall be white."

So day by day the flowers grew, and day by day they thought only of trying to be like their color. The little plant that wanted to be white found it must be true and kind and good and thoughtful, for when it was selfish or unkind, even a little, some of its petals began to grow dark and spotted.

One glorious day they all blossomed out, and Dorothy and her mother came to pick them.

Dorothy clapped her hands and cried. "Who ever saw such perfect asters! Some fairy wand must have touched them."

But the asters were satisfied and only smiled. They had found it was by hard work day by day and by watching the sunset every night that they at last were beautiful.—The Baptist.

A commercial traveler, visiting a large insurance office, boasted to the manager that he could pick out all the married men among the employees. Accordingly he stationed himself at the door, as they returned from dinner, and mentioned all those he believed to be married. In almost every instance he was right.

"How do you do it?" asked the manager.

"The married men wipe their feet on the mat; the single ones don't."—Western Christian Advocate.

SUNDAY SCHOOL LESSON—SEPT. 27.

Review.

Golden Text. "Whom not having seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1Pet. 1:8.

Lesson 1 teaches that under the influence of the Holy Spirit the church at Antioch in Syria had awakened to a sense of responsibility to the outside world, that Paul and Barnabas were sent forth as the first foreign missionaries, and that on the island of Cyprus they first planted the banner of the cross and won many to accept Jesus Christ as Savior.

Lesson 2 teaches that in Antioch in Pisidia Paul and Barnabus first preached the gospel in the synogogue of the Jews, that, those having raised such molignont opposition, these apostles withdrew from there and preached to the Gentiles, who received the word with much gladness, and that the opposition having broken out with such violent persecution they were compelled to flee from the city.

Lesson 3 teaches that the impotent man was healed at Lystra, that the people supposed that Paul and Barnabus were their own gods came down from heaven in the likeness of men, that their priests proceeded to offer sacrifices to them, and that these humble messengers of Jesus Christ had much difficulty in restraining them from so doing.

Lesson 4. teaches that a serious controversy had arisen whether the Gentile converts should be circumcised and keep the law of Moses, that Paul and Barnabus, and certain others, were appointed by the church of Antioch in Syria to go up to Jerusalem and lay this matter of dispute before the mother church for settlement, and that after much discussion, pro and con, it was decided that the Gentile Christians should be required to "abfrain from pollutions of idols, and from fornication, and from things strangled, and from blood." And they were absolved from observing other ceremonial laws.

Lesson 5. teaches that hearing the Gospel is a most valuable privilege, but the performance of its obligations was of supreme importance, that an unbridled tongue is evidence of a seeming, but vain, religion, but that the pure and undefiled religion enjoins a loving service and a spotless life.

Lesson 6. teaches that Paul proposed to Barnabus a second missionary journey, that, unable to agree upon taking John Mark with them this time, two missionary tours resulted, —Barnabus and John Mark to Cyprus, and Paul and Silas to Asia Minor, and that Paul and Silas were greatly blessed in establishing the churches in the faith of the gospel.

Lesson 7. teaches that Christian liberty is not in the least a license to do wrong, that love is the fulfilling of the law, that the power to overcome the fleshy nature is important by the Holy Spirit, and that the Holy Spirit supplants the works of the flesh with such Christian graces as "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Lesson 8. teaches that "the steps of a good man are ordered by the Lord," that at Troas Paul received by means of a vision a call to carry the gospel to the continent of Europe, that at Philippi he preached Jesus to the wo-

men who came to the riverside prayer meeting, and that Lydia and her household were converted, with whom Paul and Silas lodged during their stay in Philippi.

Lesson 9. teaches that Paul invoked the demon out of the half witted sorceress, that her masters were enraged at this loss of much revenue, that they rushed Paul and Silas to the magisrates who beat them unmercifully, that they were cast into prison and placed in the stocks, that after singing and praising God till midnight an earthquake shook the foundations and loosed every band, that the jailer, about to kill himself, by means of Paul's message was convicted and converted, and that he washed the stripes of his prisoners and set them down to the best meal that he could provide.

Lesson 10. teaches that the best education is "the knowledge of Christ Jesus my Lord," the highest attainment is the complete life of love in Jesus Christ, the wisest pursuit is immortality,—"the mark for the prize of the high calling of God in Christ Jesus," and the most uplifted realm of thought is that of good report, virtue, and praise.

Lesson11 teaches that at Thessalonica "of the devoct Greek a great multitude, and of the chief women not a few," were brought to Christ by Paul's ministry, that this marvelous outpouring greatly inflamed the Jews, who stirred up an insurrection against Paul and his companions, that to escape their murderous attack they fled to Berea, and that "these were more noble than those in Thessalonica, in that they received the word of God with all readiness of mind, and searched the scriptures daily, whether these things were so."

Lesson 12. teaches that Paul was a bold and aggressive exponent of the faith, that he was as pure as the driven snow, that his love and gentleness knew no bounds, that he exemplified in daily life the gospel that he preached, and that as a spiritual father he exhorted his converts to "walk worthy of God, who hath called you unto his kingdom and glory."

BLAMING PUBLIC TASTE.

In the recent wide-spread discussions about immoral, salacious matter in books, magazines, movies and on the stage there were not lacking those who defended or condoned the present flaunting indecency.

One of their strongest, most repeated arguments, which was as fallacious as it was effective, was that the public is to blame for patronizing such stuff. They pointed out that the public wanted it and paid for it, and concluded, therefore, that the public was to blame.

In Maryland a delegation of Baltimore women waited on Gov. Ritchie and asked him to discharge or transfer a judge who had dismissed cases against some chorous girls arrested for having acted the worst part in an immoral play. The governor, as an editor in a high-class paper remarked, "administered to the women a courteous but sensible rebuke." He told them the girls were employed to do what they did because the public wanted to see them do it. The girls, the governor dded, were merely earning their living at eir profession, and such fault of morals as e play disclosed was not their fault.

To clinch his argument and impress his conclusion the governor called the ladies' attention to the fact that the show complained of had played a return engagement in which the worst features were omitted—and that the patronage fell off greatly. The philosophic editor quoted above remarked in conclusion: "When the public betters its taste it will improve the stage." The same, of course, applies to the movies and to all publications.

What is the matter with this line of reasoning?

Simply that it excuses any kind of lawlessness, excess and indulgence. Does the governor doubt for a moment that great gambling casinos such as the one at Monte Carlo, would flourish in this country if allowed to? Was it for lack of patronage on the part of the "public" that the old Louisiana lottery was stopped? Did a lack of public support put the saloons and distilleries out of business? The d dives, places of ill repute nd opium smoking joints which have been abolished in most cities could argue just like Gov. Ritchie that they were run because of a public demand.

If that were a valid argument we should never stop anything, however vile, as long as the public supported it.

Washington would be one of the biggest prize-fight and horse-race centers in the United States if only the support of the public governed the question.

The fact is that there is more than one "public!" There is the self-indulgent, sporting "public," carelessly inclined to carry things to extremes. This is the more active "public." Then there is the law-abiding, moral, church-going "public," inclined to remain quiet and tend to their own affairs. This is the more numerous "public." But when the worst class of the first-mentioned "public" carries things too far and keeps it up too long then the decent majority rise in revolt and there is a "clean-up."

That's just what is happening now.

The better element is in the majority, but they like peace, and they will stand for a lot before they act. They are always led to action, at last, by some of the militant among them—like committees of women. It's a principle in this country that the majority can rule. If gamblers, tiplers and the like have a majority they can legalize the vices they wish and indulge in them with complete freedom. But the country will have sunk to a lower moral level.

We should remember to be thankful that the great majority of our citizens are of high moral character. On that support is based the soundness of our most precious institutions.—The Pathfinder.

"What was the name of the last station we stopped at, mother?"

"I don't know. Be quiet. I'm working out a cross-word puzzle.

"It's a pity you don't know the name, mother, because little Oscar got out of the train there!"—Kasper (Stockholm).

Waiter—Yes, sir, we're very up-to-date. Everything here is cooked by electricity.

Diner—I wonder if you would mind giving this steak another shock?—Action Leader.

FROM PASTORS AND PEOPLE.

Winston-Salem.—The members of the church and friends of the congregation feel greatly indebted to the pastor for securing the services of Dr. Charles M. Compher, of Washington, D. C., in a ten days' evangelistic campaign, beginning Sept. 6th. Rev. E. Lester Ballard of Greensboro directed the singing and also rendered many beautiful selections himself, which were much enjoyed. This has been one of the most successful revivals ever conducted in the Methodist Protestant Church of Winston-Salem.

Dr. Compher spoke four times on the last Sunday of the revival. The first service, held during the Sunday school hour, was especially for the children and young people, and from 20 to 25 accepted Christ as their Saviour. The subject of the eleven o'clock sermon was "The Meaning of the Three Crosses." The message made a deep impression on the congregation, and there were two conversions at the close of the service. At three o'clock Dr. Compher talked to men only, his subject being "Fetters of Brass." There were also two who gave themselves to Christ at the men's meeting. A large congregation listened to the evening message, "The Value of the Soul." Large crowds listened to Dr. Compher and a deep interest was manifested throughout all of the services.

The pastor did not spare himself in making preparation for these meetings; his people were much impressed with his deep consecration and earnestness, and his heart rejoiced at the splendid results obtained. At the closing sermon on Wednesday evening he received thirteen into full membership of the church, and there are a number of others expected to join at a later date.

Mr. Hunter has always served his church most faithfully both in and out of revival seasons. During his five years' pastorate here he has given himself wholeheartedly and unselfishly to the great work of saving souls. His pastorate here has been most successful and he has greatly endeared himself not only to the church but to all who really know him. The church has made much progress during the past five years, this year being one of the most successful in its entire history. We hope to have Mr. Hunter with us the coming year.

Among the visitors who attended the revival services were Rev. Mr. Bethea and Mrs. Bethea, of Lexington, Rev. Geo. L. Curry, of Maple Springs, Mr. and Mrs. Sennewald of Charlotte and Mr. and Mrs. A. T. Gunn of Danville, Va. The choir was delighted to have Mrs. Gunn assist in the singing.

The Woman's Home Missionary Society held its meeting for September with Mrs. W. V. Hutchins, at her home in Ardmore, with Mrs. J. R. Fletcher as associate hostess. Mrs. J. A. Gwyn had charge of the program, her subject being "The Mother of Moses." Eighteen members answered to the roll call and the report of "Scholarship and Native Workers" and of "Life and Memorial Members" was given by Mrs. H. G. Paschall. A report of the home board meeting held in Indiana was given by Mrs. T. L. Speas. The amount of $31.25 was collected as dues. Dr. C. M. Compher and Rev. E. L. Ballard were present and made impressive talks. An ice course was

served during the social hour.

Mr. R. N. Hauser has been elected delegate to the annual conference. Reporter.

Charlotte, Richland Circuit.—Our revival meeting began Sunday, Sept. 6th, and continued until Sunday night, Sept. 13th. Rev. Fred. R. Love did most of the preaching. Our pastor, Rev. C. H. Hill, preached two inspiring sermons, and Bro. Guinn of Concord was present and assisted in a most helpful way.

Bro. Love preached the plain simple truth. He preaches with power and puts his whole soul into his work.

He is young in the work of the Master, but we feel sure with his spirit and determination to do God's will, there are great things in store for him, and he will be a great blessing to humanity. May God wonderfully bless him is our prayer.

Although the number of conversions was much smaller than we had hoped for, yet we can truly say the meeting was a great success, because of the inspiration Bro. Love gave those of us who are trying to uphold the banner of Jesus Christ. I believe much and lasting good has been accomplished.

As a token of our appreciation of what Bro. Love did for us a contribution of about $50.00 was made to him; wish it could have been more.

We have organized a prayer meeting. It has been several years since we have had a prayer meeting at this place and we feel very weak and inexperienced, but we are going to do our best to make it a success.

Mr. T. T. Redding, one of our stewards, has been in the High Point hospital for a very serious operation. He has returned home now and is slowly improving. We ask the prayers of the good people, that he may speedily be restored to health. We miss him so much at church and Sunday school.

Born to Mr. and Mrs. S. E. Henley twin girls, Sarah and Marjorie.

Lillie M. Henley, Reporter.

Fountain Place, Burlington.—I have not reported for quite a while, as we have had nothing of special interest to report, and have been out of our church for quite a while, but we hope to be back on the second Sunday in October. Our building is progressing very nicely. On our opening day, October 11th, we are planning a special programme, working in three services, with out of town speakers. This will be a day of rejoicing with us, and we invite our friends to come and worship and rejoice with us. Plan to spend the day in Burlington, and with Fountain Place Church the above date.

Rev. Joe Lynch came and spent several days with us the first week in Sept. He did some fine preaching, but we could not get many people out to hear him for some reason. We hope that we can get him back with us again when we get "back home." During his stay with us, he made many friends, and a good number of his friends from West End, Greensboro, came down and worshiped with us. We invite them to come again.

Our attendance at both Sunday school and church have been off ever since we have been away from "home." We hope that it will improve after the second Sunday.

Conference is almost upon us. At the last quarterly conference the writer was elected delegate from this charge. We hope that we will be able to go up with a splendid report. Our work here is we believe in as good condition as can be expected.

Pray for us that we may finish up this year's work with credit, and start the new Conference Year aright.

H. W. Wade, Reporter.

Elbaville, Mocksville Ct.—We haven't sent in a report for some time but we have not been idle. Our pastor was absent the first Sunday, but we had a good service. Mr. Waller, the Sunday school supt., conducted prayer meeting. The third Sunday of this month Mr. Beasley filled Bro. Sisk's appointment. He preached a very inspiring sermon on Baptism.

Our Sunday school is still growing, I think we are doing good work in our church. We are glad to see Elbaville coming to the front. Pray for us that we may continue to be faithful. Reporter.

Bethesda, Halifax Ct.—The special meeting at this place commenced second Sunday and closed Friday night. Mr. R. L. Hethcox did the preaching and gave us some searching and stirring sermons. He is a good preacher and gets a great deal of thought and applicable truth out of texts that had not seemed to mean so much, while his "terrible earnestness," as some one expressed it, adds to the impressiveness of his words.

He gave us a stirring up that was much needed. One truth he continually emphasized that Mr. Spencer often stresses—the need that people should help answer their own prayers by being willing to be used in the cause, since God works through men.

Congregations were good, with crowded house at night, and many favorable comments were heard: "A powerful sermon," "True preaching," "The last was the best," "He hit us all, didn't he?" "He tells us how we are, but he does it in such a way! He doesn't jump on you."

Prayer meetings were conducted by the preachers in many homes during the week, this movement being instigated by Rev. N. M. Harrison, who was a very welcome visitor for the first few days. We were sorry that his duties called him elsewhere then.

Mrs. E. R. Wells, of Wilmington, nee Miss Nannie Hunter, is visiting her mother here and was a constant attendant.

Miss Mary Hunter, lately returned from Cullowhee, where she held a position in the normal school, is spending some time here.

Mrs. Kate Harrison Nelson, of Henderson, was also a visitor during the week.

Mr. Spencer has been giving us some good sermons along from time to time since our last report, one of the best being from parts of two texts "Why stand ye here idle all the day?" and "We are colaborers together with God."

Mr. Spencer seems to be much liked by the people on this circuit.

M. H. Street, Reporter.

Lebanon Church, High Point.—We tried to show our pastor just how glad we were to have him back after an absence of one Sunday by giving him a good audience on Sunday morning and at night. We also had a larger number at Sunday school than we have had for sometime.

We have the Junior Philathea Class and their teacher, Mrs. Baily, to thank for the new carpet which covers the floor in our church auditorium.

The extremely hot weather has not kept our two Christian Endeavor Societies from their work. If you could have overheard our Junior Supt. and the Juniors talking about the watermelon feast that they are going to enjoy next Saturday afternoon you would have thought that they were very active indeed.

Our special meeting begins the 1st Sunday in October with Rev. J. D. Williams as the pulpit help. We are looking forward to a great revival, won't you join us in prayer for it?

Our regular reporter expects to make the next report and then a full one will be given; until then this is just to let you know that we are still on the job. I. G.

West End, Greensboro.—West End was eight years old September 23rd, and Anniversary Day was observed at both services September 20th. In the morning Rev. R. M. Andrews, president of High Point College, delivered the sermon, and in the evening the pastor, Rev. E. Lester Ballard, was the speaker. Both sermons were appropriate and well delivered. A short memorial service was held at the morning service for the members who have passed away during the year, Mrs. Charles and Mrs. Beasley.

The entire community and especially the membership of West End is grieved very much over the death of Mr. L. D. Mendenhall who died Thursday night following a stroke of paralysis a few days previous. He very often filled the pulpit during the absence of the pastor, and frequently taught the Foust Bible Class and spoke at Christian Endeavor. His interest in young people won the admiration and love of all the Endeavorers, and his passing makes us feel that we have lost one of our own members. Our hearts go out in sympathy to the family.

Mrs. Nannie Newman, who recently joined West End, was seriously hurt in an automobile accident Sunday, September 13th. She is a nurse and was on her way to take charge of a patient when the car in which she was ridingwas struck by one driven by a man under the influence of whiskey. She is a patient at St. Leo Hospital.

The president, Mrs. J. R. Holden, and Dr. Joy Glascock were joint hostesses to the Woman's Foreign Missionary Society Monday afternoon at the home of the former. Mrs. A. G. Dixon gave an interesting talk on mission work. An unusually large number attended the meeting.

Our pastor, Rev. E. L. Ballard, is leading the singing for Rev. J. D. Williams in a revival meeting at Reidsville this week.

Mr. P. A. Burns has been elected delegate to Annual Conference.

Mr. V. C. Stockard succeeds Mr. W. A. Smith as superintendent of the Sunday school

for the ensuing year. The Sunday school has made wonderful progress during the past year —the attendance averaging 210 during August. More class room is needed in every department.

The Endeavorers had a very interesting meeting at the colored convict camp last Sunday afternoon.

Mrs. J. K. Osborne delightfully entertained the Junior Christian Endeavor Society at her home onWalker Avenue Saturday afternoon, September 12th. Twenty-two Juniors were present and held a very interesting business meeting before the social hour. Miss Sarah Foust, little eight-year-old daughter of Mr. and Mrs. L. M. Foust, won second prize in the Dixie Poster Contest recently held in the Dixie States. The prize is a beautiful Junior Christian Endeavor pin. Rep.

Shelby.—We began our revival meeting last Sunday with Rev. H. F. Fogleman as pulpit help. There were large congregations at both services and Brother Fogleman delivered two very helpful and inspiring sermons. Services will be held each night this week and possibly one or two nights next week. The people here who remember Bro. Fogleman as a former pastor seem delighted to have him preach here again and also others who had not heard him before are enjoying his able sermons.

We were glad to have Rev. J. M Morgan, of the Fallston Charge, with us at the night service last Sunday and assist in the service.

Bro. Fogleman and the pastor and family have been invited to a number of homes of our people for the week for which we are thankful.

We have already enjoyed being in the homes of Bro. S. C. Tate and family, Bro. Thomas Gantt and family, Bro. J. T. Ramsey and family, eating a meal with each.

Mr. and Mrs. E. G. Gantt, of the Lawndale community near here, were among the worshippers at our service last Sunday night. Mr. Gantt was a member of our church here until he moved away last winter.

We ask the readers of the Herald who pray remember us in their prayers while we are engaged in our revival meetings this week.

C. B. Way, Pastor.

Whitakers Charge.—We have recently held a good meeting at Speight's Chapel. The first Sunday in this month was observed as Homecoming Day and a number of people came back to the church of their childhood days. We held the revival the following week. Dr. L. Whitaker was the pulpit help. He was with us on Sunday and staid through Thursday night. His preaching was powerful, appealing and persuasive. The people listened attentively and all the people were glad to have Dr. Whitaker in our midst. While Dr. Whitaker had to leave early Friday morning, the meeting did not close Thursday night. The pastor decided to continue the meetings for a few days and it closed on the following Monday night. There were nine conversions and seven have united with the church and we are hoping that the other two will later join.

We were very glad to have with us yesterday, Rev. L. C. Little. His messages were informing, encouraging and inspiring. He is rendering an invaluable service to our church.

We are happy to report that the heating plant for our church in Whitakers is about completed. We are using steam heat and we trust that during the winter months the church will be so warm and comfortable that no one can give as an excuse for not coming to church, "The building is too cold." We are planning to make three more Sunday school rooms, to repair the broken plastering and carpet the aisles and pulpit platform. These things we hope to get done before conference.

A thing of great encouragement to us is this, we have not had the usual summer slump. The attendance at all services has been remarkably good, especially when we consider the extremely hot weather. We are planning to hold rally day services at both churches and we trust that our forces will be rallied and strengthened for the work of the winter months.

Yours and His,
Fred. W. Paschall, Pastor.

Cleveland, Ct.—I will endeavor to give a report of our work on this charge. Oak Grove has curtained off their church for Sunday school rooms, which adds much to the convenience of the teachers and Supt. in carrying on the work. It also very greatly helps the classes during recitation.

Mt. Moriah people have painted their church, both exterior and interior; and have put in new pews. Old friends coming back to this church would hardly know the place.

Kistlers people painted their church last year, or rather I believe they painted the interior this year since conference.

The third Sunday in July we began our special meeting at Pleasant Hill. Bro. Atlas Ridge was to help me there but his wife was sick and did not get to me. So I had the meeting on my hands and no help. But Rev. E. A. Bingham came over and preached for me once a day. His sermons were greatly enjoyed by the people. Had a splendid revival in the church. Some eight or ten conversions but no accessions.

We next began at Kistlers with Bro. Bingham as our help. There were about twenty-four conversions and six accessions. The church was greatly revived. We all enjoyed Bro. Bingham's preaching exceeding well, and shall be glad for his return any time. Of course they gave Bro. Bingham a purse but I forgot the amount.

We began at Oak Grove Friday before the third Sunday in August. We closed the next Friday night. Rev. N. G. Bethea came over and did all the preaching for us. We were thinking that Bro. Bethea had been out of these parts for twenty years, and that age would be telling on him; but lo, he looked fatter and fairer than in days of yore. And his sermons had no moss on their backs. We had sixty one professions and twenty four accessions. We were all delighted with his sermons. The church gave Bro. Bethea a purse of fifty odd dollars. Come again, Bro. Bethea.

Rev. Robt. Short came to our rescue the first Sunday in Aug. at Mt. Moriah and preached during the week and through the first Sunday in Sept. We had the largest crowd that have come to this church in many years, the people say. Bro. Short did fine preaching. The people were carried away with his sermons, and his fine evangelistic methods. There were so many conversions at times, while I was busy keeping the music going that I did not find out how many conversions there were. But there were twenty seven received into the church. I consider it a great meeting. The church gave Bro. Short a purse of sixty-six dollars.

Second Sunday in Sept. I began a meeting at Mt. Pleasant. Preached twice a day for a week. We had the largest crowds we ever had at that church. Twenty odd conversions and five joined the church, but there are several more coming in yet.

These preachers who helped me did excellent preaching, in sermonizing, in delivery, in method, true to plain Bible exposition with pure common sense, and a religious devotion that can be trusted any where. Fine M. P. preachers they are. All of you come again to Cleveland Ct., for you are wanted and welcomed.

J. D. Morris, Pastor.

Matthews Chapel, Greensville Ct.—Bro. Powell has completed his series of revivals at the different churches on this charge, and was back with us again last Sunday for the first time since the fourth Sunday in July.

Yet we have been visiting the different churches, and heard some good preaching just the same.

Our Sunday school is doing nicely and much interest is being shown towards a better school.

The W. H. M. S. held its regular monthly meeting Sunday night at church; quite a number of members present, and also visitors, which we were glad to have with us.

Since our last report we have organized a Junior Choir of which the children are very proud. And also we have organized a Junior Home Missionary Society, and the children are much interested. They will hold their first meeting next Sunday morning following Sunday school.

Bro. Powell will speak especially to the children on the first Sunday afternoon in October; he has requested the children to make their own music on that day. So everybody come; we feel it will be very encouraging to the children for the older ones to be interested.

Bri. M. P. Chambliss was with us last Friday night, and preached a very interesting sermon. We had a very good crowd considering the brief notice.

Since our last report two of our girls have taken upon them the marriage vows.

Miss Emily Bowen to Mr. V. Battle Mitchell, of Emporia, Va., and Miss Grace Bowen to Mr. Roosevelt Baird of Gasburg, Va.

Mrs. Baird still holds her posiaion in our church and Sunday school.

Lottie Edwards, Reporter.

—A burning shingle from the barn fell on Mrs. Anna Noonan's neck and inflected a severe burn. The loss is only partly covered by insurance.—Extract from a news item in the Worcester (N. Y.) Times.

Saxapahaw Charge.—A beautiful missionary play was given at Salem church Saturday night, September 13th. Miss Lalah Paris, president of the missionary society, deserves much credit for her untiring efforts in getting up the play. The characters rendered their parts without a single mistake. An offering was taken for Foreign Missions. This church, Salem, recently voted to build two Sunday school rooms, the main auditorium not being sufficient to hold the large school. Bro. H. G. Paris is the able superintendent at this place.

The Junior C. E. Society of Saxapahaw church meets every Thursday morning. Miss Lilian Lindley, the efficient president, is always on the job. It does one good to hear the little children under ten years of age pray in public and recite partions of scripture.

Concord C. E. Society, which meets every Sunday night, is still doing good work. Prof. S. A. Cooper, who teaches agriculture at Eli Whitney high school, recently joined Concord church. He is a great help to the C. E. Society.

The Myra Crawford Mission Band of Orange Chapel church has held the banner for three years. Mrs. Ira Lewis, the president, is a very efficient leader for the children.

Several of our young have left for college. We miss them from Sunday school and church service.

Mr. Lois Roberson, son of the late Bro. A. N. Roberson, is in the Burlington hospital where he underwent a serious operation. He is a splendid young man. We hope he will have a rapid recovery. Mrs. C. C. Crawford, who spent several weeks in the Durham hospital for treatment, has returned home much improved.

The pastor desires to thank the following for gifts since his last report: Mr. and Mrs. R. T. Woody potatoes, Mr. and Mrs. J. W. Overman honey and pears, and Mr. and Mrs. L. F. Durham pears.

H. L. Isley.

Shiloh.—Rev. Raymond Gertner surprised us Sunday with a new one to speak for us, Mr. Harltey. His talk was surely enjoyed.

Our crowd Sunday was not so large, only 58 present. Collection in Sunday school was $1.23. Number of chapters read the past week, 448. Macy A. Martin, Reporter.

Sandy Ridge, Kernersville Charge.—I feel like we have things started on a boom at our church once more.

On Saturday, Sep. 12, the Sunday school went to the Battle Ground on a picnic. We had a good crowd and everybody seemed to enjoy it.

On Sunday Bro. Suits preached us a good sermon as he always does. After preaching he had communion.

Bro. Suits has only about three more appointments at this place before conference. It doesn't seem like the year is that near gone. I hope we can raise all his salary so he can go up paid off. Our Sunday school is doing very well; some of the older people are taking hold, I am glad to say, and that helps out so much. We organized prayer meeting Sunday, Sept. 13. Brother C. L. Frazier as president and Brother Albert Smith as vice president, and Mr. Ruffin as secretary and treasurer. We had a good meeting. Mr. J. L. Frazier's wife who has been sick for about four years does not seem to get any better and his mother is in a serious condition.

Mr. D. E. Robertson's baby died last night and will be buried this afternoon at this place.

Reporter.

Fallston Charge.—This work is in fine shape. We have had good revivals on this work again this year. Have conducted all my meetings myself; had a very good meeting at Loundale in the spring. On the 2nd Sunday in July we got a tent, and brought three churches together and held a union meeting for three weeks. This was one of the greatest meetings that I was ever in to me. Some of the old people said "it was the best meeting that had ever been in that community." You will agree with me when I tell you that we had 225 professions and reclamations. The community is so favorably impressed with the result of the meeting, they are going to build a large tabernacle that will seat about two thousand people, to hold about ten days' meeting in every year, and we have almost enough to build it, and Dr. Edwards told me the other day that they would build it before Christmas so you see it is a reality. I have come to the conclusion that if we ever have any great meetings we will have to run longer than one week. The time has come on our large fields, when we will have to consolidate some of our churches that are so close together in order to give them the best service, and that they may be better organized for service, so I think one of the best ways to get them started along this line is to hold a union meeting for the whole community.

Knob Creek.—We started our meeting on Wednesday after the 1st Sunday in August and on the 2nd Sunday (Aug. 9th) I had four appointments, I went to Laurel Hill and preached and came back to Knob Creek to preach at 11.30 and when I walked in the church, whom should I find standing up talking on the Sunday school but Rev. N. G. Bethea, I was shocked, and yet delighted. He was so kind that he preached for me that morning and brought a splendid message, and came back Thursday and preached in the afternoon. We closed the meeting Friday night, took 13 in church. Some went to other churches.

Friendship.—On third Sunday we started our meeting at this place. The people were ready for a meeting and we had a good one.

Old time praising God and sinners were truly born again at the altar. One man seventy years old made a profession and joined the church, and some of his boys from 30 to 50 years old. We don't know how many professions there were but we took 38 into church and have three more to take in Sunday (Sept. 3rd Sunday). This will make 43 we have taken in at Friendship this year. Last year on the whole work we took in 137 members and I think probably we will about come up to that again this year.

Yours for the Master,
J. M. Morgan.

Littleton Circuit.—Our meeting started at Vaughn the third unday night in July. Rev. C. L. Spencer came to us on Monday night and did the preaching. Brother Spencer's preaching was very good and the meeting was well attended and we believe good was done, but we had no accessions.

The second Sunday in August we began our meeting at Hawkins Chapel. Rev. A. G. Dixon, D. D., was with us for 11 o'clock service and preached for us a very impressive sermon. Rev. M. P. Chambliss, our engaged help, came to us for afternoon service and did the preaching until we closed on Thursday night. Brother Chambliss's preaching was well received. There were some conversions and reclamations, but no addition. Two or three ought to join but did not, but may yet.

The third Sunday in August we were at Weaver's Chapel. Rev. F. W. Paschall came to us on Monday and preached for us until Thursday night. Brother Paschall preached well and we had a good meeting. Seven joined the church.

The first Sunday in September we began our meeting at Corinth church. Brother R. C. Stubbins, our promised help, was with us from t he beginning and did the preaching until Thursday afternoon when we closed. Brother Stubbins's preaching was enjoyed by everybody. We had an old-time-like Methodist meeting. Two services a day with dinner on the ground. Congregations were good and everybody seemed to be happy. It was good to be there. God's presence was there and we had a good meeting. Four joined the church.

Brother W. M. Hockaday is the delegate-elect to represent this circuit at High Point conference. We are now closing our fourth year with this people. We have enjoyed serving this work. We have found some good loyal people here. We havn't gotten done by a great deal all we would like to have done, and we are not altogether satisfied with results, but we have to accept the same and move on and pray more and try harder.

At this writing finances are behind. It is to be hoped that they will come up in the wind-up of the year's program. J. B. O'Briant.

Shiloh.—Our Sunday school Sept. 20th was not so large, only 35 present. Regardless of small crowds we have interest.

Number of chapters read the past week, 350. Collection, $1.13. Officers and teachers present 5. Scholars present, 30.

Rev. Raymond Gertner said he would send us a new preacher next Sunday, Sept. 27. We are looking forward to his promise with great interest.

Jesus is our dearest friend,
Of his love there is no end:
Precious name we love so well
Of his glory we will tell.

Macy A. Martin, Reporter.

—The proposed memorial to Bryan may take the form of a beautiful building erected in Washington to be known as the Bryan Peace Memorial.

—Jews everywhere celebrated Saturday, September 19, as New Year's Day. It was the beginning of the year 5,686 according to Jewish reckoning.

—Why do you go to church?

IN HONOR OF THE DEAD.

Samson Bunton was born February 22, 1844; he departed this life August 31, 1925. His age is 81 years, six months, and 9 days.

Bro. Bunton was born in Chatham county, and with the exception of about eight years his entire earthly life was spent in the county of his birth. At the outbreak of the civil war he was but a stripling of a boy, only seventeen years of age; but even thus early in life he had acquired a trade—that of shoe making—and when the war came on he made shoes for the Federal government for two years. This service, no doubt, would have kept him out of the army, but he requested to be released that he might take his place as a private in the ranks. He enlisted in Company F, 53 regiment, and remained in the conflict until the close of the war. Three of his comrades of those trying days were present at his funeral.

Shortly after the close of the war the deceased was married to Miss Elizabeth Johnson. The exact date of their marriage is December 1, 1867. This happy union was blessed with nine children—eight daughters and one son. Two daughters, Mrs. C. S. Crutchfield, and Mrs. Charles J. Webster preceded the father to the spirit world some fifteen years. Besides the surviving widow, there are seven living children, as follows: Mrs. H. G. Harris, Siler City; Mrs. C. W. Petty, Mrs. C. C. Durham, Mrs. W. H. Buckner, Miss Rachel Bunton, all of Burlington; and Mrs. W. I. Isley of Greensboro.

The religious life of the deceased began in 1890, when he confessed faith in Christ as his personal Saviour, and united with the church at Siler City. When he removed his family to Burlington, about eight years ago, his membership was transferred to the Burlington church, where it remained till his death.

Bro. Bunton was a good man. His attendance upon the church services was regular, and always he manifested an earnest interest in spiritual things. He was an obliging neighbor, a devoted husband, and an affectionate father. At different times during the illness of which he died he spoke assuringly of his future. As we watched him breathe his life away we were comforted in the assurance that he was ready to go.

The funeral service was held at the home on Maple Street, and was conducted by the writer. The body was laid to rest in Belmont cemetery, under a covering of flowers, to await the glory of the resurrection morn.

To the aged and afflicted widow, and other members of the family and relatives, we extend our heart-felt sympathy, and pray for them the comforting presence of the Holy Spirit. S. W. Taylor.

—Mr. W. S. Bennet, father of Bro. Geo. Bennet of the Burlington church, died almost suddenly Saturday night, Sept. 12. The funeral service was held on Sunday at Berea Christian church, interment followed in the church burying ground. The service was held here because of convenience to the burying ground.

For many years Bro. Bennet was a faithful member of Fairview Methodist Protestant Church.

Ferree.

Civil Harrelson Ferree, was born in Marion Co., S. C., April, 20, 1863, departed this life Sept. 4, 1925. She was the widow of the late James S. Ferree. To this union were born nine children. The husband and one child preceded her to the great beyond, six sons and two daughters survive, namely, James E. Ferree of Ritzville, Washington, G. B. and E. L. Ferree, and Maud Ferree Brown, of Asheboro, N. C., Mabel Ferree Hinshaw, of Randleman, N. C., Eugene Ferree of South America, Marvin and Stanton Ferree of High Point, N. C. With these children there are a number of grandchildren, and a host of friends and relatives, to mourn her departure. But God knows best, and we must be submissive to His will. Her suffering was great, but loving hands did all they could to relieve the pain, and she fell esleep in Jesus. She professed faith in Christ at an early age, and joined the M. P. Church at Brower, and lived a consistent member till death. On Sept. 6th her funeral was conducted by the writer, in the presence of a large gathering of people. The grand daughters acted as flower bearers, and the grandsons pall bearers. Then her body was gently laid to rest beneath the beautiful bowers, in Brower Cemetery to await the resurrection morn. May our Heavenly Father comfort all the bereaved ones in this sad hour.

By her Pastor, C. H. Hill.

Mrs. W. A. Bowman.

Mrs. W. A. Bowman, one of Guilford county's best loved women, and wife of Mr. W. A. Bowman, who for several years represented Guilford county in the State Legislature, and prominent farmer in southeastern Guilford, died March 23, 1925, in a hospital in Greensboro. With only her husband, one sister and a few other close relatives gathered at the bedside, she peacefully slipped away, just as the sun was casting its early glow across the eastern hills, as though providence timed the passing of this saintly soul: The rising sun certainly gave at least a picture of what transpires as one who trusts in Jesus Christ as she did, passes into the celestial morning of a brighter day. Her sun is now rising, not setting, her day just beginning, not ending, her life just started, not done. She gave abundant evidence of this only a day or two before she took her departure. She often expressed her willingness to go, saying that Jesus could make a dying bed soft as downy pillows are, and would sing:

"I'll soon be at home over there, for the end of my journey I see,
Many dear to my heart, over there, are watching and waiting for me."

Then, too just as Mrs. Bowman was crossing the valley, a little bird perched on a limb near the window sang so sweetly, as though accompanying the music that must have thrilled her soul as she entered that land of perfect music and heard the angels playing on their harps of gold.

Mrs. Bowman was a woman of lovely character, unassuming in her manners, kind to all, and loved by all. She was a leader in her community and in her church, and always stood for the betterment of the social condition in her county. Though her body be dead she still lives in the hearts of those who knew her.

For several years she was a patient sufferer, as grim disease laid his unrelenting hand on her many years ago, and during all these years of suffering, she concealed her suffering as umch as it was possible and strived to live for others, and the happiness of her family.

Before her marriage she was Miss Martha E. (Bettie) Greeson daughter of the late Mr. and Mrs. Thomas Rankin Greeson, of Climax, N. C., who only about two years ago preceded her to the spirit world. She was married to Mr. Bowman August 1, 1888, and had been a helpmate worthy of the name. To this union three children were born.

Mrs. Bowman is survived by her husband, Mr. W. A. Bowman, two sons, Roy L. and T. Grady Bowman of Liberty, N. C., one daughter, Mrs. George Sockwell of Burlington, N. C., one brother, Mr. John T. Greeson of Climax, N. C., three sisters, Mrs. J. H Bowman of Liberty, N. C., Mrs. W. Charles Kirkman of Pleasant Garden, N. C., and Mrs. D. A Neese of High Point, N. C. All these have our heartfelt sympathy, and especially do our hearts go out to the husband and children, those who feel the loss greatest.

Interment was at Pleasant Union Methodist Protestant church, where early in life she consecrated herself to Jesus Christ, and united with the church. The floral offerings were many and beautiful, attesting the high esteem in which her many friends held her. Funeral was conducted by Dr. T. M. Johnson, of Mebane, assisted by Rev. G. F. Millaway, Rev. J. A. Burgess, Rev. J. R. Hutton, Rev. L. W. Gerringer, there being several other ministers present.

She was a faithful and consecrated member of her church until she was called home, always giving in unstinted measure the very best service she was capable of rendering. Truly she will be missed in her church, in her home, and in her community, but all have the blessed consolation that our loss is her eternal gain.

Walker.

Mrs. Daisy Harper Walker died in her home near Littleton, N. C., August 30, 1925. She was 24 years of age. She joined Corinth M. P. Church while yet a girl, and so far as we know lived a consistent Christian life.

Her husband who at this writing is in Roanoke Rapids Hospital, and her mother, two brothers and five sisters survive her. Funeral was held at Corinth Church Aug. 31, and body placed in the church burying ground. The bereaved family have the sympathy of the church and community.

J. B. O'Briant.

Balmer.

Mr. James B. Balmer, an aged citizen of Northampton Co., N. C., passed away August 26, 1925, at his home near Garysburg, N. C. He testified of his acceptance of Christ before he died.

He was about 80 years of age. He leaves several children to mourn their loss. His remains were deposited in the old Powell burying ground. Funeral was held from the home by the writer. J. B. O'Briant.

Rev. W. C. Kennett.

On August 19th, Rev. William Calvin Kennett passed frm labor to reward. Brother Kennett was born Feb. 20, 1835. He was ninety years old last February. As far as the writer knows he lived to be the oldest of any of our Methodist Protestant ministers. For about sixty years he preached the gospel of love to a lost world. Not only did he preach it but he lived it. For about twenty years he had been superannuated. But that does not mean that he was inactive. He continued to preach whenever and wherever opportunity afforded. He took an active interest as far as his failing strength would permit in the building of the new Calvary Church in South Greensboro. His membership has been transferred to this church.

Bro. Kennett was naturally of a hopeful, cheerful disposition. His benignant spirit was often felt in the sessions of our annual conference as well as in the pastorates that he served. I have not had the privilege of knowing a finer Christian gentlemen than Brother W. C. Kennett, or "Uncle Billy," as many affectionately knew him. For months before his death he was confined to his room but did not take his bed until just a few hours before he went home. To the last he retained his interest in the church and the gospel ministry. He would sometimes tell me when I visited him that he would like to preach again, and he enjoyed hearing the old gospel hymns. We cannot say we are sorry he has gone, for we know he is enjoying a well earned rest. May his memory influence us to emulate his life of loving service for the Master and to mankind.

Sister Kennett, who nursed him so tenderly, and all sorrowing loved ones have our sympathy and prayers.

The funeral service was conducted by Rev. W. F. Ashburn, assisted by Revs. Murphy Williams, A. G. Dixon, J. A. Burgess, and the pastor. He was buried in the Tabernacle cemetery.

A more complete obituary will be prepared by a special committee appointed by the President of the annual conference.

L. W. Gerringer, Pastor.

Isley.

Charles M. Isley, born Dec. 25, 1871, died June 21, 1925.

He was married to Hattie Blaylock August 16, 1902. To this union was born one son, Rev. C. G. Isley, who is the present pastor of Fairview charge.

Bro. Isley professed faith in Christ at the age of 15, and joined Friendship M. P. church where he remained a faithful member until he was called home.

He served his church as class leader and Sunday school superintendent for a number of years, and he was also a teacher in the Sunday school.

In the death of Bro. Isley, Friendship church has lost one of its most faithful and active members. His life was a blessing to the community, for he lived those principles for which Christianity stands. He is now reaping the reward of a faithful steward. The influence of his life will live on.

The funeral services were conducted by the writer, assisted by other ministers present. The large congregation of sympathetic friends and the many floral offerings gave evidence of the esteem in which he was held. The body was laid to rest in Friendship cemetery to await the resurrection of the just.

May God comfort the widow and son in their great sorrow.

W. F. Ashburn.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

HIGH POINT COLLEGE.

College of the Methodist Protestant Church. Co-educational. Fitting for life and for university courses. Just closed a successful year in which one hundred and thirty-four students were enrolled in the freshman and sophomore classes.

Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

EDUCATORS WORK FOR PEACE.

The yearly convention of the World Federation of Education Associations was held in Edinburgh, Scotland, July 20- 27. One hundred and eighty American delegates attended and Augustus O. Thomas, Superintendent of Public Schools of Maine, was re-elected president. The federation was founded in 1923 at the annual meeting of the National Education Association, held in San Francisco. Its purpose is to bring about a better understanding among the nations of the world by means of education.

The Standard Oil Company of New Jersey adopted the eight-hour day for its employees, beginning in July. In the past that company has had a twelve-hour day.

—Nearly 4,000 miles by automobile without a stop! That is the record set by Lieutenant Leigh Wade, one of the world-flight Army aviators, and his companion, Linton Wells. Their route was across the continent, frm Los Angeles to New York, and they made the trip in 1 5 hours 50 minutes, traveling 3,965 miles. When their supply of gas ran low they drove very slowly, (but never stopped) past gasoline stations while friendly helpers refilled the tank.

—World peace is the chief topic before the Sixth Assembly of the League of Nations, now in session at Geneva, Switzerland. The Assembly is reluctant to give up its "protocol for pacific settlement of international disputes," adopted unanimously last year.

We Make a Specialty of LOOSE LEAF BOOKS FOR MINISTERS' USE.

WILLS BOOK AND STATIONERY CO.

Pine Grove, Kernersville Charge.—Pastor Suits preached a good sermon at his appointment yesterday afternoon. At this service Mr. Suits administered communion to the largest number that have yet communed at Pine Grove during his pastorate. A bright young girl, Miss Mamie Hull, was also received into the church which makes eight new members to join recently.

At a call quarterly conference held at Kernersville church last Saturday night the following motion was made and carried: That this quarterly conference authorize the board of trustees of Kernersville circuit to get prices on any lots available for a parsonage in Kernersville or elsewhere, also get bids or offers on the present parsonage property, and report same to the fourth quarterly conference for such action as the conference may desire to take.

One of our members, Mr. Homer Watson, is a patient in Dr. Long's Hospital in Greensboro. Homer had the misfortune to break his back as a result of a fall several weeks ago. He was such a bright, energetic promising young man. May we earnestly pray for his recovery.

Misses Blanche Ingram and Trevah Benson have entered High Point college, and Miss Bessie Cooke is at Guilford College. They will be greatly missed, yet we rejoice in the fact that they are taking advantage of the apportunities to better fit themselves to serve.

Miss Sallie Barrow and the reporter motored over to High Point this afternoon, stopping at our Children's Home and college.

Sunday school seems to be increasing in interest and number. Finances are quite slow, in fact, it is alarming how far behind we are and how near it is to annual conference.

Nelle Gray, Reporter.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN

VOLUME XXXI. GREENSBORO, N. C., OCTOBER 1, 1925. NUMBER 46.

METHODIST PROTESTANT HERALD.

J. F. McCulloch, Editor and Publisher.

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

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NOTICE TO PASTORS.

At this writing—Sep. 25th—sixty-two pastors have returned Delegates' Credential Cards. That leaves twenty-two charges to be heard from. I suppose I shall have to begin fussing at these preachers for not sending in the return postal cards with the information. I am disposed to be lenient. Some, perhaps, failed to get the cards. Others may not have held their third quarterly conferences yet. But those pastors who failed to get cards can give me the information anyhow. I can wait a while for the other who have not yet elected delegates.

But what shall be said for the brethren who through carelessness, indifference, or other reason, have have failed to do what they are asked to do? It is a very simple request, by the use of the return postal card made doubly simple. Why can't the brethren help us, and not hold up our work until conference is upon us? I say us advisedly. The president cannot make out the list of committees until I can furnish him with the names of the delegates. Dr. Brown and his entertainment committee is waiting for a copy of the list before making assignments to homes. I cannot get my roll ready for conference until the cards are in. 'Immediately after the third quarterly conference the pastor shall certify to the Secretary of the annuol conference the name of the representative elect.'' Come on, brethren, do what the law directs, and oblige ''us.''

C. W. Bates, Secretary.

ANNOUNCEMENT.

The Board of Home Missions, very much to their surprise and regret, was presented on September 1st with the resignation of the Executive Secretary, Rev. Charles H. Beck, D. D., who filled the office so satisfactorily for the last fifteen years. He had been asked to take the pastorate of our Tiffin church and felt it to be his duty to accept.

The Board immediately proceeded to fill the place, but its efforts, for one reason or another, have been unsuccessful in securing a man that would meet the requirements of the situation. At last the Board determined that the best interests of the work and the least disturbance to existing arrangements in the Church warranted them in calling upon Rev. J. M. Sheridan, D. D., of the Maryland Conference, to fill the vacancy until the next meeting of the General Conference.

They, therefore, united in a unanimous election of Dr. Sheridan to the position. He has been a member of the Board twenty-five years, and for the last eight years has been Superintendent of the Board of Church Extension of the Maryland Conference. No man in our denomination is better fitted by knowledge and experience for this work. He is not what we sometimes call ''in the prime of life;'' but he is in vigorous health and has been in continuous and active charge of interests as complicated and taxing as the new duties he will have in the new office. Of course he was in no sense a candidate for the position, and was only induced to take it by the unanimous urgency of the members of the Board. He will devote his entire time to the new office and the Board is convinced that it is a fortunate Providence that a man so well equipped is available.

This statement is made by order of the Board and it bespeaks for the new Executive Secretary the active co-operation of all Methodist Protestants, and their prayers for the continued success of the work thus committed to his charge.

H. A. Sicker, President
Board of Home Missions.

—The resignation of Dr. Beck as Secretary of the Board of Home Missions was ground for anxiety regarding the work of the Board, but the selection of Dr. Sheridan as his successor brings relief. Our best wishes to both these good brethren in the new work undertaken.

—We congratulate our Fountain Place brethren of Burlington on the completion of Sunday school roms as reported by Pastor Hendry elsewhere. No doubt the opening service next Sunday will attract a house-filling congregation, with Dr. Lewis as preacher.

—Thirty persons from many parts of the United States have been ordered to appear before a Federal District Court in Pennsylvania, in October. They are charged with defacing monuments on the Gettysburg Battlefield. Most of them are said to have written or scratched their names on a bronze memorial tablet on Little Round Top. If they are found guilty they may have to pay fines of from $10 to $1,000, or serve terms in jail as the Court decides.

Fountain Place, Burlington.—Sunday, October 4th, the New Fountain Place Sunday school building will be formally opened with appropriate exercises at 11 A. M. and 7:30 P. M. Rev. T. H. Lewis D. D., LL. D., President General Conference, will preach at both services. We are sorry that the Rev. A. G. Dixon, D. D., our Conference President, can not be with us on the account of presure of engagements otherwise made.

A cordial invitation is hereby extended to all our brethren and friends to attend. The building, we think, will reflect credit to our cause here. It is two full stories with basement under the entire building. Will have room to care for from four to five hundred in our bible school and besides this the basement is being fitted out for social purposes. The cost is about $15,000.

A more complete description will appear following the opening of the building.

Sincerely, G. H. Hendry.

RALLY DAY.

Have You Ordered Your Rally Day Services? If Not, Why Not Do So To Day?

Rally day affords a splendid opportunity for the Church to enlist the people of the community in its fall and winter program. Vacation season is over, the children are now in school, and both young and old should be active in the church.

An excellent program has been prepared and will be furnished free to all our churches desiring it.

Rally day is one of the special days designated by the General Conference and should be observed by every church. First for the good it may do the local church and secondly for the financial assistance it will give the denominational program. A large part of the General Conference benevolence may be raised at this time if rally day is properly observed.

The money is needed to carry on the work of your denomination. Shall it suffer from a lack of co-operation on the part of each church?

This is one channel through which you can express your devotion to Christ and the church of your choice. From the number of orders being received, we feel the church is responding nicely but it should be one hundred percent. This includes every one. We are depending on you. Why not embrace this opportunity of helping your church and the denomination as well. E. A. Sexsmith.

—That is a sad, sad trial in progress at Rockingham, Richmond county, where Mr. Cole, a wealthy manufacturer, is being tried for the killing of W. W. Ormond, a suitor for the hand of his daughter.

PREACHING AND PRAYER-MEETINGS.

Rev. Raymond Huse.

So the major task of a preacher is no longer preaching! This seems to be the conclusion reached from the returns of several ecclesiastical questionnaires which have been featured in the church papers of late.

Pastoral work, it is true, still occupies a position of primary importance, but there is an unmistakable tendency in the returns received, and especially in the interpretation of those returns, to conclude that the greatest task of the modern minister is to function as general organizer and director of religious education in his parish.

The writer of this gentle protest has long insisted upon the supreme importance of sane, sensible, spiritual work in constructive religious education by every pastor and every parish. There is no substitute for it if we are to build to last until all the carpentry of time is past.

However, because we are giving some belated recognition to Ezra does not mean that we can dispense with Amos and Isaiah. We have not yet outlived the need of the prophets. The Christian preacher, the spiritual heir of a noble company who paved the way for the coming of the Christ, made possible the Christian church and the Christian school. Those men with a message—silver-tongued and golden-mouthed they were!—turned the world upside down and right side up. And we need them still. Without that inspiration which comes from the glowing words of a man sent from God in the pulpit, all our carefully planned schemes for teacher training and child training will shrivel up like thistle-down.

There is nothing that will upset the efficiency of our whole educational system like poor preaching. If a minister feels that his preaching is a secondary matter, he will not give it the first place in his time and study and sweat of brain and soul. The result will be the lost radiance of the Christian pulpit.

It is, of course, practicably impossible for a pastor to arrange in pigeonholes according to their relative importance the various tasks that are his. There are so many things he must do well if he would be a good minister of Jesus Christ. But somehow I cannot escape the conviction that I was first of all called to preach. I realize that good preaching must be accompanied by diligent, sympathetic, sacrificial pastoral work to be effective and to continue good. Moreover, if we would make disciples we must surely be apt to teach and to organize and direct. But personally, if it were necessary—which, thank God, it is not—I should choose to leave all these other things undone rather than to stand before a wistful people in God's house on God's day without a message into which I had put my best in time and thought and prayer and life. If that be treason, make the most of it.

The second surprising revelation from the questionnaires is the diminishing emphasis on the prayer-meeting. It occupies a comparatively subordinate place in the list of things the modern minister considers important. We may frankly admit that the prayer-meeting is no longer largely attended or supported. It constitutes one of our most difficult pastoral problems. The average minister comes to the week-night service with secret dread. Will even the faithful few be there? Moreover, we may admit with equal frankness that some of the finest and most Christlike of our modern laymen do not seem to find this service a means of grace.

But granting all that, shall we let it go? Shall we say that by a majority vote of those who stay away, this service will be discontinued? Very consistency from the standpoint of religious education should save us from doing this. Education is complete only when it fruits in expression. It is true the noble Christian deed is also the finest Christian expression, but it is also good pedagogy and sound psychology to emphasis the spoken word. Christian testimony is not an outgrown and outworn antiquity but a normal expression of Christian purpose and life and love.

If the pray-meeting goes, what is to take its place? Where else shall our laymen find the inner glow that is the natural reaction from Christian expression? A cold blooded system of lofty ethics is not Christianity, and especially it is not Methodism. We need to emphasize the prayer-meeting. It belongs still near the head of the list. Let us put it there. Let us keep it there.—Zion's Herald.

EVIDENCES OF THE TRINTY.

The doctrine of the Trinity is one which is derived from the Holy Scriptures. It is not the outworkings of the human intellect. It is a truth which has come to us through Revelation. In fact, it would be impossible for the human intellect or understanding to discover it. It is true that there have been philosophical arguments to prove the Trinity, but they are not the initiators of the truth. They did not discover the same and make it known. The truth was known and then philosophy afterwards sought to prove the rationalism of the same.

The Trinity transcends the power of the human intellect. It is the truth of the inner Godhead. It sets forth who God is. The creature cannot reveal that. That alone can be revealed by the Infinite, by God Himself, moved by His love for mankind. No matter how long you may try to reason about it, you can never grasp it with your intellect. And why should you expect to be able to understand it? You are dealing with God, not with mere man. The very fact that he is God should at once cause us to realize that He is infinitely above us, and beyond our understanding. If we could understand the nature of God, He no longer would be God. He would then be on our own level, or even below it. God must be above and beyond us to be God. God has been gracious to us and has condescended to tell us about Himself and His Being. We are like children in the kindergarden. We must have a teacher who tells us things which we ourselves do not know or could not find out. Even so God has done for us. He has told about Himself. He has told us of the Trinity of His Being.

This is a truth which we accept by faith. It is mystery. A mystery is not something which is impossible, contradictory to good sense and reason, or contrary to the established order of things, but just something which is beyond our understandings. It is too deep for us. It must be revealed to us. It is part of the university post-graduate course, and we are only in the kindergarten stage of knowledge.

There are many mysteries, not only in religion. Faith needs to be exercised not only in religion but in every sphere of life. We must accept things which we do not understand not only in religion, but in the simplest and commonest experiences of every day life. There are hudrends of mysteries in the physical universe. Once in a while some one finds fault with religion because, as he says, there are too many things which must be taken for granted, too many things which you cannot understand and which you are told you must take on faith. Of course, there are many such things.

But there are just as many, and perhaps more, in your every day life. Can you explain how that piece of bread which you ate at your last meal is digested and assimilated and goes to make the various parts of the body, the hair, the skin, the bone, the muscle, the blood, etc.? Of course you cannot, nor can anyone. It is a mystery. You must eat your bread on faith.

Take a hundred small flower seeds. They look absolutely alike. You may place them under a microscope. You can tell no difference among them. You may crush them and they are alike. Plant them in the same soil. The same sun, the same rain, the same heat will come upon them. When they spring forth you can tell no difference among them. They look alike. But when they bloom and flower, how is it that some are red, some white, some purple, some blue and other colors. Why and how is that? Do you know? Of course you do not, nor does any one else know. It is a mystery. We come into being, into life in a mystery, and we go out of life in a mystery. Birth and death are mysteries, mysteries, but absolutely real, and all along life we are surrounded with mysteries. In mysteries we live, move and have our being. So then, the fact that the Trinity is a mystery should not trouble us. We would expect it to be a mystery! If it were not a mystery, we should rightly be suspicious of the truth.

There is nothing else like the Trinity in all the universe. And that is what we should also expect. It is the truth of God's being and nature. And He is alone in all the universe. There is none or nothing like unto Him. He is unique and stands alone. Therefore, the doctrine of Him is also unique. It all fits together. Everything is consistent.—Dr. H. C. Roehmet.

FAITH.

Ellen Beach Yaw Cannon.

Take me as a little child, I pray Thee;
Fold me in Thy all-protecting wings;
There, in perfect union with Thy spirit,
Do I feel the peace faith ever brings.
No more through the vale of doubt I wander
Seeking after gods to Thee unknown,
Finding them but fleeting human shadows;
All my faith is turned to Thee alone.
Now revealed in Thine own perfect likeness
By Thy true reflected light I see;
So with love and gratitude—full measure—
I in faith reflect but good from Thee.

Selected.

—Why do you go to church?

GOD'S METHOD IN CREATION.

The Theistic evolutionist says that God's ıethod in creation was evolution. This sounds lausible until one stops to think. When one hinks he sees at once that the statement is a are assumption. Evidence is wholly wanting. Io man was present when the morning stars ang together and all the sons of God shout-d for joy. A non-existent, or an absentee eing cannot be a witness. Man was not there. Io scientist had come on the scene. "Where ast thou," said Jehovah to Job, "when I iid the foundations of the earth?" Of course ob, nor any other person was present. Later, hen God began the work of fitting the earth or vegetation and living creatures, man was till absent—could not be a witness. When ve-etation and the living creature appeared, ıan was still absent—no witness. And when ıan did arrive on the scene, he himself, of, nd within himself, was no competent witness s to the method of his arrival. He was con-cious of being on the scene, as one is consci-us of being awake, after sleep. But as to how e arrived there could be no possible way of nowing but through revelation. Jehovah, the reator, alone could reveal this, and no doubt id. If this was not revealed to the first man has been revealed to his posterity, by im-lication and direct statement. As to the real ıodus operandi that is not explained, any ıore so than that of the New Birth. Perhaps cannot be explained to the comprehension f finite beings. Hence it becomes a matter f faith. "By faith we understand that the orlds were framed by the word of God." Ience, "He spake, and it was done; he com-ıanded, and it stood fast." "By the word of ıe Lord were the heavens made; and all the ost of them by the breath of his mouth." God said, Let there be light: and there was ght." "God who commanded the light to ıine out of darkness."—Paul.

These, and similar statements of the Word, ame Jehovah's creative act as a word, a ɔeaking, a commanding, something utterly ɔreign to evolution. Evolution is the "un-ɔlding" or "unrolling" (from Latin, evolu-a, an unrolling) of something already in ex-tence; while creation is a bringing in to be-ıg, or existence, something that did not exist reviously. The difference in the two acts is s great as any difference possibly can be. The ifference between the finite and the infinite. Ian can evolve but God only can create. The ethod, then, is utterly incomprehensible to nite beings. We know it cannot be evolution, ɔr this is an utter contradiction in terms. But e do know it to be miracle, whatever that . But miracle is utterly beyond the finite, to ıthom, or comprehend. It is a matter of ıith, alone not a matter of comprehension, 's a method of Divine procedure utterly in-ɔmprehensible.

Jesus said, "He that hath seen me hath een the Father." Not that the Father and on are identical persons, but that they are ientical in nature, in all that constitutes Di-ınity. Jesus being the "image of the invisible od." "My Father worketh hitherto and I ork." So when the people saw Jesus per-ɔrm a miracle, his method, if it can be called ethod, was the method of the Father, the ethod of the Divine. There was no sem-blance of evolution about it. The work in nearly every instance was absolutely instan-taneous. A touch, a word, and the work was done. As to the how, nobody knows. Perhaps nobody ever will know. The power thatquick-ens a dead soul into life, or raises the dead—a Laszarus, or a young man of Nain. That speaks a word, and the tempestuous sea is still —"a great calm." That makes wine of water. That creates bread and fish in the wilderness —it could be nothing but an act of absolute creation—that speaks to devils and they obey —"come out." That speaks or touches, and the sick is well—whole—the lame walk, the deaf hear, the blind see. So we see the method of Jesus when upon earth —miracle—was his method in creation. "All things were made by him"—Jesus. And as he works, as to method, so does the Father, for "he and the Father are one."

So "he spake and it was done," in his hu-miliation and incarnation. The method is iden-tical—miracle. The method of the unchange-able God, "the same yesterday, and to day, and forever." Be so in the resurrection. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," and we shall be "changed in a moment, in the twinkling of an eye." God's method—miracle, not evolution. So whenever a man contends that evolution was God's method in creation, and that this harmonizes with the Bible, it shows that he is deficient in knowledge of the Bible, or else it shows a kink in his brain somewhere. The Bible nowhere says that evolution was the method, but that speaking, or commanding, was, whatever that means. And we know what that meant when Jesus spoke. It did not mean "evolve." But it carried the same meaning as when men spoke, save the Divine power that accompanied the word. Whenever "speak" means the same as "evolve," then the wily word-juggling evolutionist will have gained his point, and not before. Paul speaks of those who "changed the truth of God into a lie;" and when the evolutionist changes "create" into "evolve," he is doing the iden-tical thing of which the Apostle Paul speaks. For "create" means to bring into existence something that did not previously exist; while "evolution" means to "evolve," or unroll, something already in existence.

If we adopt the theistic evolutionist's me-thod of interpretation of the Bible we have no "sure word of propecy" any longer. All the cranks, fanatics, paranoiacs, and skeptics can make it mean just anything that suits their whims. The old-line apostles of evolution had mental penetration sufficient to see, and the courage to affirm, that evolution and the Bi-ble were contrary the one to the other. It's the modern up-to-date Theistic evolutionist that has the hardihood to affirm that evolu-tion was God's method in creation, that it harmonizes with the Bible, and this he affirms without one iota of proof, and in the face of all the indubitable Bible proof to the con-trary. Showing that he does not accept the Bible as authority, but what he calls science has first place, though it be an "unproved hypothesis." It is not sufficient to say that "the Bible is not a book of science," a kind of camouflage that "covers a multitude of sins" of unbelief. While all will admit that the Bible is not a formal treatice on science; but to say that it is contrary to true science is to say that it is an unimspired book, or that God knows less than man—does not know his own physical universe which he has created, nor how he created it, or else he could not, or would not, tell the truth. God, no doubt, has not revealed all the truth to us. While the Bi-ble, primarily, is not a treatise on science, but whenever its words touch upon a subject in-volving, or embracing, what we call science, it speaks the truth so far as it goes. When we affirm otherwise we deny its inspiration, its Divine origin, its authority. And that is just what the so called Theistic evolutionist does. He talks very pious, professes great faith, and makes extravagant claims of being far in ad-vance of all those who really believe the Bible. But denies the plain teaching of the Bible about creation. Not only of Genesis, but of the entire Bible, for no succeeding part of the Bi-ble contradicts Genesis, but all references to the creation, succeeding Genesis, confirm the creation story, whether by prophet, Christ, or apostle. The Bible's a unite on the creation question. So the Theistic evolutionist is forced to resort to all kinds of word-juggling, false, unsound methods of interpretation, and at-tributing an extreme literalism in interpreta-tion to those who really believe the Bible, of which they are entirely innocent. This is un-fair and unjust, showing these men to be wholly incompetent in the field of biblical ex-egesis, or else they are dishonest in their prac-tice. In either case it is pernicious in its in-fluence, and deserves a stern rebuke from all really honest, God-fearing persons.

We heard a Professor in an address say that God made the world, but that "we will leave it to the scientist as to how he did it." This was an evasion. He was an evolutionist and did not wish to come out in the open and show his attitude toward the bible. So far as this writer is concerned, he is not going to leave it to the scientist to determine how God made the world and all things therein. The scientist knows no more about it than this writer. He was not there as a witness. And he will never know any more than he knows to-day—nothing. I am willing to accept the testi-mony of the Creator himself, that it was not by evolution, but by miracle, whatever that is. "He spake and it was done; he commanded and it stood fast." The same as Jesus stilling the tempest, raising the dead, casting out dev-ils by a word. As has already been said, it's a matter of faith, and not of comprehension. But faith is something the evolutionist does not possess. For he does not believe what God says about his own work. What he calls sci-ence is authority with him, and God's word is given a secondary place. He professes to be a seeker after truth, and professes to believe nothing he cannot understand. But he is in-consistent. He does not understand his own speculations, neither does anybody else. His difficulty is he has never fully accepted God's word as authority. He makes human reason, or opinion, supreme. I do not want such per-sons to teach my boy theology. I do not want such persons to teach the boy that is to preach to my children. It is "by faith we under-stand" these things, and these men do not

have it, they themselves, being witness. For they confess they do not believe, save that which agrees with their own pagan speculation—for they are pagan, reaching back to the Greeks and Babylonians.

"The world by wisdom did not know God," in the days of Paul. Neither does it now, nor ever will, God is spiritually discerned, by faith. And his word is understood through faith. The person who approaches, or accepts, God's word with reservations, will never understand it. It becomes a stumbling-block, or foolishness to him. And for such a person to attempt to interpret and teach the book to others is a piece of brazen impertinence. But that is what these deluded men are presuming to do. Claiming that all their antiscriptural speculations are a help to faith. Of a piece with satan's, "Thou shalt not surely die." Shows its origin and nature to be satanic. Deceivers, "deceiving and being deceived." Blind leaders of the blind. "Fools and slow to believe all"—the Bible, and "wrest the scriptures" as some did in apostolic days "to their own destruction," and the destruction of others. A great deal that these men say looks plausible, like "Thou shalt not surely die," or, "If thou be the Son of God command that these stones be made bread." He was "more subtile than any beast of the field," and he is so still. "Transforming himself into an angel of light." And Paul says we need not wonder if his apostles do the same. They are doing the same. Professing to believe the Bible, but rejecting about everything in it that differentiates it from all other books.

In conclusion we will say that God's method in creation was miracle, like all other miracles mentioned in the Bible, except creation was on a larger scale. Dividing the sea and the Jordan. Raining manna in the wilderness for forty years for more than a million persons. Bringing water out of the rock in the wilderness. Raining fire and brimestone from a clear sky, on Sodom. Breaking up the fountains of the great deep and opening the flood-gates (margin) of heaven on the antedeluvians. The ten plagues on Pharaoh, while Israel was preserved. But time would fail to mention all the miracles of both Testaments. But when he comes again, it will be miracle. He's a supernatural, miracle working God. He works on the natural plane through second causes. On the supernatural planes, directly, and incomprehensibly. Omnipotence and Omniscience at work. And he who denies is a fool. To say that it required millions or billions of years for God to create is a "whopper" of the variest unbelief. As to when he did create, we have no means of knowing, as God has not revealed it unto us. It was in the beginning, but we do not know when the beginning was. But it did begin—"He spake and it was"—came into being at once—existed—not a process, but an act. This is the teaching of the book, and the evolutionist knows nothing about it. He denies, disbelieves, but proves nothing, and should be entirely ignored. There is nothing too hard for Jehovah. The evolutionist measures Jehovah by his own little measuring line, and says it can't be.

J. F. Dosier.

—The bearing and rearing of a child is woman's wisdom.—Tennyson.

THE WORK AND THE WORKERS.

Davidson.

Wednesday, Sept. 23, was spent at Chapel Hill church, among the people of Davidson charge Bro. Ridge, the pastor, assisted by Rev. W. F. Ashburn, was in the midst of a splendid camp meeting. I enjoyed hearing Bro. Ashburn preach in his old-time zeal Then I had the privilege of preaching to a large congregation in the afternoon. They heard the word gladly and were so responsive that it was easy to preach to them. The people are delighted with Bro. Ridge. I think they will pay his salary in full, and that they will do better on the budgets than they have ever done before.

Denton.

On the evening of the same day I preached in our church at Denton, Rev. O. C. Loy, pastor. There was not a large audience, but a delightful congregation to preach to. They were also very responsive to the word. These people love Bro. Loy and are responding to his leadership in the work. Bro. Loy is one of our ministerial students at the High Point college, and is doing splendid work in the pastorate in connection with his college work.

Lexington.

From Denton I drove to Lexington where wife was assisting Bro. Bethea in a meeting. I tarried there for two days. Some one else will report the meeting, so I shall just say,—That young church is doing fine under the pastorate of Bro. Bethea. They have already outgrown their room, and must soon have more room in which to work.

Rev. Geo. E. Hunt.

On my way from Lexington to Union Grove I passed the home of Bro. Hunt and stopped in to see him and his good wife. Bro. Hunt is very feeble, he being 86 years of age. He loves the brethren and wishes that he might get to Conference in High Point this fall to meet and greet them. But Mrs. Hunt tells that he has not walked without some one to assist him in nearly two years. It was pleasant to talk with him a while and to pray with him before leaving. He is just waiting the summons home. Brethren, pray for him and his.

Union Grove.

I will perhaps have a further word to say about Union Grove after I have been here for a part of this week. I am here today with Rev. W. T Totten and his folks in the beginning of their revival. We have had a good time today, and everything seems favorable for a good meeting.

Appointments.

Oct. 3 and 4, Connelly Springs.
Oct. 7, Saxapahaw quarterly conference.
Oct. 9, Caroleen.
Oct. 10 and 11, Yarboroughs.
Oct. 12, Midland.
Oct. 13, At night, Lexington.
Oct. 17, Glen Raven quarterly conference.
Oct. 19, Thomasville.

Budgets.

Remember that the budgets are badly in need of help. I mean the causes represented in the budgets. Their needs are great and their funds are short. Five more weeks will tell the tale so far as our reports are concerned. Let us make them as good as possible. Remember also that the honor roll of charges will stand in the Journal in the manner in which they are now being published in the Herald. See that yours gets in to the paid in full column.

Conference Committees.

I shall try to announce the chairmen of conference committees next week.

Faithfully yours, A. G. Dixon.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. in Full.

1. **Whitakers.**
2. **West End.**
3. **First Church, High Point.**
4. **State Street, Lexington.**
5. **Charlotte.**
6. Calvary.
7. Burlington.
8. Mt. Pleasant.
9. Grace.
9. Gibsonville and Fountain Place.

Paid G. C. B. in Full.

1. **State Street, Lexington.**
2. **Charlotte.**
3. Calvary.
4. West End.
5. Grace.

A. C. B.

1.	Concord	$226.00
2.	Forsyth	194.87
3.	Flat Rock	156.28
4.	Bess Chapel	152.32
5.	Orange	140.00
6.	Glen Raven	134.40
7.	**Fallston**	**125.00**
8.	Henderson	125.00
9.	Spring Church	110.50
10.	**Enfield**	**97.00**
11.	Stanly	83.42
12.	Mt. Hermon	80.64
13.	**Granville**	**80.00**
14.	Richland	80.00
16.	**Alamance**	**78.65**
15.	**Lincolnton**	**70.00**
17.	Davidson	69.85
18.	**Cleveland**	**67.85**
19.	Littleton	67.50
20.	Randleman	66.00
21.	Halifax	63.50
22.	Why Not	63.21
23.	**Reidsville**	**60.00**
24.	**Welch Memorial**	**58.00**
25.	Randolph	51.07
26.	**Weaverville**	**50.35**
27.	**Mebane**	**50.00**
28.	**St. Paul**	**45.00**
29.	**Kernersville**	**42.45**
30.	Saxapahaw	42.30
30.	**Asheville**	**40.38**
32.	Yarborough	32.45
33.	**Vance**	**30.10**
34.	Shelby	30.00
35.	**Haw River**	**27.00**
36.	South Davidson	23.00
37.	Siler City	20.50
38.	**North Davidson**	**20.00**
39.	**Winston-Salem**	**16.50**
40.	Cornelius	16.00
41.	Anderson	14.00
42.	**Thomasville Circuit**	**13.91**
43.	**Tabernacle**	**13.75**
44.	**Pinnacle and Mt. Zion**	**13.70**
45.	**Thomasville Community**	**12.00**

46.	English Street	12.00
47.	Lebanon	11.05
48.	Asheboro	9.00
49.	Caroleen	9.00
50.	Pageland	6.10
51.	Union Grove	5.25
52.	Chatham	5.00
53.	Fairview	4.85
54.	West Forsyth	4.72
55.	Roberta	3.50
56.	Midland	2.65
57.	Graham	2.00
58.	Democrat	1.00

G. C. B.

1.	Concord	$385.50
2.	Forsyth	304.05
3.	Why Not	192.24
4.	Whitakers	188.66
5.	Henderson	182.92
6.	Orange	171.58
7.	Randolph	160.27
8.	Mt. Pleasant	160.00
9.	Tabernacle	157.99
10.	High Point, First	150.00
11.	Davidson	145.67
12.	Burlington	143.83
13.	Alamance	109.45
14.	Randleman	109.11
15.	Gibsonville and Fountain Place	103.45
16.	Saxapahaw	97.08
17.	Halifax	95.00
18.	Asheville	90.97
19.	Spring Church	86.95
20.	Mt. Hermon	86.40
21.	Yarboro	76.31
22.	Littleton	71.50
23.	Graham	65.00
24.	Vance	62.90
25.	Stanly	59.98
26.	Guilford	57.68
27.	Bess Chapel	54.61
28.	Haw River	50.00
29.	Enfield	47.50
30.	Denton	46.45
31.	Thomasville Circuit	44.80
32.	Flat Rock	44.61
33.	Albemarle	43.40
34.	Winston-Salem	42.72
35.	Pageland	40.15
36.	Reidsville	40.00
37.	Weaverville	39.90
38.	Siler City	39.32
39.	Lebanon	38.60
40.	Glen Raven	38.49
41.	Fallston	36.71
42.	Mebane	33.06
43.	St. Paul	31.15
44.	Granville	30.50
45.	North Davidson	25.55
46.	Richland	25.00
47.	Kernersville	24.35
48.	Mecklenburg	22.30
49.	Roberta	21.81
50.	West Forsyth	21.63
51.	Fairview	21.20
52.	Asheboro	20.46
53.	Welch	20.00
54.	Thomasville Community	19.70
55.	Shelby	14.81
56.	South Davidson	14.31
57.	Pinnacle and Mt. Zion	13.20
58.	Rockingham	12.50
59.	Union Grove	12.00
60.	Anderson	10.00
61.	English Street	8.60
62.	Cleveland	5.39
63.	Bessemer City	5.00
64.	Greensville	4.25
65.	Democrat	3.00
66.	Midland	2.21

Not as many changes these two weeks as there are good contributions sent in. Bess Chapel, Orange and Glen Raven each went up fine in amounts but kept the same numbers. Mt. Hermon, Richland, Littleton, Why Not and Yarborough all made good gains. Saxapahaw held her own by sending in a contribution.

On the G. C. B. Tabernacle, Burlington and Mt. Hermon all advanced. Grace church, Greensboro though over the top already sent in the largest contribution of the two weeks.

Just five short weeks and the last report will have to be handed in. Suppose it should be the last of life's reports. Let us work and pay and pray as though it were.

A. G. Dixon.

WHY DO THE HEATHEN RAGE?"

The Psalmist in his day was interested in this question, and the answer he gave was that their rage was in vain, because the Lord held them in derision.

Those who have expressed their views about the Tennessee statute on evolution and the outcome of the Scopes' trial at Dayton, Tenn., are not exactly to be classed as heathen, except in the manner in which they have raged over its conduct and its result.

We quote from a Northern Methodist paper of the extreme radical type:

"Nothing in the history of this country since the persecution of witches in Salem has presented quite such a nauseating spectacle as the trial of John Thomas Scopes at Dayton, Tenn., for teaching the doctrine of evolution. Every thinking American citizen is hanging his head in shame these days over the display of loud-mouthed ignorance and unspeakable bigotry by the half-educated zealots of Tennessee."

We are confident that the thinking American citizen who reads this vituperative explosion will also hang his head in shame.

"The half-educated zealots of Tennessee" with "their loud-mouthed ignorance and unspeakable bigotry," will no doubt pursue the even tenor of their way, and still believe in the Bible, and insist upon their children being taught that God made man in His own image.

It does not impress us as honest the way in which intelligent editors, and equally intelligent ministers, seek to obscure the real issue in this famous trial.

They persistently insist that intellectual freedom was on trial. Whether a teacher should be forced to stifle his real convictions.

Every intelligent reader knows that the question at issue was nothing of the kind, and these men, being intelligent, must know it. It was simply whether the State, employing a teacher, had the same right as any private employer, the right to decide what that employee should teach.

If a man employs me to teach that the earth is flat, I must either teach that or else give up the work.

It is said that politics makes strange bed-fellows; but we know nothing stranger than the "bed-fellows" we find among the upholders of the right to teach this theory, forbidden by the State of Tennessee.

Scoffing lawyers, pious preachers, raging editors of papers, both secular and religious, form a motley crew.

If a man be known by the company he keeps, the reputation of some of our intellectual preachers must suffer as they are "cheek by jowl" with the Chicago agnostic and the scoffing scientist from our state schools, and also from some of our church schools.—The Presbyterian Standard.

"IF EASY, IT IS WRONG."

A recent writer reports an interview with Thomas A. Edison, the great inventor, and quotes him as saying about the problems in science today, "If the answer is easy it's wrong."

This challenging statement has its application to all phases of life, and not least to morals and character. Too many people are looking for easy places, easy conquests, today. There are students who try to pick out studies that will give a sufficient number of credits for completion of the course without exacting too much time and study. There are men who despise the routine and hard work which make possible the understanding of a business, and who desire to achieve success in a few years by any short-cut method which opens. And there are other people—a few of them—who would like to have good moral character, be strong in the face of temptation, and live right, without conscious effort or any measurable sacrifice. Easy money, easy morals, easy masteries, these are the ideals of a multitude.

It is well for us to hear the axiom of the great scientist, "If the answer is easy, it's wrong." The world must listen to the voice of Jesus Christ, who said, "If any man would come after me, let him....take up his cross daily and follow me." It is at our peril that we ignore the costliness of character. We shall have to fight for it, live for it, die for it. It will require the severest discipline, all the resources we possess, all the aid which generous friends and a friendly Saviour can bring to us. And at the end we shall enter somewhat understandingly into the words of Paul, "I have fought the good fight!"—C. E. World.

Our Lord said: "Man cannot live by bread alone." No matter what some men say and how much they may seek to eliminate religion from human life, this thing stands true: Man to be his best must have an answer to the questions of the soul, What is this world, whence am I, what am I, whither am I going? These are deeply rooted in the religious life of the human race, whether found in the wild life of the Australian jungle or the halls of our most highly cultured institutions of learning. The religion Christ gave to the world came down from heaven, from the altitudes, from the clear light of eternity. It came not from the bogs and fens of human floundering. It has power to satisfy the spirit of man and to abide with him as a permanent value that can never be displaced. To accept him means to see the way open to light and life, to the dwelling place of God.—Ex.

WAIT A MINUTE.

The injured girl turned eyes dark with the fever of rebellion upon her friend who had come to console.

"I cannot see why," she said hopelessly. "I was so willing to work; I had my job; everything was going well, and it was work for human betterment. Then this check—this accident. And I must lie here for weeks, perhaps months. It almost makes me think there isn't any over-seeing Providence. Can you see any possible justice in it, any reason for it?"

"I don't know," began the visitor.

"Do you mean you can?" challenged the invalid.

"Of course, I don't mean that I can understand these mysterious things. But I can see a possible reason. No doubt there are other possibilities. Will you let me tell you a little story first?

"This morning I called my little Ted to do a very urgent errand for me. I had to tear him away from the preparation for a show in the back yard. The other boys were shouting for him to hurry back.

" 'Ted,' I said, 'I want you—'

" 'Oh, mother,' he interrupted, 'you ought to see how Jimmy can walk the tightrope. And Bud's dog can do tricks.'

" 'But, Ted, I want—'

" 'And Frank has his granddad's bugle, and we can charge a penny for admission, and we need one more sheet for a tent—'

"Then I took Ted by the arm, and led him to a chair. 'Sit there without speaking till mother tells you,' I said sternly.

"What an astonished and grieved face he turned on me! He hadn't done anything wrong. He had been so busy and happy, and, of course, mother should have been interested in the show. I almost relented. But I knew Ted needed a lesson in heeding. So I let him sit for five long minutes.

"Then I said: 'Teddy, grandma has telephoned that Uncle George brought in a lot of maple sugar. You may take a basket and run down there, and she will give you some. I want to make a maple cake, and then you shall have some sugar for your show.'

Ted flew off the chair to give me a hug.

" 'My, but I'm glad you made me sit still and listen,' he called back, as he ran on his errand.

"It's a homely little story. But you know one of our poets saw that the things of earth are 'patterns of the things of heaven.' Our dealings with the children often help us to see our Father's dealings with us. Don't you think that sometimes God may want you to sit still a while and listen? We are so busy with our own plan, and our own work; so sure that our way is the one right way; so eager to tell about it, that we do not listen to the Voice over us.

"We can not know for another person. Our accidents and illnesses are usually brought on by carelessness. But after happen, and we must lie still, I think we might improve the time by making it a period to 'sit and listen.' We may find that God has something to say to us."—Ex.

So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, Thou must,
The Youth replies, I can.

—Ralph Waldo Emerson.

CHILDREN'S HOME

Shoals, Pin. & Mt. Zion	1.83
Macedonia, Why Not, by W. D. Moore	5.00
Fair Grove, Haw River	1.21
Sapling Ridge, Alamance	3.45
Hickory Ridge, Forsyth	9.94
Salem, Saxapahaw	4.71
Bethesda, N. Davidson	7.26
Mrs. Walter Dunn, Enfield	1.00
Mrs. E. Gibson, Michigan	20.00
Mt. Moriah, Cleveland	2.20
West End, West Thomasville C. recital	30.00
Sunday Schools:—	
Lebanon, High Point	$6.27
Sunday Schools—	
Pleasant Union, Mt. Pleasant	2.90
Midway, Guilford	3.00
Liberty, Siler City	20.00
Haw River, Glen Raven	5.42
First Church, Concord	25.00
Tabernacle, Tabernacle	3.30
Bethel, Randolph	2.30
West End	9.08
Liberty Hill, Anderson	5.57
Bethany, Ran., Willing Workers	1.22
Bethany, Randolph	1.78
Rehoboth, Creswell	.68
Mebane	9,45
Canaan, Denton	3.05

Other gifts: J. C. Causey, two bushels of James grapes and scuppernongs, also pears. Mrs. Walter Dunn, Enfield, three pieces of nice crochet. F. B. Stout and D. M. Holliday of Greensboro lot of tablets and pencils.

We still have something to be thankful for and believe we will continue to have so long as this institution is backed up by lovers of children.

The Stephens meetings in High Point will go on four weeks. Come and enjoy them. One night last week a number of the children were saved at a service held in the Children's Home. E. G. Lowdermilk, Supt.

ATTENTION, COMPANY!

In this day of great progress, when all right minded girls are striving to gain heights in usefulness in the world, it will not be amiss to ask yourselves if you are exercising what talent you possess for the lasting betterment of your fellowmen? It is conceded by all thinking men and women that a community, a state or nation is just what the mothers, wives, and sisters make it. Since this fact is so incontrovertibly established you should lose no time but strive with every God-given power you possess to mold your associates so they may be able to practise the cardinal virtues. First, reverence to God and parents; second, unselfishness, helpfulness, purity, honesty, sympathy, kindliness, industry and frugality.

Divine Love created all human beings to be happy, and He has laid down a line of conduct in His word, that always brings joy and blessedness to His creatures. If we expect to amount to anything good in this life, we must train ourselves to be happy only in right living. We see young girls whose joy it is to minister to the comfort of every one with whom they come in contact. Others we see who are selfish, exacting, vain, disobedient, loud and boisterous. The latter class is never contented—impossible that they should be, for the wages of sin is always death to joy and happiness.

The first requisite in a blameless life is that we keep clean in person—in conversation, and in character. You were never more mistaken if you think you do not amount to anything that you have no influence, because you occupy a lowly position in society. The true-hearted girl that discharges her whole duty to her fellowmen, will just as surely gather her reward of praise and admiration, to say nothing of her final reward, as that the sun shines. Her lowly environment will add luster to her actions. But how infinitely sad is the opposite course. A girl who has every faculty for being a power for good will prostitute her glorious advantages and carry her associates with her in all the flowery paths of sin, to reap what? Joy and contentment? Nay verily, but sorrow and remorse unutterable. Our brothers watch the actions of girls. Their very life, moral and spiritual, depends on the impression made on them by their female associates. How then can any woman, young or old, be guiltless when they carelessly and thoughtlessly let them see that they hold purity, honesty—every Christian grace— at a discount? Dear girls, it is time for us to clean house. Every good or evil thing comes from inside. Pretending will not do. Putting on a few nice airs for certain occasions will not answer. We must have the heart right or no good can be accomplished. Take two men in any community, one grows up to be a power for good. His honesty, purity and rightmindedness is proverbial. The other walks abroad in perfect physical manhood, and is a curse to everyone with whom he comes in contact. What is the cause of this state of things? The first one had a pure, clean christian mother and sisters who watched over his babyhood, his childhood, and boyhood to remove every hindrance to moral and spiritual growth. The other not only had his moral nature neglected but was actually trained to be over bearing, cruel, brutal, Godless. Everything wrong, nothing to induce him in one single instance to desire better things.

The saddest thing that ever cursed the sunlight of a redeemed world is a human being led in the ways of darkness and sin by his God-given guardians. Young ladies, it behooves us to watch every word, and action of our lives, that we stand not at God's bar and have the souls of our brothers and sons required at our hands. Ruth Fletcher.

RECEIPTS FOR COLLEGE.

Amount previously reported, $147,276.03.

Mrs. C. M. Yokley, $7; Miss Elizabeth Yokley, $2; F. R. Stout, $30; Miss Ola Whiteley—Special; $5; P. A. Hardin; $5; F. S. Stockard, $10; Mrs. F. S. Stockard, $5.00.

Endowment Insurance Fund.

Amount previously reported, $3,197.86.

J. T. Neese, $5; B. F. Reynolds, $1.00.

Getting Worse.

"Do you believe that jazz is dying?"

"I don't know, but it sounds as if it were suffering horribly."—Epworth Herald.

Question of the Hour.

Edith: "What's the object of your new society?"

"Don't know yet. We haven't picked out a slogan."

CHURCH MUSIC.

Sing aloud unto God our strength. Make a joyful noise unto the God of Jacob.—Pslams 81:1.

Church music is a subject that should be given more attention by many individuals, and churches. Therefore I want to bring before you this important subject, and notice some things that should enter into church music. For we believe the church has lost much by not giving the attention it should give to its singing. Music wields a strong influence either for good or bad according to its kind. Tradition tells us that Orpheus, the Greek musician, wielded a powerful influence over many things, with the violin. We are told that the beasts of the forest would come out and lie down near him while he made music. Also that by the power of his music he uprooted the trees of the forest. Then if music has such a great influence, is it not time for us to consider such an important subject, for the good of each singer and listener?

There are four things that should enter into church singing or religious singing, if you please. The first one is that of praises unto the Lord. Then that we should sing hymns of praise to our God and our Christ no reasonable person will question. Then let me ask you to examine the hymns you sing and see whether there be any praise in them; if there is none found, then let us not be found singing them. But rather let's be singing such praise hymns as:—

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown him Lord of all."

"Praise God from whom all blessings flow,
Praise him all creatures here be low."

Such hymns as these wield a good influence over us who sing and over those who hear such Gospel singing.

The second thing that should enter into our singing is thanksgiving. If there is none in our singing, then let me ask you if you do not think you should sing a hymn of thanksgiving unto Christ and the heavenly Father for the many blessing which you receive from him each moment of your life. O! my friends, did not Moses and the children of Israel sing a song of thanksgiving that day they walked through the Red Sea on dryland? Friends, if our souls are not up lifted in thanksgiving by our singing then I believe we are losing something that would be gained by so doing. Then let me ask you if you please to examine your song and see whether there be any thanksgiving in it and if we find that there is none, let us look for those which have thanksgiving in them, then let us sing them with all the power of the soul.

The third thing that should enter into our singing is invoking the blessings of God up on us. Yea, let me say that our singing should embrace asking God to give us the needed things of life. Then why not let our singing be a prayer for his blessings upon us. "Break thou the bread of life to me, dear Lord, as thou didst break the loaves beside the sea."

The fourth thing that music should do is that of edifying. This will of course embrace many different things. A song that has something in it which will help us to love each other is good for church singing. One that makes us love Jehovah more is good for any person to sing. A song that aids our faith in God will be found to wield a good and great influence over the congregation. If our music fails to have the qualities mentioned a moment ago, then I say that our hymns are un-fit for church and religious service. O for music that will lift the soul of the congregation to a greater faith in God and the Redeemer of men. It matters not to me when a song was written, but it does matter whether or not it tickles the feet, or kindles within the heart a greater love for Christ our Lord. I believe in using the best in song and it there are any songs that beat—

"How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word."

"There is a fountain filled with blood drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains."

"Rock of ages, cleft for me, let me hide myself in thee, let the water and the blood from thy riven side which flowed be of sin a double cure, wash me and make me pure. '

"My hope is built on nothing less than Jesus' blood and righteousness. I dare not trust the sweetest frame, But wholly lean on Jesus' name."

My faith looks up to thee,
Thou Lamb of Calvary,
Savior divine;
Now hear me while I pray:
Take all my guilt away:
O let me from this day
Be wholly thine."

I repeat, it matters not when a song was written, but it does matter whether it deepens the soul's devotion to the Almighty God. So, my brother and sister, let's make a careful examination and select the best in music. Let every thing that can sing sing a song of thanksgiving and praise unto the good shepherd of the soul. D. I. Garner.

CHRISTIAN VITALITY IN JAPAN.

Since our oldest and largest Mission is in Japan, the following is of interest to our people generally who wish to know of conditions and the progress of missionary work in the foremost nation of the Asiatic world.

It is from the latest issue of "World Dominion" published in London. "The leaven of the Kingdom is revealing its presence in Japan through all kinds of movements and tendencies.

Buddhists are being stimulated to a new social outlook. They are showing an increased interest in social welfare work: schools for the blind, orphanages welfare work in factories, research work and training for social service.

Students are studying Christian methods, and are eager to co-operate with Christians in any purely humanitarian work.

But in spite of a higher moral standard Buddhism is steadily losing ground as a spiritual force.

Throughout Japan there is to-day a spirit of accessibility. It is easy to gather an audience to listen to Christian teaching; there is a genuine longing to understand spiritual matters, and a great demand for the Bible.

The church in Japan is growing in strength and influence; the losses and sorrows caused by the earthquake have not quenched her vitality.

Remarking on the enormous loss of actual Church buildings, a Japanese Christian said to a friend: "But the congregation has rallied!" "Yes, indeed," said the other, "the Church of God cannot be destroyed by fire."

The Anglican Missions in Japan have consecrated the first two Japanse Bishops; one of them, Bishop Notoda, in a recent address, emphasized some of the outstanding spiritual needs of Tokyo:(a) the evangelization of the suburbs: "the population of Tokyo has been steadily moving towards the outskirts of the city, especially after the earthquake. The suburbs are largely residential quarters and not business centers. From the missionary point of view you can gather fruit more quickly and more abundantly in the suburbs than in the city."

(b) work among students, and the need of hostels. He points out that Tokyo "is a city of schools and students. Many of the students have difficulty in finding places to stay in.

From a purely evangelistic point of view, the hostel work is more effective than the school."

They Have Arrived.

The two beautiful banners made in Japan reached here last Tuesday, and will be admired by all, is taken for granted.

One is made of blue velvet embossed in heavy gold lettering, the Japanese characters, and decorated with gold embroidery.

The other one is made of heavy red silk, and is embroidered like the other.

Cherry cross sticks are at the top to which heavy gold cord is attached at the ends with which to suspend them, and heavy tassels are along the bottom of each and altogether make very unique banners.

They are to be awarded each year, one to the Sunday school giving the largest amount for Foreign Missions, and the other to the Sunday school giving the largest amount in proportion to membership.

These banners will be awarded yearly, and be retained one year by the schools to whom awarded. They will be awarded as soon as possible, and it is hoped the membership of the schools was reported when the Children's Day offering was sent to the conference treasurers. Fred. C. Klein.

CONCERNING FRIENDSHIP.

Without edifices or rules or trustees or any argument.
The Institution of the dear love of comrades.
—Walt Whitman.

And human love becomes divine
At Good Cheer House, on Friendship Street.
—Joseph Morris.

A prison, with a friend, preferr'd
To liberty without.
—William Cowper.

And our hearts, like the waters, be mingled in peace.
Thomas Moore.

Why should good words ne'er be said
Of a friend till he is dead? —Anon.

BOARD OF EDUCATION ITEMS.

A brief communication from Dr. Feeman informs us that the enrollment of regular college students is over 180, probably largest in the history of the school. There will be in addition many music students and a number of specials in other departments.

The science classes are overcrowded and the administration besieged with demands for assistant teachers and additional apparatus. Lack of funds is hindering Dr. Jones and Miss Sanders. Where are some good friends who will furnish two or three hundred dollars to strengthen this department?

Some articles in recent editions of our church papers are deserving of more than casual reading. The one by Dr. Humphreys, president of the Maryland Conference and of the Board of Education should be read by every parent in the denomination. The one by Dr. Forlines as an editorial in the Methodist Protestant is full of pointed fact. Recorder editorials have been most helpful in supporting and promoting the educational program of the denomination. Such contributions are bound to strengthen the educational conscience of the Methodist Protestant church.

The small college is gradually coming into its own. For years there has been a growing conviction that the work being done by the great universities was inadequate and often superficial. The classes with from one hundred to four or five hundred cannot be taught in any true sense of the word. The lecture method is necessary and that is the poorest possible way to try to teach. The smaller classes, ranging in size from a dozen to 50 students, gives an opportunity to do real teaching. These are the kind of classes found in the average church school. It is no wonder that those promoting the new Woodrow Wilson University in Georgia have determined to limit the student body to three hundred. They intend to have a school were real teaching is possible.

The orders for Rally Day programs continue to come in and the outlook is encouraging. We are not enough ahead, however, of those sent in last year to create any extravagant enthusism. That we are ahead is the significant fact and that gives hope that the offerings will be larger also. If the conferences would remember that their contributions to the denominational budget have much to do with the apportionments to the school of their area they might exert themselves a little more.

On September 25th the orders received were as follows:

Maryland, 104, Ohio, 60, Indiana, 37, North Carolina, 20, Michigan, 19, Eastern, 18 Pittsburg, 18, Onondaga, 17, Kansas, 11, Illinois, 11, Missouri, 9, W. Virginia, 9, Iowa-Missouri, 9, Texas, 5, Colorda-Texas (Colored) 2, Arkansas, 2, South Carolina, 3, Kentucky, 2, Alabama, 2, Georgia, 1.

According to college areas the situation stands as follows. Adrian, 161, Western Maryland, 128, High Point, 26, Kansas City, 34, and Westminister College, 7. Making a total of 356 orders received to Friday September 25th.

Frank W. Stephenson.

Not Too Late Yet.

The usual time for the observance of rally day is the latter part of September or the fore part of October. However, there is no rule governing the day, the convenience of local church being the main consideration. Some churches observe the day as late as the middle of November, depending somewhat upon the time when their annual conference meets. Therefore, it is not too late yet to make full and adequate preparations for a successful rally day service. Send in your order now and it will be in your hands within a few days.

Is it right to let our educational institutions continue a starvation existence? Is it right to ask men like Drs. Elderdice, Feeman, Ward, Andrews, Phipps, and Jones to carry the heart-breaking burdens that the present situation compells? Methodist Protestant people have the means and the disposition to give if they are once made to feel the actual needs. They know the value of a Christian college in the programme of Kingdom building. They want their children educated under the influence of schools where Christian ideals are dominant. They are well aware that the very bulwark of civilization is the Christian element.

Rally day has been set apart by the General Conference as a time when the cause of Chistian education may be considered. It is a time also when the church is asked to make contributions for the support of our educational institutions and endeavors. Is it right to ignore the will of our chief legislative body? Os it wise to neglect a cause so important as training our young people for Christan leadership and service? Does not loyalty impel us to observe rally day? Please then give us your order for programs and then we will know you are doing your part. Send to

Frank W. Stephenson,
Secretary Board of Education.
613 W Diamond, N. S., Pittsburgh, Pa.

WHO WROTE OUR HYMNS?

By Rev. H. H. Smith.

If any Christian lack breadth of spirit, let him study his Hymn Book and it shall be given him. Glance through any standard hymn book and you will be struck with the diversity of authorship of its hymns. "In the Cross of Christ I glory," was written by John Bowring, "an eminent English politician, statesman, foreign minister, and literary man;" "Jesus, the very thought of Thee," was composed by Bernard of Clairvaux, "an eminent monk;" Bernard Barton, known as "the Quaker poet," gave us "Lamp of our feet, whereby we trace;" Clement of Alexandria, a church father of the second century, wrote, "Shepherd of tender youth;" "Take the name of Jesus with you," was composed by a Baptist woman; the daughter of an English Dissenting minister wrote, "How blest the righteous when he dies;" John Henry Newman, High Churchman, and later a Roman Catholic cardinal, wrote, "Lead, kindly light;" John Bakewell, a Wesleyan class leader, gave us, "Hail, Thou once despised Jesus;" a German gave us, "Of Him who did salvation bring;" John Hay, secretary of State under president McKinley, wrote, "Defend us, Lord, from every ill;' an Italian monk wrote, "Near the Cross was Mary weeping;" Robert Grant, a layman, active in public and political life, wrote, "The starry firmament on high," and five other hymns; Bishop Ken, of the Church of England, is the author of the "long meter" doxology; Sir Walter Scott wrote "The day of wrath, that dreadful day;" Unitarian clergymen gave us "It came upon the midnight clear," and "God bless our native land;" Congregationalist clergymen are the authors of "My faith looks up to Thee," "Must Jesus bear the Cross alone?" and "Lead on, O King eternal;" the poet Tennyson gave us, "Strong Son of God, immortal Love;" Count Zinzendorf, "the apostle of the United Brethren," wrote, "Jesus, Thy blood and righteousness;" a Methodist layman wrote, "Come, let us tune our loftiest song;" a Lutheran pastor wrote, "My Jesus, as Thou wilt;" Thomas Moore, the noted Irish poet, wrote, "Come, ye disconsolate;" John Cennick, a Methodist preacher of the eighteenth century, wrote "Children of the heavenly king;" John Newton, "the child of many prayers, the profligate youth, the wicked sailor boy, the contrite penitent, the happy Christian, the consecrated minister, the eminent divine, the sweet singer," wrote, "Amazing grace! how sweet the sound," and twelve other hymns; Robert Robinson, a Baptist minister, wrote, "Come, Thou fount of every blessing;" Edward Perronet, an Independent English clergyman, and later a Methodist, is the author of "All hail the power of Jesus name;" John Milton wrote, "The Lord will come and not be slow;" George Matheson, an honored minister of the Church of Scotland, wrote, "O Love that will not let me go;" Martin Luther gave us, "A mighty fortress is our God;" Gustavus Adolphus, king of Sweden, wrote, "Fear not, O little flock!" Cowper, the poet, wrote, "There is a fountain filled with blood;" "O for a closer walk with God," and eight other hymns; Frederick W. Faber, High Churchman, and later a Roman Catholic priest, wrote eleven of our hymns, among them, "Faith of our fathers! living still," and "There's a wideness in God's mercy;" Charlotte Elliott, a member of the Church of England, wrote, "Just as I am without one plea," and four other hymns; Fanny Crosby, a Methodist, and a prolific writer of gospel hymns, wrote "Blessed assurance, Jesus is mine," and many other hymns.

In addition to this list—which might be greatly extended, we not a layman in walks of life as diverse as the following who contributed to the making of our Standard Hymnals: An eminent physician, a social reformer, a distinguished editor, a London book-seller, and a Danish teacher.

Charles Wesley, "the poet of Methodism," wrote more than six thousand hymns. The Methodist Hymnal contains 121 from his pen, or about one sixth of the total number in the Hymnal.

Isaac Watts, a Nonconformist minister of the 17th century, has been called the father of English hymnody. Comparing Wesley and Watts, the author of "The Methodist Hymnal Annotated," says: "Watts' great theme was divine majesty, and no one approaches him in excellence upon this subject. Wesley's grandest theme was love—the love of God—and here he had no rival."

Among the great poets who contributed to our Hymnals, we note: Joseph Addison, John Milton, Alfred Tennyson, Thomas More, John

Dryden, Oliver Wendell Holmes, Sir Walter Scott, Sidney Lanier, William Cowper, William Cullen Bryant, John Greenleaf Whittier, Elizabeth Barrett Browning, and Rudyard Kipling.

A study of the great hymns of the ages, with special reference to their diverse authorship, would do much to bring all branches of the Church of Christ closer together, for after such a study who would dare claim that his particular Church has a monopoly of the Holy Spirit?

Blackstone, Va.

CHRISTIAN ENDEAVOR TOPIC.
THE CHRISTIAN CITIZEN.

M., Oct. 12. Uprightness. Ps. 24. 1-6.
T., Oct. 13. Piety. Prov. 2: 1-12.
W., Oct. 14. Support of government. Matt. 17: 24-27.
T., Oct. 15. Obedience to law. 1 Pet. 2: 11-17.
F., Oct. 16. A community spirit. Prov. 11:9-19.
S., Oct. 17. Blessings of the upright. Ps. 112: 1-10.
Sun., Oct. 18. Topic—What Is Expected of a Christian Citizen? Mic. 6: 8; Tit. 3. 1-8. (Citizenship Day.)

Preparation For The Meeting.

Decorate the society room or the corner of the church in which the meeting is held with flags or red, white and blue bunting, and with the national flower—goldenrod, if it is still in bloom. If convenient hang on the walls as many pictures of former presidents of the United States as possible, also pictures of the White House and other government buildings at Washington. It would be fine to have a good picture of Ellis Island and the landing of emigrants.

Just A Citizen.

One of the highest privileges of life is that of being a citizen of a community—helping to shape its life, direct its activities, determine its spirit and control its destiny.

To meet this high privilege one must be interested in every plan of the community life. —the school life, the church life, the social life and the political life. To neglect either is to fail as a citizen. Then there is the health of the community. For a citizen to neglect health conditions is to invite disease into his own home. Then too it is every citizen's duty to see that his community is made as attractive and as beautiful as possible. Every enterprising citizen will want his community equipped with as many conveniences as it is practical to bring into the community.

If his community is in the town or city he will want paved streets, electric lights, sewage, a good water plant, telephone, and an adequate mail service with all other modern improvements and conveniences, and he is willing to do his part by using his influence to install these conveniences and also in providing the money to pay for them, not merely that he may enjoy them but that the entire community may enjoy them.

If his home is in the country he is equally interested in making his community and up-to-date one by having the telephone in homes, the rural free delivery, good roads and other conveniences that the country as well as the town may have these days. In either the town or country he will obey the laws of his country and use his influence and help if need be to see that others in the community do so. This he will do "just as a citizen," but as

A Christian Citizen.

He will do all the above and a great deal more. He will strive to make the church of his community the center of the community interest, the community activities, and community social life. He will be interested in bringing into his community the best educational influences. The most elevating in music, literature and art. He will strive just as earnestly to keep out of the community everything that is low, vicious and vile, obscene and ugly billboards, immoral and suggestive shows, gathering places that are not to the glory of God and the helpfulness of His children. He will guard his community against the bootlegger, and the blind tiger as he would guard his children against a mad dog or the savage beasts of the forest. He will help the poor and needy, visit the sick and afflicted, and do his utmost to win his entire community for God and the church. I like Edgar A. Guest's description of what christian citizenship must be as he pictures in the poems entitled:

Law And Leadership.

He who is wise is the strength of the fool, the strong is the guide to the weak. As a man and his wife are we bound in our race, and one common glory we seek. And the law is our tie, and who laughs at the bond or shrinks from the duty it asks shall find with the morning the men of the field unwilling to go to their tasks.

For all was it written, the great and the low, for the dull and the wise, it is said, this you must do for the good of our land, and this is the path you must tread. And the rich man, the great man who sneers and turns to an easier way shall find with the morning the men of the field unwilling the law to obey.

High the example the great man must set, wise deeds must come from the wise, much must be done by the man who has much or all of his glories are lies. And if wise men shall scoff at the law of the land, it must follow as night follows day that the men of the field, seeing all that you do, shall also refuse to obey.

You who are leaders must lead to what is best or our Nation goes down in despair; if you shall venture to scorn at the law, your people will follow you there. They see what you do and they know what you are, and if to the law you're untrue you shall find with the morning the men of the field betraying our country as you.

Through Back Yards to Hearts.

As Christian Endeavor citizens we might do much to help beautify our communities by putting on a campaign for beautiful back yards. We could begin with our own and then with that of the church and school and parsonage and so start an interest in our neighbors that can be easily followed up till our back yards are as beautiful as our front ones, and why not? And let us not forget that this campaign will open up many opportunities to introduce the great gardener of hearts to the owners of these back yards.

—Set your affection on things above, not on things on the earth.—Paul.

A Happy Surprise at the Forsyth Parsonage.

A most happy surprise came to the Forsyth parsonage when on Sept. 19 the eighth birthday of little Virginia Curry was celebrated in a most unique manner. Rev. J. S. Williams, that noble soul, who was such a wonderful friend to Virginia last year when she was in an Asheville Sanatorium, did not forget the date and wrote to Mrs D. C. Speas, wife of our family physician who lives near the parsonage, and suggested that the occasion be remembered. Mrs. Spease at once called attention to the matter of other friends and of course the work went on with rapid progress. On the above date Virginia and her sisters were invited to the Spease home to enjoy a playtime as we thought. But it was more than a play time, for when the children returned they were carrying a large basket piled high with many useful articles for the child's happiness and welfare. It is impossible to mention all articles and the names of them who gave them. A number of the articles came from the people of the Forsyth charge and a number came from the congregation of the First Methodist Protestant church of Winston Salem, and some from people we do not know at all. We do not know the value of the articles but certainly it was a generous shower. This is another one of the ways we have been so beautifully remembered since our lives have been so saddened and discouraged. This is another one of the many ways that we have been reminded that God is so good and that His people are also good. For such a beautiful expression of kindness our hearts go out in sincere gratitude to God and to every one who had any part in it. May God bless the good people

It might be of interest for me to say that Virginia is now well and happy. She is in school doing full work.

I have never been able to thank all the good people for their kindness and favors to Virginia while she was in the Sanatorium last year. Indeed I have never known all who did remember her so kindly. As her father I certainly do thank each one most sincerely.

Most gratefully, Geo. L. Curry.

THE GLAD RELEASE.

"No: I can't say I dread the coming of death," said a man who had long been a patient sufferer. "You know," he continued smilingly, "if one had been in prison a long time, suffering almost every conceivable pain, living upon worse than prison fare, because all other foods are denied him by his cruel jailers, disease and ill health, he cannot but be glad to see the walls fall and get a glimpse once more of blue skies and sunlit fields."

This is what death means to the believer in Christ. It means release from prison walls; a vision of wider horizons and fairer outlooks. As Dr Holmes truthfully says, "Most of us die before we really leave this world." We die to all its pursuits and pleasures and activities so that, as he intimates in another place, "Death is but the locking of the door of the deserted mansion from which the tenant already has fled."—Ex.

—Dispel not the happy delusions of children.—Goethe.

WHEN HERBERT FILLED THE WOD-BOX.

Herbert went reluctantly about gathering up wood and cobs. "O dear," he thought to himself, "if only I didn't always have so many chores to do! Seems as if the wood-box was always empty, though I know I fill it often enough."

Into the wood-box went the wood and cobs and Herbert turned about to face his mother.

"Just another arm-load, please," said mother gently. "I want a fire all day to make apple butter."
brave li

"All right," answered Herbert with a brave little smile. But underneath the smile there were cross, complaining thoughts, such as these: "I hate chores, and, O dear, I wish I could have a new sled for next winter!"

Out to the wood-pile he ran, and soon another arm-load was picked up. But listen! what was this? A faint far-away sound seemed to come from the wood-pile. Herbert dropped the wood and knelt down, peering cautiously about. Then suddenly he rose and clasped his hands. "Turkeys!" he exclaimed in gleeful tones. "The turkey hen has hid her nest away and hatched some baby turkeys."

As fast as he could he ran to the house.

"Oh, come see the surprise!" he shouted. "I've found a nest of baby turkeys!"

Mother looked up from the apple she was peeling. "I knew the turkeys were there all the time,ten of them," she said smiling, "and I've kept the secret because I meant to give them to you as a surprise. If you wish, you may sell them later and use the money to buy a new coaster. What does my son say to that?"

"Oh, mother, you are so good!" said Herbert joyously.

"You see," mother went on, "I appreciate how good my boy is to fill the wood-box so often without grumbling."

For a moment Herbert's face flushed with shame. Then two little arms went tight about mother's neck. "Oh, mother," he cried, "I did grumble 'bout filling the wood-box, not out loud so you could hear, but inside. But from now on there is not going to be any grumbling of any kind, because I'll be too busy filling the wood-box and tending to the turkeys."—Word and Way.

NOSES AND APPLE SEEDS.

"Now that's what I call sensible," said Mother. "Listen to this."

They were all at the breakfast table, and Lily and Bob were having a private scrimmage over the last piece of toast on the plate.

"What is it?" asked Dad, looking up from his paper.

"It's for you, Bob and Lil," Mother went on; so stop squabbling and pay attention."

It was not often that the mail brought anything of interest to the young people, so, at these words the toast was forgotten, and two pair of ears and eyes were wide open.

"It is an invitation for you both from Mrs. Parker. She is giving a surprise party to Dick and Dora on Tuesday, and the invitation says, "Boys, please wear wash suits, and girls plain rompers."

"That's something new," said Dad. "Quite an idea too, I wish your friends would take up that idea, my dear, for the parties we are in for. But I thought Dick and Dora were away?"

"I'd like to see you in a wash suit, John. Yes, Dick and Dora have been spending a month in Canada with their aunt, but are expected home very soon now."

"Can we go, Mother, can we?" asked Lily, all excitement.

"Why, yes, of course, dear, and Spot is specially included too."

Spot was Bob's special pet and companion, "a doggy pal who always agrees with you," said Bob in speaking of him.

"I'll take Gwendolen Pearl," said Lily.

"Gwendolen Pearl," Bob cried. "Do you think I am going to a party with a doll?"

"I will take her," cried Lily.

"You will not!"

Mother interrupted the wordy war. "Lily, my dear. Gwendolen was not invited, you know, and no lady will go anywhere unless she is asked. I am afraid Gwendolen will have to stay home this time."

* * *

The eventful day arrived at last, and they started off bright and early, so as to be in good time.

Itwas a clear, frosty day and the icy road cracked deliberately as the car wheel passed over them. The trees were frosted, and with the sunshine on them, looked as if they came from Fairyland, as Lily said.

Their way led them through woods that skirted a bay, across whoich they could see little houses dotting the shore on the opposite side. One of these was the Parker house, and it was a long, though delightful ride.

"Well, you are in plenty of time," said Mother, as the car stopped at Mrs. Parker's, and the children scrambled out. "Give my love to Mrs. Parker and tell her I'll stop and have a little chat with her about five when I fetch you."

"All right, Mumsey," and the car glided off, as they ran up the path to the house.

It was quite a while before the door was opened by Ellen, the Parker's maid, and an old friend of theirs.

"Hello, Ellen, where's Dick, where's Dora," they both cried together.

"Well, Glory be to Gooodness, and what do ye mean? Master Dick and Miss Dora won't be home till tomorrow, in time for the party on Thursday."

"Thursday, why, the party is today, and we've come for it."

Ellen stood with her mouth open.

"Sure the missis is out, and she tould me the party is Thursday, and I'm just making the cake all pink icing at that."

"What shall we do?" said Lily, looking as if she were going to cry.

"Well, Mrs. Parker will be home soon, so ye'd better come in," said Ellen.

"We'll have to wait till Mother fetches us, anyway," said Bob.

They followed Ellen into the house, and she took them into the cozy sitting room, through the doors of which they could see the dining-room.

"Sit here, it'll be more comfortable, and I'll bring ye down some books and thing from the play room."

Pretty soon she was back again, her arm full of various things to amuse them, an pass the time away.

"Just make yourselves at home, while I g and finish up my cake," she said, "and may be I'll have a little pink cake for each of y when I come back. If you're hungry, th young ones always is—there's apples and o anges on the sideboard, help yourselves."

With a nod and a smile she hurried back t her neglected cake, leaving them, with Spo at their feet, smitting in a big chair surround ed by books, balls and games.

Bob was a regular bookworm, and was soo deep in a large story book, but Lily soon go tired of her pictures.

Suddenly he exclaimed, "Gee, that's jus like you."

"What are you talking about?"

"This story. It's about a little India girl, who had a turnup nose, like you, an felt just as unhappy about it."

Lily did not half appreciate her dear littl upturned nose, that so well suited her brigh mischievous face, but was constantly bemoan ing the fact and was fond of filling innum erable sheets of paper with pictures an drawings of noses, the sort she would like t own. Like Amy in Miss Alcott's famed Lit tle Women, she had been known to slee with a clothes pin on the offending nose, i the hope of bringing it to her idea of beauty

Her interest was at once aroused.

"Read it to me, Bob!"

"It's about an Indian girl, who had a funn nose, like yours, and was so unhappy abou it, that she went to an old Indian woman, wh was very wise, and asked her to help her."

"And what did she say?" asked Lily.

Here is what she said: "Take, O dusk maiden, twelve seeds from an apple and thre walnut shells full of Mother Earth. Softe the earth with a little water, and make int twelve small balls or pills, the palefaced med icine men call them. Take one of these, m daughter, three times in the day, and lo, th earth will change the form of your nose, t the sort you wish for, if you keep the shap of it in your mind."

"Oh," cried Lily. "It doesn't sound ver nice. Dirt pills!"

"Come, I'll make them for you. Perhap your nose will change before Mother fetche us. There are apples in the dining room and we can take some earth from the plan over there. Come along."

"I don'tthink they can be very nice," sai Lily.

"Nice! Who ever heard of medicine bein nice."

Bob ran into the next room, Lily slowl following him, half afraid but led away b the hope of getting rid of the—to her—ugl nose.

She watched Bob as he cut an apple, ex tracted the seeds, and then digging out thre teaspoonfuls of earth, the amount he though about a walnut shell's size, he wet the eart and manipulated them into pills, his hand and fingers, looking rather grimy as he work ed away.

"There you are," he said at last. Now tak

this to begin with." He held the small wet brown pill to her lips and handed her a glass of water.

Lily shrank back. "Oh, I can't."

"Stupid, just like a girl. And after all the trouble I took. Here, take it at once."

"Oh, my dear children!" said a voice, and then stopped. Mrs. Parker stood at the door unable to understand the scene before her.

Lily rushed to her, and both began to explain at once.

"Well, I'd be satisfied with the nose I had, if I were you. It's a very nice little nose, and I'm sure your Mother would not want it altered.

Bob looked rather glum. "I thought it would be great," he said.

"Besides," Mrs. Parker said, "that old Indian woman didn't know anything about it, and if you finish the story you will find the pills did no good at all."

"Didn't it?" said Bob.

"No, I read that story to Dora when she was ill with her cold, so I know all about it. But I can't understand how this sad mistake about the date of the party came about. However, come and have some tea and cake with me, and we'll read the story over while we are waiting for Mother. We'll have a nice little party all to ourselves today, and then on Thursday, we'll have the Honest-to-Goodness one.

When Mother arrived, the mistake was explained. She happened to have the invitation in her bag, and sure enough it was for Thursday, although Mrs. Parker saw that it did look very much like Tuesday.

"Well, dears, you have had two parties instead of one," she said, "and I know that you had something a great nicer than Bob's dirt pills to eat."—Selected.

MOLLY'S HALLOWE'EN.

"Aunt Em, what is Halloween?" Molly asked her grown-up aunt.

"It is the thirty-first of October," Aunt Em answered in a very matter-of-fact tone.

"I know that much," Molly answered with a puzzled frown, "but I want to know what it means."

"I don't understand you," Aunt Em replied, beginning to look almost as puzzled and frowny as Molly did.

"O like Christmas, you know, means the star of love. And Thanksgiving means 'Father, we thank Thee,' and now what does Halloween mean?"

Aunt Em began to understand before she answered, "Well, people used to think that spirits without bodies were going about the world on this night or hallowed evening, and some thoughtless people got the idea that spirits would play tricks and jokes on human beings and made Halloween a joking time.

"To me, though, Halloween really means what it says, and that is 'holy evening,' and I think it is nice for us to try to make all the wrong things we know of just as near right as we can on holy evening."

Molly understood and went downstairs to her mother's room. There she found her mother sewing and looking rather unhappy. "Mamma, dear," she said earnestly, "will you please tell me why I can't play with Ernestine any more? I'm so lonely without her."

Mother put down her sewing and looked sadder than ever as she took the little girl on her knee and answered gravely, "I hate to tell you, dear, but your father and Ernestine's father didn't agree about something, and so they quarreled, and now the friendship of the families must be broken up."

"What did they quarrel about?" Molly asked solemnly.

"About some papers," her mother answered.

"O," said Molly, "is that all?"

"But," said her mother in reply, "these were very important papers and your father trusted them with Ernestine's father just one day and then he said they were lost, and maybe they were, but it meant a great deal to all of us to have them lost!"

Molly looked grave a few minutes and then, slipping quietly out of the room as she heard her father coming in, she tiptoed upstairs and got a thin rubber band out of her top drawer. Then downstairs again and out into the yard she ran. Bareheaded and with her blue dress and her brown curls flying in the wind. Straight across the grass and through the rose hedge into Ernestine's yard and then up the front steps she went.

She was afraid she would be scared if she waited too long, so she walked right into the room and right up to Ernestine's father before she said a word.

Then "Judge Wallace," she said bravely, "I'm so lonesome for Ernestine and I think she's lonely for me and couldn't we all be friends again? That last day I was over here when Ernestine and I quarreled about some papers you said, 'My, what a silly quarrel! Can't you divide the papers?' and we divided them. But they were old papers and I didn't really care for 'em, and Ernestine did, 'cause they were so lovely and thin for paper doll dresses, so I took the rubber band and she took the papers and they're upstairs in her little doll trunk. I can go get 'em and show you just how we divided 'em."

"Do," said Judge Wallace, very sad and very stern, but beginning to look sort of kind and twinkly around the eyes, as he used to do in friendly times.

Molly started upstairs, with the delighted Ernestine at her heels, and pretty soon they came back with the troublesome papers.

"I see," said Judge Wallace, taking both the papers and the band in his hands, "these papers have caused a lot of trouble among friends."

"O," cried Molly, dancing up and down, "are they the very same papers you and daddy quarreled about? My! what a silly quarrel! Let's go and make it up."

"Good," said the judge, and marching with Molly and Ernestine at his heels, and the whole family following, Judge Wallace appeared at Molly's front door with the precious lost papers. And then such a shaking of hands and laughing and crying as there was at Molly's house for a few minutes, you never saw!

"I think grown-up quarrels must be worse than little children quarrels," said Ernestine, speaking slowly, " 'cause they seem to be harder to make up."

"But isn't it a good Halloween?" said Molly, bubbling with joy.

"Indeed it is 'holy evening,'" said Judge Wallace, stooping to kiss her bobbing brown head. "Always a 'holy evening' when friends make up their silly quarrels."

Then Molly's mother was gone for a few minutes and she came back looking as fresh as a rainwashed rose, and said, "I've put enough plates on the table, so you must all stay to supper!" And they did.—Sunday School Times.

A CHILD OF CHERRY BLOSSOM LAND.

Little Suki San lived away across the ocean in far-off Japan. Her home was made of paper screens all placed side by side with a woven grass roof to keep the sun and rain off. Inside the house there were bright mats on the floors. There were no tables or chairs like we have in our homes in America. When Suki San and the rest of the family sat down to eat their meals, they sat on the floor, squatting in front of a huge bowl of rice in the center before them. How we would smile if we saw them eat their rice with no sugar or milk to put on it.

Day after day Suki San sat at the door of the little house, while her mother embroidered beautiful kimonas indoors or tended the little brown baby that cried and cried, or cooked the bowlful of rice for the family dinner. Out in the sunny fields other children were running and laughing and playing, but poor little Suki San could not run and play like other children. Do you know the reason? Poor little Suki San was blind. She could not see the pretty blue sky, nor the lovely, leafy trees, nor the bright green grass, nor the smiling cherry blossoms that nodded in the wind. All day long she would sit and think and think. She often wondered what her mother's face looked like. She was sure she was gentle and kind and patient, but how she longed with all her heart to see the round curve of her soft cheek, to see the sweet lips that so often kissed her. She wanted too to see the birds that sang for her such thrilling music. Oh, if she only had eyes like the other children that romped about her! She would give her new doll Omura to the gods if they would only give her two good eyes that she might see like other people.

One day as she sat in the doorway, she heard the quick footstep of some one approaching. Then a kind voice spoke to her in broken Japanese. It was the missionary from far-off America. He told her of the new mission and best of all, of the wonderful gospel of love and how the Christ came to earth to seek and save sinners. How the cruel men nailed Him on a great cross and then buried Him in a darkened tomb. Then how the dear Jesus had risen from the tomb, that a beautiful, shining angel had rolled the stone from the door and that the Christ had come forth a conqueror over death. He died on the cross for us because He loved us so. He died that we might be forgiven.

"Did He really die for me?" asked Suki San in trembling wonder.

"Yes, for you, Suki San," the missionary answered.

"Oh, maybe He could give me two good

eyes that I might see my dear mother's face," cried Suki San hopefully.

Then the missionary told her of the long ago miracles, of how He had opened the eyes of the blind, and healed the sick, and raised the dead.

"Oh, this wonderful Jesus, that I might know more about Him," cried the little blind girl.

"Will you come to the mission, Suki San, on the Sabbath day? Ask some one of the children to bring you. Who knows but that maybe with prayer and skill, Jesus can open those poor little blind eyes. I hope He can."

Like one in a dream, Suki San waited for the long, long three days to pass before it would be Sabbath day. If only the blessed Jesus would open her poor, blind eyes that she might see, O how she would love and thank Him!

Sabbath morning dawned at last, bright with its golden sunshine. Little Suki San was awake at the first twittering of the birds. She could hardly put her yellow kimona on, her fingers trembled so. She swallowed a few mouthfuls of rice and hurried with all her might to the doorstep to wait for Mayu who had promised to take her to the mission. Hand in hand the two girls walked swiftly to the mission door. The bell had not yet rung but the missionary was there, and he and his wife greeted the children pleasantly.

"So this is Suki San?" the missionary's wife inquired sweetly.

"Yes, I have come to ask for the two good eyes I want so much," answered the little blind girl earnestly.

Tears were in the kind lady's eyes as she turned away. "I hope that Jesus will give them to you, dear," she whispered softly.

It is the day of the Great Feast of the gods in Cherry Blossom Land! The children at the mission were gathered around the organ singing songs of praise and worship to the risen Christ! How their sweet voices rang out and filled the tiny room with holy music. They were glad today! Glad that they knew the Christ whose love was so wonderful. But they were glad because of something else too! For word had come this morning from the big hospital at Tokio that Jesus had opened the blind eyes of little Suki San. And what do you think the doctor said was the first thing that little Suki San did when she saw the blue sky through the window of her room? Why, she knelt down beside the white bed and folded her two little hands and whispered, "Thank you, dear Jesus; I love you for giving me these two good eyes. Now I can see my mother's face!" Great tears of joy fell as she rose and looked out upon the world of Cherry Blossoms for the first time. Her heart was singing like a happy bird. For now she, too, could play like other children!—Louise H. Bowman, in United Presbyterian.

—"Is your baby fond of you?"

"Fond of me! I should say he is," replied Tom. "Why, would you believe it, he sleeps all day while I'm not at home, and stays awake all night just to enjoy my society."—London Punch.

—Why do you go to church?

FROM PASTORS AND PEOPLE.

High Point College.—On Friday evening, September 25th, at eight o'clock, a very delightful informal reception was extended to the students of High Point College by the members of the faculty.

The reception was held in the large dining hall of the Roberts building. In the receiving line were Dr. and Mrs. R. M. Andrews, Mr. N. P. Yarborough, Miss Mary Young, Mr. and Mrs. P. E. Lindley, Mr. and Mrs. P. S. Kennett, Mr. and Mrs. C. B. Houck, Mr. and Mrs. H. A. White, Mr. W. F. McCanless, Miss Mabel Williams, Mr. J. H. Mourane, Miss Vera Idol, Mr. J. H. Allred, Miss Novella McIntire, Mr. and Mrs. J. H. Hardy, Mr. and Mrs. H. A. Garrett, Mr. J. P. Boylin, Miss Lena Martin, and Dr. and Mrs. S. S. Coe, Miss Young, the dean of women, was in charge of the program, which consisted of delightful games, delicious punch, and specially prepared ice cream. Every one seemed to enjoy this first get-together-meeting of the college year. Such social gatherings is a means of bringing all the students into closer touch with the faculty, and students with each other, so that they may gain something socially as well as mentally.

The two hundred or more college students add a new and different life to the High Point community that it has not heretofore had. There is developing on the campus a real college spirit. From the increase in the student body this year, it is believed that by the opening next year the college will have more applicants than it can accommodate.

Reporter.

Friendship, Mt. Hermon Ct.—Perhaps a good many readers of the Herald do not know that there is a Friendship on this charge but nevertheless it is a fact.

We have a real live church and Sunday school, and also a Woman's Home Missionary Society with about thirty members that has been working for over a year. A few weeks ago it was decided to let the rest of the world know that this society is doing things too. Although we are only about one year old we clothed a child and helped out in some other things last year.

With the beginning of another year we have decided to furnish a room at High Point College.

Members of the society assisted by the Baraca class have just given the play, "An Old-Fashioned Mother," and cleared about forty-three dollars.

During the hot weather we made forty dollars selling ice cream and cake and we made twenty-five dollars last spring at a play. So you see we are getting started.

Our next meeting will be with Mrs. J. L. Kernodle at an old-time quilting—to complete some quilts that have been pieced for the Children's Home.

As this is our first attempt perhaps I had better stop, for fear this may land in the waste basket.

Best wishes to the Herald and its readers.

Mrs. R. W. Isley, Reporter.

Randleman Chareg.—New Salem meeting began third Sunday in September. Rev. E. G. Lowdermilk preached a forceful sermon at the 11 o'clock hour. Rev. A. D. Shelton came Monday and preached until the close Friday night. It was my first association with him in a meeting. He proved himself to be an excellent preacher and an earnest worker. In addition to the church being revived generally, three young ladies were converted, and united with the church.

At Worthville last night the attendance and interest were fine. Their attendance at Sunday school yesterday was 114. Recently we received four young people into the church here.

The special meeting begins the 2nd Sunday in October. Rev. R. S. Troxler is our promised helper.

We are to begin our meeting at Level Cross next Sunday. Rev. C. H. Hill to help.

Mt. Lebanon meeting will begin third Sunday in October. Helper to be announced later.

It is never advisable to hold three meetings within three weeks time, but blocked roads and Small Pox, forced this program on us.

I like the idea suggested by Bro. Morgan in last issue. The same idea was suggested and recommended by Bro. Taylor in a private conversation at last summer conference, namely, that the churches of a charge concentrate their forces in one protracted effort, rather than to try to hold several meetings of a few days duration.

Miss Jewell Hughes is away at High Point college. Miss Ruby Hughes is teaching near Haw River.

A sunset prayer circle was organized recently by Mrs. Neese at Mt. Lebanon. It consists of a band of young ladies who are praying for the coming revival. W. H. Neese.

Orange Charge, Efland.—The revival services began here Friday, September 18th, and continued eight days. Rev. H. F. Surratt did all the preaching. His sermons were earnestly and faithfully delivered and well received.

Visible results, 15 conversions, 12 additions to the church, church revived.

As a token of appreciation a purse of over $38.00 was presented to Bro. Surratt.

It was a pleasure to work with Bro. Surratt and have him in our home. Come again, Bro. Surratt. Sincerely, B. M. Williams.

Henderson.—On September 20, we were very glad to receive Miss Annie Renn into our membership. Miss Renn comes to us from the M. E. church of Durham, N. C.

Rev. J. E. Pritchard called a business meeting of the church for the 21st. We found our finances in pretty good shape for this time of year. Mr. L. R. Gooch was authorized to have a heating plant put into the new annex, before cold weather sets in.

Last Sunday was rally day and promotion day for the Sunday school. We had 223 present. The offering went for education.

Our mid week prayer service has been called in, so that our people can attend the revival meeting at the First M. E. church.

We will have the fourth quarter communion service next Sunday.

Miss Sallie Vestal of Washington, D. C. has been visiting at the parsonage the past week. Reporter.

Burlington.—It is about time I'm making nother report. We have been having good ervices and good Sunday school attendance. ur revival meeting began yesterday (27th) nd will continue 10 days or more. Yesterday orning our pastor, S. W. Taylor, preached a ery impressive sermon on "Gathering the piritual Harvest." In the afternoon at 3:00 'clock a special meeting was held in which ost all of the Men's Federation units of lamance County were represented, this eeting being a preliminary to the revival st starting. At the night service there was treat in store for every one and the church as filled to capacity to hear our own beloved F. Milaway, preach on "How Long Havel to Live?"

It was one of the greatest and most impres-ve sermons the writer has heard since the am-Ramsey meeting. Rev. Bro. Milaway is former pastor here and served this church nger than any other minister, and his very me is dear to the hearts of its members. e meeting last night was a decided success. uch interest being shown from the start, d there were several who accepted Christ. od meetings are expected throughout the vival.

Our Bro. F. S. Cheek still remains very ill this writing. W. T. Way, Reporter.

Shelby.—Our revival meeting began here e third Sunday in September and continued rough two Sundays, closing last Sunday ght. There was a total of fifteen services ld. We had seven day services and eight ght services. Rev. H. F. Fogleman arrived Saturday night and was with us on the st day of the meeting. His preaching was of very high order and the people were uplift- and heard him gladly.

While there was no visible sign of a great vival among the people who attended the vices, yet we feel that much and lasting od was accomplished. On Saturday night of meeting three persons, two young girls l one woman, professed faith in Christ as ir Savior. Brother Fogleman preached the spel in a very clear and convincing manner. ry few unsaved people attended the ser-es, which accounts for the small number conversions. We are confident that the rch was blessed and the people led to be-e in a higher plane of Christian living.

An offering was taken at both services last nday for Brother Fogleman. After the off-ng was received at the night service he ted that he would accept only an amount ering his expenses to and from Shelby and ted that he wished to turn the rest of the ering over to the pastor to help the church et his salary, which both the pastor and rch very greatly appreciate.

Brother Fogleman and the pastor enjoyed hospitality of the following homes and ate neal at each place, being accompanied by pastor's wife and two daughters at four them: S. C. Tate, Amos Gantt, J. T. Ram-, A. R. Chapman, Oslie Ramsey, Gamewell ntt, S. B. Short, W. B. Wright, J. W. Sil-, Mrs. M. E. McFarland, Andy Canipe and F. Spake.

We will resume our regular services this ek, beginning with the mid-week prayer services Wednesday night. Next Sunday at the morning service we will observe the Lord's Supper and will open the doors of the church for the reception of members. We are expecting a number of the people to unite with our church at that service.

The annual conference is rapidly approaching and we are not ready for its approach; our finances are behind. We expect to make one great, strong pull to bring the finances up to the top notch by the last Sunday in October.

C. B. Way, Pastor.

St. Paul's.—Our special meeting began on the 2nd Sunday in this month and continued until Wed. night after the 3rd.

The pastor conducted the services on Sunday and Bro. T. A. Williams came to us on Monday night. He stayed with us to the close except going to fill his own appointment on Sunday.

Bro. Williams is not only a good preacher but a fine worker in the congregation. He endeared himself to us and our people, and we would be delighted to have him come this way again.

All denominations co-operated with us in the meeting. Rev. S. T. Hensly, pastor of the Revolution Baptist church, was with us almost every service, and did splendid work. He preached for us on the 2nd Sunday of the meeting at three P. M. and all enjoyed his sermon, for it was right to the point.

The meeting resulted in a great revival among the church people and forty-seven reclaimed and converted. Fourteen accessions to our church to-date. We are expecting others to join. The people say this is the best meeting that has been held here in years.

We are hoping to get to conference with a good report. J. H. Moton, Reporter.

Giles Chapel, Richland Circuit.—Our revival meeting began Sunday. September 20, and closed on Friday night, September 25.

Rev. J. B. Trogdon came and did most of the preaching until Wednesday when his health gave way, and he had to go home.

Our pastor, Rev. C. H. Hill, preached on Thursday and Friday night.

Both of these men preached some very able sermons. The number of conversions in this meeting was smaller than we hoped for. Yet we feel it was not a failure.

We were very glad to have Mrs. Trogdon with us also.

The fourth quarterly conference will meet at this place on Sunday before the third Sunday in October. There will be preaching before noon, and business meeting in the afternoon. Everybody invited to come.

We are still having Sunday school, although the attendance is small. Pray that we may have a larger attendance. Reporter.

Lexington, State St. Church.—The revival meeting closed Sunday night. There were a good many conversions and practically every member of the church here and a number of others pledged a deeper consecration. Mrs. Dixon gave us such fine and helpful talks mornings and evenings every day last week except Thursday night, Dr. Dixon preached for us Thursday night.

We had the largest number at Sunday school Sunday morning we have ever had.

The new church, we hope, is not far in the future. We are expecting many additions to the church membership in the next few weeks.

Miss Herndon of Greensboro spent the week end with Mrs. Bethea and was with us at all the services Sunday.

Mrs. Wilcox, Mr. Bethea's daughter, and her two children are spending a while with Mr. and Mrs. Bethea. Reporter.

Henderson.—Our annual revival began on the first Sunday in September and ran through Wednesday night after the second Sunday. Rev. J. R. Hutton came to us on Monday and remained thrugh the remainder of the meeting preaching twice each day, at 9 A. M. and 8 P. M. Brother Hutton for a number of years has been rated as a man who knows the Scriptures and who can hurl the truth at the people with tremendous force. While here he lived up to his reputation in that respect. He preaches with power and those who heard him were edified. Several things entered in to keep the meeting from being as successful as we had hoped. In the first place the weather was unusually hot and oppressive. And in the second place the territory here was worked so closely in the great evangelistic campaign of last fall that there are not many unchurched people in the city, especially among those who ever go to church. It was largely a question of preaching to those who were already members of the church.

Yesterday was a good day with us. It was rally day in the Sunday school and promotion certificates were given to the children. There were 223 in Sunday school and a fine congregation at the eleven o'clock service. Our Sunday attendance has been the largest this year that it has ever been and I think I am safe in saying that the Sunday congregations and the Wednesday evening prayer meeting congregations have been the largest of any time during the five years we have been here.

J. E. Pritchard.

THE TRUE MEASURE.

"I delight in roses," exclaimed a young girl enthusiastically. "But do you know I feel sad when I look at them. How can I help it when I know so well they will only last for such very short time.

"Yes," replied her companion, "but think how much beauty and fragrance they bring into our lives while they last! Their lives may be short, but how different the world would be without them."

This is true of many of the beautiful but hopelessly fragile things of the world.

But the world is better for that moment's whiteness. Remembering this, it becomes easier for us to reconcile premature death with the thought of divine goodness. It becomes self-evident that God does not measure life by years but by service. It is possible for one who leaves the world while yet in his teens to have lived more than another who has been spared to his allotted three-score years and ten.

"We live in deeds, not years; in thoughts, not breaths;
In feeling, not in figures on a dial."

—Forward.

Friendship.—At last our dream has materialized and we have a nice little Methodist Protestant Church near Chase City, Va., with [illegible] charter members. Our first revival meeting was held in August. It started the 9th and continued until the 30th. The result of the meeting was over 50 conversions and a changed neighborhood.

We were very fortunate to have Rev. J. H. Trolinger, our pastor, to hold the meeting, and Dr. A. G. Dixon, our president, and Brother Chambliss to visit us and deliver several wonderful sermons.

Bro. J. H. Trolinger, our pastor, will preach for us every 4th Sunday. We are all very proud of our Sunday school. We have a "God chosen" superintendent, it seems. As we have had such a good Sunday school last Sunday there were 92 members present. And our community has been greatly benefited by our prayer meetings. We have prayer meeting every Sunday night and on Wednesday night held by our young men and we do hear such wonderful meetings.

A ladies' aid society was organized the 4th Sunday in August with 86 members.

We are all thankful to the Lord for the many blessings in our community. But we feel there is much more yet to be done for the Master. We ask the prayers of all the readers of the Herald that we may continue to work and grow for the Master.

Mrs. M. F. Harris, Rep.

Flat Rock Circuit.—Notice.

The fourth quarterly conference will meet at Gideon's Grove church Saturday before 2d Sunday in October, at 2 P. M. It is important for us to have a large representation from each church, as we will want to total up this year's work and lay plans for next year. May we make the business of the Kingdom of our Christ first. Then God will bless us with that we need most. Joel B. Trogdon, Pastor.

Bess' Chapel W. H. M. M. S. Meets.

The ladies of Bess' Chapel M. P. church met at the parsonage with Rev. and Mrs. E. A. Bingham on Wednesday after the 2nd Sunday in July at 3 P. M., and organized an auxiliary of the Woman's Home Missionary Society.

New members are being added at each meeting. The membership is now 23. All are very enthusiastic in the work. We are interested in helping the sick and needy. Work amounting to about $12.00 has been done at the home of Mr. and Mrs. Anthony whose little son Ellis is very sick; $6.95 in contributions have been given also.

The August meeting was held at the home of Mrs. T. L. Beam Wednesday after the 2nd Sunday. Several important matters were brought before the meeting for discussion; the principal one being a plan of how to raise money for the Society.

The September meeting was held at the home of Mrs. Z. N. Dellinger Wednesday, 16th, at 2.30. The meeting was opened by the president, Mrs. J. C. Beam. Scripture reading and prayer by Rev. E. A. Bingham.

An interesting talk was made by Mr. Bingham on "Mission work among the Foreigners."

Report of Children's Home at High Point was read by Mrs. J. C. Beam with much interest.

Report of Bethel Home was read by Miss Edna Dellinger.

In this meeting the Society decided to plant a cotton patch next year of about three acres. The money to be used in the Society's work.

Adjourned to meet at the home of president, Mrs. Mrs. J. C. Beam, Wednesday after 2nd Sunday in Oct. at 2:30 P. M.

Mrs. B. L. Heavner, Corresponding Sec.

SUNDAY SCHOOL LESSON—OCT. 4.

Paul at Athens.

Golden Text: Acts 17:28.

The Central Truth. "God is a Spirit: and they that worship him must worship him in spirit and truth."

Scriptural Points.

1. Paul came to Athens to escape persecution at Berea. Athens was the most idolatrous city in the world. Usually a city was content with one god or goddess, but Athens had them all, and had a naltar erected to any unknown god.

2. Paul at once began to preach Christ to the Jews in their synagogues and to the Greeks in the market places. The philosophers of the city quickly recognized him as "a setter forth of strange gods." And they were curious to know more of this new theology. So they brought him to Mars' Hill, the public forum, to explain more formally and more fully the faith in Jesus Christ.

3. In this most celebrated sermon, or address, since Christ, Paul first complimented his hearers upon their religious aspirations. "Ye men of Athens, I perceive that in all things ye are very religious." American Standard Revision) It was a nartful stroke to win the sympathy and attention of his hearers.

4. He next announces his text, not from the Jewish Scriptures, of which they were totally ignorant, but one of their own idolatrous inscriptions, "To the unknown God."

5. He first declares that this God whom they ignorantly worshipped is the Creator of the universe. He next sets forth that He is the Sovereign of all worlds,—"Lord of heaven and earth." He next exalts Him as the supreme Benefactor,—"seeing he giveth to all life, and breath, and all things."

6. Paul next asserts the spirituality of God,—"dwelleth not in temples made with hands; neither is worshipped with men's hands." This was a bold thrust at the materialistic idolatry of Athens and of the world.

7. The Fatherhood and providence of God are next set forth,—"hath made of one blood all nations of men for to dwell upon the face of the earth." The common origin and brotherhood of the race are here given as necessary facts emerging from the supreme fact of divine fatherhood. To corroborate this truth Paul quotes two of the Greek poets, "For we are also his offspring."

8. The purpose of God's providential dealings with mankind is "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

9. So far Paul has been clearing the way. He has been enlightening the understanding of his hearers. He now presents a gospel message to their hearts,—"and the times of this ignorance God winked at, but now commandeth all men everywhere to repent." Repentance for sin is the primary message of the Gospel.

10. He next introduces Jesus Christ as the Savior and Judge of the race,—"Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained."

10. Paul's discourse appears to have been interrupted and cut short upon his mention of the resurrection of Jesus Christ from the dead. It is said, "Some mocked," no doubt publicly. Others "like Felix" put hi moff, saying, "We will hear thee again of this matter."

12. But the momentous message was not without results. Two noted converts are mentioned, "and others with them."

Practical Points.

1. To millions in darkest Africa and Asia our God is still unknown. The missionary responsibility is still as heavy as a load of lead. "Go ye into al lthe world and preach the Gospel to every creature."

2. It is the heaviest debt we owe. The supreme obligation we owe to Jesus for the great salvation must be discharged in an earnest and selfsacrificing effort to win those for whom He died. "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise."

3. Intellectual knowledge about Deity is not enough. It is soul-acquaintanceship that yields salvation. "And this is eternal life, that they might know thee the onl ytrue God, and Jesus Christ whom thou has sent."

4. To milions of professed Christians the Father of mercies is still the unknown God. They have no experience of the deep realities of God.They are even "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

5. To know God in the deep spiritual sense in the highest personal attainment possible. "Yea doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.—That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

6. God is more than the Father of the spirits of all flesh. All true believers are more than the creative offspring of God. "wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty."

7. Repentance is still an imperative duty. There is no salvation from sin without it. "Except ye repent ye shall all likewise perish."

8. Every moral act goes on before to judgment, and the effects of good or bad influences follow after. "We shall all stand before the judgment seat of Christ.—Word of Life.

"Our remedies oft in ourselves do lie,
Which we ascribe to heaven."

IN HONOR OF THE DEAD.

Junius Wesley Binkley.

unius Wesley Binkley, the son of Mr. and s. Peter Binkley, and the subject of this er was born in Yadkin county June 29, 3, and died in his home in Winston-Salem, C., August 30, 1925.

ro. Binkley was twice married. In 1888 he married to Miss Sarah Pilcher. In 1895 died and in 1906 he married Mrs. Lilian r-Slater. He is survived by his wife, four ghters; Mrs. J. W. Minter, Mrs. Paul gh, Mrs. B. A. Bullard, Mrs. J. M. Wood-d and one son, Mr. O. E. Binkley, all of ston-Salem. Two sisters, Mrs. J. R. cher and Mrs. D. Branson and two broth-Mr. C. H. Binkley of Yadkin county and W. A. Binkley of Winston-Salem also sur-. Besides these near relatives there is a of friends who are sad because a good has passed away.

early life Bro. Binkley accepted Christ joined Baltimore Methodist Protestant ch of Yadkin county. Since that time he lived a consistent Christian life, witnessed he many who knew him. On moving to ston-Salem some years ago he connected elf with the First Methodist Protestant ch of that city. In this church he was ıful until he moved to his farm near Mt. nel Methodist Protestant church about 9 s from Winston-Salem. On moving to country he joined the Mt. Carmel church there remained a faithful member until lied. His brethren of this church greatly ected him and at different times import-official duties were entrusted to him. He at one time superintendent of the Sunday ol, and at the time of his death he was a ber of the board of trustees.

hile Bro. Binkley was a quiet, unassuming he possessed outstanding qualities great-be admired and appreciated. He was ly pious, he loved and worshiped his God, ved and read his Bible, he loved and re-ed his church, he loved and honored his , he was true to his fellowman and walk-such a manner that he was beloved by eighbors and was a credit to any neigh-ood in which he lived. He was a good r and a true and devoted husband.

e funeral was conducted in the First odist Protestant Church of Winston-Sa-by his pastor, the undersigned, assisted ev. R. A. Hunter, Rev. Carl J. Helmich, Douglas L. Rights and Rev. J. L. Trol-r. After the funeral the remains were to rest in the Woodlawn cemetery to the final call at the day of the resurrec-The many beautiful floral designs in-ed the many friends who held this good in the highest esteem.

vant of God, well done!
Thy glorious warfare's past;
e battle's fought. the race is run,
And thou art crowned at last.

Geo. L. Curry.

Be True.

nscience be true, and to man true.
ep faith, hope and love in your breast,
when you have done all you can do,
y, you may trust for the rest.

—Alice Cary.

A TOBACCO MENAGERIE.

Will H. Brown.

A trick cat in a cigar store in Ashtabula, Ohio, passed away on Friday, Sept. 14, 1923, according to a local paper, with every symptom of dying from poisoning. Everything possible was done to save the cat, but without avail. The mother of the cat died in the same store, in the same way, a year before. This was considered a deep mystery. It should not be thought so. One drop of pure nicotine will kill any cat, any time, any place. Living in the cigar store all the time was simply absorbing more poison than the cats could stand.

Now please get this: Many children, living in tobacco-soaked homes, where fathers smoke in the house as freely as if in a cigar store, become pale, sickly, and finally pass away, in spite of all that doctors can do to save them. At least one father, when told by his physician that his smoking in his home was the cause of his little girl's poor health, not only quit smoking in his home, but for all time.

A farmer in the South this year planted a row of tobacco between each row of cotton, and claims that his cotton crop was bothered but little by the boll weevil. A Southern paper, commenting on the incident, says: "So far as known, aside from the bug and worm, there are only mankind, monkeys and goats to use tobacco."

Thinking men should resolve to cut out a rank poison from their lives, and not be a part of the tobacco menagerie. Leave the weed to bugs, worms, monkeys and goats. Let's no longer make monkeys out of our boys and men, nor make them the goats for the profit of the tobacco dealers.

"WHAT CHRIST IS TO ME."

"My calm in storm—
My peace in strife;
When faint with hunger—
Bread of life.
"In sickness—He
To me is health;
In poverty—my
Source of wealth.
"When friends are distant,
He is near.
His love so boundless
Casts out fear.
"When skies are dark
He is my Sun;
He is my heaven—
On earth begun.
"Each day His grace
To me is given.
Like dews of morning—
Fresh from heaven.
"Even the same—
Whate'er befall,
Yes—Christ to me,
Is all in all."

Selected.

Sowing and Reaping.

Every sower must some day reap
Fruits from the seed he has sown;
How carefully then it becomes us to keep
A watchful eye on the seed, and seek
That we may not weep to receive our own.

—Anon.

HOME, SWEET HOME.

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home!
A charm from the skies seems to hallow us there,
Which sought through the world, is ne'er met with elsewhere.
Home! home! sweet, sweet home!
There's no place like home!

—John Howard Payne.

—It is reported from Rome that the Pope plans to convoke an Ecumenical Council of the Roman Catholic Church during the year 1928. The meeting is expected to be the largest in the history of the church. There have been only twenty such councils in Roman Catholic history, the first being at Nicaea, in Asia Minor, in 325. The last one, which was held in 1869 under Pope Pius IX, ended in July, 1870. It was not completed on account of the Franco-Prussian War and the occupation of Rome by Italian troops during the political disturbance in Italy at that time.

—Dr. Hamilton Holt of New York, for a number of years editor and owner of The Independent, has accepted the presidency of Rollins College at Winter Park, Fla. Dr. Holt is a graduate of Yale and is widely known as a strong advocate of world peace and an ardent supporter of the League of Nations.

GIVE JOHNNY HIS OWN SUIT.

Said Henry Drummond: "Boys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and beautiful thing for her; but if you cannot read your Bible by the hour, as your grandmother can, or delight in meetings as she can, don't think you are necessarily a bad boy. When you are your grandmother's age you will have your grandmother's kind of religion. Meantime be a Christian as a boy. Live a boy's life. Do the straight thing; seek the kingdom of righteousness and honor and truth. Keep the pace with the boys about you and be filled with the joy of being a loyal and simple and natural and boylike servant of Christ."—Selected.

—The Imperial Diet building in Tokio, Japan, was totally destroyed by fire Sept. 18. The loss is placed at more than $2,500,000. The building was built of wood and escaped the terrible Japanese earthquake of 1923. It was the meeting place of the Japanese parliament or Congress, which is known as the Diet. The Japanese Cabinet has voted funds for a building which will be used as the temporary meeting place of the Diet until a new Capitol is completed.

—I tell you, my countrymen, the world needs more of the Christ, the Christ, the world needs the spirit of the Man of Nazareth. If we can bring into the relationships of humanity, among ourselves and among the nations of the earth, the brotherhood that was taught by Christ, we would have a restored world.—Warren G. Harding.

Brunswick Stew and Auction Sale.

The Ladies' Aid Society of Calvary Church on Friday night of next week will serve a brunswick stew in the hut of the church, beginning at 6:30, for which they will charge 50 cents per plate. After the supper they will sell at auction the elaborate quilt they have been making for some time. This quilt has embroidered upon it 784 names of people. They expect a considerable sum for this quilt. All members and friends of the church are invited to be present.

—Robert LaFollette, Jr., has been elected successor to his father as United States Senator from Wisconsin. His father's popularity has been inherited by him, and he will have to do well to retain it as long as his father did.

—Yesterday morning's paper reported the death on Tuesday morning of Bro. A. J. Dixon, of Rockingham couty. He died of tetanus which developed from wounds in his hands caused by a chain on a cow he was leading. He was a prominent merchant near Reidsville, and was a brother of Brother A. C. Dixon, of Calvary church. He leaves a wife and two small children. The funeral was held at Midway church where the deceased was superintendent of the Sunday school. In what unexpected and surprising ways may death come!

Dillon.

Mrs. Nannie Pegram Dillon, daughter of N. F. and Caroline V. Pegram, was born May 14, 1888, and died September 23, 1925. On December 23, 1905, she was married to L. D. Dillon. To this union there were born eight children, six of whom are living. In early life Mrs. Dillon professed faith in Christ and united with the Bethel Methodist Protestant Church. The funeral services were conducted at the Residence near Colfax and at Pine Grove church by the writer assisted by Rev. Mr. Hill of the Colfax Wesleyan Methodist church. She was buried in the Pine Grove cemetery.

Bro. Dillon and the children and all relatives have our sympathy in this time of greatest loss. No one can take the place of wife and mother. However, we have the privilege of looking to Him who knows how to comfort in time of sorrow. May we by faith look forward to the time when we shall join our loved one again to separate no more.

L. W. Gerringer.

Bivins.

Miss Lillie Bivins died Sept. 24th. She had been an invalid for some time. She bore her sufferings patiently.

A short time before her death she told her relatives, she was waiting. We believe she is waiting for her loved ones, in glory.

Miss Bivins had been a faithful member of Efland M. P. church for about 15 years.

She was present when able at church services. When she became so feeble she could no longer attend her church services she was still interested in the progress of the church.

In her passing the church and community lose a faithful servant, the family a devoted member.

The funeral services were conducted from the Efland church Sunday, Sept. 27th, after which the remains were placed in Efland cemetery to await the resurrection morn.

The following ministers had a part in the services: R. C. Stubbins, D. R. Williams, M. I. Crutchfield and the writer.

The large congregation present and the beautiful floral offering, proclaim the esteem in which Sister Bivins was held.

May God comfort the bereaved ones, especially her aged mother.

Sincerely, B. M. Williams.

Card of Thanks.

We want to express our heartfelt thanks to every one for many deeds of kindness and sympathy shown us during the illness and death of our dear son and brother. May God's greatest blessings abide with each one.

Mrs. A. N. Roberson and Children.

In Memory of Lois Newton Roberson.

Lois Newton Roberson, aged 23 years, seven months, and nine days, passed away at Rainey Hospital Sept. 22, 1925, 12:45 A. M. He is a son of the late A. N. Roberson who died March 4, 1925. He leaves to mourn his death his mother, six sisters and two brothers: Mrs. W. T. Garrison and Mrs. G. M. Newlin of Burlington, Misses Ola, Neva, Nora, and Lala Roberson of Saxapahaw, Roy and Loy Roberson of Saxapahaw. Funeral services were conducted Sept. 23rd at Concord Methodist Protestant Church by his pastor, Rev. H. L. Isley, assisted by Rev. S. W. Taylor.

In early life he professed faith in Christ and joined the Methodist Protestant Church at Concord, of which he remained a faithful member until death.

We miss his cheerful voice. He was always ready to help in any good cause. He was a good neighbor, a good friend to all and always had a cheerful word for every one that he came in contact with.

The pall bearers were Parker Lewis, Talton Johnson, Carl Ferguson, Gray Hargrove, Diffie McBane, and Weldon Pickard.

The flower-covered mound and the large crowd of sympathizing friends and relatives were proof of the love we had for Lois.

"Farewell to thee, farewell!
'Tis hard from thee to part.
The Lord has called thee home,
It almost breaks our hearts."

A Sister.

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Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

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WHAT A BOY NEEDS.

The two most important parts of a trolley car are the motor and the brake. Let either get out of order, and there is danger ahead. Power to go and power to stop—those are the important things for a boy to have in his life journey. A clear, strong will—a firm, quickly-acting conscience—these are our motor and brake, and it is our business to keep them in first-class running order. If we don't—well, whose fault is the smash-up but ours?—Presbyterian Record.

—Mother—"You must learn to swat the flies, dear. Flies carry disease germs."

Elsie—"Do disease germs kill, mamma?"

Mother—"Certainly."

Elsie—"Then why don't they kill the flies?"—Boston Transcript.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN

LUME XXXI. GREENSBORO, N. C., OCTOBER 8, 1925. NUMBER 47.

THODIST PROTESTANT HERALD.
F. McCulloch, Editor and Publisher.

ished weekly in the interest of the Methodist Protesta Church as an organ of the North Carolina Conference.
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Pres Elderdice Dec25

NG TO ELIMINATE THE THOUGHT OF GOD.

author of one of the Psalms of the Bi-
rote:: "I remembered God and was
led." This experience has been common
n. Who is there that has not been troub-
y the thought of God? There are other
ul ideas, but perhaps the idea of God is
ost painful idea.

form the habit of trying to protect our-
against painful ideas. We try to close
inds against them and keep them out.
earn that certain of our ideas are con-
l together, so that one of them will
the others with it. Hence in our anxiety
otect ourselves against the painful idea
d, we carefully avoid the ideas that are
ated with this idea and likely to bring
The Bible is connected with our thought
d. Hence when we are trying to escape
ought of God we avoid the Bible. The
n is connected with our thought of God.
we refrain from going to church, lest
l usher into our minds the thought that
painful for us. Ministers of the Gospel
st to our minds the painful thought of
Hence we avoid ministers. Christian peo-
mind us of God, hence we avoid the com-
of Christian people.

en we forget God, we have a sort of
ry peace; when we think of God we are
ed.

y is it that the thought of God is pain-
us? Is God such a monster that the idea
m strikes us with intensest pain? No,
s a perfect being. In Him no fault at all
e found. Why then this widespread ef-
o banish the thought of God?

re are two explanations, one true in
cases and the other true in other cases.
re are people to whom the thought of
is painful because they have an utter
nception of His character. They do not
of Him as He is, the All-Perfect One,
hey impute to him a character foreign
s real character. They invest Him with
ies that make him really a hideous monster. Some of the idols found in heathen lands well represent the vicious misconception that people even in Christian lands may entertain in their thought of God. Such people need to have presented to them Christ's revelation of God as the loving Father of mankind.

Then there are many people to whom the thought of God is painful because they are conscious that in their own characters they are an offense to Him. They feel His righteous wrath abiding on them. This produces in their souls a deep unrest. They are under conviction of their depravity, and the pain they feel springs not from the character of God but from their own character. But their own depravity is not so obvious to them save in contrast with the high character of God. If they could forget themselves, they might endure and even enjoy contemplation of the character of God. But they cannot forget themselves; hence they try to forget God.

There is no remedy for these people so long as they maintain their attitude of hostility and insubordination to the will of God; but if they could gain the consent of their minds and hearts to confess before God their evil ways and turn from their rebellious attitude, what a profound and blessed and enduring peace they might find. They might pass into a new phase of human existence in whier trey would find the thought of God no longer painful, but joyful and gloriously inspiring.

What is your attitude to the person we call God?

—It was our privilege to attend the opening service of the new Fountain Place Church last Sunday. Dr. Lewis preached the sermon which we found intensely enjoyable.. The music deserves special notice. In addition to the full choir there was a band of musicians with instruments of various sorts which seemed to harmonize almost perfectly. At the conclusion of the morning service Pastor Hendry made an appeal for money to pay a balance due on the building, which he said cost about $3,000 more than had been expected. I was struck with the pleasantness of the site of this new church. The building opened last Sunday was simply the Sunday school building. A church is to be built beside it on the corner of two streets intersecting at right angles. Then there will be room for a parsonage on the other side. The new building is neat and attractive, with steel ceiling in panels and with walls finished in plaster. There are class rooms in the first and third stories, while the assembly room is a large room on the second floor. Our people at this point are to be commended for their enterprise, and for what they have already accomplished. May their plans be worked out successfully.

NOTICE OF MEETING OF THE ANNUAL CONFERENCE.

The 100th session of the North Carolina Annual Conference of the Methodist Prot. Church will convene in the First Church, High Point, Rev. Geo. R. Brown, D. D., Pastor, beginning Wednesday, November 4th, at 9:30 A. M. The credential cards sent the pastors stated the hour of meeting as 10:00 o'clock. The hour fixed at the last session was for 9:30. Conference will be called to order at this hour. We trust all delegates and pastors will be present to respond to their name at the first roll call.

There are many perplexing problems facing us as a conference, for which we must seek a solution at this session. We therefore call upon all those who shall attend conference to come in the spirit of prayer. And we call upon all who shall remain at home, the members of the respective charges, to be earnestly in prayer that the Spirit of Wisdom may be in all the deliberations of our body, and that the Divine approval may be upon all that shall be done.

A. G. Dixon, President.
C. W. Bates, Secretary.

—On our way to Fountain Place church last Sunday we were misdirected and sent to West End M. E. Sunday school, where we found a very live Sunday school with a very capable superintendent. We found out our mistake in time to reach the true objective in time for the preaching service, but regretted that we did not see Fountain Place Sunday school in session.

—Rev. N. M. Harrison, Jr., is now pastor of a Methodist Protestant Church in Chicago and a student in Chicago University. He should be addresse dat 7841 St. Lawrence Ave., Chicago, Ills. He will be missed at the college, but he ispreparing himself for better service while he is serving an important new church in the great metropolis of the West.

—Bro. T. B. Waugh of Calvary Church has gone to a United States hospital to be operated on for appendicitis. His many friends will anxiously await report of his condition. He is secretary of the Sunday school and will be much missed while he is away. We hope he will soon recover and return.

All those who journey, soon or late;
Must pass within the garden's gate;
Must kneel alone in the darkness there
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but Thine," who only pray,
"Let this one pass," and cannot see
The purpose in Gethsemane.

—Ella Wheeler Wilcox.

THE CHURCH AND EDUCATION: A CONCRETE TASK.

By Rev. D. L. Fouts.

Nations fall because their pillars decay. Accepting this fundamental contention as correct, we may well pause for a moment and examine a few of the greatest pillars of the American nation. Some outstanding questions involved are. First, how firm are the pillars of our own nation? Second, can they stand the rapidly increasing strain of this modern scientific age; and, if not, can they be reinforced? Such questions as these have created in many thoughtful minds a profound sense of perplexity, and even of alarm. For America is seemingly nearing a great danger point in her civilization because two of her essential pillars, the home and the church, which are vitally related, are tending to totter under the ever-increasing weight of the present scientific world.

An examination of the home—the first of these great pillars — at once causes alarm. A few facts will show that the home of today has degenerated from the home of the past.

The present home life is a butt of ridicule, the growing evil of divorce, the new woman of the world, the man who has no time for his home, the decreasing birth-rate, and the decay of family religion all point toward the breaking up of the home. This is certainly a great menace to our civilization, for as home influences weaken, religion deteriorates; and when religion declines, the nation falls. Greece, Rome, and Russia bear silent witness to this fact.

An investigation of the church—the second great pillar of the American nation—shows evidences of a dangerous condition. Generally speaking the church of today is on trial at the bar of social judgment. While the church is no longer held responsible for not having averted the World War, it is rightfully held to account for not taking a leading part in the spiritual regeneration of this disorganized world. Again, the church has suffered a considerable loss of prestige in the last two generations. It is no longer held in its former high esteem, and it lacks authority as an instrument of religion. This loss of prestige on the part of the church is seen in its failure to attract membership. Only 44 per cent. of our population are members of any church, and about 20 per cent. of those are Jews, Roman Catholics, and other non-Protestants. The church is losing its power as a moral force because of its antagonistic attitude toward the changing world. Young people are suffering for the want of proper moral training, while the church is searching for heretics and attempting to defend its ancient traditions.

But the most discouraging factor is the failure of the church to function as an educational institution, and this unfortunate condition appears to be growing worse instead of better. The church was at one time the greatest of all educational institutions, but it has lost that position because of its failure to adapt itself to the changing conditions of the times. A few facts will show that the church as an educational institution is not adequately prepared to meet the moral and religious needs of the day. First, it has failed to take seriously its teaching function. It was the first to begin elementary and high school education, but has long ago lost that function to the public schools. Denominational academies are almost a thing of the past, and denominational colleges are placing less emphasis on religious training than on any other phase of education.

Church schools known as Sunday schools have not been standardized. Some progress, of course, has been made by these schools, but they are still characterized by inefficient teachers, an inadequate curriculum, and poor equipment. Second, they have a narrow appeal in that they reach only 25 per cent. of all children. Third, their period of instruction is critically limited to a half hour a week in contrast to 15 to 20 hours a week in the day schools. What is the result of the present policy of the church?

The result, beyond all doubt, is that there is growing up a generation of people who have no moral basis of citizenship. In the last half century crime has increased 50 per cent. in America. The juvenile court records show that an increasingly large percentage of this crime is among the young people. Again, the enlarging problem of sex immorality in the high schools, the growing evil of divorce, and the decreasing birth-rate all bear witness to this dangerous condition. The state has become alarmed. It realizes that some steps must be taken to preserve the old virtues of its citizens. Honesty, industry, truthfulness, and common decency must be taught and inculcated or the state will perish.

In view of the aforesaid facts steps must be taken to reinforce the great pillars of the American nation. But by what means can these pillars be strengthened? The solution lies in practical religious training. But if we accept this conclusion, we have yet to solve a perplexing phase of the question; namely, who is going to administer the religious education? Three plans have been offered.

First, give over the teaching of religion to the public schools. Second, withdraw the pupils from the public schools and establish the parochial system; or, Third, coordinate the church and public schools with a unified educational system.

Now let us notice the merits and defects of the first plan. Religious education in the public schools is advocated on the basis first, that the duty of the state is to take over the duties of any vital institution that fails to function properly; second, that religion is an essential element in all education; third, by adding formal religious instruction to the curriculum of the public schools, their haphazard methods of teaching morality would be eliminated; fourth, more children would be reached by this plan; and fifth more time could be given to instruction. This plan must be rejected on the grounds that there are historic, governmental, social, natural and religious arguments against formal religious teaching in the day schools. A careful study of this plan will show that the disadvantages out-weigh the advantages. To introduce into the public schools at present any formal religious training would make it impossible for the state to preserve the unity of society, and in the end would invite national disaster.

The next plan known as the parochial, or Roman Catholic plan, is not satisfactory because it is undemocratic and narrow. We are living in a democracy, and the life of a democracy depends upon the existence of a system of public schools. Again, this plan is not good because it proposes too large an undertaking for the Protestant churches. The financial burden would also be too great; even if this were untrue, not all children would be reached. Finally, such a plan would not gain favor with all denominations.

Now since the necessary religious training cannot be provided either by the public schools or by the church, we are forced to accept the third plan—that of co-ordination of schools, home, and church—as the only real solution of the problem. A full explanation of the content of such a plan would exceed the limit of this discussion, but the important features may be briefly mentioned. This plan provides for a standardized system of religious education organized and administered by each local church; a system of schools in which various age-groups would receive one period a day of religious instruction (in the church) that would be acceptable for credit in the public schools; and a system so co-ordinated with the public schools and the home that compulsory attendance could be required. Standard requirements for teachers would be demanded, and each child would be permitted to attend the denomination of his choice. Such a program would be controlled by the church and financed by the church and by humanitarian drives.

What would be the results of such a system? first, the church, and the public schools would supplement each other; second, it would preserve the unity of society; and, at the same time, through teaching and through expressional activities, inculcate principles of Christian living in the hearts and lives of children who are to become citizens of the future. Finally, such a program would be the beginning of a real concrete means of realizing more completely the dynamic kingdom of God upon earth.

This plan of religious education may seem inadequate today, but we are not to resign ourselves to fate because no perfect system of training for character has ever been effected. No religious agency is perfect; few are beyond obvious and gross defects. Religious ends cannot be attained through ideals without concrete means; religious and moral objectives cannot be reached through mere sentimental utterances of religious piety.

In view of the conscious failure of the present system of training for character, it behooves the leaders of the State and the Church to co-operate in the adoption of some system of education that will provide for the moral and spiritual needs of the coming generations.

The young mother asked the man who supplied her with milk if he kept any calves, and seemed pleased when he said that he did.

"Then," she continued brightly, "bring me a pint of calf's milk every day. I think cow's milk is too strong for the baby."

WORSHIP AND HEALTH.

There is no royal road, no short cut to health, either by taking something out of a bottle or by purchased manipulations. There is no short cut by juggling with mystic phrases or by trying to stand on one's head through an insistance that one shall believe what his common sense tells him is incredible. All those curious cults to the contrary notwithstanding, there is no such short cut to human wellbeing. It has to be worked out according to law, and the best results are attained where the work is done intelligently, systematically, and in serene reliance upon the great fact that God is working within us to accomplish his good pleasure. It is the office of the church to make this clear; to teach the people to assert, not by jumps and jerks, but by the steady thrust of their own truest aspiration, the full potentiality of their natures in the name and by the help of the God who loves them.

The very worship and service of the church can be made, and should be made, a means of health. It can be used to develop interior courage and high resolve. It can be made an opportunity for the influx of that larger supply of vitality from the great reservoir of spiritual energy so that "as the day, so shall our strength be"—the presence of energy from within meeting and balanceing the pressure of obligation from without.

It is a well-known fact that certain emotions have an expansive and liberating, as well as a steadying and strengthening effect upon the entire body. Every one has had these experiences when participating in some nobly conducted religious service. The church by the whole appeal of its worship and instruction, by its power in moral renewal and in spiritual uplift, can steadily induce those states of feeling and attitudes of soul which make for health.

If one will study closely the relation of worship and aspiration, reflection and meditation, to nervous poise and stability, he will understand how fruitful this line of effort may be made. It is the doctrine of modern philosphy that God is immanent as well as transcendent, immanent in all these forms of life; and that He is finding a growing and maturing expression of his beneficent power and purpose in their advance. In the words of Josiah Royce of Harvard, "God wins perfection through expressing himself in the finite life and triumphing over and through its very finitude. God means to express himself by winning us, through the very triumph over evil, to unity with the perfect life; and therefore our fulfillment like our existence is due to the triumph of God himself."

All this is but a far-off echo of that divine word of the Master—"In this world ye shall have tribulation; but be of good cheer, I have overcome!" By virtue of this victory, first vicarious, then representative, then individually effective through personal appropriation, we win our own victories. Life becomes a "continuous divine communication." It is the high office of worship and aspiration, of meditation and reflection, to keep wide open the arteries of the soul for the divine influx to the end that men may be lifted into the joy and efficiency of that more abundant life to which we are called.

It was not the pastor of a church, nor a learned theologian in some seminary, but the leading psychologist of America in our oldest and greatest university who said, "The sovereign cure for worry is religious faith. The tossing billows on the fretful surface of the ocean leave the deep places undisturbed. And to him who has a hold on the vaster and more permanent realities the hourly vicissitudes of his personal destiny seem relatively insignificant." If anyone would gain that poise and steadiness, that serenity and peace, which make for health twenty-four hours in the day, he can best accomplish it, according to William James, by personal, vital religious faith, making these mighty truths, these infinite sources of help, his own by daily utilization. —Dr. C. R. Brown, in "Faith and Health."

The very people who declaim against the use of drugs in time of sickness, all use soap. Soap is a drug; it is sold at the drug stores; its action is chemical. If one were furnished with plenty of hot water and time enough, he might wash his hands, his face, and his clothing clean without soap, but it can be done more quickly and easily with soap. For that reason all sensible people use this drug which we call soap. The very people who become so agitated over the use of drugs in healing disease constantly use soap without realizing, apparently, how funny they make themselves by their inconsistency. Charles R. Brown.

CHILDREN'S HOME

Pine Grove, Kernersville	$2.50
Elbaville, Mocksville	4.00
Center, Alamance	7.20
Bethel, Alamance	5.55
Flags Springs, Why Not	2.25
Union Chapel, Mocksville	1.46
James Braswell	2.50
Miss Sophia Meroney, High Point	1.50
T. L. Lowe, First Ch,, Thomasville	2.00
Pleasant Grove, Thomasville, Children's Recital	13.09
Sunday Schools:—	
Charlotte, Charlotte	10.93
Creswelll	3.09
Bethesda, Halifax	3.50
New Hope, Why Not	5.80
Roberta	10.50
Albemarle	14.00
Flat Rock, Vance	3.55
Hickory Grove, Guilford	1.73
Friendship, Haw River	5.00

Other gifts: Mr. C. D. Cunningham of Greensboro who has an orchard near Brown Summit, ten bushels of apples; J. A. and A. C. Jones of the Bonnie Herd Farm, Lexington, a fine Hampshire stock hog, estimated to weigh 400. We feel like "traveling on" so long as the good people help and encourage us to do so. Thank you.

E. G. Lowdermilk, Supt.

REPORT OF TREASURER, NORTH CAROLINA BRANCH, W. H. M. S.

For August and September, 1925

Dues: Asheboro, $9.25; Ashevillle, $2.10; Bethel, Alamance, $4.60; Bethany, $2.43; High Point, $11.60; Hickory Ridge, $5.70; Mebane, $4.35; Moriah, $6.00; Mt. Carmel, $4.80; Mt. Pleasant, $3.00; Maple Springs, $1.40; New Hope, $3.50; Rehoboth, $2.30; Union Grove, $1.20; West End, $2.35; Union Chapel, $12.50; Winston-Salem, $9.45; Friendship, Mt. Hermon, $16.00; Pinnacle, $2.65.

Clothing: Mebane, $1.25.

Children's Home: Union Chapel, 15c; Bethel, Alamance, $11.06; Mt. Carmel, $15.46; Mt. Zion, $2.50.

Scholarship, High Point College. High Pt., $29.50; Mt. Zion, $3:00; Rehoboth, $4:27; Asheboro, $48.50; Winston-Salem M. Club, $15.00.

Bethel Home: Union Grove, $5; Mount Zion, $2.50; Asheboro, $1.60; High Point, $10.00; Mebane, $6[illegible]; Union Chapel, $7.

Pine Ridge: Mt. Zion, $3.50; High Pt., $10; Mrs. Geo. T. Penny, $20.00.

Pine Ridge Building. High Point, $7; Maple Springs, $6.61; Mt. Pleasant, $2; Hickory Grove, $2.67; Mt. Zion, $6.50; J. M. Cutchin and family, $5; Asheboro, $21.65; Whitakers, $11.00; Bethany, $3.63; Charlotte, $7.55; Calvary, $8; State St., Lexington, $10; Union Grove, 80c; Mebane, $30.58; Moriah, $16; Myra Crawford M. C., $2; Winston-Salem M. C., $1; Thomasville Y. P. M. S., $5.00.

Pittsburgh Mission: Mt. Zion, 50c; Mebane, $1.50.

Baltimore Home: Mt. Zion, $1.50; Rehoboth, $1.21.

Ohio Work: Mt. Zion, $1.50; Rehoboth, $1.92; Mebane, $3:00:

Sunday Eggs. Union Grove, $1.95.

The year is rapidly passing and the budget isn't half met. October has been set aside as Ohio month. We who live in N. C. with so small a percentage of foreign population can't realize the great need of this work. Let's come to the rescue.

The treasurer was asked at the executive meeting last week to send every society an apportionment for each of the home missionary interests. They are being mailed this week. If you fail to receive one write and I will be glad to send another. The apportionment for Pine Ridge covers both the regular assessment and the building fund. If you failed to send a penny for each year God has permitted you to live, please send at least half the apportionment as soon as possible as Dr. Woodford must pay his bills.

Mrs. H. A. Garrett.

—The telphon company has arranged for direct conversation between Greensboro, High Point, Winston, Reidsville, and Burlington. Instead of calling "long distance," you name the town and the subscriber's number and you are immediately connected. There are special charges for out of town conversations, 15 cents between Greensboro and High Point, and a little more for the other points named.

—Six heavy bridges are to be erected by the Southern Railway immediately in North and South Carolina to take the place of lighter structures now in service. The largest of the projects to be undertaken will be the construction of a new bridge, 625 feet long, across the Yadkin river near Idols on the line between Winston-Salem and Charlotte. The present masonry stem walls will be topped out with concrete and five 125-foot riveted truss spans will be placed.

A WORD ABOUT THE CONFERENCE REPORT BLANKS.

The blanks will be sent out the first of this week and should be in the hands of the pastors before this appears in print.

Just two or three things need to be said. First, no changes have been made in the blanks except in the Pastor's Personal Report Blank. This has been simplified just a little, and will not be so hard to make out. The conference at Henderson voted that the question "Has your charge conducted the Every Member Canvass?———If not, why not?——" be inserted in the Blank. This has been done.

The report blanks were made out last year better than ever, I have an idea, in the history of the conference. As a result the statistical tables, as they appear in the Journal, are the best and fullest of any of the conferences. Let's see if we can't do even better this year. To that end just one or two simple things can be done:

1. Don't put any figures where the blank says "Don't write here." It looks like that wouldn't need to be said. Nevertheless some of the brethren persist in doing so.

2. Don't report odd cents. If less than fifty cents disregard it. If more than fifty cents make it a dollar. That we are not alone in our difficulties with the brethren who do report cents is seen from this statement by the Statistical Secretary of the Iowa-Missouri conference: "If pastors would follow the even dollar plan of reporting it would save a world of trouble."

3. Try to make your figures as plain as possible. If you haven't a typewriter, try to get some one to help you who can make plain figures. We ought not to expect the Statistical Secretary to guess at what you meant to say. I happen to know that he had that to do in a case or two last conference.

4. Get your facts together and your reports complete before you come to conference. You may have to make a change or two in your financial blank, but everything else you can make out a week before conference meets.

Perhaps I should let Brother Surratt, the Statistical Secretary, make this statement. But I am interested in it since I must review the statistical reports of all the annual conferences. I know how important it is that the pastors' reports shall be as full and as accurate as possible.

Let me say this word in closing. Brother Surratt's Statistical Sheets—the papers from which the printer sets up the Tables in the Journal—were beautifully done. He alone should have the credit for the very few mistakes that appeared in the proof this year.

Now, if you brethren will help us, and I am sure you will, we shall be able to do the best yet this fall. C. W. Bates, Secretary.

What is a Wallaby?

This question was asked by President Coolidge when he was informed that a citizen of Tasmania had presented him with a wallaby for a White House pet. He learned that the wallaby is a species of kangaroo. The President accepted the gift but will not keep it at the White House. The wallaby will become an inmate of the Washington zoo.—Current Events.

SUGGESTED PROGRAM FOR THE ANNUAL CONFERENCE.

Wednesday, November 4.

9:30 A. M. Conference called to order. Roll call. Devotional exercises conducted by the President. Reading of the President's Report. Incidental business.

10:45. Conference sermon, by President.

11:45. Roll Call of the Honored Dead. Communion service in charge of the President.

12:30 P. M. Lunch.

1.45. Devotional exercises conducted by Rev. G. F. Millaway.

2.00. Business session.

3:00. Election of officers.

Election of Lay Member of Stationing Committee. Election of members of Boards and Standing Committees. Business. Adjournment at pleasurs.

7:30. Devotional services conducted by the pastor of the Conference Church. Welcome address and response.

8:30. Address.

Thursday, November 5.

9:00 A. M. Roll call. Devotional exercises in charge of Rev. L. W. Gerringer.

Reading and correction of minutes. Incidental business.

10.00. Submission of official reports. Business session. Adjournment for committee work.

12:00. Lunch.

1:30. Devotional services conducted by Rev. G. W. Holmes.

1:45. The first in a series of addresses by Rev. T.. H. Lewis, D. D., LL. D., President of the General Conference. The topic of the series is "The Minister and His Own Soul." The subject for this address is "The Shield of a Good Disposition."

2.15. Address. (Speaker and topic to be announeed.)

3:00. Business session. Adjournment at pleasure.

7:30. Devotional services conducted by Rev. L. C. Little.

7:45. Address by Rev. E. A. Sexsmith, D. D., Secretary of the Board of Young People's Work, Baltimore, Md.

8.20. Address. (Speaker and subject to be announced.)

Friday, November 6.

9:00 A. M. Roll call. Devotional services.

9:30. Second address by Dr. Lewis; subject, "The Energeia of Love."

10:15. Reading and correction of minutes. (Reports of committees: Education and Literature, Methodist Protestant Herald, Missions, Official Character, Social Reform, Superannuates, Young People's Work, President's Report. Incidental business.

11:15. Address by tht General Conference Representative, Rev. E. A. Sexsmith, D. D.

12.00. Lunch.

1:30. Devotional Exercises conducted by Rev. J. F. Dosier.

1:45 Committee reports continued. Business session.

2:30: Meeting of the Conference Brotherhood.

Saturday, November 7.

9:00 A. M. Roll call. Devotional services. Third address by Dr. Lewis; subject, "The Poise of Peace."

10.00. Reading and correction of minutes. Reports of Boards and Standing Committees: Boundary, Conference Trustees, Church Extension and Survey, Evangelism, Faculty. Business session.

10:30. The Children's Home. Reports of the Superintendent and the Treasurer.

11:00. The High Point College. Report of the President, Rev. R. M. Andrews, D. D. scussion.

12:00. Lunch.

1:30. Devotional efercises conducted by Rev. J. H. Bowman.

1.45. Reports of officers: Secretary, Statistical Secretary, Treasurer, President of the Board of Young People's Work. Reports of Boards: Church Extension, Conference Trustees, Board of Education, President's Parsonage Trustees.

2:30. Address by representative of the Westminster Theological Seminary.

3:00. Address by representative of Near East Relief.

3:20. Business session. Adjournment at pleasure.

7:30. Devotional exercises conducted by Rev. F. W. Paschall. Service in the interest of our Church Extension Work. Five-minute reports from Asheville, Calvary, Lexington, Spencer, and West Burlington. Followed by business session.

Sunday, November 8.

9.45. Sunday school.

11:00. Ordination service. Sermon by Rev. C. L. Whitaker, D. D.

2:30. Memorial service.

7:30. Service with sermon by Rev. T. H. Lewis, D. D., Washington.

Monday, November 9.

9:00 A. M. Roll call. Fourth address by Dr. Lewis; subject, "The Elan of Optimism."

9.45. Reading and correction of minutes. Business session, clearing up all reports. Report of the Stationing Committee. Report of the Nominating Committee. Final reading and correction of minutes. Adjournment.

C. W. Bates,
G. R. Brown,
A. G. Dixon, Committee.

THE GLAD RELEASE.

"No; I can't say I dread the coming of death," said a man who had long been a patient sufferer. "You know," he continued smilingly, "if one had been in prison a long time, suffering almost every conceivable pain, living upon worse than prison fare, because all other foods are denied him by his grim jailers, disease and ill health, he cannot but be glad to see the walls fall and get a glimpse once more of blue skies and sunlit fields."

This is what death means to the believer in Christ. It means release from prison walls: a vision of wider horizons and fairer outlooks. As Dr. Holmes truthfully says, "Most of us die before we really leave this world." We die to all its pursuits and pleasures and activities so that, as he intimates in another place, "Death is but the locking of the door of the deserted mansion from which the tenant already has fled."—Ex.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

Amount previously reported, $147,340.03. Concord Baraca Class, $100; B. F. Waddell, $40; Miss May Caudle, $1; U. F. Lamb, $5; Miss Loula Thacker, $105; Miss Eleanor L. Orrel, $20; Mrs. J. M. Lloyd, $10; E. B. Pair, $5; Mrs. G. A. Isle, $5; J. E. Barnett, $10; Miss Grace Barnett, $1; Miss Katie Lee Barnett, $1; Miss Nancy Barnett, $1; Miss Bessie Barnett, $1; Mrs. Foust Thompson, $4; Spring Church S. S., $1.65; Shiloh S. S., North Davidson, $5:75; H. E. Oakes, $5; Mrs. H. F. Surratt, $10; Mrs. Eleanor B. Craig, $9; R. C. Cox, $5; J. F. Baity, $26.-67; Mrs. J: F. Baity, $5; Miss Elsie Baity, $10; Miss Mary Young, $25; Lee S. Neville, $7.50; Mrs. S. A. Whitley, $5; Edgar Whitley, $5; Lucius Whitley, $1; W. A. Foust, $5; W. H. Foust, $10.00. Total, $147,785.60.

Endowmeint Insurance Fund.

Amount previously reported, $3,203.86. J. W. Hinkle, $25; Mr. and Mrs. J. M. Crawford, $10.00. Total, $3,238.86.

J. Norman Wills, Treas.

SPREAD THE LIGHT.

There is darkness, still, gross darkness, Lord.
On this fair house of Thine.
There are prisoners still in the prison-house,
Where never a light doth shine.
There are doors still bolted agaist Thee,
There are faces set like a wall,
And over them all the Shadow of Death
Hangs like a pall.
Do you hear the voices calling,
Out there in the black of the night?
Do you hear the sobs of the women,
Who are barred from the blessed light?
And the shildren—the little children,
Do you hear their pitiful cry?
O brothers, we must seek them,
Or there in the dark they die!
Spread the Light! Spread the Light!
Till earth's remotest bounds have heard
The glory of the living Word;
Till those that see not have their sight;
Till all the fringes of the night
Are lifted, and the long-closed doors
Are wide forever to the Light.
Spread—the—Light!
O then shall dawn the golden days
To which true hearts are pressing;
When earth's discordant strains shall blend
The one true God confessing;
When Christly thought and Christly deed
Shall bind each heart and nation,
In one Grand Brotherhood of Men,
And one high consecration.

—John Oxenham.

—A: "How would you classify a telephone girl? Is hers a business or a profession?"

B: "Neither. It's a calling."—The Continent.

—An old gentleman said to some girls who were talking very loud at the opera. "My dear young ladies, please talk a little louder; the music makes such a noise I can't hear half you say."—Our Dumb Animals.

—The fathers of more than eleven per cent of the persons listed in Who's Who are clergymen.

THE EXECUTIVE COMMITTEE.

The Executive Committee of the Woman's Foreign Missionary Society of the North Carolina Branch met at the First Methodist Protestant Church, High Point, N. C., September 29th.

Mrs. Geo. R. Brown, President, presiding. The meeting was called to order and opened with Scripture reading and prayer led by Mrs. Brown.

The following members were present. Mrs. Brown, Mrs. Hammer, Mrs. Harrell, Mrs. Andrews, Mrs. Nicholson, Mrs. Whitaker, and Dr. Harris Glascock.

In the absence of the Recording Secretary, Mrs. A. H. Ragan acted as Secretary pro tem.

The minutes of the First Executive Committee meeting were read and adopted.

Reports from the various Secretaries were given.

The Corresponding Secretary reported that the greatest advance in our work during the quarter was increased membership, 72 having been enrolled. Four Young People's Societies have been organized.

The Branch Treasurer's report was read. Receipts for the quarter, $841.68. Disbursements, $749.70. Bal. on hand, $91.98. We are far behind on our assessment. Are we doing our best in our financial support?

Undoubtedly we pay our dues but do we pay them when we should—each month? Our Missionaries are our representatives; they are dependent upon us for support. We expect them to keep faith in us. To them is due our deepest interest, our prayers and financial support.

"A Missionary Record in Every Home" is still our slogan. Does every member of your Society take this splendid magazine?

Mrs. J. E. Pritchard, Secretary of Literature, reported 45 packages mailed on request. Total Receipts, $26.54. Disbursements, $8.66.

Dr. Harris Glascock, Secretary of Tithers and Intercessors, read a report of her work during the quarter. Prayer calendars have been mailed to all the auxiliaries in the Branch and to the Young People's Societies. It is the wish of the Secretary that all of the Societies use the "Stewardship Study" found in the Missionary Record each month as a devotional.

This department of our work is rapidly gaining ground.

The banner committee reported banners made and ready for distribution. The following Young People's Societies received these banners in recognition of their splendid work: Precious Jewels, Greensboro. Mission Band, Burlington. Sunshine Circle, Winston-Salem.

The Presidents, Mrs. Brown and Mrs. Hammer, are planning to have Mrs. Henry Hupfield, vice-president of Union Board of Foreign Missions, to represent our work at the annual conference which convenes in High Point, N. C., November 4th.

Planning the work for the Autumn.

The Autumn is one of the most favorable seasons for effective work, and the leaders of each society should unite in efforts to make the most of it. May we plan our work well and give a new impetus to the life of our Societies; and may this year be the very best in the history of the Woman's Foreign Missionary Society.

Mrs. M. P. Harrell,
Corresponding Secretary,
North Carolina Branch.

WHAT IS CHRISTIANITY?

What is Christianity? Is it the Nicene Creed? That is a great creed, I think the greatest of all the Creeds. But it is not Christianity. What is Christianity? Is it the Catholic Church, or the Episcopal Church, or the Baptist, or the Presbyterian Church? No. These are important. They have made great contributions, but they are secondary. They are not Christianity. What is Christianity? Is it baptism or the Lord's Supper? They are very beautiful symbols and those of us who know them find in them deep significance. But they are not Christianity.

What is Christianity? Christianity is the spirit and quality of life breathed into people from fellowship with Jesus, and the people in whom it is you will find among all Creeds and Churches. Father Damien, the Catholic, going out to help the lepers and, as Robert Louis Stevenson said, shutting the door of his own sepulchre—that is Christianity. George Fox, the Quaker, proving the reality of the inner light that God had given him by the radiance of his living—that is Christianity. The Protestant missionary, murdered by the Boxers in China, sending back word to his ten year old son that when grown he should go out to China to tell the people who had killed his father about the love of God—that is Christianity. And the folks whom we have known, through whom God hath shined marvelously to make life beautiful—our fathers and mothers and friends—they are Christianity. When you are all through discussing the formal and elaborate things that are needed for the improvement of the Church, this is what the Church needs most of all: more Christians, to whom Christianity is keeping fellowship with the Master and learning how to live.—From a Sermon by Dr. H. E. Fosdick.

MARRIED.

Smith—Elliott.

On last Saturday eve, October 3rd, about 8 o'clock at the M. P. parsonage on Davidson Circuit, Miss Beatrice Smith became the bride of Mr. Claud Elliott.

Mrs. Elliott is the daughter of Mr. and Mrs. Asbury Smith of Alleghany section and is a well respected young lady.

Mr. Elliott is the son of Mr. and Mrs. J. P. Elliott, of Handy, and is a well known christian young man in his community.

The ceremony was performed by their pastor, Rev. C. E. Ridge.

Only a few present to witness the ceremony.

We wish for this young couple many days of wedded happiness. Mrs. C. E. Ridge.

—Walking stick farms are not uncommon in England. To obtain a right-angled handle, the growth is pegged down along the ground, and from this reclining stalk the sapling shoots upward vertically.

—In Vermont there are 116 towns which have no resident physician.

LESSONS I GET FROM THE CHARACTER OF SOLOMON.

By A. Watson Chapman.

As long as I can remember, the character of Solomon has attracted me. When I was much smaller than I am now, the magnificence of his court fired my imagination and I often played the part of "king" in my games. As I have grown older, the character of Solomon has still held its appeal for me, although the reasons have now assumed a much more substantial form.

One of the first great lessons we can get from this character is that of peace. In a time when strife, petty wars, and martial diplomacy were the policies of the nations, Solomon's reign stands out as one of the utmost calmness and serenity, a foretaste of the final kindom of the Prince of Peace. We are shown that it is possible for one to live a peaceful and good life although surrounded by evil and disturbing influences.

Solomon was allowed to choose what he desired, with the assurance that his wish would be granted him, and he chose wisdom. What a splendid argument for education, which helps to bring wisdom! How many of your friends, who have not profited by a knowlege of Solomon's choice, are stopping school, lured by the possibilities of immediate wage earnings? Our whole life is a constant search for knowlege, and it is our duty to see that those who come after us are provided with the best possible facilities for continuing the quest.

Solomon was just. So also must we be if we call ourselves Christians. A spirit of fair play is a requisite for a true sportsman, and we all want to be good sports. More often that we realize, do we pass judgment, consciously or unconsciously, upon the words or actions of others, and we should strive to see that our decisions are true to Christian principles.

The greatest thing that Solomon did was to build and dedicate the temple. As young people we are laying the foundations for a building called Our Life. We must be very careful with that building. It is within our power to make of it an ugly hut or a magnificent temple. How I hope that each of us will build a temple and dedicate it to God.—Selected.

THE POWER OF THE CROSS.

We never get past the cross. It grows more precious every day and every step of the Christian's way. It is heaven's trade-mark on everthing that expects to pass the gates of heaven. The principle of death and resurrection is the profoundest principle connected with our Christian life. Abraham's Isaac had to be laid down in death and taken back in resurrection as God's Isaac before the promise could have right of way. Not only must our evil things be given up to be crucified, but our best things must go through the cross and come forth with the stamp of the ressurrection. Our natural graces and virtues must be exchanged for supernatural gifts and enduements. Our very prayers must first often seem to fail, then come back to us as from the grave. Our service must be buried seed and bear the stamp of the cross. Yes, and even this earth itself must pass through its great and final catastrophe and come forth as the new heaven and the new earth with the sign manual of the cross as the mark of its divinity and immortality.—Selected.

CONDITIONS IN CHINA.

The following is taken in the main from an illuminating article in the "International Review of Missions," October, 1925, issue.

A definite anti-Christian movement has developed in China, caused by the anti-religious stream which has come from the outside, and the anti-foreign stream which arose in China, and is a reaction to the aggression of foreign nations and groups.

The Christian Church, considered by the Chinese both a religious and a foreign organization, has received the full force of these two streams.

The anti-foreign stream derives its strength from a re-study of the dealings of foreign Powers with China during the last hundred years.

The recent events on which the lime-light has been chiefly turned have been the twenty-one demands made upon China by Japan, and the delay in carrying out the provisions of the Washington Disarmament Conference.

These issues, however, have been regarded as only a part of a long persistent policy in which all foreign nations have had a share.

This policy, it is believed, is calculated to lead to the permanent disablement of China politically and economically for the benefit of foreigners.

It is supposed to incluede a deliberate attempt to denationalize young Chinese through missionary education. It is set forth as being a major cause of China's present weakness.

The economic and political 'invasion' and 'exploitation' of China are regarded as one side of the picture, the 'cultural invasion' as the other.

The intensest type of anti-foreign propaganda has been developed in certain centers; this has certainly been encouraged by Russian influences, which has had the greatest weight because Russia alone among the Powers has voluntarily surrendered her concessions and her extra-territorial privileges.

The point of most bitter attack has been the 'unequal treaties' which seem to stamp upon China the brand of inferiority among the nations.

The Christian Church is commonly supposed to be identified with this determined policy. Not only is it a part of the general impact of the West on China, but it is regarded as itself manifesting in the person of its missionaries that sense of superiority and domination that are peculiarly resented today. It brings its message as something better than China has produced. Its methods are alien, its government has been largely in foreign hands.

When grievous injury has been done to China by foreign nations the Christian missionary has not stood forth, as a rule, to protest.

It has been urged on behalf of the missionary movement that its success furthers the economic interests of the countries which send the missionaries. Is it not obvious to China that Church and State are but two aspects of the same aggressive force?

Herein then lies the extreme difficulty of the Chinese christian today. From the West he has received the Gospel which has transformed his life. Among missionaries he counts some of the friends who have helped him most and whose friendship he is anxious not to lose. Neverless, he is keenly patriotic, he hates the unchristian elements in the West which are regarded by many of his fellow-citizens as an essential part of the Christian propaganda.

If he associates himself too closely with his foreign friends or the 'foreign' church he is accused of lack of patriotism and of yielding to superstition. If he takes a more independent line he runs danger of breaking a valued connection and losing some part of catholic Christianity.

Can we hope that right choices will be made by individuals and by Christian communities in China? Never was greater need for prayer and real sympathy and for our avoiding any kind of undue pressure even in the interests of truth itself. One of the most trusted Chinese leaders stated 'I have a very deep conviction that the Christian Church in China is called upon to show what Christ really means to the world. We ought to be absolutely loyal to God and Christ." Fred. C. Klein.

BOARD OF EDUCATION ITEMS.

Western Maryland opened the new school year under most favorable circumstances. The enrollment will exceed that of any previous year and will total fully five hundred before the end of the year.

President Ward and his co-laborers tried a new experiment this year. "Freshman Week" was established and the first year students invited to come a week early. This time was used to instruct them in all college practices, including their social, religious and intellectual life. The plan succeeded in a wonderful way giving the new students a training that fitted them at once with a proper understanding of college life.

Good words reach us from High Point. The enrollment at the start is fully fifty per cent ahead of last year, coming close to the two hundred mark, and promises to be still greater before next June. This substantial increase in the number of students together with the various material improvements will make High Point College more attractive than ever. None of our schools has a more enthusiastic body of students.

The campaign in behalf of Kansas City University which was being planned by Chancellor Jones for the fall months has been postponed until later in the year. The goal established by Dr. Jones is $135,000 which will provide for all indebtedness, usual obligations and normal deficits. Pledges will be made payable in four annual installments which will distribute the burden sufficiently to place the goal within the range of reasonable possibilities. This sum must be raised if Kansas City University is to continue its service to the church.

The rally day orders continue to come in at a fair rate every day, although not in as large numbers as we had hoped. We are glad to report a substantial increase over the number received at this time last year but there are many others from whom we were expecting to hear. We know that many of our churches hold a rally day service and receive an offer-

ing for the work of the Board of Education who do not find it convenient to use our program. No fault could be found with this but we would be glad to furnish our publication for distribution if for no other purpose than to place the information it contains in the hands of our people. Some of the pastors are distributing them for souvenirs. We have enough on hand so that this can be done in a number of cases.

The Adrian College Commission has been scheduled to meet by the Chairman, Prof. L. B. Hull, at Adrian, Monday Oct. 12, at 9:30 a. m. at the college. This Commission was appointed by the Tiffin General conference and has been giving the questions submitted to it most careful consideration. Its final conclusions will be submitted to the Board of Trustees which meets in Pittsburg in December. In order to secure information that would help them to reach satisfactory decisions they distributed questionnaires to the ministers and leading laymen of the Adrian territory as well as to the alumni and former students. Frank W. Stephenson

Promoting Rally Day.

In conversation recently with one of our pastors he outlined the methods used in his church to secure a good attendance and offering on rally day. The date is set far enough ahead to permit of the fullest preparation. By means of the church Bulletin and the local papers the event is kept constantly before the congregation and community. The pastor sends out a letter or two to each member of his congregation urging their attendance and support. The Sunday school is given a definite part and responsibility not only in preparing the program but in the offering. Each class is asked to raise a certain amount of the offering and an earnest effort is made on the part of officers and teachers to have one hundred per cent attendance. The special envelops are distributed one or two weeks before and the sum it is desired to raise kept constantly in view. It is little wonder that this church never fails to raise its twenty three per cent of the General conferences Budget on rally day and in fact always brings up its budgets in full. Such careful planning is bound to bring success.

We are filling more orders for programs every day. Because of the meeting of some of our conferences many pastors do not find it possible to hold their rally day service until late in October or sometime in November. The date, however, is immaterial. The main thing is to hold the service. Otherwise the local congregation will be robbed of the benefit and opportunity while the children will be deprived of the joy of taking part on the program. And in addition the Board of Education will fail to receive that much needed offering.

A card will secure for you all the programs you need. Address, Board of Education, 613 W. Diamond st., N. S. Pittsburg, Pa.

A Perfect Excuse.

The little girl had thrown a stick at her sister, a year or two her senior.

"Katherine," said daddy, "did you throw that stick at your sister?"

"Yes, daddy," was the defiant reply.

"Why did you do it?"

"Because," instantly replied the youngster, with her eyes flashing, "afterward she hit me."

YOUNG PEOPLE'S SUMMER CONFERENCES.

A number of the Yonug People's Summer Conferences have been reported through the papers, but it will be interesting to have a summarized statement of the summer's work.

This work has grown rapidly and also permanently. While the number of conferences each year has increased, the character of work being done has also had a corresponding development.

Young People's Conferences were held in the following annual conference districts:—Alabama, Illinois, Indiana, Iowa-Missouri, Louisiana, Maryland, Michigan, North Carolina, Ohio, Pittsburg and Texas, making eleven, besides a number of rallies which were held in other conferences.

Our records, which are about as accurate as can be obtained, show there were enrolled for the full course of study in these conferences, 528 between the ages of 15 and 18; 450 between the ages of 19 and 25, and 301 over 25 years, besides these there were 2236 who attended part of the time, making a total enrollment of 3560.

I have given the different age groups to show just what classes of people are attending. These figures show we are not only touching our present but the future leadership as well.

The effect of these conferences upon those who attend can be seen best by their own written statements, which were gathered during the conferences in order to find out their conception of the value of such conferences. I am quoting only a few of the several hundred received.

"I appreciate the wonderful course I received during the Young People's Conference. My eyes have been opened to many opportunities of life."

"This convention has been a great inspiration me. I have received a broader vision of the opportunities of our lives and I am more determined than ever to be a worker for my Master."

"Through this convention, I have gotten a determination to do more for my Master."

"This conference has caused me to appreciate the great privileges and opportunities that are mine. It has made me more determined to show my appreciation by doing my best for my Master in my home church."

"I can truly say that this Young People's Conference has been very beneficial to me. The messages of the leaders have been most inspiring to me. I am glad that I have had the privilege of attending such a conference for Christian leadership. I am leaving here with a sincere desire to make of my life a worth while thing."

"The conference has meant more to me than I can possibly express. 1. It has broadened my vision of the Kingdom of Christ. 2. It has caused me to realize more than ever before the wonderful opportunities before the young people, also the great responsibilities resting upon them. 3. I have received inspiration and practical help to carry back to my church."

"This week has meant more to my life than broader vision of life. It gives me a greater I can express in words. It has helped me to see and appreciate God's love for us. I feel the great need of religious education."

"The Young People's Conference has meant much to my Christian experiences. I feel that God is nearer to me than ever before, and thru the inspiration and instruction received I feel that I shall be a more efficient worker."

"This institute has meant so much to me that I cannot express my heart's deepest feelings regarding it. The inspiration and instruction received here has led me to give my whole life and heart to serve my Master in any field that He may lead me."

"I have enjoyed this week very much. The classes I have entered have helped me to see how I can be of service to my church and community. I have also resolved to lead a better Christian life and in so doing help to lead others to Christ."

"I feel that I have a broader knowledge of Christian work and that I am better equipped to go back and teach others."

"The conference has been the greatest inspiration that I have ever had in my Spiritual life. It has filled me with a deeper interest in the church and all its departments. It has taught me, this year especially, a deeper understanding of prayer, and how to pray."

"This conference has meant for me a deeper consecration to Christian living and Christian service."

"This conference has given me a broader vision of God's Kingdom and has made me more eager to serve Him each day of my life." "The fact that this is the fifth Young People's Summer Conference that I have attended during the entire session is sufficient to show what I think of these meetings. I know of nothing of more value to Methodist Protestant young people either educationally or inspirationally."

Certainly a careful analysis of these statements reveals three things. An enlarged conception of the importance and character of the church and her mission. A better knowledge of how to work and a deeper consecration to Christ and the church, together with a larger christian experience.

The Life Recruit list is interesting. Eight have decided to take up the ministry, twenty-three have offered themselves for Foreign Mission work and eleven for Home Missions, besides twenty-nine for other lines of full time service, making a total of seventy-one.

263 have signed Christian Workers cards indicating their local church, and 20 have accepted Christ as their Saviour.

No one can properly estimate the far reaching influence of these conferences upon the lives of those who attended and the blessing that must certainly come to the church through them.

I wish to gratefully acknowledge the splendid co-operation given me in this work, and the valuable assistance rendered by all those who have so faithfully given their service in teaching and otherwise assisting in the programs. E. A. Sexsmith.

—Rev. E. G. Cowan, now studying in Westminster Theological Seminary, is serving the M. P. Church at Union Bridge, Md., as pastor. He sends his regards to all his friends in North Carolina.

SUNDAY SCHOOL LESSON, OCT. 18.

Paul Writes to the Corinthians.

Lesson Text: 1 Cor. 13:1-13.

Golden Text: 1 Cor. 13:13.

The Central Truth: Love is of God; and every one that loveth is born of God and knoweth God." 1 John 4:7.

Scriptural Points.

1. The love in this chapter is not natural love, nor self-seeking love, nor reciprocal love, but the supreme grace imparted by the Holy Spirit. It is the love of God shed abroad in our hearts by the Holy Spirit which is given unto us.

2. Paul calls it "a more excellent way" in the last verse of the preceding chapter: "But covet earnestly the best gifts; yet I show unto you a more excellent way."

3. Love is more excellent than eloquence. Without love as its motive and object eloquence is no better than the rude sounding of a musical instrument.

4. Love is more excellent than knowledge. The understanding of all mysteries, problems, and events is cold, dead, and even dangerous without the accompaniment of love.

5. Love is more excellent than faith. Faith may remove the mountains of granite, sin, unbelief, and failure, but love imparts godlikeness to the soul and life of man.

6. Love is more excellent than selfsacrifice. The giving of one's life and all his possessions may be nought but a selfish ambition or a vain imitation of goodness. But love is that diamond of character that shines with unvarying splendor in every step, adventure, and circumstance of life.

7. Love includes, produces, and sustains all the other christian graces. Love is patient—"suffereth long," merciful—"is kind," lonely—"envieth not," content—"vaunteth not itself," humble—"is not puffed up," courteous,—"doth not behave itself unseemly," unselfish—"seeketh not her own," self-possessed—"is not easily provoked," charitable—"thinketh no evil," glad in the Lord—"rejoiceth not in iniquity, but rejoiceth in the truth," burden-bearing—"beareth all things," trustful—"believeth all things," hopeful—"endureth all things." Love is the central stem from which the other christian graces blossom and grow and bear fruit.

8. Love is the permanent grace. Prophesies end in their fulfilment, eloquence is silenced by the touch of death, and knowledge escapes the memory, but love is as lasting as its Author.

9. All earthly knowledge is partial, one sided, imperfect, and childish. In that good world knowledge will be complete. "But then shall I know even as also I am known." Then the fragmentary knowledge of earth will be discarded in the light of a full and complete understanding.

10. Love is the supreme grace—the greatest thing in the world. "And now abideth faith, hope, love: but the greatest of these is love."

Practical Points.

1. "Patience is love bearing burdens, kindness is love showing sympathy; generosity is love giving; humility is love taking a lowly seat; courtesy is love flowering into beautiful behavior; unselfishness is love forgetting itself; hope is love looking on the bright side; joy is the sunshine of love, affection is its warmth, and purity is its whiteness."

2. Love grows by exercise,—the more you give, the more you have. "There is that scattereth, and yet increaseth. and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

3. Love loves the unlovable. God is love. To love truly is to be and do like God. "But God commendeth his love toward us, in that, while we were yet sinners (and enemies), Christ died for us." Rom. 5:8.

4. The love of enemies is a notable triumph of this supreme grace. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven." Matt. 5:44,45.

5. Love impels obedience to the commandments of God. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him." John 14:21.

6. Love insures that delightful "fellowship with the Father and with his Son Jesus Christ." "Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

9. Love makes one fearless of calamity, enemies, or death. There is no fear in love: but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18.

9. To love God is to love one's neighbor also. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." 1 John4:20.

—The Word of Life.

GRANDMA WHITE'S BEAR.

Before the days of automobiles and when northern Michigan was still new, something happended where Grandma White lives, something unusual. Grandma White has told the story many times to the four little sisters, Vera, Charlotte, Genie, and Baby Ruth, and it never fails to win their smiles.

It happened that one autumn day late in the afternoon a big boy was passing the farmhouse. He saw Grandma White in the yard. (She wasn't grandmother, though, to the four little sisters at that time.) The boy leaned over the fence to talk with Grandma White about wild raspberries. He said that if he thought he would be safe he would sleep out of doors that night. He had walked many miles before he had found a place where raspberries were plentiful, and he wished to pick both his big pails full of berries before he returned home.

"There is nothing to fear in this well-settled neighborhood," Grandma White replied cheerfully.

"That is what I told mother," the boy replied. "I told her not to worry about me because I might camp out tonight. She thinks there are bears in these woods."

"Of course," Grandma White admitted, "when I was a little girl bears used t common in this vicinity; but they are bac the deep woods now. We haven't see bear around here for years."

The big boy thanked her and said, "Th what I told mother." Then he went swin two big empty pails and whistling cheerf

When Grandma White was washing dishes after supper she said, "I wish I thought to invite that boy to come bac supper and sleep here tonight."

Later she went to the door for a look the gathering twilight. The farmhouse is a hilltop. Just as Grandma White had decided that the night would be warm and the boy could camp out without feeling she noticed a shadow by the farmyard at the foot of the hil. A minute later believed that she plainly saw Maud at gate below. Maud was a colt.

After Grandma White went into the ho and the lamps were lighted, she forgot ab Maud until she heard an animal step up the porch.

"That is a queer thing for Maud to do exclaimed Grandma White. "She must h opened the gate and walked up the hill, I never knew her to climb the steps and co on the porch before."

Without stopping to think further, Gra ma White opened the outside door and wa ed out on the porch to drive the colt aw The next minute she called: "Brother Isa bring a lamp quick! This isn't Maud! believe it is—a bear!"

Brother Isaac instantly stepped to the d with a lighted lamp. Grandma White just ready to back into the house when light fell full upon a huge bear with bri and shining eyes.

Now it happened that Isaac was so start by the sight of that bear that he forgot sister. Instantly he slammed the door sh leaving Grandma White outside with the be

Fortunately the bear went down the st faster than he came up, without offering hug Grandma White or even to shake han That bear ran down the hill so fast t when Brother Isaac went looking after h with a gun a few minutes later he was where to be found.

Grandma White didn't sleep well that nig She didn't blame Isaac for shutting her o side with the bear, because she knew t of course he didn't intend to do such a ca less thing. Grandma White didn't sleep w because she couldn't forget that big b camping out under the shining stars while huge bear was out for a stroll.

The next morning Grandma White saw t boy coming when he was yet far from t farmhouse. When he came nearer she invit that boy in to breakfast. He said he wou be glad to come to breakfast, because had been picking raspberries since the ea dawn and had not taken time to eat a bi

"I am in a hurry to get home," he e plained.

"Well, I am so glad that you are safe a sound this morning that I can't tell you ho thankful I am," Grandma White said wh she helped the boy to more pancakes, "b cause a bear came to call on us last night.

"He called on me too," the boy remarke

"By hard work I had picked one of my two pails full of raspberries before dark. Then I wrapped up in my banket and made myself comfortable for the night on a bed of pine boughs. I had put my pail of berries on a big stump before I made camp. I had scarcely closed my eyes when I heard an animal walking through the underbrush. Next thing I knew I saw a big bear walk up and lift down my pail of berries. The rascal ate every berry, pawful after pawful. Then he put the empty pail back on the stump and walked away.

"Of course I was glad the bear didn't offer to touch me, but I was mad enough at the loss of the berries. That is why I filled my pails early this morning and started for home."

The big boy said he was glad the bear called on Grandma White the way he did, because he had feared that his story would not be believed. Then how they laughed before the big boy went on his way cheerfully! —Frances Margaret Fox, in The Continent.

THE TRUE PREACHER'S MASTER PASSION.

(Address before the graduating class of the Louisville Presbyterian Theological Seminary, by Thornton Whaling, D. D., LL. D.)

Text: I Cor. 5:15—The love of Christ constraineth me.

Young Gentlemen of the Graduating Class: I beg the privilege of giving you as a class motto the striking words of Paul in explanation of his own ministry and service as a preacher and apostle. "The love of Christ constraineth us." I cannot resist the impulse to say to my brother moderator of the Presbyterian Church in the U. S. A., whom I also claim as a beloved friend, that I find in his noble address tonight as well as in his splendid pastoral service, and his wonderful and arduous work for the last twelve months as moderator of his great church, an impressive illustration of the theme which I would now seek to impress—that the true preacher's master passion is a supreme love for the Lord Jesus.

We were all made for love and to love. The human soul was built to pour the tides of a ceaseless and mighty affection upon worthy objects; upon the one object most worthy of a love which knows no limits to the worth of the beloved and recognize no limits as restraining the amount of love due to this infinitely worthy object. We are not only reconciled to God in Christ; we cannot ask for anything higher or better for ourselves, our world, the universe, than that God should be exactly like Jesus whom we know so well; and so we also joy in God through our Lord Jesus Christ, and love for Him makes it a delight to live with Him and for Him in the service He appoints to us as preachers of His gospel and grace. There is one activity which never tires; the more intense the activity the profounder the rest and peace which fills with blessedness the busy spirit. Thought wearies the exhausted brain, volition unnerves the baffled and puzzled spirit; imagination's flight is soon paralyzed by the lethargy of prosy commonplace; but the heart can love with a fervor and ecstacy which unifies all the force of the personality into one mighty passionate tide, and instead of exhaustion comes rest and instead of diminished energy increased capacity and intensified activity. The more we love the more we can love, especially when the worth and loveliness of the divine object grows before our rapt and ever-enlarging vision. The vision of Christ and the love of Christ keep pace with rhythm and majesty which marries heaven to earth in the real true preacher's soul. This explains the wonderful career of the typical preacher who swept like a cross of light and fire across the continents and seas to all the great world centers of population and culture without weariness or exhaustion, because driven by a force mightier than that which holds the Pleiades in place or guides the suns in their orbits, a passionate love for Jesus which valued Him at His true worth and made it easy and genial to live for nothing else than to know Him and make Him known. The preacher who bears this master passion on his bosom will find it a delight to preach and watch and pray and seek for souls and, instead of complaints, of difficulties, and hardness of task, will abound in hallelujahs and abundant thanksgivings.

Courage is the product of this love. Who can imagine Paul compromising or hedging, hesitating or dickering when the name or the claims or the character or the "truth as it is in Jesus" was concerned. Love is a combination of all the forces, sometimes as quiet and yet as resistless as the gravitation which rolls the planets, sometimes as tumultuous as the cyclone which tears the forest into shreds sometimec a flaming weapon "sharper than any two edged sword." The man who said "the love of Christ constraineth me," also said, "If any love not the Lord Jesus Christ let him be anathema." Love for Jesus and for the souls and for the Gospel and truth of God is not shown by a passionless pacifism or indifferent neutrality which sometimes seeks to disguise itself as Christlikeness, because the real likeness to Christ is lacking, but it is reflected in the blazing love, in the wellnigh infinite passion of affection, of this most wonderful and successful of all the preachers of Jesus and His Gospel the world has ever known, who has said of himself, "So fight I not as one that beateth the air," and whose exhortation is, "fight the good fight of faith." "Endure hardness as a good soldier of Jesus." "Take unto you the whole armor of God, that ye may be able to withstand in the evil day and having done all to stand."

My dear young brethren, my hope and prayer of every one of you is that you may so exercise your ministry that you may deserve these inscriptions over your quiet resting place:

"The Love of Christ Constraineth Me."
"A Good Soldier of Jesus Christ."
"Love and Loyalty to Jesus Inspired Him."

—Selected.

A GOOD MOTTO.

"Look up and not down,
Look out and not in,
Look forward and not back,
And lend a hand."

This is the motto of the Anti-Can't class in one of our large churches. Let us make this our motto. "Can't" is one word that ought not to be in the Christian's vocabulary. "We can and we will" ought to be our slogan as we face the tasks that are just ahead of us. One of the greatest workers in all the world said, "I can do all things through Christ who strengtheneth me." Our Master when He outlined His great world program to his feeble band of disciples said to them. "Lo, I am with you." On to victory in His strength and we can put our church and kingdom program over.—Belmont Baptist Bulletin.

CHURCH SERVICE.

Every one needs at least once a week the uplifting and spiritual nourishment which we receive through attending church service. There are 168 hours in each week. How many of these hours do we spend in idle moments? How many of these hours could be saved by planning our work and eliminating the unnecessary things? One of the divine commandments is to "remember the sabbath day to keep it holy." How many of us keep this one commandment? Sunday by divine command was established as a day of rest and worship. This day was set aside that we may rest . . . from physical and mental care, contemplate the works of the Almighty God and worship God according to the divine command. Our attendance at church services is the first step in keeping God's command.—Daily Northwestern.

KIND WORDS.

Kind words do not cost much. They are quickly spoken. They do not blister the tongue that utters them. They never have to be repented of. They do not keep us awake till midnight. It is easy to scatter them. And oh, how much good they may do! They do good to the person from whose lips they fall. Soft words will soften the soul. They smooth down the rough places in our nature. Care to say kindly things will drill our natures in kindness. It will help to pull up all the roots of passion. It will give us a spirit of self-control It will make the conscience delicate and the disposition gentle. A woman cannot make a habit of speaking kind words without augmenting her own gracious temper. But better will be their influence on others. If cold words freeze people, and hot words scorch them, and bitter words madden them, so will kind words reproduce themselves and soothe and quiet and comfort the hearer. They make all the better elements of one's nature come trooping to the surface. They melt out stubbornness. Let us say a kindly word. No one can tell how many burdened hearts may be relieved, how many discouraged souls may be inspired. Say it every day; to the one who disturbs you while you are busy, asking for work; to the one who has almost lost hope; to all. Remember kind words can never die.—Review.

—No communications from the president this week. We suspect there has been miscarriage in the mail.

—Christian Endeavor notes also failed to arrive.

SUNDAY SCHOOL LESSON, OCT. 11.

Paul at Corinth.

Lesson Text: Acts 18:1-11.

Golden Text: Acts 18: 9.

The Central Truth: Ours is a reasonable religion: the love of God is its reasonable motive, the will of God is its reasonable authority, and the power of God is its reasonable cause.

Scriptural Points.

1. Paul's stay at Athens was short. That proud city of Greek culture was not a promising field for the gospel. In the light of their worldly wisdom the gospel of salvation was the quintessence of foolishness.

2. "Came to Corinth." This city rivaled Antioch in Syria in wickedness and low-down profligacy. And, like Antioch, it was ripe for the gospel. The greater the need, the greater the opportunity. The more wicked the people, the more appealing will be the gospel.

3. Paul must have been in financial straits at this time. He at once formed a partnership with Aquilla and Priscilla to make tents. This was the occupation for which he and they were trained in youth as a means to a livelihood. Paul was compelled to do this for self-support. He had no missionary board back of him to finance his expenses. He still gave full time to the ministry, and worked at odd hours.

4. As usual, he first preached in the synagogue. He did this for two strong reasons. First, his hearers were more or less versed in the holy scriptures. They knew the prophecies concerning the promised Messiah. And, secondly, Paul loved his own race better than any people on earth. Upon the arrival of Silas and Timothy Paul became doubly earnest in pressing the gospel message upon his Jewish hearers. He was so anxious to win them.

5. Argument and testimony were Paul's method of preaching to his own people. He reasoned from type to the One typified, from prophecy to its fulfilment, and from the covenant of promise to Abraham to the covenant of redemption in Jesus Christ. And he bore testimony to the incarnation, ministry, death and resurrection of Jesus of Nazareth.

6. "They opposed themselves." This is a terrific statement of the unreasonableness of unbelief. To reject Christ is to reject life. Unbelief is soul-suicide. It is the starving casting away food; the poor casting away untold riches; and the sick and dying casting away their only remedy.

7 "Shook his raiment." No doubt he also shook off the dust of his feet as a testimony against these unbelieving Jews, in keeping with a commandment of Jesus recorded in Matt. 10:14.

8. "Your blood be upon your own heads." Paul had cleared his own conscience of blood-guiltiness. He had delivered his own soul of further responsibility. They must reap the fearful consequences of unbelief.

9. From the synagogue Paul went to a near by house of a converted Gentile, named Justus. Here he continued to preach the gospel.

10. But his ministry had been quite fruitful. The moderator of the synagogue was a noted convert. And many others accepted Christ. And a church of much promise was organized.

11. Quite an unusual depression of discouragement came upon Paul at this time. It was likely to have been caused by the bitter opposition of the Jews. No doubt he was contemplating leaving Corinth for another field of labor. At this juncture the Lord came to Paul in a night vision. In His message there is an exhortation to be courageous and faithful,—"Be not afraid, but speak, and hold not thy peace." And he gives a threefold promise of His unfailing presence, immunity from harm, and large success,—"For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. By means of His omniscience God counts His converts beforehand.

12. With this ample encouragement Paul continued his work there 18 months, and no doubt reaped a large harvest of souls.

Practical Points.

1. There are people of such amazing conceit and self-sufficiency and of such unspeakable stubbornness of self-will, from whom the gospel might be withdrawn. Of these the prophet wrote: "Ephraim is joined to his idols, let him alone." Of them Jesus also spoke, "Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend yuo."

2. Manual toil is honorable in any station of life. Work with prayer will overcome the biggest difficulties and solve the toughest problems of life. Work of rescue of lost souls is most imperative. "Work while it is called today, for the night cometh when no man can work."

3. Contemptuous, malignant, and final rejection of Jesus Christ as Savior and Lord is blasphemy against the Holy Ghost, for which there is no forgiveness. It is the deadly sin.

4. There is large comfort in the divine presence. "My presence shall go with thee, and I will give thee rest." Ex. 33:15.

There is large achievement by means of the divine presence. "I can do all things through Christ, who strengtheneth me."

And there is complete victory assured by the divine presence. "Nay, in all these things we are more than conquerors through him that loved us."

5. The all-loving Sovereign permits sickness, loss, and adversity for the wise purpose of discipline. Unruly children need oftentimes to be chastised into the path of rectitude. "It yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11.

6. Such dark providences, which are blessings in disguise, are matters of deep gratitude to God. "But we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience hope."—Word of Life.

Give us, O God, a race of normal people
Who walk no paths of morbidness apart;
Who dwell not in the bog, nor yet the steeple,
But in the dusty way, the busy mart;
Who like their work, care for the folks about them,
And make each day a thing of joy and song.
This world of our's could never do without them.
They are the men who make it move along.—
C. E. Flynn.

SERMON TO YOUNG PEOPLE.

Our Daily Bread.

Text: Give us this day our daily bread Matt. 6:11.

It is written: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning." This statement of fact includes bodily food and all material needs and comforts of life. There are various channels through which food is given. The usual channels are the sea, the forest, the soil, the heat, the rain, and the toil of man. It is said that man's toil, producing and harvesting the foods grown from the soil, is only five percent of the total outlay of effort. The other ninty-five percent is credited to the soil, the rain, the solar heat, and the fruitful seasons, all of which God supplies. Therefore the harvests are God-given.

But God has other channels of supplying food. The ravens and an angel brought food to Elijah. The multitudes were fed by Jesus by the multiplying of the loaves and fishes. God can and will do this again if it becomes necessary.

Since food, for both body and soul, is God's gracious gift, it is our privilege and duty to pray for each. "Give us this day our daily bread."

Let us first consider the duty of praying for

Bodily Food.

The first promise of food is given in Gen. 8: 22: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." In Isa. 33:16 the righteous have a sure promise of the means of sustaining life. "Bread shall be given him; his waters shall be sure."

These promises are sufficient authority for praying for daily bread. We are here encouraged to pray for the means of producing bountiful harvests, such as rain and fruitful seasons. For the forces of nature do not always operate according to fixed laws. They are subject to the directions of the great Ruler of the universe. God gives or withholds rain according to the good pleasure of His will. He does this in answer to believing prayer. For it is written in James 5:17: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit."

This petition, "Give us this day our daily bread," is also a petition that our daily food might supply nourishment and strength. The blessing invoked at the beginning of each meal is also an invocation for needful nourishment.

Two meals a day is quite enough for those who do not perform hard labor. The ravens brought Elijah bread and meat in the morning and the same in the evening,—two meals a day. A celebrated doctor of New York City said ninty-nine hundredeths of the American people eat twice too much. As a consequence we are a nation of dyspepties. In the

next place let us consider the need of praying for

Spiritual Food.

The Bible is food for the soul. Jesus said to the tempter, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The great facts, truths, and promises of the Word of God furnish nourishment and strength to the believing soul.

The atonement of Jesus Christ is food for the soul. This means of imparting and sustaining the life of the soul is set forth in the sixth chapter of St. John. Jesus said: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give him is my flesh, which I will give for the life of the world.....Whosoever eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.....He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him."

These passages mean that faith in the crucified Savior of the world appropriates salvation from sin and life from the dead. This atonement is the chief means of soul nourishment. The soul feeds upon Christ by faith. The Christian graces, called the fruit of the Spirit, are still another means of soul-nourishment. "But the fruit of the Spirit is love, joy, faith, meekness, temperance."

The soul needs its daily bread as often as the body. David and Daniel, through prayer, fed their souls three times a day. "Give us this day our daily bread."—Word of Life.

A DIFFERENT KIND OF A TELEGRAPH.

May marks the anniversary of the sending of the first message by telegraph. Over the wires came the message. "What hath God wrought," and the waiting and doubting populace, marveled and believed. Since the sending of that historic message many variations of the telegraph have been developed but one of which I read the other day is I think the most novel.

When Thomas Edison, the great inventor, was a young boy he started his famous career as a newsboy on a train. Every day the train stopped for half an hour at Mount Clemens station and there the boy Edison became very friendly with the station master. One day he rescued the station master's little son from before a moving train and in order to show his gratitude the station master offered to teach Edison all he knew about telegraphy. Edison was delighted with the offer and gladly accepted it. A day or two later the lessons began and in ten days' time the boy managed to construct a complete set of instruments for himself. It was not long after that that Edison constructed a short telegraph line from the town to the station and set up his instruments in a druggist's shop. During the first month of the operation of this new line Edison sent three messages for which he charged twelve and a half cents apiece. In the meantime he had made such rapid progress in the study of telegraphy that he was able to teach his teacher.

That winter during several severe storms the telegraph cable across the river between Port Huron and Sarnia was cut. Edison thought he could communicate across the stream which was a mile and a half wide without the cable. Jumping onto an engine he pulled the cord of the whistle, causing it to give forth sounds like dots and dashes of the telegraph alphabet. Thus three short whistles were three dots, and a short whistle and a long one were a dot and a dash, etc. Edison gave the telegraph signal for Sarnia by blowing the whistle. These whistles were repeated several times: Toot toot toot-toot toot-toot; toot toot toot-toot toot-toot . It was not long before the operator at Sarnia realized that something unusual was going on at Port Huron. He heard the whistling and almost immediately it flashed over him that it was a message. Jumping on an engine he began to toot back a reply. In that way messages were whistled across the river until the cable was repaired.

DIARY OF A BIBLE—IS IT YOURS?

"January 15—Been resting for a week. The first few nights after the first of this year my owner read me regularly, but he has forgotten me, I guess.

Feburary 2—Clean-up. Dusted with other things and put back.

Feburary 8—Owner used me for a short time after dinner, looking up a few references. Went to church school. Have never been to church.

March 7—Clean-up. Dusted and in my old place again. Have been down in the lower hall since my trip to church school.

April 2—Busy day. Owner led union meeting and had to look up references. He had an awful time finding one, though it was right there in its place all the time.

May 5—In grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Colossians 2: 5-7.

May 6—In grandma's lap again this afternoon. She spent most of her time on Corinthians 13 and the last four verses of fifteenth chapter.

May 7, 8, 9—In grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

May 10—Grandma gone. Back in old place. She kissed me good-bye.

June 3—Had a couple of four-leaved clovers stuck in me today.

July 1—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7—Still in the trunk.

July 10—Still in the trunk, though nearly everything else has been taken out.

July 15—Home again and in my old place. Quite a journey, though I do not see why I went.

August 1—Rather stuffy and hot. Have two magazines, a novel and an old hat on top of me. Wish they would take them off.

September 5—Clean-up. Dusted and set right again.

September 10—Used by Mary a few moments today. She was writing a letter to a friend whost brother had died, and wanted an appropriate verse.

September [illegible]—Clean-up again.—Bulletin, First Baptist Church, Jacksonville, Fla. L. G. Broughton, pastor.

FROM PASTORS AND PEOPLE

Corinth, Littleton Ct.—[illegible] have happened since I wrote. I hardly know where to begin. Have not felt like writing any at all since mother and father died.

The room in which I now sit the death angel has visited five times. Calls for three were years apart. First, a great uncle by marriage; second, his wife; third, an aunt; fourth, mother; then in course of 7 weeks father. This room is a hallowed place. I feel that it is almost too sacred to be used even in a very quiet way. Now here with a 17-year-old boy we have from the Children's Home of Greensboro. We want to so live that when the death angel comes for us we will be just so glad to go!

Conference is fast coming to a close. People are getting their crops in fast. Do hope that every cent of pastor's salary and conference claims wil be paid and that we will have Bro. O'Briant returned as pastor. He has endeared himself to this people. We are always glad to have him to visit us and serve as pastor. I know he wrote about having Bro. Stubbins help in our meeting, but I just want to voice his sentiments (Brother O'Briant's) that we all did enjoy having Bro. Stubbins help. Every sermon was just what we needed, and helped us so much.

And now I want to tell you how Mrs. Bernice Carter has helped us. She has been giving choir practice every Friday night for quite a while. For the meeting she ordered a set of Billy Sunday's hymn books: since then she has collected money enough to purchase an individual communion set. Sacrament was administered yesterday to quite a number. We have children enough for one table.

The young ones are fast coming to fill the older ones' places. Let us pray that the mantle of the fathers and mothers may fall upon us. Fannie Barnes.

Welch Memorial Church.—It has been some time sounce there appeared an article from our church. The pastor being busy did not write, and we do not know why the reporter does not write once in a while. I suppose she never sees anything worthy of mention. Of course we are not doing any great things, but we are still going ahead. During the hot summer months the attendance fell below normal, but for the last few Sundays it has been improving. I remember the Sunday-school attendance for the last three Sundays: the first was 172, then 214, and 215. We are looking for a still larger increase for next Sunday. There is a special evangelistic meeting in progress in town, and all of the churches are cooperating, so we do not have any evening service, and will not so long as the meeting continues. Large crowds are attending the meeting and Mr. Stephens is doing some good preaching. We are hoping for a great revival.

Since our last report we have had two very sad funerals in our church. The first was that of little Martha Fry, the daughter of Brother and Sister W. W. Fry. She had been only a few days. She with her parents had gone on a visit to the country: little Martha was taken sick and the family came home on Sunday. A physician was summoned and he

pronounced that she had the diphtheria. We were in to see her that night after the service, and did not think her so very serious, but she passed away the next morning about six o'clock. The funeral took place the following day, Tuesday, July the 21st, at the church. There was a large crowd at the funeral, and many floral offerings. The Rev. J. H. Moton of Greensboro, former pastor, and Rev. O. L. Routh, pastor of the Holiness Church, and a neighbor to the family, assisted the pastor with the service. Brother and Sister Fry have our deepest sympathy.

The next sad funeral was that of Brother W. M. Welborn, who passed away last Saturday evening at ten minutes after ten o'clock. He had been suffering with a cancer on the face for about four months.

Brother Welborn was one of our oldest and most faithful and beloved members. In his illness we were in to see him often, he realized his condition, and one day told me that he knew that what he had would soon take him away but he was ready to go, there was nothing in the way between him and God. At one time he was thinking so strongly about the future home, and that it would only be a few more days until he would be there, and it made him happy, he shouted and praised the Lord for some time. We were standing by his side when the end came. After a brief struggle he fell asleep in Jesus. The three daughters and their families, with the wife and mother, besides several other friends and members of the Church, were all present when the end came. On Monday the 28th the funeral took place in the Church at 2:30. A large concourse of people were present, the house was packed, the annex doors had to be opened to accommodate the people. I think it one of the largest attended funerals, and the largest floral offering I ever witnessed. Rev. J. H. Moton of Greensboro, a former pastor, and Rev. O. L. Routh, a neighbor and friend, assisted the pastor with the service. Rev. Edward Suits was present but did not take any part. He came as a friend. The interment took place in the burying ground at Fairfield Church, where he was one time a member.

Next Sunday I am to be with Brother J. W. Hulin, at Love Joy, where we will begin a Camp meeting, which will continue for several days. Pray for us that we may have a real revival and that many may be born into the Kingdom of our Lord. T. E. Pierce, Pastor.

Friendship, Stanly.—Another conference year is drawing to a close, we have but two more sermons to enjoy before conference. Our pastor presented two excellent sermons yesterday to a right large audience.

The ladies of Friendship, got together yesterday and organized a "Ladies' Aid Society." Hope they will go forward in the society and accomplish much and lasting good toward the church.

To the members of Stanly Charge: Don't forget the fourth quarterly conference to be held at Friendship Saturday, October 17, at one o'clock. More later. Reporter.

Notice, Vance Ct.—Our fourth quarterly conference will convene at Spring Valley, Saturday before the third Sunday in this month. Trusting to have a good report from each church.

We are some what behind financially speaking, but if every member will put his shoulder to the wheel we can go to the annual conference with a clear record.

What we do we must do quickly. Just think friends, only a month to conference. We are surprised that the months have flown by so quickly, and so many things left undone.

Let's get busy and bring in a good report. May God help us to do it.

M. P. Chambliss, Pastor

High Point.—The Evangelistic Campaign, conducted by George T. Stephens and his corps of workers, has entered its fourth week and is increasing daily in interest and attendance. Scores of people are being saved after each night service. Sunday night the crowd was so great the Tabernacle could not hold them. On Friday night Mr. Stephens preached a powerful sermon on "The Second Coming of Christ" and this was followed up by a gripping one on Sunday night on "The Day of Judgment." He says that the great trouble with this generation is that we do not read and study our Bibles often enough, and no doubt he is correct in this conclusion. The prayer meetings in the homes are being held all over the city on three afternoons each week, Tuesday, Wednesday, and Thursday. Meetings in the factories, mills, and shops are being held at the noon hour. Beginning with this week services will be held each morning from 10 to 11 o'clock. On Sunday afternoon a mass-meeting for women was held in the First Church, when the main auditorium was almost filled. Miss Jean Lamont, woman's worker and Bible teacher of the party, presided at this meeting, and a beautiful prayer was offered by Mrs. E. K. McLarty, wife of the pastor of Wesley Memorial M. E. church. Prayers for friends or for themselves were asked by many persons. The women who are aiding Miss Lamont to the fullest extent in this meeting, seemed deeply stirred by her earnest talk. High Point seems to be on the eve of a great and far-reaching religious awakening.

The Woman's Foreign and Home Missionary Societies held their monthly meeting meeting at the church Monday afternoon at 3 o'clock with a good attendance. In the future, two meetings will be held each month, one for business, and another for a programme and Mission Study. The Study books have been ordered, and a committee has made out the programs for the ensuing six months. The Home Society has sent in the amount of $40.50 towards a Scholarship in High Point College. Three new members, Mesdames J. D. Hardy, C. E. Hayes, and J. A. Atwater, were welcomed into the Society. The November meeting will be held in the home of Mrs. H. T. Hancock.

The ladies of the church will serve supper at 6 P. M. on Thursday to the Business Girls of the city and the Stephens party. An attractive menu is being planned.

Arrangements and plans are being made for the entertainment of the N. C. conference which will meet here November 4th.

The first attraction of the Lyceum Course at the College, the Criterion Male Quar will be presented Tuesday evening.

A cablegram from Wyatt A Pickens t mother announces his safe arrival at B Aires, Argentina, on October 4th, after lightful sea voyage of 23 days and an i esting trip across the Andes Mts.

We are pleased to note that Miss Bencini, the young daughter of Mr. and H. A. Bencini, is recovering nicely fro operation for appendicitis.

Shiloh.—All of us enjoyed Saturday a noon and night. Dr. and Mrs. Dixon were us. Mrs. Dixon organized a "Home Mis ary Society" of twenty-four members. W. S. Miller, president; Miss Macy M vice president; Mrs. A. W. Palmer, c sponding secretary, and other officers elected. The meeting will be held at o'clock Sunday afternoon, October 11.

Our Sunday school had very good at ance October 4th: 43 present, collection, 70; number of chapters read the past 318.

We are all working to get every one i community in Sunday school. Every child adult should be in Sunday school. The c ren should be there to learn and the old to teach.

Best wishes to the Herald and its rea

Macy A. Martin, Report

Fountain Place, Burlington.—Sunday, tober the 4th, was a great day for Fou Place M. P. Church, which was the occ of the Formal Opening of the new Su school building. Rev. T. H. Lewis, D. D., D., was the speaker of the day, and deliv two powerful sermons, to large congregat Several hundred dollars was received to ply on the new building.

In the morning service we were glad to the presence of Rev. J. F. McCulloch, D Editor of Methodist Protestant Herald, at night of the Rev. T. M. Johnson, D pastor of our church at Mebane, N. C., member of the executive committee of General Conference.

The building itself is two full stories, of dark brick, and has basement under entire building.

In the basement is located the boiler r kitchen and dining room, ladies' rest and nursery, ladies' and men's toilets.

The first main floor has a large hall entrance, one class room and the genera sembly, seating 250. The second floor has class rooms with beginners and primary partment.

The building is heated with steam.

This plant gives us ample work faci for the present and we are expecting a st advance along all lines of service.

This new church has done wonderfully notwithstanding the difficulties under whi has labored all the year. The membership be almost doubled by the time confer meets. All claims will be paid including $1,200 on debt incurred in the building o basement last year. And in addition to quite a sum raised and paid on the new b ing this year. C. H. Hendry, Past

Thank You, Concord!

gh Point College certainly thanks the tian Endeavor Society of Concord h for its contribution. This Concord so- has recently donated a number of maga- for our library at college. The maga- have not been named yet but we will ne very best publications on the subject eligious Education. We thank you, Con- you are the first to come to the aid of ibrary magazine department this year. P. E. Lindley, High Point College.

: Grove, Cleveland Ct.—Oak Grove is although she has failed to send in her -for some time. We organized our Chris- Endeavor Society three years ago. We now enrolled one hundred members. This zation has done a great work in train- en, women, and boys and girls to work he Master.

Junior department have on roll thirty ntermediate department have on roll fif- This society is a live wire for our church. protracted meeting began August 21. d with us Brother Bethea who did some reaching, and much interest was taken meeting. Many souls were saved. This e greatest meeting in the history of the . Also has Bro. J. D. Morris done a work to build up our church.

Sunday school is doing a fine business. unday school is the foundation of our . We have a good attendance every y, and much interest is taken in the y school work. Bro. C. T. Haynes is our ntendent; he is a man of God, full of nd kindness to all.

, dear readers, remember us in prayer, ay we all some day meet in that land God has prepared for those who have is commandments. May God's richest g abide with all is my prayer.

Reporter, E. O. Peeler.

BIBLE RULES FOR GIVING.

t did the Lord Jesus say about giving? more blessed to give than to receive— 0:35.

t kind of a giver does God love? loves a cheerful giver—2 Cor. 9:7.

have we received, and how should we

y ye have received, freely give—Matt.

much should we give? y man shall give as he is able accord- he blessing of the Lord thy God, which n given thee—Deut. 16: 17.

much did Jacob promise to give? l that Thou shalt give me, I will sure- the tenth unto Thee.—Gen. 28: 22.

are our gifts accepted? ere be first a willing mind, it is accept- rding to that a man hath, and not ac- to that he hath not—2 Cor. 8: 12.

should we honor the Lord? r the Lord with thy substance, and e first fruits of thine increase—Prov.

is said of him that pities the poor? hat hath pity upon the poor lendeth e Lord; and that which he hath given will he pay him again—Prov. 19: 17.

How often shall we give?

Upon the first day of the week let every one of you lay by him in store, as God has prospered him—1 Cor. 1: 62.

What promise is given to those who consider the poor?

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble—Psalm 41.1.

How should we treat those who ask for favors?

Give to him that asketh thee, and from him that would borrow of thee turn not away —Matt. 5: 42.

What is God's greatest gift to man?

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life—John 3: 16.

What should we say for this?

Thanks be unto God for his unspeakable gift—2 Cor. 9: 15.—Selected.

A GRANDMOTHER'S RULES.

Somebody's grandmother has given to her descendants these admirable rules of conduct:

"Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

"Speak your words plainly; do not mutter or mumble. If your words are worth saying, they are worth pronouncing distinctly and clearly.

"Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

"Think three times before you speak once.

"Have you something to do that you find hard, and would prefer not to do? Do the hard thing first, and get over with it. If you have done wrong, go and confess it. If your lesson is hard, master it. If the garden is to be weeded, weed it first, and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest."—Selected.

GETTING EVEN.

To get even with one who has wronged us is to get down as low as he is. The more outrageous his injustice, the lower we shall have to get if we insist upon getting even with him. So "getting even" always leaves us worse off than we were before. If ever one man was unfairly treated by another, it was David, at the hands of jealous, unworthy, infuriated Saul. But when David's chance to get even came, he preferred to stay on the heights. To "revenge" ourselves is to return the sort of thing that was given to us. It is as though, having been cheated by counterfeit money, we wait for an opportunity to pass some of the counterfeit back to the cheat. No matter what we have suffered, we cannot afford to do that; for then we have been injured twice, and the second injury is far worse than the first. There is a better way of "getting even" with one who, in order to harm us, has descended to a low level. It is to stay above him in God's company, and by love to bring him up to that level.—Sunday School Times.

NOT AS THE WORLD GIVES.

By Ella Parks Martin.

John 14: 27.

"Not as the world gives" dost Thou give, O Master,
Lord of my life and Saviour of my soul!
For peace the world gives when the sea is smiling,
But Thine comes when the stormy billows roll.
"Not as the world gives," when the sun is shining,
And all of life is one glad, happy song,
But Thy peace dwells in hearts that walk in darkness,
When life is bitter and the way is long.
Thy blessed, wondrous peace, O Christ my Saviour,
Steady it keeps our hearts in hours of pain;
"Not as the world gives," but as Thou dost measure,
We look into Thy face and loss is gain!

—Selected.

SOME DAY.

Someday the tangles will be all smoothed out;
The crooked be put straight, the rough made clear;
Poor foolish words, that had so little weight,
Yet weighed so heavily, be sweet and dear;
And friendship shut away—that might have been
A little help, a sunshine gleaming in
Upon life's shadowy way—
Will come to us some day.
Some day the hands we once had scarce dare touch,
The eyes that shone too distant for our gaze,
Will stretch toward us with their eager help,
Will bend above us with their gentleest rays:
And voices now receding on the ear
Will nearer come and nearer, sweet and clear;
And dear things far away
Will be our own, some day.

—Mary G. Brainard.

YOUR CHURCH.

By C. L. Poulston.

If you want to belong to the kind of a church,
Like the kind of a church you like,
You need not slip your clothes in a grip
And start on a long, long hike.

You'll only find what you left behind—
For there's nothing that's really new—
It's a knock at yourself when you knock your church.
It isn't the church; it's you.

Real churches are not made by men afraid
Lest some other church gets ahead.
When everybody works and nobody shirks,
You can raise a church from the dead.

And if while you make your personal stake,
Your brother can make one, too,
Your church will be what you want to see.
It isn't the church; it's you.

Selected.

—In 1924 the walrus, alone, in the London zoo consumed 9,500 pounds of cod.

—A black native of the Belgian Congo turns his back to his mother-in-law when speaking to her.

Albemarle.—The work here is moving along as well as could be expected. We have been hampered quite a bit on account of some of our strongest people leaving the city; among them have been Brother J. E. Gantt and his good family who have moved to their new home in Sarasota, Florida. Brother Gantt has for several years been the real back-bone of this church, not only in a financial way, but in every other way that tends to make a work progressive. At the time of his departure for Florida he was superintendent of the Sunday school and one of the pastor's closest advisers. The church will and does miss him and his family, and the pastor will miss his good friendship and comradeship.

Brother C. L. Hatley has been making a good superintendent and the work under his leadership will continue to grow as it has in other days. The attendance now is as good, or better than usual at this time of year.

We have recently organized a wide-awake Christian Endeavor Society, the seed of which was sown during the recent Young People's Conference at High Point College. Miss Vergie Lee Harward is the efficient president, very ably assisted by Arthur Coley as vice-president and Louise Greene as Secretary and treasurer. Several meetings have been held, and from the work done in these meetings it is the humble opinion of the pastor that a great work is going to be done by these young people.

Our attendance at church services had fallen off a bit due to the fact that quite a few of our folks were taking their vacation but is about normal again.

Brother Little knows how proud we are of our Register of Deeds, John U. Whitlock, and we are confident that our confidence in him is well grounded. He is working among the young people of the church, and as chairman of the board of stewards and other positions he holds in the church endears him to the hearts of all our people.

Brother Whitlock is our delegate elect to the 100th session of our annual conference, and we know we will be well represented.

We are behind in finances, and this is the first time in the history of the church, I am told, that such has been the case this near conference, but "hard times" and conditions over which we had no control have brought this about. We are hoping to come out, and I believe we can if every one does his or her best.

We would like to mention the names of others who are doing much to put across our program, but time and space forbids. We will endeavor to do this at a later date.

J. L. Trollinger, Pastor.

Midland Charge.—It has been quite awhile since I sent in a report, but have not been idle. We have been climbing all the while. We feel indebted to Bro. D. N. Trogdon for the kerosene lamp that he gave us. Also to the sewing circle of Mrs. Talmage Bunkmeyer, and the co-operation of the different churches in placing a kitchen cabinet in the parsonage, we surely appreciate these comofrts. Space will not permit us to mention all that have shown us so many acts of kindness, by giving us milk, butter, and vegetables and fruits. May the Lord abundantly bless each giver. We have had good revivals at each church. Our fourth quarterly meeting will be held at Giles Chapel the 17th of October. All the churches are requested to be well represented.

New Union.—We started our meeting the fourth Sunday in July. I had two appointments at this time. I went to Brower and preached at eleven. Bro. G. A. Loflin did the preaching at Union until Friday night, when the meeting came to a close with three professions. Five united with the church, others coming in at my next appointment. Bro. Loflin surely did preach some wonderful sermons. He is a noble man.

Brower.—On fourth Sunday in August we began our meeting at this place with Rev. W. B. Thompson of Granite Quarry as my help. He did some able preaching. The church was greatly revived. Three professions and reclamations, none united with the church at this time, but three are coing in later.

Cedar Falls.—On fifth Sunday in August, Rev. C. E. Ridge came to me as help at this place. He did some able preaching, also delighted all with a solo each night. He stayed with me until Friday night. I did the preaching Saturday night. Then on the first Sunday in September, Rev. Fred R. Love came as my help at Charlotte. At eleven he preached at this place. Bro. Hillard, at Cedar Falls, and I conducted a funeral at Brower. Then I went to Charlotte in the afternoon, then to Cedar Falls at night. Then on Monday to Charlotte, and back to Cedar Falls Monday night. Then I left the meeting in the hands of the laymen. They closed next Sunday night. There were fifty-one reclamations and professions. Ten joined the church at this place with more to follow later. Here I must say that the professions were divided among the M. E. church, also the Baptist. As for the workers in the meeting, they rendered such good service you could not tell any difference in an M. P., M. E., or Baptist, which we surely did appreciate. This was a wonderful meeting. I saw mothers come to the altar with babes in their arms and were happily converted, many were made to praise God aloud. It was an old time revival. Several of the older people said it was the best meeting ever held in that town. The meeting at Charlotte closed the second Sunday night, with five professions and reclamations, and the church much revived. Brother Love did some old time plain preaching.

Giles Chapel.—Third Sunday in September, Rev. Joel B. Trogdon as pulpit help. He preached some wonderful sermons which were enjoyed by all, was sorry he could not stay any longer than Wednesday night. As he was not feeling well he went home. As this is Brother Trogdon's and family's home church, we all were delighted to have them all in the meeting with us. I closed the meeting on Friday night. The success was not what we had hoped for, but the church was greatly revived. There were three professions and reclamations. I feel there was much good done at all the churches.

Yours for the Master, C. H. Hill.

Haw River.—Our fourth quarterly conference will be held at Mizpah church on Saturday before the 2nd Sunday in October at 11 o'clock. Every official will be needed.

Don't forget that at this conference you will instruct Brother Walter Maxwell, the delegate to conference, as to whom you desire for pastor next year.

Unfortunately for the good people of this charge they have made it one of short pastorates. The average pastorate for the last 25 years being only one and a fraction years. The present incumbent has made over the average, having served two years.

So it is important that you come to the quarterly conference to maintain or break the record as you may desire.

This has been a splendid year for us in many ways. We have installed three pianos, built a new church at Mizpah, placed a new carpet at Brown Summit, painted the interior of parsonage, and had gracious revivals at most of the churches with splendid ingathering.

W. D. Reed.

Orange Charge, Chestnut Ridge Church.—The revival services began here Sunday, September 27th and closed Friday, October 2nd.

Rev. R. M. Andrews, D. D., preached the first sermon of the series. Rev. D. R. Williams preached Sunday afternoon.

Rev. N. G. Bethea, our promised help, came to us Monday and preached for us three times each day until the close, except one sermon by Rev. M. Ivey Cruterfield.

These sermons were all good. The series by Brother Bethea was hard to beat.

Visible results: 20 conversions, nine additions to the church, church revived, three additions to the Efland church.

A purse of $35.00 was presented to Bro. Bethea. To all these brethren we say "Come again."

B. M. Williams.

Officials Orange Charge, Notice.—The fourth quarterly conference will meet with the Union Grove church Saturday before the fourth Sunday in October.

Conference called to meet promptly at 2:00 P. M.

The business of the year to wind up, alternate delegate to elect, delegate to be instructed as to pastor for next year and many other things to look after.

Please make it a point to be there.

B. M. Williams.

Happenings on Greensville Ct.—On fourth Sunday in July I commenced my meeting at Matthews Chapel. Rev. R. S. Troxler was my help. Bro. Troxler did fine preaching and good work. His sermons were much enjoyed and the meeting resulted in a glorious revival—several reclaimed—and some three or four professed faith in Christ.

On the 1st Sunday in August we commenced our special meeting at Hobbs Chapel. The pastor preached at 11 o'clock and Brother J. B. O'Brian came and preached in the afternoon and till close of meeting. We were hindered one day by rain. The last rain we have had till a few days ago. Brother O'Brian did fine work and his services were greatly enjoyed. The meeting resulted in several reclamations and a great revival in the church.

On the second Sunday I commenced my meeting at Ebenezer; the pastor preached in

he morning and in the afternoon. On Monday norning Rev. S. L. Spencer, from Halifax Ct., ame and preached twice each day till close. Brother Spencer did some great preaching nd the meeting resulted in much good to the hurch and community.

On third Sunday we commenced at Wesys Chapel. Sister Dixon was with me from he start to finish. Dr. A. G. Dixon came on Monday. Dr. and Sister Dixon are so well nown as good preachers and revivalists that is needless to remark here.

On the first Sunday in September we comenced our meeting at Philadelphia. Brother nd Sister Dixon were with me from start to nish. We enjoyed a great spiritual uplift. rother and Sister Dixon are much loved by e people here. Sister Dixon has helped here nd elsewhere on charge for three successive ears. We rave got so we look for their anual visit. We have had good preaching nd good revivals at each church on charge is year. Several have joined church as art of results of our meetings. We had ch large numbers to join last year that e could not expect to have so large numbers join this time. We are profoundly grateul to all these good messengers of God and Him who hath called them in to the service. ay God bless them and continue to make em a blessing. There will always be a hearty elcome over here for the above servants of od. Come again.

Since these meetings have closed we have en going on with the regular routine of ork. On third Sunday in September we had very busy day preaching three times, takg four into church, baptising two adults, d three children. You are going to hear of mething happening over here on Greenlle Ct. I heard over an airwave yesterday. Our fourth quarterly conference will conne at Philadelphia on Saturday before 3rd nday in October. Preaching at 11 o'clock, nch, business of quarterly conference. rethren, be sure to come; it is winding up ar and we want to make it a record conferce.

We keep busy but we have had no earth akes over here. H. L. Powell

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Concord.—Pastor Lindley preached two ry impressive sermons Sunday. A large conegation was present at both the morning d night services. At the eleven o'clock sere Mr. Lindley brought a message from the ory of Samson. The subject for the evening orship was, "A man sent from God."

The promotion day of the Sunday school as held Sunday morning. This being the st year that we have had our Sunday school aded there were no certificates awarded. ere were eight promoted from the Begin-r's Department to the Primary Depart-ent; seven from the Primary to the Jun-r, and eighteen from the Junior to the termediate Department. The work for the ming year started off fine.

At the meeting of the Senior C. E. Society nday night, the subject of religious magaes being needed in the library at our High int College, was discussed. The society cided to subscribe for several good religis magazines for the benefit of the college library. This society is the first to have any religious magazines sent to the college. We hope that other societies will follow our example.

Miss Vista Dixon, of High Point college, spent Sunday with Miss Ethel Blackwelder; returning Sunday night with Rev. and Mrs. Lindley.

Mr. R. P. Benson, who has been in the Concord Hospital for several weeks suffering from a stroke of paralysis, returned to his home and is recovering nicely.

Bernice Nash, Reporter.

Reidsville.—We have had a wonderful revival in our church, closing last night. The week prior to the meeting we held prayer meetings at the church and the first week of the meeting we held cottage prayer meetings and the second week we had a short prayer service at the church each evening before the song service began.

We had services at 9 A. M. and 7:30 P. M. The first four nights members of the Men's Federation of christian workers came over from Burlington and had charge of the services. Quite a number of them gave testimony of the great things that God had done for them since they had given their hearts to Him. They did a splendid work among us and we appreciate their co-operation.

Our pastor, Dr. J. D. Williams, preached the remainder of the time and I have never heard more soul-stirring, forceful sermons than he preached, and the response was great. A number of our members did personal work, there were thirty-two converts and our whole church has been revived. Already we have seen splendid resuls of the meeting, and we pray that God may continue to bless us and we may keep working in His service, doing whatsoever He would have us do.

Brother Ballard, pastor of West End church, Greensboro, was with us and led the singing. He helped us a great deal and we were so glad to have had him with us.

The following persons were received into our church last Sunday and yesterday: Mr. and Mrs. Raymond Goolsby, Misses Dora and Sadie Matheny, Helen and Rebecca Jones, Dorothy McCollum, Harry Weatherly, H. S. Dixon, Chas. Oakley and Oscar McCollum. Some of these come to us on profession of faith, others from other churches. We feel sure that there are others who will join us later. We welcome the above mentioned into our church.

Our Sunday school is making much progress. We had the best report yesterday that we have had in a long time.

We had a good C. E. meeting last night with Mr. C. J. Roberts as leader.

Our C. E. society will have charge of the Wednesday evening prayer service. Some of our members are planning to attend the C. E. Rally to be held in Greensboro Tuesday evening. Rev. Lawrence Little will be the speaker of the evening.

We will hold our fourth quarterly conference on the 14th of this month. We hope to have a goodly number of the church officers present at that time and all claims paid up to date. Mrs. H. S. Dixon, Press Reporter.

UNSEEN.

I couldn't see the wind, that wondrous day
I frocked with a playful sea;
And yet it sent the sailboats on their way
With bellied sail; it blew me salty spray,
And heaved great sea waves under me.

I failed to see the wind that stormy night,
Though all night long the lightning flashed!
Yet well I heard its rage and wailing flight;
Uprooted trees bore witness to its might,
And viciously the rain it dashed!

I saw it not—although the moon made plain
A garden wall I paused beside!
Yet breath of flowers it wafted down a lane;
I heard it move the garden weather-vane;
A vine stirred where it tried to hide!

Nor could I see, one ne'er-forgotten day,
That wind which stirred within my soul
As in a holy place I knelt to pray!
But, oh, it brought me peace from far-away—
That Spirit Wind which makes men whole!
—C. A. Vandermeulen in Congregationalist.

Within my inner temple there's a crowd.
There's one of us that's humble, one that's proud;
There's one that loves his neighbor as himself,
And one who cares for naught but fame and pelf.
There's one who sits and sorrows o'er his sins
And one who, unrepentant, merely grins,
From such corroding care, how soon I'd fly,
Could I but once determine which is I.

Selected.

Tall Order.

A farmer came to town to insert a death announcement.

"How much do you charge?" he asked.

"Three dollars an inch," was the reply.

"By Heck! He was over six feet high!"—Exchange.

A certain lady one Sunday induced her husband, who was not a regular church-goer, to accompany her to evening service. During the sermon he fell asleep, snoring at first softly, and at length so noisily that the good lady was constrained to give him a sharp nudge, in the hope of rousing him. To her consternation, however, as he slowly awakened he exclaimed in a loud tone, "Let me alone! Get up and light the fire yourself—it's your turn!"—Presbyterian Witness.

Got His Money's Worth.

After morning services the family dined and churches and their procedure came in for criticism.

Father criticized the sermon. Mother disliked the blunders of the organist. The oldest daughter thought the choir's singing was atrocious.

But the subject had to be dropped when the small boy of the family volunteered the remark: "Dad, I think it was a pretty good show for a nickel."—Pittsburgh Chronicle Telegraph.

—Mrs. Adeline Julian, of Cedar Falls, died a few days ago at the age of 76 years. She was a member of our church at that place.

The funeral was conducted by her pastor, Brother Hill.

AGRICULTURAL EFFICIENCY AND RURAL WELFARE IN THE SOUTH.

By Carl C. Taylor.

Dean Of The Graduate School Of North Carolina State College, Raleigh, N. C.

The American Country Life Association meets this year in the South for the second time at Richmond, Virginia, October 27 to the 31st, at the Jefferson Hotel. It is coming into this area for its annual national conference because it was invited and urged to come by a great number of people who are deeply and devoutly interested in Southern agriculture and rural life.

The topic of the conference is, "Needed Readjustments in Rural Life Today." Experts in every phase of agricultural efficiency and rural welfare are to appear on the program.

Every specialized group of workers and every specialized interest in rural life needs the consideration which will be made in the conference at Richmond. Certainly the conference needs every one of these groups present. It has nothing to jam down any one's throat. Its very genius is in getting every one together with others who have a contribution to make to the larger needs and problems of agriculture. Being a national organization it holds its annual meeting at various places in the United States. This year we people in the South are fortunate in having it where we can all attend. This is our special year of advantage. Furthermore, the conference is coming on us. Each annual conference depends at least for fifty per cent of its success upon the geographic locality in which it meets. It is up to the South this year. We will not fail if those who are in positions of leadership will urge those with whom they have the greatest influence to be there. This ought to mean agricultural extension people, rural health people, public welfare people, rural education people, rural ministers, and the farm men and women who are themselves leaders in their communities and States. The place is Richmond and the dates are October 27 to 31.

THE ANGELIC MINISTRY.

The rich benefaction of this ministry has never been fully realized by the Church of God. It is impossible to estimate it properly and fully because it is mainly an unseen ministry. But the Holy Scriptures throw much light upon the activity of angels in the affairs of mankind. First of all, they are the messengers of the most High God to those who have embraced the blessings of the gospel. In the dispensations, in which the will of God was dimly known, they frequently visited the earth bearing messages of warning, enlightenment, comfort, and courage to the chosen leaders of the people of God.

They are the executors of the will of God. It was an angel that shut the lion's mouth's so that they hurt not Daniel the entire night long. It was an angel that delivered Peter from prison on the eve of his being put to death. Angels execute the wrathful, as well as the merciful, will of God. It was an angel that slew the first born of Egypt. It was an angel that destroyed the Assynon army in days of Hezekiah. It was an angel who smote Herod with worms in punishment of robbing God of the glory due unto His name.

Angels administer the food supply of heaven to those in distressing need. It was an angel that fed Elijah under the juniper tree. It was an angel that ministered to the hunger of Jesus at the close of His forty days' fast. And angels scattered the manna like rain about the camp of the Israelites in the wilderness.

The angels are the divinely appointed protectors of the children of God. They are the guardians of little children. For Jesus said, "Their angels do always behold the face of my Father which is in heaven." And Paul wrote, "Are they not ministering spirits, sent forth to minister unto them that shall be heirs of salvation?"

And they are the harvesters of immortal souls. It was a number of them, likely his life long protectors and comforters, who bore the spirit of Lazarus to Abraham's bosom. And in the parable of the Tares it is recorded that the Judge of all the earth will "send forth his angels and gather out of his kingdom all things that offend, and them which do iniquity, and cast them into a furnace of fire; there shall be weeping and gnashing of teeth." And these same angels will do a much more delightful service for the righteous. For it is written in Matt. 24:31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one of the earth unto the other."

"Bless the Lord, O my soul; and all that is within me, bless his holy name," in devout appreciation of the countless blessings of the angelic ministry.

—Leon Bourgeois, noted French statesman, died Sept. 29. He was a former Premier of France and was known as one of the founders of the League of Nations.

—Miss Maude Jones, of Grace church, was married last night to Mr. Paul Willard Rawlins, of this city. After October 21st they will be at home at 228 N. Cedar street.

—The U. S. fleet arrived at San Pedro, Calif., Sept. 27, from its Australian cruise, after traveling more than 14,000 miles.

—Henry Ford has signed a contract to buy 200 government ships, built during the war. His bid of $1,706,000 was accepted. He will use the material in his automobile business.

—Byron W. Kohn who died a few days ago in Milwaukee made hats for six presidents,—Grant, Hayes, Cleveland, Roosevelt, Taft and Harding.

—The cotton crop for this year will exceed that of 1924 by 300,000 bales according to the estimate of the Department of Agriculture.

—There are enough chickens in this country to make a procession 100,000 miles long, and they lay enough eggs each year to reach from the earth to the moon and back.

—The Government at Washington has decided to send back to Siam a man who sets fire to buildings. His name is Lleicusszuelszesszes Willihiminizzisteizzii Hurrizzissteizzii.

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Press Eldridge Babcock

DDITION TO CONFERENCE PROGRAM.

In copying the conference program I left it the Friday night service. It is as follows: 7:30 P. M. Missionary Hour. Devotional rvices in charge of Rev. R. A. Hunter. ief reports from the Woman's Home Misonary Society, and the Woman's Foreign issionary Society.

Address by a representive of the Woman's issionary Societies.

C. W. Bates, Secretary.

NOTICE TO PASTORS.

Won't you brethren who owe for Conferice Journals, please send in your money? is hard to have to get it during the conferice sessions with all the other things I have do. When you send checks please make iem payable to "C. W. Bates, Secty."

C. W. Bates, Secretary.

IMPORTANT TO PASTORS.

Please observe this direction in regard to our conference envelop: Write on a slip of aper the amounts raised by Woman's Home id Foreign Missionary Societies, and put iis paper in your conference envelop.

This will secure credit for your charge on ie G. C. B. for all the money raised by these rganizations.

In winding up the year's work, reports iould be made by the treasurers of these soieties to the treasurer of the local church, r to the pastor, and due credit taken on the ocal church budget—G. C. B.—for what has een raised. This amount, added to the other ayments that have been made, will indicate o the local charge what is the status of the . C. B.

This seems to be sufficiently clear to be ully understood, and if each charge will do hat is asked for here, there will be no difculty in securing full credit for all money aised that counts on the budget.

S. W. Taylor, Treas.

A HUNDRED YEARS DEBATE.

Our Michigan correspondent reports a debate which he heard recently in the Michigan Conference of the Methodist Episcopal Church. What do you suppose the question was? Why, it was the same question that Stockton began discussing a hundred years ago, whether laymen should be admitted to participation in the affairs of the church.

ARE LAYMEN "FOLKS"?

This seems to be doubted by those who would keep laymen out of the councils of the church. The ministers in their humility think themselves the lowest order of humanity, and when they drop down to laymen, they seem to regard them as subhuman; they cannot see in them the necessary qualfications for position beside ministers in their deliberations over the affairs of the Kingdom. Laymen are needed—to execute the plans laid, but are hardly to be expected to have a share in making plans. If given the right of suffrage they might even control. The prayer of many Methodist Episopal ministers seems to be: "Lord, deliver us from the laymen. Let us fall into the hands of the Bishop, but let us not fall into the hands of the laymen."

—The republican is the form of government which is not eternally at open or secret war with the rights of mankind.—Thomas Jefferson.

—Rev. L. W. Gerringer spent last week in Mebane, preaching. He remained over last Sunday. Dr. T. M. Johnson came to Greensboro Sunday morning and preached in Calvary church morning and night. The congregation were glad to greet him and hear him. He was accompanied by his son and younger daughter, Miss Nicholson, and Miss Barnette.

—J. B. Duke, the wealthy business man, died a few days ago and was buried last Tuesday at Durham, N. C. He had been sick for months. It was he that changed Trinity College into Duke University.

—Rev. Mr. Pearce, pastor of President Coolidge in Washington, is a son of a minister who was for years a member of the Pittsburgh Conference of the Methodist Protestant Church. He was also a graduate of Adrian College.

—The members of the French Debt Mission sailed for France, Oct. 3, after having failed to make arrangements to settle France's war debt to the United States—more than four billion dollars.

—An eleven-foot statue of George Washington is being made by Pompeo Coppini, New York sculptor, for the city of Portland, Oregon. It is the gift of Dr. Henry Waldo Coe of thas city. Most statues of the "Father of His Country," represent Washington in the uniform of General of the Continental Army. This one represents him in civilian clothes of Revolutionary days.

—One of Oscar Wilde's sons is a Catholic priest; another was killed in the World War.

—Capt. Roald Amundsen, famous Arctic explorer, of Norway, sailed from England for the United States, Oct. 3. He took part in the celebration, in New York, of the one hundredth anniversary of the landing of the first Norwegian immigrants in the United States. Those immigrants arrived in the ship, Restaurationen, Oct. 9, 1825. The celebration was held Oct. 9, to 11.

—One hundred scholarships in universities and colleges of the United States are to be founded by the bankers of this country. That was decided at the fiftieth yearly convention of the American Bankers' Association, held at Atlantic City, N. J. The winners of the scholarships will specialize in economics.

—A sad death occured yesterday at St. Leo Hospital. All deaths are sad to somebody, but this one must be sad to all who read of it. A young man named Padgett was sent from High Point to the convict road force for stealing an automobile. Whether he was guilty or not we do not know. He denied his guilt to the last. But he made an effort to escape and was shot and mortally wounded by the guard. He was taken to the hospital, and his sweetheart came to him and watched beside his bed to the last. His last words were; "Tell Mama that I did not take that car."

—Next Sunday Bro. Gerringer will begin evangelistic services at Calvary church to continue night after night. Mr. Hess of the city will be the leader in song. Special prayer meetings are being held this week in preparation for this series of meetings.

—Over 100 bottles of whiskey were broken and the contents poured on the ground in Henderson recently when B. B. Simmons was found guilty of having the whiskey in his possession. His Studebaker car was confiscated and he was fined $500.00.

—The onlooker is impressed that many foolish things are said and done in the controversy between the fundamentalists and the modernists. Why so much feeling in the matter. Don't both parties know that neither can destroy God's truth? And can't both parties conceive it possible that there may be some truth on the other side? If these parties cannot agree, they would do well to respect the honesty of the other side, and exhibit Christian courtesy.

—An entry in an old circuit rider's book shows that one family paid him 135 pounds of lard while another purchased a hat for the rider's wife.

LAY-REPRESENTATION AND HERESY. IN MICHIGAN METHODISM.

By Luther K. Long.

Michigan has two conferences of the M. E. Church—the Detroit conference, including the eastern part of the lower peninsula and the whole of the upper peninsula, and the Michingan conference, which includes the western portion of the lower peninsula.

At their recent meetings there were three matters which came before each of the conferences. The question of unification with the M. E. Church South was soon disposed of—eight persons in the Michigan conference voting against it, while in the Detroit conference only two votes were cast in opposition. Throughout the North the majorities in favor of unification are overwhelming. The indications are that, while the South will give a majority in favor of the plan, the majority will not be large enough to carry the movement through at the present time.

Lay-Representation.

I heard the debate in the Michigan conference on the question handed down by the last general conference; "Shall laymen be admitted to the annual conferences in equal numbers with ministers?" Some ministers expressed themselves as very much in favor of the resolution. They claimed: It would make for good democracy and good Christianity; laymen are needed in the counsels of the annual conferences the same as they are needed in the counsels of the general conference, where they are found to be exceedingly helpful; laymen are as much interested, and as intelligent concerning these matters, as are ministers; laymen's conferences have always voted in favor of membership in the annual conference. Other ministers spoke vehemently against the measure. They said: The annual conference is, and should continue to be, a ministerial brotherhoood; laymen do not want membership, and they would not be interested in attending to the business; we are not opposed to the laymen, we are their good friends, but our system has worked well as it is and we should not seek to change it. The vote showed 78 in favor of lay-representation and 110 opposed. In the Detroit conference the vote stood 166 for and 45 against. Total for the state—224 for, 155 against.

Heresy.

Dr. William H. Phelps, editor of The Michigan Christian Advocate, is a member of the Michigan conference. Dr. Levi Bird preferred charges against him because of certain editorials, and because he used in the columns of The Advocate articles from certain contributors. "If the publication of such articles is continued," the accuser declared, "they will destroy our great and beloved church." The Superintendent of the district to which Dr. Phelps belongs had already appointed a committee of investigation. This committee met the first day of conference, took into consideration the charges, and unanimously reported to the conference, "No cause for action." This report was unanimously adopted by the conference.

Dr. Bird also preferred charges against D. Lynn Harold Hough, a member of the Detriot conference and pastor of the Central Church, Detriot. Dr. Hough had not yet returned from Stockholm when his case was called. In his abscence, Dr. George Elliott, editor of The Methodist Review, represented him before the committee. There were twenty-seven specifications. These are samples: Insulting God and outraging the moral sense of the Methodist church; putting Jesus Christ and Charles Darwin on an equality; making God a liar and Moses mistaken, if not an arrant charlatan; making Christian and Atheist Heaven, when Christ consigns the Atheist to hell; invalidating the whole plan of salvation in favor of Evolution. As in the case of Dr. Phelps, the committee reported, "No cause for action." This report was unanimously adopted by the conference.

Dr. Hough gave a series of addresses before the conference. On his arrival he was given a decided ovation—for as a Christian man, and as a faithful minister of Jesus Christ, his standing among his brethren is very high indeed. In the course of his first address—having in mind, no doubt, some of the charges—Dr. Hough Said:

"The prophet is a citizen of his own age and he cannot avoid if he would the outstanding aspects of his own experience and life. The magical word of our period is the word science. And the prophet must come to the very heart of the meaning of the scientific movement and of scientific achievement in order that in this realm too he may be a true interpreter.

"Sometimes the prophet has been tempted to assume a merely hostile attitude to science. In fact, it is to be remarked that most men at first dislike anything which requires them to learn a new vocabulary. The intellectual trouble involved in learning all the passwords in so diversified a movement as that of modern science is indeed great. And the prophet is tempted to suspect that in all this transition into a new vocabulary things which are infinitely precious to him may be lost sight of and forgotten.

The Way Out.

"But the way out of the dilemma is not hostility to science, but the mastery of science. Sometimes the prophet is tempted to be a sort of Henry Clay, seeking for compromises by which the new and the old can live together in peace. History would suggest that such comprises are only half-way houses on the road to civil war. There is a third attitude, and we believe it is not one of hostility; it is not of comprise; it is one of joyous and eager untilization. It consists of a zestful proceeding by a kind of divine right of eminent domain to annex the whole realm of science for the purpose of the moral and spiritual life.

"This attitude doesn't regard science as the friend or foe of God. It sees in all the results of science the vast mass of material ready to be gathered up into the noblest sort of moral and spiritual interpretation of life.

"This world of the evolutionary processes is the world in which these unfolding intellects which we would win for the Christian sanction live. And it will come to them as an immeasurable assurance that all these things are profound and happily related to the deepest experiences of religion.

"The truth is that much of the disturbance in religious circles in the United States/ the present time could have been entir avoided if religious leaders had treated w happy and confident frankness the results scientific investigation incorporating them part of their moral and spiritual message a making them the very vehicles of Christ truth. The policy of silence and evasion been proved very costly. The true prop lives at the spot where science and creat mysticism—biology and Christian truth meet in joyous friendship."

THE BIBLE AND LIFE.

Only that part of the Bible is helpful to which one makes vital in one's life. The Bi is worth no more than any other book, save the method and manner of its influence ov and control of, human life and destiny. C may know the entire book from Genesis Revelation, and then be as little influenced helped by it as one would be by knowing almanac or the dictionary, from beginning end. "Devils also believe and tremble;" the Book avails them nothing. It is not amount of Bible lore with which one is liar, but the amount of the plain teachir of the Word which enters into the life a conduct of the reader, or the hearer, t counts.

Nor does the fact, that one may quote rote or from memory any passages glib even indicate that one is a real Bible stude or really believes in the Word. Some of t greatest skeptics of the age, as well as so of the most patent scoundrels, can qu scripture and argue with great versatili their poisonous views and beliefs. It is the amount of scripture one may quote. is the spirit of the teachings of the Word God which one lives that tells on one for ti and eternity.

This leads one to the thought, and empl sizes in one's heart the fact, that the Word God can no more be overthrown than hum life itself. From beginning to end of the scr tures, there flows a resistless tide of life a truth and love. "Search the scriptures, in them ye think ye have eternal life. a they are they which testify of me."—Jo 5: 39. It is, therefore, not controvertible superficial facts which one should search in the scriptures, but for life eternal— richer and the more abundant life.

More than this may be said. The scriptu can no more be overthrown nor destroy than the very fact and life of God Hims can be overthrown and destroyed. This the reason that our Bible, differing from other books, sets forth in explicit terms Go life and love in His dealings with men. C Bible places God at the beginning, a through the whole Book we find Him deali with men and women, revealing Himse opening up His very heart and life to the Of course, the grand climax of this proc is reached when "The Word became flesh a dwelt amongst men." The Book tells the sto of the dwelling on earth and the deeds amo men of the Incarnate Son of God. The C Testament, like the New, was throughc seeking to lay bare to all who would re and give heed the revelation of God Himse to men and women in every condition of

and in every attitude of mind and thought and conduct. We have a revelation of God as He deals with the wicked and lost men and women as well as with the righteous and the faithful. The Koran of Mahomet, it has been pointed out, reveals man as he dares to speak to his God. Our Bible, on the other hand, reveals God as He graciously and lovingly speaks to man. It is God's dealings with faithful Abraham and the faithless Saul, and the Shepherd David, and the Prophet Isaiah, and the irresolute Jonah, and the impetuous Peter, and the loving John, and the energetic Paul, that interests the reader and reveals to one how God has dealt with men; and since in Him is no variableness nor turning, we know how He may be counted upon to deal with us. One does not have to argue the inspiration of the scripture any more than one has to argue the validity of love or the veritableness of truth. One who will read and give heed to its teachings, knows that the Word of God is an inspired book and invariably inspires the life of one who reads it thus.

All the other books that were ever written and printed are as nothing compared with this one, when it comes to measuring its weight and worth in influencing the lives and shaping the destinies of men and the nations. "I know that the Word of God is inspired because it inspires me." And that fact can no more be destroyed nor confused nor overthrown than can life itself.—J. O. A. in The Christian Sun.

THE MIRACLE OF PRAYER.

After an extremely busy day Jesus Christ usually went apart to pray. And He prayed long and continuously. If we know anything at all about prayer in the life of Christ we know that He prayed, not only to keep in harmony and in close touch with the will of His Heavenly Father, but also to replenish the energy and power which He had used in working and in causing miraculous things to happen—power and energy employed in healing the sick, restoring sight to the blind, curing the disabled, bringing a consciousness of God to the spiritually dead, and regenerating the souls of those whose spirituality had long since been materialized. By prayer Jesus kept alive His personal sense of divin mission, His strength, His consciousness of duty, His joyousness and happiness, His enthusiasm in His work, and His refreshing attitude.

Does one put it too strongly to say that prayer was the vital, living power of Jesus' life and through it God was revealed and His works were made manifest?

"If we pray—believing—with all faith—it shall be done unto you." When this wholesome attitude to prayer is taken, then prayer will have a meaning and will accomplish things. Where this miraculous power of prayer is visible, men more readily recognize and believe in the power and presence of God and His Spirit. Where the presence and power of God and His Spirit are visible, there, conversely, prayer is used as a power and force. We know a tree, not only by its kind, but also by its fruits. Let the fruits of the tree of prayer be displayed!

It remains for the Church of God to "gird her loins" and make Him a vital force and a living power by re-establishing, unhesitatingly and with full belief, the miraculous power of prayer which causes the miraculous to happen.—M. A. Vance, in Zion's Herald.

SHE BROUGHT ME TO JESUS.

John Jeter Hurt.

My mother brought me. And that is the sweetest thought I have of mother. She was a timid, shrinking soul, but she would not shrink from a duty. Neither would she delegate a sacred privilege like that to any evangelist, or Sunday school teacher, or even to the revered pastor himself.

Life was sweet to us on the farm, for ours was a large and happy famiy. But mother's mind was fixed always upon the Hills of God, and she talked much about a family circle there which should be unbroken through all the changeless years.

And so she brought me to Jesus. I was only ten, but never can I forget that epochal day. It was a September afternoon, just before twilight. The dogwood trees in the yard were putting on their coats of many colors. The score of majestic oaks which stood in solemn splendor around that three-story house in white were dropping their leaves one by one—silent testimonies that no hold on earthly life can last. Over yonder across the field was a vast woodland, and upon that rich assortment of foliage were lavished al the colors ever painted by the finger of God. Up from the lengthening shadows on the meadow came weird music from the negroes as they turned their weary footsteps home.

Mother called me from play, and I left the two little brothers over beside the fence which circled our beautiful grove. Following her lead we sat down together on a rustic bench. And there, that afternoon, while the sun lighted all the hills of Virginia with mellow glory, my mother told me the sweetest story I ever heard—of Jesus. I loved that story then. I have loved it since. I have been trying to tell it to others these 25 years, but I cannot tell it like she told it to me. Oh, for the sound again of the voice that is still!

I don't remember any passages of scripture that mother quoted. I am not sure that she used any. But she told me that she had trusted the same Jesus since she was a child, and He had never failed her in the hour of need. She told me that He would help me to be good, and to do good. She told me that He would help me to bear the burdens which are a part of every person's life; and that when my brother died the year before she could never have lived through the gloom but for Jesus. And then she told me that she and father would rather their children should be humble followers of Jesus than to win all the money and all the honors of the world if they overlooked Him in the winning. It was a personal sort of gospel she preached to her lad, in the plainest sort of way.

I don't know what I was before, but I know that when mother got through talking I was a Christian. I told her so, and her arm tightened about my little shoulder, and she kissed my brow. She was the only translation of the Bible I knew at the time, and the best one I've ever known since. I've never gotten far away from the experience of that holy hour. I have learned that God speaks to us through nature, that He speaks through the stars in their courses—but He spoke to me first through the voice of my mother; the experience of a soul that was surrendered to His will. I have had my doubts since then, and they have bothered me some. But when the far horizon grows murky and the mists of the world come into my eyes—then I hie me back to the old rustic seat under the sheltering oaks, and listen again to my mother's winsome story of Jesus.

After a while the supper bell was ringing, and we walked up to the house, hand in hand. Even as we walked along I heard her singing softly, for hers was a joyful religion. And this was the song she sang that twilight hour:

There is a name I love to hear,
I love to sing its worth;
It sounds like music to mine ear,
The sweetest name on earth.

I have no criticism of the evangelists, of the Gospel singers, of the large tabernacles, of tents, of city-wide and country-wide campaigns. But we will get much further along if we stress equally the importance of wellside evangelism, street-corner evangelism, and individual evangelism when there are no tents, or tabernacles, or visiting preachers, or special meetings of any kind.

I shall always thank God that my own mother brought me to Jesus.—Christian Index.

CHILDREN'S HOME

Report for Two Weeks.

J. P. Beam, $5; Pleasant Hill, Cleveland, $4.05; Maple Springs, $5.40; Pleasant Grove, Thomasville, $9.15; Zoar, $3.10; Love Joy, Children's Recital, $57.96; Fair Grove, Why Not, Children's Recital, $12.54; Stallings, $3.81; Midway, Haw River, $1.74; Palestine, $2; Friendship, Stanly, $7.06; State Street, Lexington, $3.73; Mt. Pleasant, N. Davidson, $6.40; Friendship, Fallston, $9.21; Mrs. J. C. Coble, $2; Union Grove, Orange, $4.30; Flag Springs, Children's Recital, $29.50; Asheboro, Children's Recital, $35.00.

Sunday schools: Asheboro, $8.72; Spring Church, $2.44; Shiloh, N. Davidson, $4.57; Moriah, Tabernacle, $3.81; First Church, High Point, $23.84; Oak Grove, Cleveland, $7.61; Mill Grove, $6.15; Bellemont, $5.57; Welch Memorial, $8.75; Fairfield, Guilford, $2.05; Bess Chapel, $8.50; Concord, Saxapahaw, $5.25; Glen Raven, $12.04; Friendship, Mt. Hermon, $2.85; Bethel, Mocksville, $4.09; Mt. Lebanon, $5.02; Reidsville, $10.20; Calvary, $11.40; M. P. Stars Class, Asheboro, $2.40; Mt. Zion, $4.37; Mizpah, $4; Mt. Pleasant, Mt. Pleasant charge, $6.65; Tabernacle, $3.44; Bethel, $2.94; Mt. Carmel, Forsyth, $5.00; West End, Greensboro, $7.92; Ray Bible Class, Graham, $2.95: Gibsonville, $10.94; Fountain Place, $2.69.

Additional: Miss Elma Murphy, 1 box of pencils; Mrs. J. P. Beam, a pair of shoes for each of her three grandchildren in the Home.

The following good people contributed as follows towards building a double garage at the Home: E. A. Spencer, lumber, $25.00; Miss V. E. Hopkins, $5; J. W. Hopkins, $5;

J. T. Richardson, $5; P. M Gordon, $5; A. W. Troxler, $2.50; Dr. J. R. Shreve, $2.00.

Each person who contributed toward making this report had a part in helping eighty people. You made us glad. Are you glad? We believe you are. Thank you.

A correction: It was First Church, of Thomasville, that should have been credited with a $30.00 children's recital in September and not West End as was reported.

E. G. Lowdermilk, Supt.

POISONED.

It was in the late afternoon; a traveller was pressing forward as rapidly as his tired legs would permit, hoping to reach some shelter before the cold of a winter night should descend upon him. As the sun was sinking over the horizon he spied a stone house near the side of the road. Stumbling to the door, he knocked. It was quickly opened by a man, evidently also a traveller but shortly arrived in the place. Eagerly he greeted the new arrival and invited him in. There he found a large room, bare of furniture, except for a large, built-in stove, in one corner. Fuel, coal and wood were in abundance, and the prospect for a comfortable evening and night was good, and the traveller was greatly cheered. The men ate heartily of the rations they had brought with them. "The air is slightly close, don't you think?" asked the last traveller of the first. "I hadn't noticed it," replied the first. And so they rolled themselves in their blankets and stretched out before the stove and went to sleep. The stove continued to give off the deadly carbon monoxide fumes which it had been giving out since the first traveller lighted the fire. Insidiously it did its work, and some days later, other travellers found their dead bodies and wondered why they had died.

A minister of God's Word was travelling on God's highway. He had worked hard and faithfully. He loved men and he loved his work. He met men who had not been taught evangelical Christianity as he had. They were attractive men. They were lovable men. They were educated men. They were men of high ideals. But they did not accept all of God's Work. They did not believe men are saved by Christ's atoning death. They believed that Christ was divine, only as man is divine, and they believed and preached the gospel of Social Service. They were Modernists. God's minister loved them. He went with them. He compromised with them. He wrapped himself in his blanket and slept with them.

Years afterwards, other travellers on God's highway found these men, spiritually dead. The insidious poison of Modernism had done its work. "Concerned."

—Summerfield has had another bank robbery. Three youthful amateurs held up the cashier and got away with some money, but they were pursued and captured by citizens in a short time. What to do with such boys to make good citizens of them is a problem for the State. Can it be done? We believe it can, but it will require infinite patience and much teaching. Clearly these boys have imbibed false ideas. The jail and the public roads will help to disillusion them, but they need more than disillusionment. They need Christian ideals.

THE WORK AND THE WORKERS.

Notes mailed to the Herald for last week went astray and did not even reach the Herald office for publication, so through the kindness of the editor this brief note is going in this week, even though this is Thursday.

Boundaries.

If there is a desire for a change in boundaries on your charge, please write me at once. The boundary Committee will hold a meeting just before conference.

Please be prompt about this. Thank you.

Chairmen Of Committees.

In cases where written reports can be drafted before reaching conference, the chairman of such Committee will please do this and have report ready to submit to his Committee to save time. Other members of Committees will be announced soon.

Fraternal Relations, R. C. Stubbins. Literature and Education, Paul S. Kennett. Methodist Protestant Herald, G. W. Holmes. Missions, J. E. Pritchard. Moral Character, Ed. Suits. Official Character, L. W. Gerringer. Ordinances, Geo. L. Reynolds. Pastoral Work, W. D. Reed. President's Report, J. D. Williams. Pulpit Service, Geo. R. Brown. Social Reform, J. A. Burgess. Superannuates, W. F. Kennett. Young People's Work, N. G. Bethea.

Church Officers.

Pastors please note:—Some of our pastors persistently fail to elect the church officers, for the ensuing year, before conference, leaving it to be done by the new pastors in the early part of the new conference year. Please elect all church officers for next year before going to conference. This is imperative.

Faithfully yours, A. G. Dixon.

THE LAWS OF FAITH.

Saving, enabling, and victorious faith is one of the graces provided for in the atonement of Jesus Christ. In Gal. 2:16 there is this statement: "Knowing that a man is not justified by the works of the law but by the faith of Jesus Christ." Jesus Christ is then the Source of faith by means of His vicarious atonement. In Gal. 2:20 we have a restatement of the same truth: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me."

The Holy Spirit is the Agent through whom this grace is imparted to the soul. In Gal. 5:22, 23 there is a list of Christian graces imparted by the Holy Spirit, of which faith is one: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The disciples of Jesus recognized Him as the Source of faith when they prayed, "Lord, increase our faith."

Now there are certain rules or conditions that govern the impartation of faith. One of these is knowledge, especially the knowledge of God through His revealed word. In Rom. 10:17 it is written: "So then faith cometh by hearing, and hearing by the word of God." The more we come to know of God, of His goodness, love, mercy, and power, in the spiritual sense, the more complete will be our faith or confidence in Him.

Another law of faith is penitence, or sorrow for sin. In Matt. 21: 32 it is written, "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and, ye when ye had seen it, repented not afterward, that ye might believe him." These are the words of Jesus and set forth repentance as the forerunner of saving faith. The first command of Jesus was, "Repent ye, and believe the gospel." This means, Repent in order that ye may be able to believe.

Another law that governs faith is humility. It is written in James 4:6,10, "God resisteth the proud, but giveth grace unto the humble.....Humble yourselves in the sight of the Lord, and he shall lift you up." Now humility is not in itself a condition of spiritual life, but it promotes faith which is the condition. The centurion felt too unworthy for Jesus to come under his roof, and this sense of deep humility developed a strong faith; of which Jesus said, "I have not found so great faith, no not in Israel." The Syrophenician woman became so humble that she was willing to take her place among the dogs to eat of the crumbs that fell from the children's table; and Jesus said, "O woman, great is thy faith."

And lastly faith gets stronger by exercise. Faith is like love, the more you give away the more you have. It is one of the things described by Solomon, "There is that scattereth, yet increaseth." We grow in the various graces by exercising them. "He giveth more grace" to all who make wise use of it. "And of his fulness have all we received, and grace for grace."

LET ME BE BRAVE.

Let me be brave to fight the night.
And bear my burden of the fight
With Courage
Not that I may be counted great in victory,
But that another treading on
May still keep heart when hope seems gone.

Grant to me wisdom.
Not that I may boast as one who's clamored high
And count myself superior clay to those less learned;
God, I pray for wisdom and a clearer mind
To aid the ones who come behind.

Let me be strong and brave of heart,
And teach me how to play my part
As one who toils not just for gold
(Thus I would not have my history told),
But let me serve as best I can
My God, my home, my fellow man.—Edgar Guest.

—It is proposed to unearth and partly reconstruct the ancient Circus Maximus of Imperial Rome.

—Silk is the cheapest form of clothing material in Madagascar.

—"The more we study, the more we discover our ignorance."

—W. B. Cole of Rockingham, was declared innocent of murder in killing young Ormond.

SERMON TO YOUNG PEOPLE.

The Incarnation.

"And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.

The text is a plain statement that the Son of God became manifest in the flesh in the person of Jesus Christ. This incarnation was a matter of prophecy for four thousand years, a matter of fact for thirty three years, and it has now been a matter of history for more than nineteen hundred years. This is one of the fundanmental doctrines of the Christian faith. Without it christianity is a man-made religion, without the least power to save. With it the gospel of Jesus Christ is "the power of God unto salvation to everyone that believeth." The roof of this great doctrine is abundant, rich, and convincing. The purpose of the incarnation was to enlighten, to save, and uplift the race.

Let us first consider

The Incarnation In Prophecy.

Immediately after the fall God said that the seed of the woman should bruise the serpent's head, that a divine-human Redeemer would destroy the works of the devil.

To Abraham it was promised that "In thy seed shall all the nations of the earth be blessed." "Thy seed" here does not refer to Abraham's posterity in general but to one particular descendant, which is Jesus Christ.

In Pslams 132:11 there is this most illuminating prophecy of the coming of the Prince of the house of David: "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne."

Isaiah foresaw the glory of the incarnation, as set forth in this statement. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace." And from this same prophet's lips and pen has come this prophecy: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

The angel Gabriel made this announcement to Mary: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. And he shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David..... The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

In the next place let us consider

The Fact Of The Incarnation.

Was Jesus really God? Was Godhood and manhood really united in His person? The testimony to this effect is direct and overpowering.

An angel from heaven gave this testimony: "For unto you is born this day in the city of David a Savior, which is Christ the Lord."

God the Father at the baptism of Jesus and also at His transfigeration spake with audible voice. "This is my beloved Son, in whom I am well pleased."

John the Baptist said of Him, "Behold the Lamb of God which taketh away the sin of the world." "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Ghost. And I saw and bear record that this is the Son of God."

Peter's confession sets forth the deity of Jesus Christ in most unmistakable language: "Thou art the Christ, the Son of the living God."

John, the apostle, bore testimony to the incarnation in these words, "In the beginning was the Word, and the Word was with God, and the Word was God.....And the Word was made flesh and dwelt among us."

Nathaniel said to Jesus, "Rabbi, thou art the Son of God; thou art the King of Isreal."

"And Paul wrote to Timothy and testified that Jesus Christ is "the blessed and only Potentate, the King of kings, and Lord of lords."

And Jesus Himself admitted and declared on a number of occasions that He was God as well as man. The transfiguration was a demonstration of His Godhood. There shone from His body the glory that He had with the Father before the world was,—"the glory as of the only begotten Son of God." To the man born blind He said, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? and Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee."

And Jesus exercised the functions of the Godhead. He forgave sinners, cast out devils, healed the sick, and raised the dead by the exercise of His own authority and power. He received the worship and the exercise of faith, which are due to God alone. And His resurrection and ascension are the crowning evidences that He was God manifest in the flesh.

In the next place let us consider

The Humiliation Of The Incarnation.

There was a physical humiliation. His bodily figure and countenance were unattractive. "He hath no form nor comeliness; and when we shall se him, there is no beauty that we shall desire him."

He underwent a humiliation of vast deprivation. He exchanged a throne for a manger, sovereignty for babyhood, the glory of the Godhead for the form of a servant, the applause of angels for the insults of man, and the fellowship with the Father for the death on the cross. Paul gives a vivid description of this deprivation in the second chapter of Philippians: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

And there was the humiliation of deep impoverishment. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sake he became poor, that ye through his poverty might be rich." The Creator and Possessor of all the worlds became so poor that He had to work a miracle to pay his taxes. Of Himself He said. "The foxes have holes, and the birds of the air have nests, but the Son of man hath not no where to lay his head."

Again let us take note of

The Method Of The Incarnation.

The incarnation was voluntary. He cheerfully consented to undergo the humiliation of loss, association, sorrow, suffering, and shame. He "took upon him the form of a servant." "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." He became man by the exercise of His own free will.

The Holy Ghost was the agent that brought about the incarnation. God the Son became flesh in the womb of the virgin Mary by the operation of the Holy Ghost. Jesus was the masterpiece of all the Holy Spirit's work. He was "made of the seed of David" by the Holy Spirit. He was "made of a woman, made under the law "by the operation of Holy Spirit. He "was made in the likeness of men," in the likeness of sinful flesh," by the agency of the third Person of the adorable Trinity

And he was made sinless. He did not inherit the depravity common to the race. While in the flesh He was still the holy, immaculate Son of God.

In the last place let us consider

The Purpose of the Incarnation.

He came into the world to overthrow the kingdom of sin. In 1 John 3.8 it is recorded, "For this purpose the Son of God was manifested that he might destroy the works of the devil."

And Jesus became man in order to become "the propitiation for our sins; and not for ours only, but also for the sins of the whole world." He came to die the just for the unjust, and thereby satisfy the broken law. "He made him to be sin (or sin offering) for us, who knew no sin, that we might be made the righteousness of God in him." "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

And Jesus came to organize the church as His chosen instrumentality to evangelize and save the world. He said to Peter, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." The rock referred to is none other than the divine-human personality of Jesus Christ, as set forth in Peter's confession, "Thou are the Christ the Son of the living God." Paul asserts that the foundation of the church is Jesus Christ,—"For other foundation can no man lay than that is laid, which is Jesus Christ." And Paul wrote of the Israelites in the wilderness, "For they drank of that spiritual Rock that followed them, and that Rock was Christ." These Scriptures state so specifically and forcibly and conclusively that the Rock, the foundation of the church, was Jesus Christ,—the divine-human Son of God

(Continued on page 8.)

THE KINGDOM'S SUCCESS.

The work of the kingdom is in a sphere all by itself.

The reputed hard-headed business man, the man of cold facts and of things visible, takes little for granted, he insists on proof and security, makes but slight ventures on simple faith, but always wants a sufficient capital in hand, looks out for himself with his interests supreme, works zealously and expects returns in health, position, honors, and ever strive to get ahead even if so doing impedes the progress of others, and so becomes too often self-centered, narrow, unsympathetic, unresponsive to appeals, lives for self and the things of this world.

But workers for the Kingdom, besides depending upon brain and brawn, are "laborers together with God" in bringing in the reign of peace, love and righteousness through the acceptance of Jesus Christ as Lord and Master.

They, of course recognize human relations, dependence upon men, need of wisdom, resources, etc, but they also go beyond into the spiritual realm where faith is regnant and productive of unfailing guidance, unstinted help, unlimited power, unmeasured blessings, in the work of giving to men the gospel, in leading them to Christ for the liberty and life he alone gives.

This is set forth very forcefully by the great missionary, St. Francis Xavier who, after calling for help of the king of Portugal, said unmoored from human help, I set forth which for him meant toils and hardships to lift heathen people Godward.

Then the workers of the Kingdom do not labor for personal gain, or worldly honors, but to enthrone the Christ in human hearts, to extend his benign sway over men and nations, and to enrich the world with the agencies which promote the highest welfare of mankind.

Resources must be available for operations in distant lands, and policy and plans must be followed, but chiefest of all is dependence upon the Word, the leadings and power of the Spirit in the task which requires one rather to draw by the affection of a Christian than to drive by the argument of the natural man. And here material things have no place. This dependence grows out of the fact that man alone is helpless, because "God goes before us, breaking up the way before us into the human heart, and, accompanying that divine operation, creating that atmosphere in which faith buds and blossoms, there must be love of our brother."

Nothing is more insistent than that brotherhood shall be conceded, the love of Christ shall constrain, the love of man shall be evidenced in the greatest of all tasks in which God and men unite to achieve earthly and eternal results.

This was well expressed, as meeting human needs in the Orient, by a prominent Indian Christian, "You have given of your goods to feed the poor; you have given of your bodies to be burned. Give us love." That is a demand that India makes of us, the love that respects and honours and does not condescend."

Testimony to the efficacy of this was borne by Dr. Tagore of W. W. Pearson "that he gave to India 'the gift of friendliness, completely free from conscious or unconscious egotism.' "

Fred. C. Klein.

FOR THE SHEEP.

Alethea Thompson Cobbs.

The storm door of the ranchman's cottage was flung open and John Ross stumbled across the threshold, puffing and blowing and shaking the snow from his body as he stamped his feet upon the heavy door mat.

"Ugh, but it's cold! God pity man or beast out on such a night as this. It reminds me of the winter storms on Loch Carron—only Scotland never had anything to match this Manitoba wind. It cuts in straight from the north pole. Ugh," Then the sturdy highlander stamped his feet again and doffed a fur cap, revealing a mop of curly brown hair and a face ruddy with health.

Mrs. Ross and blue-eyed Jean who had been fluttering officiously about him from the time of his entrance, now helped him to divest himself of his great sheep-skin coat without letting a flake fall on the bright red carpet. Then they triumphantly escorted him into the cosy sitting room, where, in front of a glowing sheet-iron stove he found an easy chair, slippers and the Stock Raisers Gazette awaiting him.

Satisfied that her man was safe, the wife then bustled about in preparation for the evening meal; but ten-year-old Jean lingered about her father's chair until he looked up sharply and demanded—"Well, child, what is it?"

She did not answer at once, but climbed onto his knee and putting her arms around his neck in a winsomely compelling way that he well knew, whispered in his ear—"Father, I'm sorry to trouble you, but do you know that my little lamb is safe with its mother?"

John Ross laughed reassuringly and kissed the child,—"I feel sure that she is, Lassie, for I sent Eric to look after the stock two hours ago. Doubtless has had her supper and snuggled down for the night long since."

"But Father," the child persisted, "Eric is only a hired man and that is my little lamb, just like I am your little girl."

The father laughed again,—"Well, not exactly, dear; but here he comes now, let him speak for himself."

Jean flew to meet the hulking young Swede who was just coming in through the back doorway.

"O Eric, tell me truly, is my lamb safe with its mother?" But before she reached him the Swede had begun thawing out his hands over the kitchen stove, from which emanated entrancing odors of bacon and coffee and he was in no mood for argument before the bar of a whimsical child, so he answered gruffly,—

"How do you expect me to know yours from a hundred other idiotic sheep that I chased around for an hour before I could get 'em under shelter. So far's I know they're all in, but when the snow blinded me and the sheep moved around so fast I couldn't count 'em or see whether they were big or little."—Then he shuffled out of the kitchen to do his evening chores.

John Ross had now settled down to news of stock sales which soon became blurred by reason of a delicious drowsiness that overtook him, while Mrs. Ross moved cheerily about her tasks lilting a half-forgotten Scotch melody;—

"O wert thou in the cauld, cauld blast,
On yonder lea, on yonder lea,
My plaidie to the angry airt,
I'd shelter thee, I'd shelter thee."

At last the supper steamed on the table and a bell rang out the welcome news. Then a cry went up,—"Where is Jean? Where is Jean?" No one knew. She was not found in any of the rooms in the ranchman's stocky cabin; nor was she in the barn. They called in vain. They looked in the closets and under chairs—suspecting her of a prank. They lighted a lantern and pried into every corner of the hay loft. They shouted themselves hoarse, but there was no response save the howling of the wind. Her red coat and hood had gone from the closet. She had left the house unobserved; but why should she go out into the blinding storm? No one knew, of course. But mothers are more discerning than hired men and are wiser, sometimes, than fathers, where children's motives are concerned, so she questioned the two men keenly, beginning with her husband who was staring dazedly at the stove.

"What did Jean say to you, John, when she climbed into your lap and was whispering into your ear?"

The distraught man rehearsed slowly every word of the conversation but drew no conclusions therefrom. Then she turned sharply to the Swede.

"Eric, what did she say to you when she ran to meet you?" The young giant, feeling that he was on the defensive, answered accordingly,—

"She asked me about them fool sheep."

Mary Ross eyed him keenly, as a judge might search the mind of a criminal at the bar.

"Eric Stavenson, was it the sheep that she asked about or was it her pet lamb?"

He shuffled from one foot to another and mumbled evasively,—"Her lamb was the biggest fool of all, and so far's I know, sure and sartin' know I never did get it in, though God knows I tried for a solid hour and would 'er been tryin' yet if the snow had not blinded me."

Then the mother knew, and her voice rose in command,—"John—Eric, save the child. She is out looking for the lamb in this terrible storm. God keep her!"

In a trice the men were in their great coats with caps pulled over their ears and lanterns and horns swinging at their sides. As they plowed through the snow and disappeared into the dim woodland beyond the road, Mrs. Ross shouted,—"Take Laddie with you."

"The dog's already gone. I guess Jean took him," flung back Eric.

"Thank God for that," ejaculed Mrs. Ross. She closed the door, placed lamps in every window and then flung herself upon her knees in an agony of prayer to the Chief Shepherd, that He would keep her little lamb, out in the biter cold and bring her safely home.

The men pressed grimly on in the teeth of the storm,—shouting, listening, shouting or blowing their horns, and hearing in reply,

AN OLD SOLDIER AND A YOUNG ONE.

They had made the round of the main entrance hall of the Congressional Library, walked through the long corridors, penetrated to the periodicals' room, glanced up the grand stairway, which was to "be done" later, and were now at the door of the public reading room. But here the third and smallest and most important of the party of three hesitated and drew back.

"Please, mamma," he pleaded, "may I go back and stay round the beautiful stairway till you and papa come? I'll not get in anybody's way, and not harm a single thing. Really and truly! I'll just walk around and look. If you and papa get in there among the books you'll read and talk and read and talk, and I'll wait and be so lonesome. Please!"

The gentleman looked down and smiled.

"Jimmy is half right, Clarice," he admitted. "I'm afraid we have talked books sometimes till he got a little lonesome. Let him stay out in the main hall and look around. He will enjoy it more."

"But will he be safe, and not in anyone's way?"

"We must trust him. Jimmy is getting to be almost a man now—nearly five."

"Oh, I'll be all right, mamma," assured the little fellow, drawing himself up. "I'll just walk about and study things, and tell you what I see when I come back, and I won't hurt anybody's feelings."

So they went on through the swinging doors, and he returned to the main hall, where he walked about looking at things, very straight and soldierly in his consciousness of being alone in the vast room and wholly dependent upon himself.

At the frontier fort commanded by his father, Jimmy had grown familiar with things that are unknown to most boys of his age, and now with his feeling of independence some of these came naturally to the surface.

One of the guardians of the place watched him for some time, then, concluding the boy had strayed from his party, crossed over to offer assistance. Jimmy was gravely stepping off the colored mosaics in the floor, two head and three aside, two head and three aside, and then clicking his heels together and reversing, and doing it to the tune of a favorite air which the fort band had played.

As the official stopped beside him, Jimmy paused in his evolutions, raised a hand in military salute, and waited inquiringly.

"Are you lost, sonny?" the official asked.

"No, sir," gravely; "I'm just here by myself. I hope I'm not doing any harm, sir."

"Why, no, indeed, only—" He stopped, bit his lip to hide a smile, and turned away, for Jimmy had again saluted and recommenced his two ahead and three aside, two head and three aside, with clicked heels and reverse.

A little later two old ladies shuffled past and one of them dropped her handbag. With an impatient exclamation she bent painfully to pick it up. But Jimmy was quicker, and gave her the bag with a salute and slightly inclined body.

"Bless the baby!" she exclaimed. "However did the mite learn that! Just as natural, and for all the world like a real soldier, too! But it don't seem right, though, does it, Matilda? Children ain't children any more, like they used to be."

Jimmy remained with hand up and palm to the front until they turned away, then dropped his arm with a little sigh of discontent, which, however, was only audible to himself.

He did not two ahead and three aside any more. The unintentional insult had taken away all zest for further evolution there, and he glanced about covertly to see if any one had overheard the humiliating word "baby." Apparently they had not, and, somewhat reassured he slipped away toward the grand stairway.

This he had been holding in reserve as a later delight, after the pleasures of the lower floor palled. And he took possession of it as all large delights should be taken, a little at a time as they can be absorbed, going up step by step, slowly, gazing at the things he did not understand, but though pretty, and often pausing to look back and below.

So at last he made his way to the head of the stairs, to a position in front of the colossal mosaic of the Goddess of Wisdom. Here he remained for a long time, gazing at the curious work of art, and wondering how such a picture could be put together to look so natural and so like a real painting.

While standing there he was joined by another figure, who had also paused to admire the great mosaic.

Dozens of persons had passed Jimmy on the stairs, and he had scarcely been conscious of their presence. But something in the measured, firm tread of this one as he drew near, and then in his presence as he stood beside him, caused the boy to look up. What he saw made his body stiffen suddenly, and his hand to go up in quick military salute, his heels clicking audibly as it did so. This was the kind of man he had been accustomed to see at his father's fort, gold braid and shining only—and this he noticed even as he saluted—this officier's uniform was just a little different from any he had seen.

At the sound of the clicking heels the man had glanced down with an amused light coming to his eyes. But as he met the steady, straight gaze of the small figure the amusement vanished, and he saluted gravely in return.

"May I ask whom I have the honor of meeting:" he asked courteously.

"Captain Jimmy, sir—really and truly captain," with just a shade of questioning defiance in the voice. "It was my own papa, the Colonel, who gave me the rank; but he did it with me kneeling down and his sword touching my shoulder—the accolade, you know. So it's all right."

"Yes, the accolade is all right," admitted the man. "Now, Captain, about this mosaic. You were admiring it, I think."

"Yes, sir. It is wonderful."

"I agree with you. It is wonderful. I always stop for a few minutes whenever I come this way. Now suppose we go on through some of the upper corridors. There are a number of things I greatly admire, and want you to see. I hope you will like them too."

So the big soldier took the little soldier's hand and the two went off together. And just at that moment a lady who had come from the public reading-room paused at the foot of the stairway and saw. When she returned to the reading-room she told her husband that Jimmy was all right, and was being looked after by a nice-looking old gentleman.

It was fully a half hour later when they went in search of the boy to accompany them through the rest of the building. He was standing again in front of the mosaic, and they went up to him.

"Hello, Captain!" the father called contritely. "Did you get very lonesome:"

"No, sir, not a bit," Jimmy answered, saluting. "I've had the very bestest kind of time. And will you read this card for me, please. I can't read such fine writing very good. The man gave it to me."

The Colonel took the card and glanced at it, then gave a low, astounded whistle.

"Clarice," he said to his wife, with an odd note of eagerness in his voice; "you remember the man I told you I would most like to meet in Washington:"

"Yes—Admiral Dewey. You said you hoped to find some one who could give you an introduction."

"Well, I have found him—out of little soldier here. Read this."

On one side was the Admiral's name and address; on the other, written in fine hand, was "An old soldier's compliments to a young one, and a cordial invitation to dinner Thursday evening, for himself and family. The old soldier will be glad to meet the parents of such promising material for our country's future defense.

"Dinner at eight, but come as early as five or six, for there are a lot of war relics and mementoes that the young Captain will be interested in."—Frank H. Swet, in The Banner.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

Amount previously reported, $147,785.80.

Mrs. J. G. Rogers, $15; Chas. Sharpe, $10; —— Harden, $5; Chas. Friddle, $5; Dave De Moss, $15; Mrs. Rogers, $5; —— Dixon, $1; —— Whitley, $1; —— Crutchfield, $1; C. Esley, $1; G. Maynard, $1; S. King, $1; Mrs. F. R. McIntire, $20; Ira R. Gunn, $15; J. A. Turner, $35; L. R. Pearson, $20; Mrs. J. E. Deviney, $15; Dewitt Deviney, $4; Kenneth Deviney, $2; J. Norman Deviney, $1; Mrs. Lee A. Briles, $50; Jas. E. Holmes, $20; A. E. Williams, $10; Mrs. W. A. Williams, $5; J. R. Helms, $10; Mrs. J. F. Smith, $10; Mrs. Fannie Cates, $1; A. M. Dodson, $15; Roland Dodson, $5; R. L. Cox, $90; Miss Bettie Cox, $10; Miss Lula Cox, $10; Miss Flora Albright, $20; Mrs. J. L. Kernodle, $20; J. L. Self, $10; A. W. Trivette, $2; Miss Ruby Isley, $2.50; A. A. Hill, $30; Mrs. J. R. Dickens, $46.50; P. M. Gordon, $15; Floy Rogers, $5; J. W. Thompson, $1; John F. Thompson, $5; Miss Susie Stafford, $19; Mrs. John R. Hoffman, $10; Ladies' Aid Society, Asheville, $50; Bynum R. Clapp, Special, $5.00 Total, $148,426.60.

Endowmeint Insurance Fund.

Amount previously reported, $3,238.86.

W. A. Bowman, $5; Mrs. D. H. Bess, $10; A. A. Self, $10.00. Total, $3,263.86.

J. Norman Wills, Treas.

DICK'S PRACTICE TIME.

"Mamma, is it fifteen minutes yet?" called Dick from the piano stool.

"No, dear. Don't talk, but practice," answered mamma from the other room.

"But, mamma, my shoe hurts my foot, and I can't think what I'm doing," said Dick, appearing at the door wih a forlorn look on his face. "I guess I'll have to take the shoe off."

"Richard, you have lost five minutes now. Go right back to the piano and play your exercises. You will have plenty of time to look after the shoe after awhile."

Mamma's tone was firm, so Dick gave a sigh and went back to his task.

One, two, three! Bang, bang, bang! Dick was getting down to work at last. Just outside the window a boy shouted, and he had to run and see who it was.

"Hello, Charley!" he called cheerily. "I'm pretty near done with my playing. Wait a few minutes and I'll be out."

"Got to to the grocery for my mamma," said the boy. "Won't take me very long."

"Richard!" said the warning voice from the next room, and Dick sat heavily down to hunt up the place in the exercise-book once more.

When the clock struck three, a very smiling little boy appeared at the door to say, "Now my time's gone. You promised to read to me mamma, from 'Robinson Crusoe' for half hour after I finished my playing."

"All right," said mamma, taking up the book. "Where was I? Oh, yes, where Crusoe finds his man Friday! I believe I want a drink," and she put down the book to go to the dining room. Dick sat patiently waiting for her; and when she came, it toon a long time to find the place once more.

After she had read a few lines, she saw a lady passing and said, "I must speak to Mrs. Page a minute. Don't lose the place." But when she got up the book flew shut, and it took Dick a long time to find the picture of Friday, as he did not know the page.

"Let me see," said mamma, when she had read almost a page, "isn't this the afternoon for the boy to call for the laundry?"

"No; he comes Tuesday, and this is Monday," said Dick. "Please do read very fast, mamma, for I am anxious to hear about Crusoe."

"I'll begin just as soon as I look after that shoe that hurt your foot," said mamma "Which one?"

"It doesn't hurt a bit now, mamma—honest it doesn't. Please."

"Time is up," said mamma, as the clock struck the half-hour. "I was only to read twice as long as you practiced."

"You haven't read two pages," said the disappointed little boy. "You lost ever so many minutes of the half hour. I wonder—Are you doing this, mamma, to show me that I lost time, too?"

"What do you think about it?" asked his mother, with a smile.

"I'm going right back to play fifteen minutes and see what happens," said Dick. "I think I know what it will be."

When the honest fifteen minutes were gone, mamma was waiting with a slice of bread and jam for Dick and the open book in her hand. Dick thinks the time goes ever so much faster since he doesn't whine and ask questions and waste the moments, and I really believe he is right about the matter.—Ex.

WHAT HAS THAT CHILD DONE NOW?

"Of all things in this world what has that child been up to now," Mrs. Winters peered anxiously up and down the street through the dining room window. "And where could she have gone? Every chair in the living room full of folks waiting to see her. Sunday of all days—so early in the morning, too. And every one of 'em's had a telephone call during the week begging them to come. Something very important she wanted them to do to help her. Couldn't be done any other time. Horrors, there's that bell again! How can I face any more people."

But it had to be done. With rising color, Mrs. Winters opened the door. Mrs. DeBetts and her two little girls this time.

"My dear!" exclaimed the plump little lady as she came bouncing in. "Such a time I had getting here! But Alice Barbara seemed so set on it, and to tell the truth I was curious." Breathlessly the good woman sank down on the dining room chair that Mrs. Winters brought for her.

"Well, did you ever," she exclaimed "quite a party. I had no idea."

"Nor we either," chorused the group that filled the living room. "And Alice Barbara not even here herself!"

"I declare—I can't imagine," began the harassed mother of the missing Alice Barbara. "She never said a word to me about expecting a soul. And she always goes to Sunday school every Sunday—wouldn't miss it for anything. I can't understand it."

"Maybe she's gone already and forgot all about us," spoke up a small girl. "Perhaps she did it just for fun."

"No, indeed!" declared Miss Dewberry, Barbara's teacher. "Alice Barbara would never do a thing like that. She'll have some good reason; depend upon it. She's clever, surprisingly so!"

"Yes," agreed Barbara's mother—none too cheerfully it must be admitted. "She keeps me perpetually surprised, not to say startled at times."

"But where can she be?" questioned Ray Wentworth, a tall boy who lived in the next block. "I thought probably she wanted some more stuff lugged around to that poor family in Mill street, and I brought my wagon."

"Possibly it is something like that," came a man's voice from the corner. "Had to go to Sunday school herself and engaged us as deputies."

"But why the time?" put in his wife. "Quarter of 10, not a minute later. If it had been any one but Alice Barbara I wouldn't have attempted it. Possibly she's persuaded that florist on Main street to donate flowers again and wants us to distribute them to the shut-ins—to make their Sunday bright."

"In any case she should have told you," said Mrs. Winters. "How you ever consented to come without knowing—"

"Curiosity and Alice Barbara," laughed Mrs. De Betts. "A pretty strong combination."

"Oh!" gasped Mrs. Winters, "there's that bell again. Positively I cannot answer it."

"I'll go." Mrs. De Betts rose from her chair and disappeared into the hall. A listening silence; then:

"Well, Alice Barbara, it's just about time you turned up."

"Yes, and I'm sorry I was late. Is every one here? Oh, goody, I see they are," she crowed delightedly, smiling a welcome on the assembled visitors. "One, two, thre," counted Barbara her eyes traveling eagerly over the company. "Fourteen in all counting the twins here. Oh, it was so dear of you all to come—just to help me!"

With a sweeping glance of the engaging brown eyes beneath the heavy Dutch bang, Alice Barbara seemed to thank each one personally. In her rich dark blue coat and her becoming hat to match, she certainly was an attractive young one.

"I'm just too sorry for anything to have to keep you waiting," she apologized, "but the very last minute I thought of the twins here; and when I went over to get them they weren't up yet, and I had to dress 'em and feed 'em myself. But I got 'em," she ended triumphantly.

The twins, tiny three-year-olds in tan reefers and sailor caps, clung desperately to Babara's two hands and smiled bashfully up at the company.

"They're the liviest things," warbled Alice Barbara enthusiastically. "They crawled all over creation while I was dressing them; Ted here climbed under the bowl and clung fast to the water pipes. But aren't they too dear?"

"They are," said her mother grimly. "But Alice Barbara, tell me this minute why you routed all these people out of their beds so early Sunday morning."

"That's right," said Miss Barbara. "I didn't tell them. But it's time we started this very minute, and we'll have to hurry; I'll tell them on the way. Put on your hat and coat, mother; fifteen's a lot nicer number than fourteen. Fifteen, oh, isn't that glorious! Not another body'll have half that many, I know!"

Ushering her visitors out as she talked, Barbara called: "Hurry, mother, we're starting."

Mrs. Winters stared helplessly at her young daughter, then hastily did as she was bidden.

"This way," directed Barbara, "we're only going to church, you see. It's really Sunday, and that's why I asked you all to come. The one who brings the most visitors gets a prize, the most beautiful set of books, and the class that brings the most gets the banner for the whole year. Oh, it was too sweet of you all to come! This year we'll get both, I know we will. Look at all of you, just look!"

Indeed they made a small army walking down the street. And after their young captain's astonishing speech their thoughts were many and varied. "And you mean to say—just to get a prize—" Words failing the good woman, she sank into silence. It was years since she had been to Sunday school. Of course, she went to church occasionally, but Sunday school!"

"Alice Barbara!" Mrs. Winters' voice quivered with nervousness. "How could you

se a trick—it certainly was a trick—to get ll these good friends of yours out? In the ame of the Sunday school of all things! Why idn't you tell them what you wanted instead f using this subterfuge?"

"Oh, last year I tried that on a whole lot f folks, and every one had the biggest lot of xcuses. Promised to come next Sunday or the unday after that; and our class didn't anyhere near get the banner. And this year I anted the books so much. Besides," she endl cajolingly, "no one's going to be sorry; e have the loveliest Sunday school in the hole city. Our superintendent says so. I now you'll like it."

The church coming into sight at that moent, Mrs. Winters fished in her pocket and ought out her gloves. Hastily slipping them n, she said gently to Barbara: "My dear, ith children it might not have been so bad, t with grown people a little girl shouldn't ke liberties."

"But, mothe, really I didn't. There's a lendid class for older folks, too. Fifty in already, and they want a hundred, and Mr. imball, the teacher, is the nicest man."

"She wins," chuckled Mr. Blake, the one an of the party. "High time I looked in a Sunday school anyhow. I declare I've ost forgotten what it's like."

Up the steps of the church filed the little mpany and with more or less commotion und seats in the back of the big room—just the opening hymn was announced. From en on they behaved themselves very well, en the lively twins. No one would guess in e least that they had been drafted for the casion. Indeed when Alice Barbara's name as called and the beautiful books presented ey became so enthusiastic they clapped loud- than all the rest put together. And when the representative of her class she received e banner also, the whole church was in an roar. No wonder Mrs. Winters thrilled with ride. "Certainly a most unusual child," she ld herself. "But—oh dear, what will she doing next."—Dora Dexter, in The Conent.

LABORING DAY.

"It'll be fun on the train," said Sarah to r brother Ted. "This is Labor Day, you now, and Mommer says they'll be crowds of ople going home from their vacation."

She changed her mind about the "fun" of when she was on the crowded train. A man t up and gave her mother a seat but she e and Ted had to stand. It was a very hot y and the car was packed with hot people.

"If I could get hold of one of those gingerraps in the bag, I'd feel better," Sarah id.

Ted suddenly felt a yearning for gingerraps too, so he climbed up on the rack overead. He slipped when the train gave a lurch, d down he fell on a fat lady's head, bringg the bag and two hats down with him.

"Hey!" shouted the Conductor. "What you ying to do, eh?"

"Get some gingersnaps for my sister," reied Ted, as if he were very noble. "My sisr is hungry."

The fat lady forgave him, and everybody iled, thinking what a good little boy he was to wait on his hungry sister. He and Sarah ate five gingersnaps apiece. Then Sarah said. "My! I can't eat another bite. They're awful stuffy things. I'm dead for thirst!"

"So'm I" said Ted. "I'll get a drink and bring one to you."

He had a collapsible drinking cup, so all he had to do was to worm himself to the ice-water cooler at the end of the car. Gee. It was hard work! There were legs and legs, and bags and valises and skirts of different lengths through which he had to dodge and twist. People lost their balance, women screamed, men shouted "Hey!" but on went our little hero to the end of the car. Well, it was the wrong end! The cooler was at the other end—of course, one might have expected that!

Nothing daunted Ted began squirming back to find the cooler. Again his path was marked by screams and protests, not that he was rough, but the train lurched so that just as he was dodging by a pair of legs he would almost fall and only manage to save himself by grabbing a leg. At last he found the cooler and took five drinks. Then he filled his cup and started back.

He had only gone past about two legs when his cup of water was swept out of his hand by a wildly clutching passenger. So Ted had to go back and fill it up again.

"Say, kid," protested a man. "What sort of a game are you playing? Cut it out!"

"I'm taking a drink to my sister," said Ted. "She's very thirsty."

"Well, if that's the case, I'll help you along," said the man, and he lifted the boy, cup and all and passed him to another man further along the line. The third man was just about to take him when the collapsible cup collapsed and, of course, the water fell out of it. It happened that a little girl was looking up watching Ted, when the water fell. It splashed right in her face and the girl began to boo-hoo like anything.

"I'm thirsty, too," said a little boy standing next to her.

So he and Ted began squirming for the cooler again.

"Take me back to the shop!" exclaimed a big man. "This is worse than working eight hours."

"Put him off the train!" cried the little girl hopefully.

Sarah heard her and began to cry loudly, which worried her mother a good deal.

Suddenly the train gave a great lurch, throwing nearly everybody down, and then it stopped.

"What's the matter? Is it a collision? Let's get out!" people began to say, but the Conductor came to the door and shouted:

"It's all right, folks! There's a cow on the track, that's all. We'll be going in a moment!"

Ted squirmed madly for the door and at last got out with some other boys and men. It wasn't a cow on the track at all. It was a landslide, and the engineer and fireman were shoveling it as fast as they could. Ted asked if he might help and they gave him a pair of big gloves and told him to "heave away." Soon the other boys and men were at work, some with shovels, some picking up stones and clods of earth.

"I've been working on the railroad —" sang one of the men.

"Just to pass the time away—"

"Labor Day," said another. "I ain't goin' to work on Labor Day."

"If all said that, we'd stay here all night," said the engineer.

While they were all busily engaged, Ted climbed a little way down the embankment to look around, when suddenly a figure came up from the other side and a voice shouted: "Hands up!"

My! It was thrilling! It was a real bandit, and another one was inside the car! Ted stuck up his head and saw the bandit's legs. The engineer and everybody stood with their hands raised.

"Of course," thought Ted, "the man has a gun and everything!"

He was a business-like bandit, too. He shouted to one of the little boys to go through the men's pockets and take everything out and hand it all to him, or he'd "blow your brains out!" The little boy rather enjoyed the job, he knew it wasn't stealing, as he couldn't help himself, and he knew his mamma would not want him to let the bandit blow out his brains.

Everybody was staring at the bandit's gun, and the bandit was watching the wallets and watches coming out of the men's pockets, so they did not see a small form glide from the bank and begin running softly towards the big bandit. But suddenly, the bandit was seen to stagger, his hands flew up. In a moment the engineer was on him, then the fireman wrenched away his gun. Then the other men piled on top. It was thrilling!

They held the bandit tight, while somebody went to get a rope, and the engineer ran to the car with the gun and shot at the other bandit, and they captured him too.

Meanwhile Ted was being squeezed very hard and seeing all the stars and comets in the sky. When they picked up the bandit they found the poor little fellow underneath, looking more dead than alive. There was a doctor on the train, who got ice-water and brought him to, and believe me, he was a hero in the eyes of all.

"He'll make a wonderful tackle on a college team," said one of the men.

It was a couple of hours before the train could go on, and some of the holiday-makers were heard to remark that they'd never labored so hard in their lives as they had labored over the landslide which the bandit had started in order to stop the train which he wanted to hold up.

They took up a collection for Ted, and he was given a purse with fifty-eight dollars in it.

"Say, Sarah," he told his sister, "you were right! It certainly is fun on this crowded train. I haven't had a slow minute. The engineer is goin' to let me ride with him and teach me to drive the engine. Good-by! Oh, er, wait. I nearly forgot. Here's your drink of water."—Selected.

—Why do you go to church?

FROM PASTORS AND PEOPLE.

A Fine Suggestion!

This morning I opened my mail and I found a check and a letter running something like this: "To-day thirteen years ago you married me, and enclosed you will find check to show my appreciation for the kind deed. I have more money these days than I had then." And then goes on to express words of appreciation for other work done that are a great encouragement to me. Such deeds are worth more than the money value. I am not using the brother's name because I do not feel at liberty to do so; but I am giving publicity to this now because this thought occurred to me: Wonder how many among our older men in the ministry need a new hat for conference, or a pair of shoes or even more than that, and possibly there is an account at the grocery store "hanging fire" because of lack of funds to pay it, and some of you men who have prospered and you have forgotten the "kind deed" as this brother calls it. You are in so much better circumstances than you were then and you could do good with some of that increase just in this way. Now I am not asking everybody to rise up and make another payment on their wives, but to those that you know are in need try this plan and make them happy.

This brother paid me then, but the increase in prosperity and the happiness that has come made him feel like he wanted to make another payment. This seems to me a splendid opportunity to remind some of the good they might do to our older men who went through so much to do their work and so often got so little for the efforts put forth.

N. G. Bethea.

Thomasville Circuit.—First Church:—Our work here at First Church is going on smoothly. Our mid-week prayer meeting has a good attendance, yet many of our adult members do not attend. We have recently received into this church, Mr. and Mrs. Z. R. Dameron and their two daughters, Miss. Myrtle, and Mrs. Ruby Harmon. We extend a most hearty welcome to these good people. They are not only church attendants but church workers. Mrs. Dameron has been suffering from the effects of blood poison for several months, but has improved so that she can attend church. Our membership at First Church is now 117.

The long looked for and much talked about Sunday school rooms at Pleasant Grove have been completed and both Sunday school rooms and the church auditorium have been painted. This church is now well equipped for both church and Sunday school work. In fact, I do not know of a better equipped country church in conference. The third Sunday has been selected as "rally day." Sunday school will be as usual at 10 A. M., and at 11 A. M. Prof. Geo. H. Crowell, of High Point, will deliver an address on christian education. Some of our readers perhaps remember hearing Mr. Crowell last summer at the college. He is a fine speaker, and orthodox in his views on the Bible. A great treat is in store for those who hear him. Dinner will be on the grounds. After dinner the Pleasant Grove memorial association will have charge. This association was organized a few months ago with Bro. Z. B. Morris as president, and Bro. B. E. Kennedy secretary and treasurer. Mr. R. L. Pope, of Thomasville, will deliver an address in the afternoon and perhaps there will be others who will speak. All who have friends buried at the Grove are urged to be present, if possible. Geo L. Reynolds.

P. S. Our fourth quarterly conference will meet at First Church in Thomasville on Friday night Oct. 16th at 7:30 P. M. Dr. Dixon will be present and will preside. G. L. R.

From A College Girl.

"Rev. A. G. Dixon,
Greensboro, N. C.

Dear Sir:—As a college girl and an interested member of the Methodist Protestant church I give you these hints. Please act upon them as you see fit. I have studied the situation for the past two years and I think I see matters in the true light.

We, as young people are full of energy, and if it is not directed in the right way now, it may drift so far into the wrong that it cannot be brought back.

Will you please suggest to the pastors of our churches back home that they show enough interest in their girls to follow them up by writing to the proper one in each of the Methodist Protestant churches in this city. If they will write to Mr. J. Norman Wills of Grace church he will turn the names over to the members of his class and we will try to look them up. It is impossible for us to send our girls unless we know their names.

There are a number of us who would like to be in High Point for some of the annual conference. We are making desperate efforts to be there. Some of us have never been to one.

Please accept these statements in the kind and loving manner in which they were meant to be given.

Sincerely, A College Girl."

I wish to thank this college girl for her kind note, and am taking this means of making the suggestion she makes to all our pastors who have girls from their charges in the N. C. C. W. in Greensboro. Where there are 1700 or more girls these Methodist Protestant girls who have been in college for a year or more would like to be of service to the new girls if they can find them, but they cannot find them unless they have their names. Pastors will please do as requested above and write to Mr. Wills.

I hope a number of these girls will be able to attend several sessions of the annual conference Nov. 4 to 9 in Higr Point, and I hope "A College Girl" will make herself known to me the first time we meet so I may thank her personally for her letter. Mrs. Dixon and I would be so glad to have her call to see us at 126 Tate Street. We will also be glad to have any of our girls who are at the N. C. C. W. call to see us.

Yours in the Master's service,

A. G. Dixon.

Lexington, State St. Church.—As the conference year is coming to a close and we look back over the year's work we find many things that are encouraging. The membership has more than doubled, the Sunday school is more than twice as large as at the beginning of the year, an enthusiastic Christian Endeavor Society has been organized and th Missionary Society has grown during th year. For all these things we are thankfu but all of us wish we had done better in man instances. Doubtless every member has a ready resolved to do better work next yea With a pastor like Mr. Bethea and a Sunda school superintendent like Mr. Lindsay few people can do great things. Some tim I wonder if we appreciate our leaders as muc as we should; yes, I am sure we all apprecia them but do we tell them so as often as w will tell others about them after they a gone?

Our Christian Endeavor Society held service for the prisoners at the jail here la Friday night. We will hold another servi with them the last Friday night in this mont

Miss Muse of Charlotte, N. C., spent th week-end with Brother and Mrs. Bethea an was with us at all the services Sunday. Sh favored us with a beautiful solo at both se vices. Miss Muse has been with us before an we are always delighted to have her.

Quarterly conference will be held tonigh Dr. and Mrs. Dixon will be with us.

Haw River.—Our fourth quarterly confe ence was held at Mizpah church the 10th.

All churches were well represented and w had an enthusiastic service. The reports we fine and inspite of the fact of bad crops th people are hopeful and determined. The goo people decided to change their record of sho pastorate and instructed the delegates to as for the return of the present incumnbent.

Bro. Gilmer Huffines, one of our younge and most faithful and efficent stewards, w elected delegate alternate. W. D. Reed.

Winston-Salem.—Miss Orrell, our reporte has been on the job this year, giving to th readers of the Herald from time to time i teresting items of the work being done her so I have not felt it necessary for me to r port often. However, as the conference ye draws near to its close, I feel that it is d the good people of this church to say that has been more successful, from every stan point, than any year of my ministry her There have been more conversions, more me bers have been received, more money has bee raised, the average attendance at all servic has been better, and the majority of the me bers have taken a deeper interest in the wo of the church than during any previous ye of the five. While there have been some mi understandings, some disappointments a some discord, as you will find in all churche the work has prospered, and God has abu dantly blessed the earnest efforts of his fait ful servants here.

Wednesday evening of this week at 7;30 ar to give a reception in honor of the me bers received during the conference year thirty in number. An interesting program h been arranged and it is expected that t occasion will be one of much pleasure a profit.

Brother J. Norman Wills, of Greensbo is delighting and edifying our evening co gregations with his series of addresses "Friendship." He will deliver his final me sage next Sunday evening.

The last quarterly conference of the year will be held Wednesday evening, October 28th, just one week from the opening of the annual conference. It is expected that interesting and encouraging reports from every organization of the church will be presented at that time. The pastor is very anxious for a full attendance not only of the official board but of the entire church membership. Brother R. N. Hauser will be the delegate to the annual conference. R. A. Hunter.

Love Joy, Why Not Circuit.—We have had a wonderful revival in our church, closing Friday night. We had four services a day; prayer service at 7 o'clock, A. M., preaching at 11 o'clock A. M., preaching in the evening and at night. Our pastor, Bro. Hulin, had as his helper Rev. T. E. Pierce of Welch Memorial church, High Point, N. C. I have never heard more soul stirring, forceful and inspiring sermons than he preached and the response of the people was good. A large number of our people and people from other churches did personal work. There were about 50 conversions and reclamations and our whole church has been greatly revived; 16 joined the church. May we continue working in His service so that God will pour out his blessings upon us.

Bro. T. F. Scott of Steeds was with us and led the singing which was a great help in the services.

Our Sunday school is making good progress. We elected our officers and teachers last Sunday for the ensuing year. Bro. Frank Hun will be our Supt. for another year. May we all as church members pray for him and help him in the work. He has been the real back-bone of the Sunday school in every way that tends to make it progressive.

Our pastor, Rev. J. W. Hulin, will preach for us on Saturday night, October 17 at 7:30 o'clock. Every member is requested to be present as there are some important matters to look after.

Our next and last quarterly conference will be held on Saturday before the 4th Sunday in October at Flag Springs.

Hobart Reynolds, Reporter.

Asheville.—We are hoping to wind up our finances by the next Sunday week so as to give the last Sunday for rejoicing.

Last Sunday was rally day. The attendance at both services was good. The offering for all causes was almost one hundred dollars.

Our Christian Endeavor is the best ever. The interest is fine and the attendance very good. The society pledged twenty-five dollars to the budget and paid thirty-seven. Our Ladies' Aid made forty dollars on a rummage sale. They have paid off their college pledge. They have paid about five hundred dollars this year to all causes.

Mrs. M. D. Council recently returned from Baltimore where she was treated in a hospital. She has been spending the winters at Miami, Fla. She is now residing on Gracelyn Road, this city, with her nephew George Lehan and her niece, Mrs. Hardee. Mrs. L. Joyner is nursing her.

Brother Ward Mitchell is improving. He has been in a hospital for several weeks. We still miss Brother Cris Carter from our services.

Brother E. L. Douglas of High Point, with his son and daughter, worshipped with us two Sundays ago. Our pastor has just finished a series of Bible characters in his prayer meeting talks. His studies have been quite helpful. Reporter.

Alleghany, Davidson Ct.—Second Sunday was a busy day. We had Sunday school; after Sunday school Brother Ridge preached and opened the doors of the church. Three joined: Brother J. M. Taylor from the Baptist church and Sister Caroline Hearn and son Solomon Hearn from the M. E. church. We welcome these and hope that they may be a great help to the church. Brother Ridge administered the Lord's supper; 32 partook. He then appointed the officers for next year as follows. Brother Carl Cook as superintendent, W. E. Lanier and Brother Paul Fine class leader. The other officers were the old board. I think that Brother Ridge will get what is promised him at our church. We are not very far behind. We want him to, for we are expecting him back. He has helped the people greatly this year and we hate to give him up, for we feel that he has preached the truth. He has preached plainly and that is what the world needs. It seems that people are seeking pleasure more than God. I want the old time religion, that is good enough for me. I want to live so that when the Lord calls I will be ready to go. I try to pray everyday for everybody as best I can. I want to see everybody get on a higher plane. There is room for all to get better. If we cannot talk like some others we can pray and we can stand up for the Lord. We can tell the love of Jesus. We can say that he died for all.

We have had a very good Sunday school this year. If all will pull together we can have a great deal better next year by the help of the Lord. The superintendent needs our prayers to help him to do his best. If he does not do what we think he ought, let us think and see if we would do any better. Let us keep our promises in holding him up. Prayer meeting Saturday. Pray for the preachers as they go to conference that they may be sent to the right places. We ask the prayers of all of the readers.

Abigail Coggin, Reporter.

In Memory of Our Loved One.

On Saturday morning, October 3, 1925, little T. C. Satterwhite, Jr., son of Mr. and Mrs. T. C. Satterwhite, Sr., left his home on earth for a more beautiful one in heaven where sorrow and dying are unknown.

He was five years, one month and seventeen days old. He got choked with a bean, and died sudddenly which was shocking and grieved the whole community. But we all knew that it was the Lord's will and He doth all things well. May the Lord bless and guide his parents in the path of the righteous that they may meet him in that beautiful home in heaven. He is survived by his parents, one sister, one brother, relatives and friends.

The funeral was held at his home and he was laid to rest in the family burying ground near Mr. S. G. Satterwhite's old home. The crowd was large and there were many beautiful flowers which showed our love and respect for him.

He is sleeping, sweetly sleeping
In a new made grave to-day;
We are weeping, sadly weeping
For our darling gone away.
T. C., we miss thee, yes, we miss thee,
You know not our sorrow,
But how sweet it will be;
When we meet thee on the morrow.

Alma Poythress.

A Splendid Young Man Passes.

Lois Newton Roberson, oldest son of the late Bro. A. N. Roberson, was born February 13, 1902, and passed away at Rainey hospital, Burlington, September 22, 1925. In his early teens he was converted and joined Concord Methodist Protestant church, remaining a faithful member until death. Although he received the very best medical attention, having two special nurses with him all the time, it was of no avail.

It was the writer's privilege to know Mr. Roberson intimately for about three years. His disposition was sunny and full of genial warmth, yet he knew and fully appreciated the value of a man. He was a young man who walked circumspectly every day. Youth found him religious, and that is the best thing that can be said about any one. In his passing the writer has lost a personal friend. God does not measure life by years but by service. It is possible for one who dies early to have lived more than another who has been spared to his alloted three-score years and ten. Mr. Roberson did not live long in years, only 23, yet he lived the 23 years well. He was prepared for that fuller and more abundant life made perfect in Christ Jesus. He told his mother just before he died that it was well with his soul.

Concord church could accommodate only about one fourth of the large concourse of people that assembled for the funeral, which was conducted by the pastor, assisted by Rev. S. W. Taylor. We then gently laid his body to rest near his father, Bro. A. N. Robson of sainted memory, who died just a few months ago. The floral tribute was beautiful. May grace be multiplied to his mother and brothers and sisters. H. L. Isley.

—By observing United States weather reports and operating their furnaces accordingly, the Field Museum in Chicago estimates that it saves $10,000 annually in fuel costs.

—President Roosevelt said, "Good crops are of little value to the farmer unless they open the door to a good life on the farm."

—Bright's disease was named after Richard Bright, an English physician who died in 1858.

—In the last two years, British commercial airships flew 1,879,000 miles with only two fatal accidents..

—After a seven-week religious revival in Herrin, Illinois, scene of the tragic battle between miners and strike breakers some years ago, it is claimed that all is now peace and harmony.

—Henri Bergson, the noted French philosopher, is the son of a Polish Jew who migrated to England.

Clark's Chapel.—It has been quite a while since we have had a report in the Herald, as you all know. But things have been moving nicely with our little church, with the exception of sickness in our community. After asking our good Master to check the sickness we are now on foot to do our best for Him (Jesus Christ).

Never in my life have I served a more enthusiastic little flock of members, that are always ready to be fed with the spiritual food that the good Master has taught us.

The members are active at Bible Class, which is taught on Tuesday night, and Prayer Meeting on Thursday night, and are still found faithful on Sunday morning at Sunday school and preaching service, with minds to listen, and hearts to receive, and tongues to speak those things which the Master bids them speak.

We, the members of the Sunday school, thank God for our spiritual superintendent, is always found faithful at the hour of starting. By his faithfulness we have gained a great addition to our Sunday school, with our goal and determination planned out, to add many more to our Sunday school and church.

The community is praying and looking forward to the revival to be held in October, and we are asking the prayers of all the readers of the Herald, and all the churches that this report reaches, that we may have an out-pouring of the Holy Spirit, and many souls will be born into the Kingdom of God.

Thanking you kindly to whom this may

Rev. Fred. R. Love, Pastor.

ATTRACTIVE CHRISTIANS.

"My mind goes back," said a man recalling college days, "to a social affair to which were invited all the students, professors, and friends of the college. While the rest of the assembly were moving about, shaking hands and exchanging greetings, Dr. C. was sitting in one corner of the spacious room. A few of us students began to talk with him. He led the conversation into paths which were new to us. Other students left the delights of hand-shaking, joined the group, and listened with strained attention to catch every word which the man of wisdom spoke. He talked to us of human anatomy, and we listened better and learned more than we would had we been attending a prescribed lecture by the regular professor, because Dr. C. had a way of making knowledge attractive. He was not eloquent, he spoke easily and quietly, but there was in his manner a magic which was nothing less than magnetic.

"Dr. C." he continued, "not only made secular learning attractive; he made religion attractive also. He talked about going to church in such a way that interest was aroused, and his students found new motives for being faithful to their religious obligations."

This earnest Christian found a way to influence others for Christ in the midst of the ordinary experiences of life. We make a mistake if we think that in order to make our lives count in Christian service we must be picked up by the almighty hand of God and set down in another part of the world, or that we must be given some unusual opportunity. A man who paints houses, wears jumpers, and climbs up the sides of houses ought not to think that, unless he wears a starched collar, a white necktie, and can throw his voice out over an audience with oratorical precision, he is at all handicapped in doing service for the Master. He has the privilege of so cultivating the powers that lie within him that he shall be able to make his religion so attractive that others will be drawn to Christ to seek in him the same qualities of attractiveness.

Dan Crawford, missionary to Africa, exhibited this quality. "One day," said a companion, "we went to the railway station to bid good-by to one of our friends who was leaving the town. Mr. Crawford started to speak to two natives who were standing on the platform. Within a few minutes a crowd of natives—at least 75—were pushing each other in their efforts to get near enough to Mr. Crawford to hear what he was saying. The station master came up and said:

" 'You may not hold a meeting here on the platform, as we do not allow it.'

" 'Why,' answered Mr. Crawford, 'I was not holding a meeting. I simply began to speak to two of these natives, and the rest came to listen!' "

It is often in just such quiet and unassuming ways that Christians are able to attract others to the Source whence they themselves draw their supplies. A Sunday school teacher who did not have a great knowledge of the Bible, but who had the faculty of making attractive the knowledge he possessed, was able so to hold up before the boys who came to his class from Sunday to Sunday the manhood of the Master, that they were constrained to devote their lives to Christ and His service.

When we understand that great things are wrought in the Kingdom "not by might, nor by power," we shall be more content to let the Holy Spirit work quietly and attractively in and through us.

THE LOOKING GLASS.

A man was complaining to his neighbors. "Never saw such a wretched set of people," he said, "as are in this village. They are mean, greedy of gain, selfish and careless of the needs of others. Worst of all, they are forever speaking evil of one another." "Is it really so?" said an angel who happened to be walking with him. "It is indeed," said the man. "Why, only look at this fellow coming toward us! I know his face, though I cannot just remember his name. See his little shark-like, cruel eyes darting here and there like a ferret's and the lines of covetousness about his mouth! The very droop of his shoulders is mean and cringing, and he slinks along instead of walking." "It is very clever of you to tell all this," said the angel, "but there is one thing which you did not perceive."

"What is that?" asked the man. "That it is a looking glass we are approaching," said the angel.—Baptist World.

—Miss Nelle Gray, of Kernersville, is now at Gilreath, N. C., where she is engaged in teaching. Her church will miss her.

LOVE ME WHILE I AM LIVING.

If you're ever going to love me,
Love me now while I can know
All the warm and tender feeling.
From real affections flow.
Love me now while I am living.
Do not wait till I am gone.
And then chisel it on marble—
Warm love words on ice-cold stone.
If you have dear thoughts about me,
Why not whisper them to me?
Surely they would make me happy.
And as glad as glad can be.
If you wait till I am sleeping
Nevermore to wake again,
There'll be walls of earth between us,
And I cannot hear you then.
If you knew someone were thirsting
For a drink of water sweet,
Would you then be slow to bring it,
Would you step with laggard feet?
There's a tender heart right near you;
That is thirsting for your love.
Why should you refuse to give them
That which God sent from above?
You have flowers in your garden,
Some are white and some are red:
Give them to me while I'm living,
I can't see them when I'm dead.
I won't need your fond caresses
When the grass grows o'er my face.
I won't want your love and kisses
In my last long resting place.
So if you are going to love me,
If it's but a little bit,
Won't you love me while I'm living.
So that I can treasure it?

PRAYER FOR CONFERENCE.

Dear Reader of the Herald: In this o hundredth session of our conference, we cra infinite grace and power. You will be glad pray with others daily and continually in t words of this prayer, or in your own wor We will pray believingly.

Father, in Jesus' Name, we pray:

Give us the best conference ever. Prepa us for Thy blessing. Stir ever member a friend for a full financial report. Revive hearts for consecration and for the conversi of unbelievers. Work in us to will and to Thy pleasure. Fire our hearts even bef we start to conference. Move the hearts those who stay at home to earnest pray Give unction to every speaker. May eve item of business be attended to well. M longing souls be refreshed with the assura of success for our missions, our college a our churches and our denomination and t Kingdom. In Thine own way, give Spirit, g Thyself, unveil Thy face, speak, fashion, le anoint, send forth. Amen.

—Mrs. C. V. Hardin enjoyed a visit rece ly from her daughter, Mrs. J. F. Spenc of Cheraw, S. C.

A CONVERSATION.

"Bro. Johnsing, is you a Modernist o Fundamentalist?"

"Laws a massie, Bro. Jones, I aint got far along. I'se jist a plain Christian wid any frills or furbelows."

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our kind heavenly Father to remove from our midst, our dear friend and sister, Miss Lillie Bivins, a faithful member of the Efland M. P. church and of the Ladies' Aid Society, be it resolved. First. That we peace on record our appreciation of her earnest christian character, as exemplified by her daily life and faithful service in every department of christian work. Second. That we recommend that others emulate her example of christian fidelity. Third. That we extend to her bereaved family and to many who loved her, our heartfelt sympathy. Fourth. That a copy of these resolutions be sent to her family and to the M. P. Herald.

Mrs. Wm. Richmond, Pres.
Mrs. E. D. Thompson, Sec.-Treas.

Miss Lillie Bivins.

In the early morning of September 26th, the death angel ushered the spirit of Miss Lillie Bivins away to her eternal home. She had been for many months a patient sufferer, and her death came not as a surprise to her relatives and many friends. She leaves a devoted mother, Mrs. John Bivins, five brothers, Edgar, Odes, Grover, Hubert, Claude, several nieces, nephews, and a host of friends to mourn their loss.

During the many months of her suffering, the same patience and christian fortitude was revealed that characterized her life. She had been for many years a faithful and consistent member of the Efland M. P. church—everready and willing to sacrifice and serve to the best interests of the church—when unable to attend the regular services, her interest was expressed, by inquiries of its needs and progress.

Hers was a beautiful life, cheerful, unassuming, but full of faith in her Lord and in her friends. Her brave life has been ended so far as it was of the earth, but the spirit of it has been woven into the lives of her family and all who knew her, making their lives richer because of her patience, faith, and love. All that loving hands and medical skill could do, was done for her comfort and healing, but the time had come for her to answer the call, "Come up higher"; then it was that nothing more could be done for her by loving earthly friends than to place her body quietly away to await the resurrection morn.

She was buried in the Efland cemetery Sunday morning September the 27. The large host of friends, together with the magnificent and costly floral tributes, revealed something of the high esteem in which she was held.

Flowers very fittingly speak to us a lesson of her life.

Flowers, beautiful and rare with their rich perfume,
Cheer our hearts and bid us look, up above the tomb.
Flowers, flowers, how we prize the earthly blooms that die,
They speak to us a message soft,of perfect blooms on high.
Flowers, yes, we love the flowers, that in fields and gardens grow,
But, oh, the flowers, the precious flowers we love and treasure so—
Are the flowers of the human heart, the flowers most to prize,
They cheer our hearts, they lift us up, and help our souls to rise—
Away from earthly cares and woes, away from sin and pain,
They help us by their sweetness, Christ's choicest gifts to gain,
We thank Thee, Lord, for gentle hearts, made beautiful by Thee,
We thank Thee that our lives may grow in likeness unto Thee—
Ye thank Thee for Miss Lillie's life in its sweet simplicity,
God grant that many lives may bloom as hers, for eternity.

A Friend.

Welborn.

W W. Welborn was born, March 15, 1859. He departed this life September 26th, 1925. Being sixty-six years and six months and eleven days old. On May 11th, 1879, he was united in marriage to Miss. Elfina Blizzard. To this union were born four daughters and one son. The son and one daughter preceded the father to their heavenly home. Three daughters and the widow, four half sisters, and six grandchildren survive, all of this city.

About thirty-five years ago he professed faith in Christ Jesus, and united with the Fairfield M. P. church, where he remained a faithful member until moving to High Point, he then moved his membership to Welch Memorial Church, where he remained a faithful member until the Lord said, Thy work is finished, Come, "Inherit the Kingdom which I have prepared for thee." With his going, the church has lost a faithful member, the community a good neighbor and friend, the wife a true husband, the children a devoted father, but our loss is his eternal gain. May the Lord bless and comfort those who have been bereaved of a loved one.

The funeral was conducted from church by the pastor, and assisted by Rev. J. H. Moton of Greensboro, and Rev. O. L. Routh, pastor of the Holiness Church of this city. The remains were laid to rest in the church burying ground at Fairfield Church;

Servant of God, well done;
Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last.

Julian.

Mrs. Adeline B. Julian died Oct. 4, 1925. She was a daughter of William and Mary Carter and was born Jan. 10, 1849, and was the last one of the Carter family. She was united in marriage to P. M. Julian December 25, 1866. To this union were born two children, Charles Edward, who died 32 years ago, and Mary Caroline. She professed faith in Christ while a young girl and joined Cedar Falls M. E. church, and when Cedar Falls M. P. church was organized and built she with her husband moved their membership to this church, of which she ever remained a faithful member.

She was a kind and affectionate companion, a loving mother and a good neighbor. She is survived by her aged husband who is now in his 82nd year, and one daughter Mrs. M. H. Free, two grandchildren and one great grandchild.

Truly a good woman is gone. She was buried in Cedar Falls cemetary Oct. 5th by the writer in the most beautiful grave I ever saw. "Asleep in Jesus! Far from thee thy kindred and their graves may be, but thine is a blessed sleep from which none ever wakes to weep."

G. A. Langhlin.

Bobbit.

Mrs. Patie Floyd Bobbit was born August 1858. On December 15th, 1881, she was united in marriage to Mr. T. V. Bobbit, who survives her. To this union four children were born, two sons and two daughters, all of whom are living.

She was converted in childhood and united with the M. P. church at Union Chapel, Granville Circuit. After her marriage she transferred her membership to Rehobeth where her husband held membership, where until the day of her death she lived a faithful christian. On September 10, 1925, she fell asleep in Jesus and on the following day her body was laid to rest in the Rehobeth cemetery under a mound of beautiful flowers, after a funeral service held in the church which was conducted by her pastor, assisted by Revs. J. E. Pritchard and J. R. Hutton, a large concourse of friends and relatives had assembled for this sad occasion. The songs used were most appropriate and were well rendered. Sister Bobbit had been an invalid for quite a while, partly as the result of an accident which befell her some years ago. During her last days her pastor had a number of heart to heart talks with her. Her faith was most sublime and her resignation to the will of God was complete. She called her children about her and asked them that when she was gone not to think of her as dead, that she was only going home. In heaven we shall find an innumerable host of sweet faced mothers, among them will be Mrs. Katie Floyd Bobbit. She left a message for her Sunday school teacher, Mrs. E. C. Harris, and the adult Bible class furnished the following tribute which was read at her funeral—"Mrs. Katie Floyd Bobbit has been a member of the adult Bible class at Rehobeth church for many years. She has always been an inspiration to the class and especially to those who undertook to teach. Her life has been to us a joy and shall always be a sweet remembrance. She filled her place with dignity and charity. She scattered sunshine and charm, her life was devotion and activity, her example bright, her every day a consecration. We shall miss her and yet we have no desire to call her back. We know that she shall go on forever from conquering, to conquest, and from joy to joy. We hope to follow her as she followed Jesus.—

Servant of God, well done!
Thy glorious warfare's past;
The battle's fought—the victory's won
And thou art crowned at last."

W. F. Kennett, Pastor.

..—"He who does not repel a wrong when he can induces it."

HERALD SUBSCRIPTION RECEIPTS.

Rev. C. H. Hill, $1.50; Rev. J. B. Trogdon, $2.50; Rev. W. D. Reed, $5.50; Rev. R. C. Stubbine, $4.50; Rev. J. A. Burgess, $1.50; Rev. A. L. Hunter, $1.50; Rev. George W. Holmes, $4.50; Rev. C. G. Loy. $1.50; Rev. George F. Millaway, $1.50; Rev. R. S. Troxler, $9; Rev. Edw. Suits, $1.50; Rev. S. W. Taylor, $6; Rev. C. W. Bates, $2; Rev. C. E. Phillips, $1.50; Rev. D. I. Garner, $3; Rev. O. C. Loy, 75c; Rev. A. O. Lindley, $1.50; Rev. L. W. Gerringer, $1.50; Rev. T. A. Williams, $7.50; Rev. George R. Brown, $1.50; Rev. W. H. Neese, 75c; Rev. W. M. Pike, $3; Rev. G. H. Hendry, $3; Rev. J. D. Morris, $1.50; Rev. M. Ivy Crutchfield, $1.50; Rev. A. G. Dixon, $2; Rev. C. L. Spencer, $4.50; Rev. N. G. Bethea, $3; Miss Inez Hinshaw, $1.50; Mrs. J. F. Hunter, $3.00.

TOBACCO AND YOUTH.

Will H. Brown.

Regardless of their own personal attitude toward tobacco, normal fathers are proud of sons who do not use the weed. This is indicated in the action of Mayor Rolph, of San Francisco, in presenting his son a gold watch on his twenty-first birthday, because the young man had kept himself free from liquor and tobacco.

Of 2,120 young men who entered the Ohio State University at the beginning of one term, only 652 used tobacco—about three-tenths of his class. Let those who say, "All young men smoke," digest this fact very thoroughly.

Again: A petition signed by one thousand students and teachers in the high school at Pontiach, Mich., was presented to the city commissioners by eight of the boy students, asking that the sale of tobacco to boys and girls in the community under twenty-one be prohibited. The reason given for the request was that an investigation had revealed the fact that students addicted to tobacco were inferior in scholarships.

In preparation for the annual commencement of the University of Michigan, in June, 1925, the students were asked to refrain from smoking in the procession and during exercises. The reason given was that many persons had written in protest of such conduct a year previous.

As an encouragement to thoughtful youths, who want to make their lives count for muc. that is worth while, note this: The Kiwanian Club of Santa Ana, Calif., has adopted a resolution against smoking at any of its future meetings. It is significant of the trend of the times when an organization of hard-headed business men will take such action of their own accord.

Draper.—Our work here is getting along fine.

We have held two revival meetings and have witnessed about 87 conversions.

Received 23 in the church and God has wonderfully blessed our work here this year. Our finance is behind some yet; the drought here has about ruined the crops and the mill has been on short time for quite awhile.

But we are hoping for better times at Draper.

We moved our tent to Martinsville, Va., and held a revival and God gave us 145 souls meeting.

Wedding Gifts

COMMUNITY AND STERLING SILVER, BEATER WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

HIGH POINT COLLEGE.

College of the Methodist Protestant Church. Co-educational. Fitting for life and for university courses. Just closed a successful year in which one hundred and thirty-four students were enrolled in the freshman and sophomore classes.

Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

There is a great prospect for a M. P. church there.

Asking the readers of the Herald to pray for us and our work.

I am fraternally yours, J. S. Riddle.

OUR OWN.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we wound our own
With look and tone
We may never take back again.
For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come home at night,
And hearts have broken
For harsh words spoken
That sorrow can never set right.

We have careful thoughts for the stranger
And smiles for the some-times guests,
But oft for "our own"
The bitter tone,
Though we love our own the best.
Ah, lips with the curve impatient;
Ah, brow with the look of scorn;
'Twere a cruel fate
Were the night too late
To undo the work of the morn.

—If the thirty pieces of silver which Judas got for betraying Christ had been placed at 4 per cent interest, assuming their value to be half a dollars each, the Judas foundation today would claim a mass of gold equal to 345,000 globes the size of this earth. —Dearborn Independent.

We Make a Specialty of LOOSE LEAF BOOKS FOR MINISTERS' USE.

WELLS BOOK AND STATIONERY CO.

THERE IS NO UNBELIEF.

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.
Whoever says when clouds are in the sky,
Be patient heart, light breaking by and by,
Trusts the Most High.
Whoever sees 'neath winter's field of snow
The silent harvest of the future grow,
God's power must know.
Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.
Whoever says, "Tomorrow," the Unknown"
"The Future," trusts that power alone
He dares disown.
The heart that looks on when the eye-lids close
And dares to live when life has only woes,
od's comfort knows.
There is no unbelief,
And day by day, and night unconsciously
The heart lives by faith that lips deny—
God knoweth why. —Bulwer.

—"What do you mean by implying that I have dishonestly covered myself with the people's money?" demanded the city treasurer, as he rushed into the office of the local paper.

"What's the trouble?" casually queried the city editor.

"Here it is," indignantly continued the public official, pointing to a news item.

The item began: "William Binns, who is encrusted with the public funds....."—Everybody's Magazine.

—In India it is considered bad luck for a man to marry an educated or a widowed woman.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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J. F. McCulloch, Editor and Publisher.

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Free Liberties Occoco

ONE CANNOT DO IT, BUT A THOUSAND CAN.

The financial situation of High Point College has become exceedingly acute. While the treasurer's report each week shows a number of payments, the amount is altogether inadequate to meet the needs.

Many of our people situated in the Piedmont section have failed to make any crops, on account of the dry weather, and are simply unable to pay. There are, however, those in other sections who are able to meet their payments, and there are, of course, a great many in the region affected by the drought, who can command the cash with which to meet this obligation.

According to Dr. Andrews' report, the total pledges received amount to $240,000.00. About $150,000.00 has been collected, leaving $90,000.00 unpaid.

I have done the best possible by becoming personally responsible for loans to meet the situation, but the point has been reached that I cannot do so any longer.

I wish, therefore, to make an appeal to those who have unpaid pledges, and who could even by a great sacrifice, meet them, to forward the money to Dr. Andrews at once. I wish to ask also that any who have not made pledges, or who have paid their pledges in full, and can make a contribution, will do so before November 1.

We have a great institution, with property worth over a half million dollars, with 199 students enrolled. We have said that we must not think of failure as being possible, and yet we must realize that unless we can take care of pressing obligations, failure is not only possible, but imminent. One person, or a half dozen, cannot meet this emergency, but a thousand can do so.

Whether we should have undertaken to build such good buildings, or so many of them, need not now be considered. I did not myself think it was wise, but I yielded to the popular demand, and acquiesced in the decision to borrow the money and erect the buildings. Now we have them—there are no better anywhere. To pay for them is not beyond our ability, in spite of unfavorable crop condtions. We need not fail, but to avoid failure will require prompt and concerted action.

J. Norman Wills.

A REQUEST AND AN ANNOUNCEMENT.

Let Us Pray.

All Christian people who read this are requested to pray most earnestly that the Spirit of the Lord may have right of way in every action of our annual conference sessions. If we thus pray and believe then His will must be wrought out among us and we will be happy.

An Announcement.

For some years now we have been designating one day of our conference as "Young People's Doy." Thursday, November the 5, is young people's day this year. Business will go on just as it would if no young people, and other visitors, should be present. Your young people are asked to sit in on the conference that day just to see and hear the workings of an annual conference.

The evening session, opening at 7:30, will be given over to addresses on young people's work, by Rev. Lawrence C. Little and Rev. E. A. Sexsmith, D. D. Workers in Sunday schools and Christian Endeavor Societies should be there in goodly numbers.

Faithfully yours, A. G. Dixon.

Rev. C. B. Way has published in neat pamphlet form a directory of Shelby Methodist Protestant Church, giving the names of the members and the officers. It also contains a sketch of the history of the church and also a brief history of the beginning of the Methodist Protestant Church. This is a service to be appreciated by the people of the Shelby church.

Bro. Gerringer is preaching nightly in Calvary church this week to very attentive audiences. The first sermons of the series were directed more especially to church members. He tries to impress on laymen their duty to assist in evangelistic work. There will be preaching on Saturday night, too. Bro. W. K. Hess is leading the singing very acceptably. One man called up Bro. Gerringer to tell him that he could not throw off the impression made by one sermon, even if he wished to do so. We hope the meeting will have good results in several ways.

—The trustees of High Point College had a meeting last Monday. There are 199 students now registered. We think Adrian College ran fifty years before it reached this number of students. Our people have reason to be encouraged by the attendance.

CHRISTMAS PROGRAM.

At the General Conference held May, 1924, in Tiffin, Ohio, action was taken looking to the Centennial celebration of the Methodist Protestant Church. The Budget Council has prepared a Christmas program in harmony with this action which will be sent to all pastors and Sunday school superintendents within the next few days.

This program will be furnished free to all our Churches and Sunday schools the same as the other special day programs. The offering will be credited to the General Conference Budget, and all Boards will receive their pro rata of the same.

We all recognize the pressing need for the necessary funds by which the several Boards of our Church may be enabled to carry on their work. This offers an opportunity for the Church to respond to the needs of the Denomination. We hope every Church will use the program and respond with a liberal Chrismas offering.

In preparing the program, we have tried to meet the demands of all our Churches and Sunday schools, providing songs and recitations and also a pageant for those who may prefer it. All orders should be addressed to Rev. E. A. Sexsmith, D. D., 516 N. Charles Street, Baltimore, Maryland. If you have not received your sample copy it is because we do not have your correct address. If you write us, we shall be glad to furnish you with a program. E. A. Sexsmith.

THERE IS NO UNBELIEF.

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.
Whoever says when clouds are in the sky,
Be patient heart, light breaking by and by,
Trusts the Most High.
Whoever sees 'neath winter's field of snow
The silent harvest of the future grow,
God's power must know.
Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.
Whoever says, "Tomorrow," the Unknown"
"The Future," trusts that power alone
He dares disown.
The heart that looks on when the eye-lids close
And dares to live when life has only woes,
comfort knows.
There is no unbelief,
And day by day, and night unconsciously
The heart lives by faith that lips deny—
God knoweth why. —Bulwer.

GOLDEN RULE CHILDREN OF THE NEAR EAST.

By Flora Robinson Howells.
Former President of Isabella Thoburn College, Lucknow, India.

Students of world affairs have been watching with great interest the work of American philanthropy in the Near East. To us who are trying to do similar philanthropic work with funds pitifully inadequate, there has been some incitement to envy in reading the reports of an organization which commands a yearly income of several million dollars for use in the most up-to-date and efficient manner for the greatest child-education experiment in the history of the world.

By virtue of its national charter, the Near East Relief enjoys the prestige of being responsible to the American Congress in the matter of its receipts and erpenditures. By virtue of serving alike Protestants, Catholics, Jews, and Moslems, it makes successful appeal to a wide range of co-religionists in other lands. By virtue of being good Samaritan to the victims of great national persecutions, it has enlisted the sympathy of all human people. Its benevolence is world-wide in its appeal.

In a special way the Near East Relief is the national philanthropy of America. This is not to discount the significant and beautiful contributions made to its work and to the work of co-operating organizations by other countries. But in a unique way the Near East Relief has drawn America as a nation into adopting its work.

No such philanthropy has ever before been annually sustained with like perseverance and liberality.

The appeal to interest in a steady developing work which can be watched from year to year and which has obvious and inspiring possibilities of great enriching the world, is irresistible to any idealist in business or religious life. This is the secret of the popular following which Near East Relief has won. It is conducting the greatest child education experiment ever undertaken, and is conducting it under the best possible circumstances, keeping in view always the most permanent and desirable results of this unparalleled opportunity.

The American organization takes as its field of endeavor the tremendous number of orphans left as the legacy of war in the six countries of the Near East. To gather, care for, and settle some 100,000 of these children occupied the organization during its early years. Then came the burning of Smyrna and certain disastrous international adjustments which brought about the so-called exchange of populations and which threw a million persons into refugeeism.

The achievement of the Near East Relief since Smyrna is staggering in scope. Great companies of children, 20,000 at one time, marched on journeys lasting from three to six months; 85 percent of the children were under fourteen years of age, 63 percent under twelve; thousands of them were making their fourth of fifth migration since the war, utterly homeless and utterly dependent on these foreigners who came to minister to them as agents of overseas friends.

Add to the triumph of this American achievement the difficulty of changing from one national regime to another two or three times, each change meaning endless red tape. Hundreds and even thousands of children thrust themselves into the orphanage troops as they hurried toward the ports of embarkation, and the alternative to taking them along was leaving them to die. Thousands of adults claimed asylum with the migrating mission. Wherever possible they were helped, and there are a million people alive in the Near East today who would surely have perished without such help.

Then, on arrival at some place where life was safe, there was first the effort to place children in homes and families as far as possible. It speaks volumes for the hospitality of the Near-eastern Christian races that, although these were children from a foreign land and the neighborhoods of their new settlements were poor and the peoples of their new countries were little familiar with the thought of public philanthropy, over 18,000 children were placed in homes or similarly cared for and taken from the orphanage lists. This left some 60,000 to care for, in groups varying in size from a few hundred to that greatest of all children's institutions, the Alexandropol orphanage with its 18,000 boys and girls.

Since Smyrna, the Near East Relief has devoted its energies to reconstruction. It has thus far splendidly achieved the inital stages of this colossal task. With 150 American workers and several hundred efficient local workers, its stations have become centers of organized child life. These stations stretch across six countries, including cities and towns where Jesus lived and worked, cities and islands touched by Paul in his missionary journeys, villages of the far inland regions stretching up toward the Caspian, famous towns of classic Greece.

We would shrink from the thought of organized child life on such a vast scale unless we were assured that through it all there has been a distinct recognition of individual worth. One has but to turn the pages of the various illustrated reports prepared by the Near East Relief to catch on every other page the face of a child whose individual name is often given, the anecdote of a boy or girl whose personal delvelopment is being watched with unusual care for some special reason, two or three children in poses that mark children the world over,—to be convinced that in a miraculous way this high enterprise has managed to think in terms of the individual child. It is a fact matched only by the marvelous conception and courage of the whole undertaking.

Who can read of the Birds' Nest Orphanage in Syria with its 400 birdies, or the Dolls' House at Cephalonia with its 800 kindergarteners, without realizing something of the personal concern back of this mass-mothering? The island of Syra, famed in Homer as a place "where dearth never comes nor are people plagued by sickness," is allotted to 2,500 children housed in building largely constructed by their own hands, who are being taught trades in connection with 21 industries on the island, preparatory to spreading throughout the Near East as apostles of the idealism of America.

These strange pathetic populations of orphans are being watched over with a fatherly and motherly interest which combines concern for the relief of immediate need with foresight for the years to come. As a by-product the American organization has reduced the number of trachoma sufferers among 30,000 children from 65 percent to 21 percent, has checked typhus in four countries, and has stamped out the malarial swamps of Samsoun and Corinth. Nothing but an overwhelming devotion to the welfare of the individual could have reduced the death rate in two years from 98 to 9 per thousand.

Never befor has it been possible to show what can be done with a whole nation of children brought up under entirely good and wholesome and intelligent influences. We shall watch their effect upon the Levant as they scatter with the coming years to influence it in every phase of life. The 22 industries in 93 training centers, the hospitals, the homes, are permeated with the spirit of service.

JEANNE D'ARC, THE MAID OF FRANCE.

Domremy is a little village of Lorraine. The river Meuse flows softly by and there are meadows where the sheep still stray. Beyond the meadows there used to be a dark forest with a bubbling fountain near which they said the fairies danced by moonlight. An old wise man, Merlin, who lived so many years said that out of this forest should ride a maid who should be the savior of France.

About five hundred years ago there lived in Domremy a shepherd girl whose name was Jeanne. She used to wander with her flocks in the sunny meadows and along the still reaches of the river. At twilight, on her way home, she would stop beneath a great oak to pray. This oak was called the "ladies' tree," because they said the fairies loved it. Jeanne was a thoughtful girl, and she was greatly troubled at the misfortunes of her country.

At that time the English held nearly all of France. There was no king, and the young prince, the Dauphin, could not be crowned. He had to flee from his palace and take refuge in the little city of Bourges, so that they called him, mockingly, the "King of Bourges." He was so poor that he had only a pony to ride upon, and he could not even pay the cobbler who patched his shoes. All of these things made Jeanne sad.

One evening, just as the twilight was gathering beneath the "ladies' tree," a bright light shone about Jeanne and she heard a voice say:

"Be brave, for God has called you to drive the English from France."

"But I am only a shepherd girl," replied Jeanne, trembling, "I do not know the ways of war."

"Be true and brave and St. Catherine and St. Margaret will aid you."

For a while Jeanne sat quite still, wondering if she were dreaming. Then, when the sheep were safe in the fold, she went to the church to pray, but she told no one of her vision.

It was almost a year before Jeanne heard the voices again. This time it was at noon. She heard a silver bell tinkle, and then she saw St. Michael with the flaming sword.

"Be brave," she thought she heard him say, "for the hour is approaching when you must crown the Dauphin the King of France."

"The Dauphin is many miles away," said Jeanne. "How should I go to find him?"

"First you must go to Vaucouleurs. That is only twenty miles away, and the captain of the men-at-arms will send you to the Dauphin."

When Jeanne told her father and her brothers, they were very angry.

"Foolish girl," cried her father, "do you think that the captain will listen to a girl of seventeen, He would only laugh at you. Perhaps, if he were wicked, he might burn you as a witch."

"My voices bid me go," said Jeanne, "and I must do their work."

"Your work will be to tend your father's sheep. What work mean you?"

"I do not know. I only nnow that the Lord of Heaven has chosen me to do great things."

And so, one day, with only a cousin to attend her, she set out on the long walk to Vaucouleurs. When they told the captain that a shepherd lass had come from Domremy to see him, he roared out, "Box her ears and send her home to her father."

But Jeanne remained in the town, going often to church to pray and telling all who asked her that she was sent by God. Soon the village folk began to believe her, and they collected money to buy her a sword. The captain of the men-at-arms was perplexed. At last he summoned Jeanne and questioned her sharply as to what she wished.

"I must find the Dauphin," she replied. "if I wear my legs out to my knees."

The captain shrugged his shoulders.

"If I should go before the Dauphin with a shepherd lass"—

"Fear not, good captain, they will not mock you. It is the will of God that I must find the Dauphin."

"But do you think your shepherd staff will carry you through France where a robber lurks by every tree?"

"I will give her horse and armor," said a knight, "for I believe."

"Even so must all. I thank you for the armor. I shall have great need of it before we drive the English from our shores."

At that time there were few roads and almost no bridges in France. Attended by only two knights, Jeanne rode for almost two weeks, before she arrived at the castle of Chinon, which is in the heart of France.

The dauphin Charles thought it a great joke that a shepherd girl should come so far to see him. When at last he received the little party it was at night in the great hall with fifty torches flaring. There was assembled, too, a company og three hundred nobles, and Charles, to make sport for them, gave the royal seal to his cousin, while he mingled with his courtiers. But Jeanne was not dismayed. She went directly to him, knelt, and said:

"Gentle Dauphin, may God give you a good life."

"Rise, Jeanne, I am not the King."

"You shall be king and reign in France. I am Jeanne the Maid, and the Lord of Heaven has sent me to help you to do His will."

The people of the court were very much disturbed at this strange power of Jeanne's to recognize the Dauphin, and so they sent for learned scholars of the university to question her.

They asked her about the voices. Was she sure that angels spoke in French? What kind of French did they speak?

"Better than yours, my lords," was the answer.

And these voices came when she was alone. If she wished others to believe, there should be a sign.

"Give me an army, and for a sign I will deliver Orleans."

"But if God has willed that Orleans should be free, then why should you ask for soldiers?"

"The soldiers are to fight and God to give the victory," she answered.

And so the learned doctors agreed that she had answered all the questions well. But still there was no money to fit out an army. So the mother of the gentle, uncrowned queen sold her province of Nice to pay the soldiers and to buy provisions for the city of Orleans, which was then besieged by the English.

One fine morning they set out, Jeanne riding at the head of her army, bearing her banner of white linen, fringed with silk and strew with gold lilies. When they arrived beneath the walls of the city, Jeanne ordered that they begin the attack at once. Although the siege had lasted for seven months, in ten days the English were beaten off and Jeanne enteretd the city in triumph.

How the people surged about her as she rode through the streets! How happy they were if they could only touch the trappings of her white charger! Even today the city of Orleans celebrates with great rejoicings its deliverance by the Maid.

And now Jeanne urged the Dauphin to go to Rheims to be crowned, but he was so timid and so slow that it was almost two months before they got started. Everywhere, as they crossed France, the English fled before them. At last, in long procession, they rode into the city of Rheims, and halted beneath the cathedral walls. The heralds shouted, "Tomorrow, by the grace of the Holy Spirit, will the King be crowned."

No such great event had taken place in Rheims since, many years before, Clovis had been baptized. There were knights on horseback with banners afloat in the breeze, there were cardinals in mantles of scarlet and fur, there were men-at-arms, and trumpets blaring everywhere. The balconies that lined the streets were gay with pennants, and over them leaned ladies with their stiff silken gowns, and high head-dresses in the shape of horns, from which hung silken veils. On a corner near the cathedral stood Jeanne's father, who had come all the way from Domremy to see her. Jeanne wept with delight when she saw him, and declared that she loved her village above all places on the earth.

And now, Jeanne said, her work was over, and she begged the Dauphin, now the crowned King, that she might return to her home and tend the sheep once more. But Charles would not let her go. And yet he would not follow her advice. He would not even go with her to Paris to take that city from the English.

One day the people of Compiegne sent a message asking that Jeanne come to help them. The English were besieging them, and they could hold out no longer. Jeanne would never refuse to do a kindness. Her voices warned her that her work was done, but still she persisted.

She rode all night and in the morning she reached the unhappy city. As usual, she planned to attack at once, and led the party that went out of the city gates. She was always in the front of the battle, and when the signal to return was given, she was the last one to withdraw. About the city was a deep moat filled with water and a drawbridge was lowered to receive the soldiers. But somehow the bridge was raised too soon, and Jeanne was left alone. How the enemy shouted in triumph when they made her a prisoner!

Then began the long days of sorrow for Jeanne and of shame for France, for not a voice was raised to help her. The young king whom she had so recently crowned forgot all about her in trouble. Day after day they brought her to trial and questioned her, in hopes of wearing out her strength. They accused her of being a witch, and asked her to explain her sorcery.

"My only sorcery," she replied, "is love of God and my country."

"If not by witihcraft, how did you always confuer ?"

"I said, 'Enter boldly among the English,' and I entered boldly and I conquered."

"Does God hate the English?"

"I do not know the hate or love that God bears the English, but they will all be driven from France, save thoese that perish here."

But a pretext is never lacking to those who have made up their minds to do evil. In spite of the innocence of Jeanne, her coptors condemned her to be burned as a witch.

One morning in May, in the square of the Old Market at Rouen, they erected a scaffold, very high, so that every one who wished might see. Near by there were braziers filled with burning coals, and a great body of soldiers stood on guard.

Jeanne mounted the scaffold and was bound. She asked for a cross, and an English soldier tied two fagots together and raised them on a pole. Guards threw blazing torches among the pile of timbers. The flames arose higher until they hid the girlish figure of the Maid.

At last the platform crashed down and the great sheets of smoke swept upwards. An English soldier standing near declared he saw a white dove arise from the flames and soar toward heaven. Another cried aloud so that all might hear him:

"Alas! Great misfortunes will befall us, for we have burned a saint." —Zion's Herald.

To Those Holding Licenses.

Brethren who hold licenses to administer the ordinances are asked to bring them to conference for renewal—provided the holders thereof are given work.

C. W. Bates, Secretary.

THE WORK AND THE WORKERS.

Saturday ond Sunday, Oct. 3 and 4, were spent on the Connelly Springs Charge with Rev. J. R. Gurtner and his people. Bro. Gurtner is a student in Rutherford College. He is a wide-awake energetic young man and is doing a splendid work on that charge.

We visited Shiloh church on Saturday October 3, and preached in the afternoon and held their fourth quarterly conference. Mrs. Dixon spoke to them at the night service, and organized a Home Missionary Society. We found a very loyal and faithful group of Methodist Protestants here. Sunday we visited Shady Grove, Burk's Chapel and Pleasant Grove. At the first two places we preached to reasonably large congregations, who received the Word gladly. At night there were about 100 people out for preaching at Pleasant Grove, a church that had been dropped from the list of appointments. Bro. Gurtner has preached a few times for them this year, and now the people of that community want a regular appointment for next year. This Charge is weak financially and should be helped in some way. However, they are not quite as weak as they think they are. Some days ago I was holding a quarterly conference, and was insisting that they increase their pastor's salary, and the people were pleading poverty, and the secretary wrote this on a slip of paper and handed to me. "As a man thinketh in his heart so is he." So many of our Charges think they can't, so they don't pay more. However, Connely Springs is doing far better in this respect than some other charges.

Saxapahaw.—On the afternoon of the 7th of Oct. I was with Rev. H. L. Isley in his fourth quarterly conference at Concord Church on the Saxapahaw Charge. These people love their pastor and are asking for his return. They are paying salary in full, and are doing fair on budgets.

Guilford Charge.

On Oct. 8th I was with Bro. C. H. Whitak- conference was well attended. All churches were represented except Hickory Grove.

The people seemed to take hold of the work with a renewed determination to do greater things in the future. I think that there was an earnestness among the people which indicated that pastor's salary will be paid in full. It certainly should be. Then they increased the solary for next year by $200.

Caroleen and Shelby.

These two churches called me to meet with them in a business meeting in Caroleen on Oct. 9th. This meeting resulted in a request being sent up to the annual conference to appoint one pastor to these two churches for next year. The material conditions about them have brought about this resuest. They are finding it difficult, but I trust their postors this year wll be paid their salaries in full.

Yarborough Charge.

This charge has been without a pastor since the middle of August, but have been going along splendidly with the work. We were with them on Sunday, Oct. 11th. It was delightful to mingle with these dear people, and to preach to them ogain.

Although they have been the hardest hit by the drought of any community I have visited, they are hopeful of the future. They paid their pastor infull before he left them, and are collecting on the budgets.

Thomasville Charge.

O Friday evening, Oct. 16, we were with Bro. Geo. L. Reynolds in his fourth quarterly conference held in the First Church in Thomasville. This was a fine conference. All reports were good except those for budgets, and these people will round up good reports for these before conference.

At both churches they have been building and repairing and painting and cleaning up until each church building is in tiptop shape. Bro. Reynolds has put in two years of very fine service on this charge, and his people have responded nobly. They are all happy in tha work.

West Thomasville.

Sunday, Oct. 18th, I was with Rev. W. M. Loy and his people. At the morning hour we were at the old historic Spring Hill Church, which is really the old mother church of our first church in High Point.

It is fine to see the new life in this old church. The house was nearly filled with eager listeners to the truth. They are planning to build a new church on the beautiful grounds near where the old church building stands.

In the afternoon we had the privilege of preaching the sermon at the opening service in our new church in West Thomasville. This is a beautiful church building, and is complete in every way. The entire basement, which is a day-light basement, is well arranged in Sundoy school rooms; while the second floor is a very attractive church auditorium. It was a happy band of people who gathered there for the opening service. They have a splendid house of worship.

An Open Letter To Delegates and Charges.

My dear Co-Worker:—

Just a personal note to you to lay upon your heort some facts concerning our pastors.

Our pastors on most charges are very much under-paid. When a man with a family only gets from $1000. to $1500 per year and then pays from $250 to $300 per year to run a machine with which to serve the charge he is left with a very small amount on which to support his family and educate his children. We are not asking for our men large salaries but we do feel that they must have living salaries.

Please bear this in mind and have your charge set the salary for next year at a figure that will relieve your pastor of all worry about finances. His expences are heavy, and the salary should be adequate.

Also please have in mind the parsonage conditions and see that it is a suitable place—one that will impress favorably rather than attract unfavorable comment of the community.

Then too we want you to do your best to have your charge pay up the budgets in full, and you and your pastor come to conference with a good report—one that puts your charge on the Honor Roll of the conference.

Note:—We are living in the midst of restless times, and there are some people who are so constituted that they want to change meets. It is expensive for preachers and to pastors almost as often as the conference the charges to have them move so often.

Please be thoughtful about this, and don't move your pastor just because some one growls a bit over mere trifles. Some pastors will move, and this letter is not intended to keep wise moves from being made; but we do wish to stop so much of this unnecessary moving.

n

Yours in the Master's service, A. G. Dixon.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

Amount previously reported, $148,426.60.

Miss Leona Wood, $5; S. R. Stafford, $10; T. S. Smith. $5; Mrs. J. S. Ferguson, $5; C. A. Green, $10; Mrs. T: Stewart, $20; T. S: Coble; $20; Mrs. J. E. Fox; $10; Odes Elmore, $5; C. W. Johnson, $6.65; Mrs. C. W. Johnson, $3.35; Miss Edna Johnson, $1.80; Miss Blanche Johnson, $2; R. T. Dunn, $10; C. S. Glenn, $5; H. B Furr, $7; Mrs: W: C: Wolfe, $5; Byron Wolfe, $5; Mrs. W. T. Braswell, $20; C. E. Durham, $5; T. J. Bean, $4; Mr. and Mrs. J. G. Hanner, $5; R. M. Cox, $77; W. D. Payne, $20; Mrs. W. D. Payne, $5; Evelyn Payne, $1; Ruth Payne, $1; Harrell Payne, $1; Joseph Payne, $1.00; W. D. Payne, Jr., $1; Eden Ladies' Aid Society, $$33.85; J. S. Graves, $5; T. O. Lindley, $4; Friendship Philathea Class, Mount Hermon Charge, $11.34; O. W. Hanner, $50; Mt. Pleasant S. S., N. Davidson Charge, $5; W. H Balentine, $5; Miss Cora L. Cox, $10; Concord Philathea Class, $5; Mrs. Jno. R. Hoffman, $25; Mrs. J. E. Moore, $25; J. L. Amick, $5; Miss Dovie Mendenhall, $4.50; D. W. Shoffner, $1; W. G. Causey, $50; Mrs. W. G. Causey, $10; J. Enos Causey, $3; Edith A. Causey, $3; W: G: Causey, Jr., $2; Rebecca Woody Causey, $2; Miss Nettie McPherson,$4; C. W. Gibson, $5; Mr. and Mrs. C. H Matthews, $10; Mrs. H.Lloyd Matthews, $5.00; H. Lloyd Matthews $10.00; H. N. Blackwood, $10; Alice K. Blackwood, $5.00; Mrs. Essie Evans, $10; Mrs. Robert Greenwood, $25; J. C. Garrett, $20; Mrs. Nannie W: Kearns, $2; S. W. Satterwhite, $10.00; J. D. Hilliard, $5; Mrs. Bettie Insco, $6.00; Winston-Salem Philathea Class, $30; J. W. Lindsay, $14; R. F. Fulk, $20; Concord Baraca Class, $27; J. S. Deviney, $10; R. C. Causey, $166; W. W: Grant, $23.33; Mrs. W. W. Grant, $10; J. W. Nicholson, $63.97; B. W. Brame, $5; Miss Mattie Whitaker, $9; Miss Sue Whitaker, $9.00. Total, $149,48 .89.

Endowmeint Insurance Fund.

Amount previously reported, $3,263.86.

Rev: E. L. Ballard, $25; Mrs. J. H. Bowman, $4; Mr. and Mrs. J. Faucett, $5.00.

Total, $3,297.86.

J. Norman Wills, Treas.

tural to write to the Herald, although it was called "Our Church Record" when I used to be reporter from this place. I'm trespassing now but I'm sure the reporter will forgive me this time.

There's so much to say—"good things" too for our place.

We began to build our new church last fall. We laid the corner stone Easter Monday. The dedication services were held the first Sunday in June.

Our revival began the first Sunday in July.

We had a good meeting. Really, we wanted it to continue, but other meetings demanded the pastor's time.

Our "Pastor Reed" filled his regular appointment here today. As usual he preached an excellent sermon.

We're expecting him to serve us another year. I'm sure I'm expressing the sentiment of the people by saying we shall be greatly disappointed if he isn't sent back to us.

Let everyone assume the preacher's responsibility. Would there be so many one or two year preachers?

When a farmer gets a good horse he does not want to trade him (Not comparing horses and preachers by any means.) Just want to say let's retain our good preachers and not force them to move every year or two.

It takes co-operation between pastor and people to make the work a success. So let each and every one of us make the next year a co-operative year. Mrs. Ray Stewart.

OUR TASK AND OUR PRIVILEGE

Paid A. C. B. in Full.

1. **Whitakers.**
2. **West End.**
3. **First Church, High Point.**
4. **State Street, Lexington.**
5. **Charlotte.**
6. **Calvary.**
7. **Burlington.**
8. **Mt. Pleasant.**
9. **Grace.**
9. Gibsonville and Fountain Place.
10. Asheville.

Paid G. C. B. in Full.

1. **State Street, Lexington.**
2. **Charlotte.**
3. **Calvary.**
4. **West End.**
5. **Grace.**
6. Asheville.

A. C. B.

1.	Concord	$226.00
2.	Forsyth	225.20
3.	Henderson	200.00
4.	Flat Rock	190.28
5.	Fallston	160.00
6.	Bess Chapel	152.32
7.	Orange	150.00
8.	Glen Raven	134.40
9.	Spring Church	114.24
10.	**Enfield**	**97.00**
11.	Stanly	83.42
12.	Mt. Hermon	80.64
13.	**Granville**	**80.00**
14.	Richland	80.00
15.	**Alamance**	**78.65**
16.	Littleton	75.50
17.	Saxapahaw	71.06
18.	Randolph	70.93
19.	**Lincolnton**	**70.00**
20.	Davidson	69.85
21.	**Cleveland**	**67.85**
22.	Randleman	66.00
23.	Halifax	63.56
24.	Why Not	63.2[illegible]
25.	**Reidsville**	**60.0[illegible]**
26.	**Welch Memorial**	**58.00**
27.	Weaverville	50.35
28.	**Mebane**	**50.00**
29.	**St. Paul**	**45.00**
30.	**Kernersville**	**42.45**
31.	Yarborough	32.45
32.	Vance	30.10
33.	Shelby	30.00
34.	Cornelius	30.00
35.	North Davidson	27.50
36.	**Haw River**	**27.00**
37.	South Davidson	23.00
38.	Union Grove	22.63
39.	Siler City	20.50
40.	Caroleen	18.25
41.	West Forsyth	17.72
42.	**Winston-Salem**	**16.50**
43.	Anderson	14.00
44.	**Thomasville Circuit**	**13.91**
45.	**Tabernacle**	**13.75**
46.	Pinnacle and Mt. Zion	13.70
47.	Thomasville Community	12.00
48.	English Street	12.00
49.	Lebanon	11.05
50.	Asheboro	9.00
51.	Pageland	6.10
52.	Chatham	5.00
53.	Fairview	4.85
54.	Roberta	3.50
55.	Midland	2.65
56.	Graham	2.00
57.	Democrat	1.00

G. C. B.

1.	Concord	$385.50
2.	Forsyth	338.79
3.	Henderson	203.00
4.	Why Not	192.24
5.	High Point, First	189.91
6.	Whitakers	188.66
7.	Orange	174.58
8.	Randolph	163.72
9.	Mt. Pleasant	160.00
10.	Tabernacle	157.99
11.	Davidson	145.67
12.	Burlington	143.83
13.	Gibsonville and Fountain Place	118.45
14.	Halifax	111.00
15.	Alamance	109.45
16.	Randleman	109.11
17.	Saxapahaw	97.08
18.	Spring Church	96.59
19.	Mt. Hermon	86.40
20.	Yarboro	76.31
21.	Graham	74.17
22.	Littleton	71.50
23.	Vance	62.90
24.	Stanly	59.98
25.	Bess Chapel	59.61
26.	Guilford	57.68
27.	**Haw River**	**50.00**
28.	**Enfield**	**47.50**
29.	Denton	46.45
30.	Thomasville Circuit	44.80
31.	Flat Rock	44.61
32.	**Albemarle**	**43.40**
33.	Winston-Salem	42.72
34.	Pageland	40.15
35.	Reidsville	40.00
36.	Weaverville	39.90
37.	Siler City	39.32
38.	Lebanon	38.60
39.	Glen Raven	38.49
40.	Fallston	36.71
41.	Asheboro	34.56
42.	Mebane	33.06
43.	St. Paul	31.15
44.	Granville	30.50
45.	North Davidson	25.55
46.	Richland	25.00
47.	Kernersville	24.35
48.	Mecklenburg	22.30
49.	**Roberta**	**21.81**
50.	West Forsyth	21.63
51.	**Fairview**	**21.20**
52.	**Welch**	**20.00**
53.	**Thomasville Community**	**19.70**
54.	Shelby	14.81
55.	**South Davidson**	**14.31**
56.	**Pinnacle and Mt. Zion**	**13.20**
57.	Union Grove	13.17
58.	Rockingham	12.50
59.	Anderson	10.00
60.	English Street	8.60
61.	**Cleveland**	5.39
62.	**Bessemer City**	**5.00**
63.	**Greensville**	**4.25**
64.	Democrat	3.00
65.	Midland	2.21

The pastor of Asheville reports "over the top" this week. Some splendid contributions from other charges. Keep it up the best you can for two more weeks.

Faithfully, A. G. Dixon.

Macedonia, Fallston Charge.—As I was elected reporter for Macedonia Church for the coming year, I'll try to begin.

There was preaching at Macedonia the second Sunday by our pastor, Rev. J. M. Morgan.

The officers for the coming year were elected and communion service was held. Brother Morgan preached a very able sermon.

The fourth quarterly conference was held at Macedonia Saturday, October the 17. Rev. J. D. Morris preached for us at 11 A. M.; we were very glad to have Brother Morris with us again and to hear his wonderful and very instructive sermon. He made it so plain that even a child could understand.

The noon hour having arrived the ladies spread out a bountiful dinner of good things to eat which was served in picnic style.

In the afternoon conference convened. Bro. Morgan opened conference by reading a portion of scripture and by prayer. The conference voted to leave the pastor's salary the same and the delegate was instructed to bring Brother Morgan back as our pastor for another year. The conference voted on whether Bro. Morgan should be our pastor and it was a unanimous election.

Macedonia Church was insured for $1000 a few months back.

Let all the Herald readers pray for our Superintendent's wife, Mrs. W. D. Hoyle, who is in very feeble health, may God restore her to health again if pleasing to Him.

The Sunday school is very good, the attendance is not so large but the interest is good.

With best regards to you all.

CONFERENCE FACULTY MEETING.

All members of the conference faculty are called to meet in First Methodist Protestant Church, High Point, N. C., November 3, 1925, 3.30 P. M.

All members of faculty and those who are to come before it at 7:30 P. M. same day and place.

N. G. Bethea, Secty,
C. L. Whitaker, Chm.

WHERE WE STAND.

If we truly realized the fact that we have a living Christ, he who commissioned his disciples to extend his kingdom over all the earth, and who is now interested in its condition and progress, and is a witness of our attitude, efforts and gifts in its behalf, would we not manifest far more interest, put forth greater effort, give much more money to have his program carried out? That is self-evident.

The fact that we, by the course we follow, consider ourselves independent, free to do just as we please with what we have, has led many to question, if not ignore, the authority which requires every Christian, every church members to render full support to all enterprises of the Kingdom.

In a church like ours which has a representative government there must be respect for and obedience to the delegated authority which has only the purpose to have the church in full accord with Christ's world-embracing program, if the church is to maintain itself, and accomplish the object for which it was brought into being.

But our church, like all others, is but a part of Christ's Kingdom, and we must go back to him who instituted the church, baptized it with the Holy Spirit, imparts his grace and power, and commissioned it to win the world from moral darkness and sin to spiritual light, life and service, as the source of supreme authority.

The first step any of us took to become what God designed led us to him in repentance, and the acceptance of his pardon and salvation through faith in Christ's atoning, merits and the surrender of will, life, talents, money, all to him for service to enthrone him in the heart of humanity.

We are not left in the dark, therefore, as to what we are to become, what we are to do, because the objective is world conquest, and the plan of campaign is clearly outlined, the agencies that are to be used are fully indicated, and our duties are sufficiently set forth in the great cause whose worthwhileness is proved by the history of the past, the progressive conditions of the present, and the brightening prospects facing us.

We disregard that authority at our peril, we refuse obedience to those commands with most serious results to ourselves, and we repudiate our solemn pledges, vows, if we withhold support from the work of the Kingdom, and that, of course, includes foreign missions.

We can not question the efficacy of God's plan and agencies, for the results secured throughout the world speak for themselves, and, therefore, we have only to consider responding to the call upon us for the best use of our time, talents, and the recognition of our stewardship as to the money we are able to earn, or that comes to us in legitimate ways, so that we will be careful to use for ourselves that which is necessary, and to yield to God, through contributions to the work of his Kingdom, that proportion which reasonably ought to be given, not less than a tenth.

Overshadowing all is the certainty of the coming Judgment Day when we shall have to answer for the things of this life, how we acquitted ourselves as stewards. We do well to help raise the budget in full this year as part of our church's Centennial Celebration.

F. C. Klein.

THE DENOMINATIONAL OUTLOOK.

Alabama. A new church is being built at Hopewell, Union Circuit, to replace the one destroyed last spring. It is erpected the building will be ready for dedication shortly. Rev. W. G. McDaniel, president of the conference, reports that a number of the members of the Chilton circuit have set aside a number of "Lord's Acres" for the benefit of the church finances, and that the outlook is for the best year financially in the history of the circuit. The West End Church Federation, Birmingham, composed of all denominations in that section of the city, has just closed its annual union revival services. The preacher was Dr. J. C. Broomfield, President of our Pittsburgh conference. The meetings were held in a tabernacle seating 3,000. The meetings were a great success.

Eastern. 21 members have been received this year into the Lake Como church. The church at Pittston is having a new front put on it at a cost of $15,000.

Ft. Smith-Oklahoma. The President, Rev. C. O. McMillan, reports the following revival results: Eaglestown, 72 professions, 65 additions; Hope, 30 professions, 24 additions; Cement, 39 professions, 25 additions; Shady Grove, 35 additions. (Many others but space is limited.)

Georgia. The Union church Camp Meeting, at Waco, was the most successful in many years. As a result of the meeting sixteen members were added to the local church.

Iowa-Missouri. The annual session was "the best yet." Two young women were consecrated in preparation for the foreign leld.

Illinois. The Secretary says of the recent annual conference: "A wonderful spirit prevailed throughout the conference, and reports showed splendid progress has been made by many of the churches in the conference."

Maryland. The corner-stone laying of the new Trinty church, Baltimore, occurred on Sept. 13. Part of the service included the reception of 27 members into the church $2,500 was subscribed toward the building fund. The church was started seven years ago. It now has a membership of 300 and a Sunday school enrollment of 655. A new parsonage is being built for the Marley charge at a cost of $5,000.

Improvements have been made to the church at Elizabeth, N. J., at a cost of $1,500. The churches on the Amelia charge have had successful revivals with 16 accessions to date. The Lutheran and Methodist Protestant churches at Berrett held a union Daily Vacation Bible School this summer with an enrollment of 60.

Michigan. Many improvements have been made at Midland Park, the camp ground at which the annual conference meets every year. These include an electric light plant, a cement floor in the tabernacle, and a number of new cottages. The annual conference this year showed marked progress.

Ohio. Ground has been broken for the new church at Mt. Lookout, Cincinnati. The organization is only three years old. All the church property is free from debt. The Statistical Secretary reports a net gain of 639. $36,640 was raised on the General Conference Budget. Pastoral support increased by $7,679.

Pittsburgh. The conference reports an increase in receipts for the General Conference Budget of $8,324 over last year, and of $5,333 in the Annual Conference Budget. The first is an increase of 37 percent and the second of 72 percent. The church at Kittaning received 47 new members during the year. The cornerstone of the new church has just been laid. A new church has been built at Fordyce on the Monongahela circuit at cost of $18,000 which was dedicated free of debt. The Mt. Washington church has been improved at a cost of $20,000.

C. W. B.

SERMONS WITH SHAVES.

"Have faith in God," is the sign outside of Andy Monohan's barber shop in Duluth. Passers-by from the opposite direction are greeted with these words: "Be prepared to meet God." Once they enter the place they receive a sermon with every shave and haircut. For twenty-five years Andy Monohan has been applying practical Christianity by supplying moral admonition to all who enter his shop—and in doing so he says he has found permanent happiness.

Inside of the place are cardboards bearing the following messages: "It costs something to be a Christian, but it costs more to be a sinner;" "The entrance of thy Word giveth light. Psalm 119, vs. 130"; "God shall supply all your need"; "Take Jesus with you"; "Hair-cut free to all poor children and old feeble men. Tramps and bums, whom Jesus died for, are welcome."

All who have entered the barber shop for the removal of superflous hair on chin and cheek or to encourage its growth on the desired places have left it better for having met Andy Monohan. No matter whether they are gamblers, wife-beaters, forgers, runaways, or what-not, before they leave the place Andy Monohan has renewed their faith in God and given them increased faith in their fellow men. Many a time Andy Monohon has got down on his knees in the middle of his barber shop floor to pray with some one who has intimated a willingness to leave the path of sin.

Any chance remark that the stranger may make while in the barber's chair is used as a provocation for the giving of kindly advice. If one remarks "Isn't it a dandy day." Andy Monohan will say something to the effect that "it's a lovely God who gives us a day like this."

If the stranger seems despondent and to Andy's greeting of "How are you today?" remarks, "Not very well; I'm miserable, worried, and don't feel well," the barber evangelist will plead with him that faith in the Omnipotent One will do away with his sorrows.

Speaking of how he thought of advertising the gospel by the sign outside of his shop, Mr. Monohan said: "I had a vision and saw all the beautiful signs that people use to advertise their own trades, but I came down from the hills, back of the town where the vision came to me, and put up that sign you see now."

Many a brutal husband has left the shop promising to treat his wife more kindly; many a gambler has left saying that he would buy shoes for his baby with the money he spent on cards; many a runaway boy has been reminded of what his mother should mean to him and has been persuaded to return home and ask forgiveness; and in the days when Duluth was not o city of drought, many an habitual drunkard left Andy Monohan's place promising to do his best to overcome the habit.

The secret of it all is that he understands his fellow men. He doesn't feel that the same things couldn't have happened to him, because, as he tells them, he himself "has had the experience of two lives, living a sinful, ignorant life for twenty-five years and living a Christian life for the same period of years."

Every Sunday finds Andy Monohan in the jail, where he tries to show prisoners the light; or out at the poor-farm, where the sun doesn't always shine quite so brightly as upon the homes of many; or out at the work-farm, where he reads the Bible to those laboring to pay the penalties for minor offenses.

Incidentally, he is the father of fifteen children.—Marie Canel in The Christian Endeavor World.

A SCIENTIST'S GOD.

An Interview With Robert Andrew Millikan, Ph. D., Sc. D.

By Samuel Crowther.

"I cannot explain why I am alive rather than dead. Physiologists can tell me a great deal about the mechanical and the chemical processes of my body, but they connot say why I am alive. But would it not be utterly absurd for me to deny I am alive?

"Our scientific knowledge compared with what we knew a hundred years ago is very great, but compared with what there is to be known it is trivial. The map of the earth used to have on it many great, blank spaces marked 'unexplored.' Now there are very few of them.

Our Chart Is Nearly Blank.

The map of science is still a great blank sheet with only here and there a dot to show what has been charted, and the more we investigate the more we see how far we are from any real comprehension of it all and the clearer we see that in the very admission of our ignorance and finiteness we recognize the existence of a Something, a Power, a Being in whom and because of whom we live and move and have our being—a Creator by whatever name we may call Him.

"I am not much concerned as to whether I agree precisely with you in my conception of that Creator or not, for 'Canst thou by searching find out God?'"

"Both your conception and mine must in the nature of the case be vague and indefinite.

"Least of all am I disposed to quarrel with the man who spiritualizes nature and says that God is to him the soul of the universe, for spirit, personality and all these abstract conceptions which go with it, like love, duty and beauty, exist for you and for me just as much as do iron, wood and water. They are in every way as real for us as are the physical things which we handle.

"No man, therefore, can picture nature as devoid of these attributes which are a part of your experience and mine, and which you and I know are in nature.

"If you, then, in your conception identify God with nature, you must perforce attribute to Him consciousness and personality or, better, superconsciousness and superpersonality. You cannot possibly synthesize nature and leave out its most outstanding attributes. Nor can you get these potentialities out of nature, no matter how far back you go in time.

"In other words, materialism, as commonly understood, is an altogether absurb and an utterly irrational philosophy, and is indeed so regarded by most thoughtful men.

Thinking Is Believing.

"Without attempting, then, to go farther in defining what in the nature of the case in undefinable, let me reassert my conviction that although you may not believe in some particular conception of God which I may try to give expression to, and although it is unquestionably true that many of our conceptions are sometimes childishly anthropomorphic, everyone who is sufficiently in possession of his faculties to recognize his own inability to comprehend the problem of existence bows his head in the presence of the Nature, if you will—the God, I prefer to say—who is behind it all and whose attributes are partially revealed to us in it all, so that it pains me as much as it did Kelvin 'to hear crudely atheistic views expressed by men who have never known the deeper side of existence.'

"Let me, then, henceforth use the word God to describe that which is behind the mystery of existence and that which gives meaning to it.

I think you will not misunderstand me, then, when I say that I have never known a thinking man who did not believe in God.

What We Thought We Knew.

"How little we know about the untimate nature of things is strikingly shown by the changes in our conceptions which have come about within the past thirty years. When I started my graduate work in 1893 we were very sure that the physical foundations of the world were built with some seventy unchangeable, indestructible elements.

"Also we made a sharp distinction between matter-physics and ether-physics. We believed in the conservation of energy, the conservation of mass, and the conservation of momentum, and we knew exactly how, with the aid of these principles, the universe managed to keep going. But we are much less certain about this now than we were then

"In 1895 the X-ray came in as an absolutely new phenomenon and then came radio-activity, which has shown us that 'the elements' are not at all ultimate things, that atoms are continually undergoing change, and are not indestructible. It appears now that the electromagnetic laws no longer hold in the interaction of electrons within atoms. Einstein has concluded that mass and energy are interchangeable terms and we all now agree that the former distinctions between material, electrical and ethereal phenomena must be discarded. And so I am very chary about declaring that our present scientific conceptions and hypotheses are going to last forever, and I am a good deal more chary about making dogmatic denials or affirmations in the field of religion—a field which by general assent lies outside the region in which intellectual knowledge is possible.

"This much I can say with definiteness—namely, that there is no scientific basis for the denial of religion—nor is there in my judgment any excuse for a conflict between science and religion, for their fields are entirely different. Men who know very little of science and men who know very little of religion do indeed get to quarreling, and the onlookers imagine that there is a conflict between science and religion, whereas the conflict is only between two different species of ignorance.

"The first important quarrel of this sort arose over the advancing by Copernicus of his theory that the earth, instead of being a flat plane and the center of the universe, was actually only one of a number of little planets, rotating once a day upon its axis and circling once a year about the sun. Copernicus was a priest—and he was primarily a religious rather than a scientific man. He knew that the foundations of real religion are not laid where scientific discoveries of any kind can disturb them. He was persecuted, not because he went against the teachings of religion but because under his theory man was not the center of the universe and this was most displeasing news to quite a number of egoists.

"The Christian church, or that part of it which is possessed of intelligence and understanding, no longer has any theological interest either in astronomy or in evolution. These are in fact purely scientific matters about which our ideas necessarily change as our knowledge increases.

"We firmly believed for many years that the sun was merely a white-hot body gradually cooling off. Now we know that if it were merely that it would have cooled off long ago, and we are searching for the source of its continuous supply of heat and are inclined to the belief that it is due to some form of sub-atomic change. Our discoveries in this realm are as revolutionary as were those of Copernicus, but no one thinks of them as anti-religious.

"The impossibility of real science and real religion ever conflicting becomes evident when one examines the purpose of science and the purpose of religion. The purpose of science is to develop without prejudice or preconception of any kind a knowledge of the facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals and the aspirations of mankind.

"Many of our great scientists have actually been men of profound religious convictions and life. Lord Kelvin's estimate of the earth at around a hundred million years did not seem to him or to the church to be in conflict with the lrst chapters of Genesis. He said:

"I believe that the more thoroughly science is studied the further does it take us from anything comparable to atheism.' And again: 'If you think strongly enough, you will be forced by science to the belief in God, which is the foundation of all religion. You will find it not antagonistic but helpful to religion.'

The Process Of The Suns.

"Take other great scientific leaders—Sir Isaac Newton, Michael Faraday, James Clerk-Makwell, Louis Pasteur. All these men were not only religious men but they were also faithful members of their communions. For the most important thing in the world is a belief in moral and spiritual values—a belief that there is a significance and a meaning to existence—a belief that we are going somewhere! These men could scarcely have been so great had they been lacking in this belief.

"And it is because of this belief that men are willing to work and to die for causes. Men and women prefer to die rather than to live in the consciousness of having played the coward, of having failed to play their part worthily in the great scheme of things. It is true that not all men are like that, but I am optimist enough to think that most men are. Why? Simply because most men believe that there is a world scheme, that they are a part of it, that their deaths are going to contribute to its development; in short, because most men believe in God.

"This is the obvious inference from the fact that men are willing to die for a cause They may not know whether there is a personal immortality for them or not, but they do know with absolute certainty that they live on in memory and in influence; many of them, too, have faith to believe that they live on in consciousness, but in either case they are a part of a plan of development which gives meaning to life. In other words, men who have the stuff in them which makes heroes all believe in God—in a power in the world which makes for righteousness.

"And it is becoming more and more clear that to man himself has been assigned a very large role in the scheme of development. The processes of evolution have been enormously accelerated since man became conscious of himself and of his powers. We seem to be approaching, through science, nearer and nearer to the control of our own destinies. We are now building plants and fruits and even animals to our taste. We make drought-resisting wheat and seedless oranges and grapes. We breed cattle and sheep and hogs for the climate they are to live in and for the ends which we wish them to serve. The common laborer in this country receives roughly twenty times the wage of a similar class of laborers in China or India, because science has provided him slaves of iron and steel.

"Through the discovery of radio-activity we have gained a new conception of the universe and of the way matter is behaving. The amount of heat given ol from one gram of radium in disintegrating into lead is three hundred thousand times as much as the amount of heat given og in the burning of one gram of coal. There is not enough radium in the world to make the energy derived from it of much practical value, but similar energy must be locked up in other atoms which we have not yet tamed. Somewhere, somehow, it is probable that what we know as the elements are continually forming—that they are being put together somewhere in the laboratories of the stars. Can we learn to control the process? Only research can tell.

"It is not beyond belief that we may some time be able to do in our laboratories what the sun is doing in its laboratory. Then it is conceivable that science could, if given the chance, transform this world within a generation

"But to what end? Without the moral background of religion, without the spirit of service which is the essence of religion, our new powers will only be the means of our destruction."—Collier's Weekly.

REVELATION AND AUTHORITY.

Revelation as conceived by Schleiermacher and Ritschal is not the communication of a system of truths, and religion does not consist in their acceptance. Revelation is the awakening of human consciousness to the presence of the divine, or the eliciting of human devotion to a divine ideal; and to be religious is simply to have this consciousness or this devotion.

But where religion and revelation are thus interpreted, authority is a matter of small moment. It is not authority we need, but inspiration; not a code or rule or creed or system of doctrines, but the presence of God and the compulsion of a divine purpose. Codes and rules are mechanical and cramping in their effects. Spiritual and ethical authority is attained only when dependence upon them is outgrown. It is therefore not simply that the idea of religious athority has changed, but that the need of it has ceased.

We are living in an age when communion in religious things and co-operation in all good works are becoming more and more generally possible to those whose religious beliefs, like their philosphical and scientific beliefs, are widely diverse; when not creed but purpose is the force that binds men together in a common institution and a common cause.—Arthur Cushman McGiffert in The Rise of Modern Religious Ideas.

CHRISTIAN ENDEAVOR TOPIC.
THE GOLDEN RULE.

M., Oct. 26. A rule of kindness. Eph. 4: 32.
T., Oct. 27. A rule of service. John 13.14-16.
W., Oct. 28. A rule of unselfishness. Ihil. p: 3-5.
T., Oct. .9. A rule of honesty. 1 Thess. b:11,12.
F., Oct. 30. A rule of peace. Rom. 14:19.
S., Oct. 31. A rule of prosperity. Deut. 30:16.
Sun., Nov. 1. Topic—Can we live by the Golden Rule? Matt. 7: 12; Lev.19 18; Gal. 6: 1. (Consecration meeting.)

The Happy Rule.

The Golden Rule is undoubtedly the happy rule by which to direct our lives. Jesus was happy practicing it to a greater degree than any one has done since. The Golden Rule gives us a happy attitude toward life and a new look at our fellow men. It is a death blow to selfishness which is the foundation of most unhappiness and nearly all the sin of this old world. There is no happier season than the Christmos season and it is the thought of others and of administering to their happiness that gives the greatest thrill of joy. So it would be every day of life—every one would be a glad Christmas day if we would practice bringing joy into other lives rather than trying to get a monoply of it for our selves. In this mad scramble for self and self interests how interesting it would be—but what a jam—if someone would just call a halt as the traffic cop does, and tell us that the Golden Rule is the law of life as he tells us the law of the road.

The Golden Rule Proved a Success in Business.

"Mr. Nash, of Cincinnati, has proved that the Golden Rule pays in business. He doubled the wages of underpaid employees, and they responded by increasing output. He said to his employes. 'To practice the Golden Rule means that every garment that we sell shall be of a quality that we ousrelves would accept, and sold at a price that we ourselves would be willing to pay if we were in the customer's place'" Sometime ago the employees of the Nash Company voted to take a vacation in order to provide work for others who were unemployed. They practiced the Golden Rule on others because their employers practiced it on them. This company has never had to lay off its employees or cut down on the number of workers and they always have more orders than they can fill. Nash has grown wealthy so has others in his employ and everybody connected with the plant is contented and happy. Some people say it is impossible to live the Golden Rule and continue in their present business. Then change business is the only safe rule.

"Big business has discovered that it pays to be honest. Merchants are now calling imitation silk by its real name, which is a step in the direction of the Golden Rule."

Not Doing.

The Endeavors Daily Companion says "Begin by not doing to others what you would not like done to you, and then go on to doing." The writer read of a young couple who found it hard to get on happily together. One evening while visiting an aged couple who had grown together as the years went by and were so happy together and so companionable, in answer to a question the elderly lady said "Ever since we have been married my husband and I have avoided doing the things that would in any way grieve or hurt the other." The young wife decided that she would try it, practice the Golden Rule this way and in a little while she found her entire attitude toward her husband and his toward her changed. The Companion's suggestion is a good one "begin by not doing the irritating thing and lead on to doing the kind thing."

"President Hyde of Bowdoin tells of a house owner who, to save $10, did not have an infected house fumigated. The children of the next tenement died of the disease. How would the golden rule have worked there?"—Anon.

"Some employers say that it is impossible for them to live as God intended. Then change the business." Roger Babson.

—Mr. Henry Ford is making cheap engines for airplanes. Unwary pedestrians will soon know what it is to receive bolts from the blue. —Selected.

—The average age of marriage in India is twelve and half years.

—Tyndale, the Bible translator, the 400th anniversary of whose work is celebrated this year, was strangled, then burnt, near Brussels in 1536.

AN OPEN LETTER TO STUDENTS.

By Luther K. Long.

Dear Mabel and Lionel:

I am making good my promise, given some weeks ago, to write you a letter.

You have now been in college long enough to have become somewhat wonted to your surroundings and, I trust, are beginning to feel comfortable among your instructors and fellow-students.

Certain twinges and depressions of homesickness—which, no doubt, have visited you—are, I hope, experiences through which you have safely passed. It is rather a good thing to have had the love and interest of your home and family impressed upon you, even in this rather trying way. Home will never be quite the same place it has been— you have broken some of its ties, and you are now citizens of a larger world. But you will do well to cherish all those sweet and lovely experiences of childhood—may they ever enrich the years ahead of you.

You have come to realize by now that the studies and methods in college are more advanced, more grown up, than you were accustomed to in high school. No doubt you have suffered somewhat of a shock in being suddenly shifted from the slight responsibilities of boyhood and girlhood into manhood and womanhood, with the greater amount of self-direction required. Some effort will be necessary to adjust yourselves to the changed situation. Separation from parents to whom you could appeal for help at every turn is not altogether a disadvantage. As you learned to walk and to swim largely by your own efforts, so now you must depend for the greater part on yourselves to "paddle your own canoe."

You are finding that not all students are like. This complicates the problem of making friends. One of the best things about college life is the opportunity it provides for making and cementing friendships. That both of you are inclined to proceed slowly in this matter is not to be regretted. Haste just now will make for waste and disappointment later. I have no fear of the results if you keep in mind always the supreme importance of having for intimate friends only persons whose integrity, industry, and devotion to the right are unquestioned.

Your religious life while away from home pursuing your studies is a matter of great importance. Is there real danger that, in college, freedom of thought and investigation will destroy the Christian faith of the young? My own experience in college and university is that study, while it leads one to cast aside what is outworn or unworthy of confidence, is the best possible means of confirming the faith that is worth holding. You are fortunate in that your parents, though not highly educated themselves, are open-minded. And I think that you have not been made to feel in your home church that there is an irrepressible conflict between the church and the school. This is fortunate. The church concerns itself largely with the spiritual life. The school concerns itself chiefly with the intellectual life. The spirit and the intellect are really one entity with two sides. The church and the school are both concerned with the same thing—life—each emphasizing its own special phase of the subject.

In school you will no doubt encounter ideas with which you have not hitherto been familiar, and you will find it necessary to make certain readjustments in your thinking. But this need not greatly disturb you. You are in the period of growth. Growth of the body means the breaking down and removal of old cells, as well as the bringing in and establishing of new ones. The mind is not altogether different from the body, which latter is said to completely change its cells once in every seven years—still maintaining its identity. It is well to keep in mind Paul's words, "When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things."

I should like to have you meditate frequently on three brief quotations. The first two are from an experienced worker among college students—dealing with the spiritual life:

"All our lives we should be conscious of spiritual growth, though that growth need not be attended by anything unusual or spectacular. If we grow from childhood in a spiritual environment we should never have thought of ourselves as anything but children of God."

"When we decide to make God's purposes our own we have no experience much different from experiences on other occasions when we have definitely decided to do something fine and right. We may feel only the great peace and happiness that come from a wise and hard decision in a matter that is fundamentally important."

The third quotation is from Dr. James McCosh in his farewell address on relinquishing the presidency of Princeton. He said:

"When a scientific theory is brought before us, our first inquiry is not whether it is consistent with religion, but whether it is true. If it is found to be true on the principle of the induction of Bacon, it will be found to be consistent with religion on the principle of the unity of knowledge."

Rejoicing that both of you are well started in the Christian life, and congratulating you on your opportunities for further study and growth, I wish you the largest possible success.

Most cordially yours, Luther K. Long.

Mrs. Carolina Thorn died in her home near Pleasant Hill, N. C., on October 14, was placed in a family burying ground near by on October 15. Funeral was held at the grave conducted by the writer. Mrs. Thorn was converted in her girlhood days at Spring Church and later in life she had her membership transferred to Pleasant Hill. She was a very kind Christian woman. Meant well and did as she could in her quiet way.

She leaves her husband and several grown children of which she was a stepmother. She was 53 years of age. Having lived well, she will be missed by her friends and companion.

J. B. O'Briant.

..On September 5, 1925, Mr. W. J. Stansbury passed away. He was near 70 years of age. He was a member of Corinth M. P. Church and was faithful to respond to the needs of the church. He liked to see the church prosper, and seemed to be happy always, was of a jovial disposition, and liked by all who knew him.

His body was laid to rest in the cemetery at Littleton, on September 6, and a short service was held at the grave by his pastor and the brethren of the Masonic Order. He leaves two sons and one daughter and a small boy which he had adopted.

We miss his presence at church.

J. B. O'Braint.

On October 14, Miss Irene Williams became the happy bride of Mr. Lonnie Hastings in the presence of a few friends and relatives by the writer at Chestnut Ridge M. P. Church. They left immediately for Raleigh and other points. This is a fine young couple. They will make their home in Orange County where Mrs. Hastings is teaching.

The bride is the daughter of Mr. and Mrs. A. J. Williams. The groom the son of the late Mr. and Mrs. William Hastings.

We wish for them a successful and prosperous life. T. A. Williams.

LIVE CHRIST.

Live Christ!—and though the way may be
In this world's sight adversity,
He who doth heed thy every need
Shall give thy soul prosperity.

Live Christ!—and though the road may be
The narrow street of poverty,
He had not where to lay His head,
Yet lived in largest liberty.

Live Christ!—and though the road may be
The straight way of humility,
He who first trod that way of God
Will clothe thee with His dignity.
Live Christ!—and though thy life may be
In much a valedictory,
The heavy cross brings seeming loss,
But wins the crown of victory.

Live Christ!—and all thy life shall be
A High Way of Delivery—
A Royal Road of goodly deeds,
Cold-paved with sweetest charity.
Live Christ! —and all thy life shall be
A sweet uplifting ministry,
A sowing of the fair white seeds
That fruit through all eternity.

—John Oxenham.

—It is reported that Einstein, of relativity fame, will join the faculty of the California Institute of Technology at Pasadena, this autumn.

—In many Italian villages bread is taken to the village bakery to be baked, for few homes have fires in them.

—The white population of the British Empire is only 60,000,000 persons while the number of its native race subjects is 400,000,000.

..."Now tell the jury," sternly demanded the young legal luminary in a threatening tone, addressingt the cowering witness, "what was the weather, if any, upon the afternoon in question."

SAYS SMOKING KILLS HAPPY EXPRESSION.

Will H. Brown.

Mrs. Ruth J. Maurer, president of the American Cosmetics' Society, declares that cigarette smoking by women produces sloping lines at the corner of the mouth, making a curve that will "make deep lines of sadness that will kill a happy expression in old age. The whites of the eye will yellow, too, from a too ardent use of cigarettes; the teeth become yellow, and the skin in time will become yellow. Cigarette smoking will kill her beauty."

The sight of so many women smoking in restaurants and other public places has led the Catholic Daughters of America and some other organizations to join in the war against cigarette smoking, especially by young women, says the Pathfinder.

A reader of the Milwaukee Leader wrote a protest to women smoking in drawing rooms, dining rooms, and all other public places, adding: "If they must smoke, why not let them smoke in the smoking room with other smokers, or back of the barn with the rest of the boys. They might at least abide by the rules of the game."

Rupert Hughes, in a long article, published in a syndicate of Sunday papers, endeavors to justify smoking by women, and says: "Nowadays no gentlemen thinks of helping himself to a cigarette without offering a cigarette to every lady present."

Mr. Hughes seems careless in his use of language. The words "Gentlemen" and "Lady" have a meaning that is readily understood by most users of the English language: "Gentlemen — a well-bred and honorable man." "Lady—a well-bred woman." The fact is, many men who smoke, openly express disgust with women who use tobacco.

THE THOUGHT OF GOD

Dear Brother Editor:

I was much interested in your remarks on "Trying to Eliminate the Thought of God."

My first impression was that you were mistaken in supposing that any considerable proportion of people are troubled at the thought of God, and want to get Him out of their minds. However, the responses you are asking for may surprise some of us by the revelations made.

For myself, I like to think of God. I want to know more of Him, His character, and His manifestations of Himself in the affairs of men. Recently, I had a fall that might have resulted fatally—in fact, a few weeks later another man had a similar fall in which his neck was broken, and he died instantly. My comfort is that, had that been my fate, God was near at hand.

Yesterday I talked with a woman who had just returned from a serious operation and a stay of three weeks in the hospital. She had no fear of God. She did not understand all about her afflictions and sufferings; but she did not blame God. She is not a member of the church, but she seems headed that way.

Luther K. Long.

—How will your financial report to Conference read?

A SHIFT IN GREAT GIVING.

By Luther K. Long.

The death of Victor Lawson, owner and editor of the Chicago Daily News, has left a large vacancy in the newspaper ranks of the Middle West.

Mr. Lawson stood for a clean country and a clean city—and for a clean daily paper and a strong Christian church to help bring about the clean country and the clean city.

The disposition of his large fortune—more than twenty millions of dollars—is a matter of considerable interest. His wife had preceded him in death, and there were no children. On whom, or on what, would he bestow his benefactions?

The tendency in recent years has been to endow colleges ond universities, or to establish "foundations." Mr. Lawson's mind took a dicerent turn. For many years he and his wife had been members and active workers in the New England Congregational church of Chicago. Both of them were greatly interested in Christian work in their city. This active interest in the spiritual welfare of the people about them largely determined the objects Mr. Lawson sought to accomplish by means of the wealth he bestowed through his will.

He gave about $3,000,000 to various individuals, colleges, and societies. To the Congregational City Missionary and Church Extension Society of Chicago he gave $1,300,000 for the prosecution of its work.

The remainder of his estate—amounting to around $16,000,000—he divided into four equal parts. The first part goes to his brother. The second part goes to the Congregational City Missionary and Church Extension Society. The third part goes to the Chicago Theological Seminary (Congregational). And the fourth part is set aside for the work of the Chicago Young Men's Christian Association.

This will greatly strengthen the work of the Y. M. C A.—a work that is much needed and which has been very successful in past years. It will help also in putting the Chicago Theological Seminary in a position to do the things its president ond faculty have been longing to do. For years it has done splendid work in training young men for the Christian ministry, not alone for Congregational churches, but for many others as well. The fourth part—together with the $1,300,000 specially designated—will furnish a fine endowment for the Congregational City Mission and Church Extension work. This will enable the Society to aid in establishing and maintaining work in many needy parts of the city where it has not been able hitherto to carry on its enterprises.

Let us hope that this will of Mr. Lawson registers a shift toward the church and the theological seminary as objects to be remembered in the wills of the wealthy. The power of these two institutions to serve the city and the whole country can be greatly augmented if they are given more ample financial resources.

—Asheboro has been hard hit by the drought. The water supply has become inadequate and the mayor has arranged to have 100,000 gallons of water a day shipped from High Point.

SUNDAY SCHOOL LESSON—OCT. 25.

Paul At Ephesus.

Lesson Text: Acts 19:23-34.

Golden Text: 1 Tim. 6:10.

The Central Truth: "Why do the heathen rage and the people imagine a vain thing?" Because "if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Scriptural Points.

1. Upon leaving Corinth Paul stopped at Ephesus for a short time, went on to Jerusalem, and from there to Antioch, thus completing his second missionary journey. After a short stay at Antioch he started on his third missionary tour and passed through Phrygia and Galatia, "strengthening all the disciples." And he came to Ephesus, his main objective, rebaptized a number of disciplts who had been instructed only so far as John's baptism, and also imparted to them the baptism of the Holy Ghost.

2. Paul's ministry was greatly blessed at Epesus. Many miracles of healing were wrought. Many that used curious arts believed, confessed, and burned their books, the estimated value of which was fifty thousand pieces of silver. Hundreds forsook the idol worship to serve the living and true God. "So mighty grew the word of God, and prevailed."

3. The success of the gospel created "no small stir" among the worshippers of the goddess Diana, the chief deity of the city. Quite a profitable business had been gotten up by making silver shrines, or models, of this goddess and her temple. Demetrius, a leader of these craftmen, called them together to take necessary steps to protect their business. They were losing money, sales had fallen off alarmingly. Paul had turned away much people from the worship of idols to accept Christ. Two dangers were staring them in the face. First, "this our craft is in danger to be set at naught," and the lucrative trade in silver shrines would be destroyed. Secondly, "the temple of the great goddess Diana should be despised, and her magnificence should be destroyed," if the tide of Paul's success should sweep on.

4. This artful speech had the desired effect in stirring up the unthinking and superstitious populace against Paul and his co-workers. Paul could not be found, but the mob seized two of his companions in travel and rushed them into the theater. Paul was anxious to enter the theater to defend the cause espoused. But the disciples wisely restrained him, for the crowd was in no mood to listen to reason.

5. The unbelieving Jews put forth Alexander, one of their number, to address the mob and set forth that they were not responsible in the least for this new religion. But when the people learned that he was a Jew they drowned his voice in a tumultuous acclaim, "Great is Diana of the Ephesians." This vociferous shouting was kept up for two hours, until the crowd became exhausted.

6. At this juncture the town clerk mount-

d the rostrum and spoke to the people. He ebuked the people for their rash, unreasonble,and unavailing conduct, exonerated Paul nd his co-workers from any blame, stating hat they were "neither robbers of churches, or blasphemers of your goddess," and inormed Demetdius and his craftsmen that f they had any just cause against these men, the law is open, and there are deputies; t them implead one another."

Practical Points.

1. The gospel is both destructive and conructive. Sin and its power must be destroyd before the structure of character can be ected. The Kingdom of God is built upon e overthrow and ruin of the kingdom of atan. "For this purpose the Son of God as manifested, that he might destroy the orks of the devil."

2. The age long battle between right and rong is a fight to the death. Neither side ves any quarter. "Be sober, be vigilant; ecause your adversary the devil, as a roarg lion, walketh about, seeking whom he ay devour."

3. False worship use to be the devil's ump card in deceiving the nations. He apeals so powerfully to man's instinct for region and worship. Ignorance and perition have stood sponsors to idolatry from e dawn of history till now. People have orshipped stocks and stones, the sun, moon, nd stars, money, self, loved ones, and one's vn achievments. "Little children, keep ourselves from idols."

4. Persecution is another method of satanic arfare. Threats, slander, destruction of proerty, injury, and death are set forth to ive men away from righteousness back in- sin. The devil is no respecter of persons. Yea, all that will live godly in Christ Jes- shall suffer persecution."

5. Compromise with the world is quite a mmon method of attack. Those who name e name of Christ get to loving the ways, easures, the honors, and the emoluments of e world more than they love God. "Love t the world, neither the things of the world. any man love the world, the love of the ather is not in him."

6. Hypocrisy is another method. So many e led to profess what they do not possess. ney have a name that they live but are dead. Woe unto you, scribes and Pharisees, hyocrites! for ye are like unto whited sepulres, which indeed appear beautiful outward. t are within full of dead men's bones and l uncleanness."

7. And false doctrine is another method destroying the souls of men. Millions in r day are being led astray by false teachg. It is becoming popular in circles of high- learning to deny the Bible record of creaon, the inspiration of the Holy Scriptures, e virgin birth, the miracles of Jesus and her supernatural portions of the Bible, and e fact of hell and eternal punishment. "For e time will come when they will not endure und doctrine; but after their own lusts all they heap to themselves teachers, havg itching ears."

—Mrs. J. S. Williams, of Asheville, is visng in Greensboro for a few days.

SUNDAY SCHOOL LESSON—NOV. 1.

The Fight Against Strong Drink.

Lesson Text: Eph. 6:10-20.

Golden Text: Eph. 6:10.

The Central Truth: The strength of Jesus Christ is the key to victory in every battle of life.

Scriptural Points.

1. "Finally." This word introduces a heart to heart exhortation to the Ephesian Christians to be true to their Leader and "fight the good fight of faith."

2. "Be strong in the Lord." The Christian's strength comes from a vital touch or fellowship with Jesus Christ. The wire connected with the dynamo has wonderful power. So has the believer whose faith unites him to Christ. "I can do all things through Christ, which strengtheneth me."

3. "The whole armour of God." The Father of mercies does not leave His children defenseless. In the armory of redemption there are weapons a plenty for every soldier of the cross. They are spiritual weapons wielded by the faculties of the soul. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4.

4. "Stand against the wiles of the devil." One of the most winning of the devil's wiles is the offer of "the pleasures of sin for a season." Another is the the spirit of the world. or wordliness. To be in the world you must do like the world. Still another is, put on a good appearance—false profession. Retaliation is manly, is another artful trick of Satan, and millions are deceived by the plea of covetousness and unholy ambition. They suppose that "gain is godliness."

5. It is not a physical warfare. The Christian soldier has to contend with the organized "rulers of the darkness of this world," as they stand entrenched behind the rum curse, the love of money, the lust of the flesh, and the pride of life.

6. "Be able to withstand in the evil day," the day of temptation, the day of overpowering carnal inclination,—the day that tries men's souls.

7. "Your loins girt about with truth." This girdle of truth is the encompassing power of the word of God. "And ye shall know the truth, and the truth shall make you free," and victorious.

8. "The breastplate of righteousness." To be right with God, is to share the omnipotence of God. "Thrice—armed is he that hath his quarrel just." Their strength is as the strength of ten, whose hearts and lives are pure.

9. "The preparation of the gospel of peace." The preparation to meet God in peace in the judgment is the indispensable preparation to meet and vanquish the forces of sin upon the battlefield of earth. And it is the gospel of salvation that supplies this preparation.

10. "The shield of faith." Faith closes up the avenues of sin. It is the heart of unbelief that departs from the living God. "This is the victory that overcometh the world, even our faith."

11. "The helmet of salvation." This is the fifth and last part of the Christian's defensive armor. As the helmet and breastplate protect the two most vital organs of the body, so salvation and its resultant righteousness, in their completeness, supply ample protection to the immortal soul.

12. "The sword of the Spirit, which is the word of God." The revealed word of God, its principles, precepts, and promises, is a mighty weapon against the powers of darkness. With this weapon Jesus put the tempter to flight. Three thrusts of this sword, three assertions from Holy Writ were sufficient.

13. "Praying always with all prayer and supplication in the Spirit." Prayer is the method of putting on and keeping on the christian armor. It is also the power of wielding the sword of the Spirit. Without prayer and reliance upon the higher powers every conflict with sin would be a failure.

Practical Points.

1. Legal prohibition is not the best care, or preventative, of the liquor curse. The best remedy is the power of the indwelling Spirit,—the power "to touch not, caste not, handle not" the damnable stuff.

2. There is power in salvation to keep saved. The strength of grace that put fallen man upon his feet can keep him from falling. "My grace is sufficient for thee."

3. Five parts of defensive armor and one weapon of offense is the right proportion. For "an ounce of prevention is worth a pound of cure."

4. Prayer is the surest method of putting the devil to flight. "Satan trembles when he sees the weakest saint upon his knees."

5. Victory is always through the timely aid of the Lion of the tribe of Judah. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory, and majesty, and dominion, and power, both now and ever. Amen."

SAD END FOR THE MAUD.

The maud, Capt. Roald Amundsen's icebreaking exploration ship, is back in Seattle, Wash., after three years in the Arctic. She will be sold to pay debts of Captain Amundsen, made while preparing for North Pole expeditions.

The famous old ship sailed from Seattle in June, 1922, bound for the Far North. Captain Amundsen hoped that the Maud would drift over the North Pole from Alaska to Norway in from three to five years. He left the Maud in Alaska and returned to the United States to prepare for his attempt to reach the North Pole by airplane. Eight men (one of whom died) stayed with the Maud on her dreary trip.

The Maud drifted with the ice for many hundreds of miles but instead of drifting northward over the Pole she was carried a little north and then west from Nome, Alaska. Finally, Captain Amundsen, by radio, ordered the crew to bring the Maud back to Seattle.

—Conference is almost here.

—Are you praying for the Annual Conference?

—Why do you go to church?

FROM PASTORS AND PEOPLE.

Concord.—The conference year is coming to a successful end we believe for Concord Church. Already the complete budget is met and things are in good shape for the final reports. This means our church will be on the Honor Roll this year. As pastor I wish to express thanks and congratulations for this splendid work.

Our C. E. is planning a "Trip to High Point College" next Saturday night. Not that any one is to go to the city of High Point next Saturday but that we are planning a series of exercises at different homes that will represent the various activities of college life. There will be a registration office with equipment and Registrar at one home; at another the chapel exercise will be conducted as much like the regular college services as possible. Then the class-room work will follow. Even athletics and home economics will be there for those who wish to take part in these affairs. Let all the people of Concord church, Sunday school and community be sure to take this trip to High Point College. You will enjoy it.

The fourth quarterly conference will convene on Thursday night, October 22, at seven o'clock.

I am glad, too, that the Sunday school Band is making fine progress. There is music in the air frequently now around the church at Concord.

As the year nears its close we feel like singing anew "Praise God from Whom all Blessings Flow."

P. E. Lindley, Pastor.

High Point.—The spirit of God was present at the 11 o'clock service last Sunday, and manifested Himself in great power to the congregation. After a splendid sermon by Dr. Brown from 1 John 4, he asked all those present who wished to consecrote anew their lives to His service, to come forward and almost the entire congregation gathered around the altar, and mingled their prayers and tears with those of their pastor. Then one grasped the hand of his neighbor, and all united in singing, "Blest be the tie that binds." A number praised God aloud. It was truly a touching and thrilling scene, the most wonderful doubtless which the First church has ever experienced. Just at the close of the service four persons united themselves with the church, Mr. W. C. Ferree, Mrs. Jane Ferree, Miss Mary Hammer, and Grover Angel, a student in High Point College. These new members were gladly welcomed into our membership by the pastor, and the right hand of fellowship was extended by almost the entire congregotion. Truly it was good to be in that service, and the memory of that sacred hour will linger long in the minds and hearts of all those present.

The Stephens Evangelistic Campaign is entering its sixth week in our city with greatly increased interest and fervor. A meeting for men only was conducted at the Tabernacle at 2:30 o'clock Sunday afternoon by George T. Stephens, which was attended by thousands, while at the same hour Miss Jean Lamont and Mrs. Geo. Stephens conducted a service for women at the Wesley Memorial M. E. church. The cottage prayer meetings, which are such a delightful season of communion and fellowship among friends and neighbors, will continue through this week. High Point is being stirred as never before, and scores of people are confessing Christ for the first time, and many Christians are pledging their lives anew to service for the Master.

The stewards held an important meeting at the church last Monday evening, when Committees were named for the entertoinment of the approaching conference. Plans are rapidly being formulated for this interesting occasion.

The Ladies' Aid Society met at the church last Monday afternoon with the following associate hostesses, Mrs. S. P. Montgomery, Mrs. J. G. Snipes, Mrs. W. D. Burgess, Miss Blanche Burgess, Mrs. J. C. Welch, Sr., Mrs. J. C. Welch, Jr.

The Mission Band will meet at the church Monday afternoon with Mrs. D. A. Neese in charge of the meeting.

The pastor, Dr. Geo. R. Brown, went to Statesville Friday as fraternal messenger to the Western N. C. conference of the M. E. church South, and was introduced to the conference in session. In his address to that body he urged all Methodists to fullll their God-given mission to bring the world to the feet of Jesus, and appealed to Bishop Denny to send Dr. E. K. McLarty back to High Point as pastor of Wesley Memorial church.

Mrs. Minnie P. Harrell has resigned as organist on account of her health, and Miss Novella McIntyre of the College Faculty is playing while Mr. Dan W. Smith directs the choir.

At the Sunday morning service the congregation was delighted to hear a beautiful vocal solo by Miss Bertie Loes of the Stephens party.

Mr. and Mrs. C. C. Robbins and daughter Annie attended the wedding of Miss Beulah Robbins and Mr. D. W. Bulla in Greensboro last Wednesday evening. The bride is a niece of Mr. Robbins, and Miss Annie Robbins was one of her cousin's bridesmaids. The wedding was solemnized at the home of Mr. and Mrs. J. C. Penny.

Dr. and Mrs. R. M. Andrews and children have moved into their handsome new home on College Drive, where they will be pleased to see their many friends.

Mr. and Mrs. E. L. Auman and two children have moved from White Oak St. to Montlieu Ave.

Misses Ruth and Elizabeth Welch went to Raleigh last week to attend the State Fair.

Mrs. Ben T. Moore and sister, Miss Elizabeth Reitzel, and Bro., Mr. Brooks Rietzel. have gone to Avon Park, Fla. to join Mr. Moore, who is in the Real Estate business there.

Mr. and Mrs. Richard Reitzel are occupying the Reitzel home on North Main St.

Mr. and Mrs. Lester Peacock have moved into their attractive new home on Farris Ave.

Guilford Circuit.—A summary of special meetings.

Fairfield.—Rev. D. R. Williams was the pastor's aid, being there from the first service and continueing until the close. He is an old acquaintance and favorite of these people. The visible results; a revival; about twenty accessions.

Hickory Grove.—Rev. W. L. Carson pulpit help. He was a new man, but made many friends. The community was stirred as perhaps never before. Result; between forty and fifty professions, mostly reclamations; six accessions.

Midway.—Rev. W. F. Ashburn assisted, being with us from beginning to end, except one service. Result here, a revival which omong other things meant every member present at the next communion service partook; two accessions.

Mitchell's Grove.—Rev. D. A. Braswell with great zeal and earnestness came for the first service and preached acceptably until the close. Result; a revival which brought the membership closer together.

Vickery.—A divided and discouraged community yielded to the earnest and faithful presentation of the truth by Rev. W. L. Carson. The indegerent became interested, the estranged came together, sinners were convicted, nine professions, including reclamations.

..Finances are hopelessly behind on the circuit, though more money has been paid on the G. C. B. than ever before, and perhaps will be on the A. C. B. But when that has been done only a beginning has been made. However, if the increase in amounts paid to the two budgets continues in the same ratio for ten years as the last two they will have reached the goal.

Mrs. W. P. Bowman, of Midway, is critically ill in a hospital in Winston-Solem. We hope for her improvement.

C. H. Whitaker, Pastor.

Davidson Ct.—I will give a brief report of the work that has been done on this charge during the revival season. Held six meetings on this charge and assisted in four meetings elsewhere.

Alleghany. We had a splendid meeting at that church. Eleven professions and five united with the church.

Bro. E. W. Jones from the Wesleyan church High Point, did the preaching and did it well.

Liberty: We were assisted in the meeting here by Bro. J. W. Hulin. He seemed to be at his best and his preaching was greatly enjoyed by the large crowds that heard him; had a good revival, eight professions, no additions at this writing.

Pleasant Grove: Rev. E. A. Bingham of Bess Chapel came to our rescue here and did the preaching. The folks were delighted witn his preaching.

Had a glorious meeting, 19 professions and 12 joined the church here.

..Lineberry: We were assisted here by Rev. Geo. W. Clay of Farmer, Pastor of Uwharrie, Ct. M. E. Church. He did some able preaching from start to finish, and the meeting was a success. Five conversions and nine additions tothe church here. Three came by letter.

Chapel Hill: Here we held our annual camp meeting. Rev. W. F. Ashburn came and did most of the preaching, and he preached the plain truth, and the people heard the Word gladly. Our meeting here was not what we had hoped for, yet there was much good done I am sure. Fifteen conversions and reclamations. Only two have joined the church

date. We were delighted to have our presi-ent, Dr. Dixon, preached to us on Wednesday the meeting. A large crowd heard him.

Here we have around $300.00 subscribed d paid in or a new Tab-nacle that we expect to have erected and ady for use by 3rd Sunday in September, 26.

The work is to begin as soon as wheat is wn.

Pine Hill: We held our meeting here the st week in October. Rev. E. O. Shaver of andlers Grove M. E. Church came and as-ted in the meeting. Bro. Shaver is a good eacher and a good singer. Here we had a eat revival and eight professions. Five join-the church. So far we have lost only five mbers this year by death and removals on entire charge. I am expecting others to n before conference.

Will say in conclusion that things are going ll on this charge and I am confident that eat and lasting good has been done in the vancement of God's Kingdom here in the rld. C. E. Ridge, Pastor.

Henderson.—We were glad to have Rev. wrence Little preach for us at the Sunday rning service October 11. Rev. Mr. Little ays has a worthwhile message. He talked the C. E. Societies of Vance Co. in our rch at the evening hour.

'he Ladies' Aid continues to put on good grams each month. The whole society ns to be taking on new life.

'he Young Ladies' League conducted a th at the County Fair, clearing fifty odd ars.

he missionary societies are meeting in the ies now. They will meet with Mrs. F. R. ris today.

he fourth quarterly conference was held October 14. The pastor gave a splendid re-of the work accomplished in the five rs of his pastorate here. The church voted his return for another year, and we trust conference will see fit to return him.

he stewards hope to have all of the fin-es paid in full by conference, although be-l now.

here will be a congregational meeting lnesday, Oct. 21, 7:30 P. M., for the an-election of officers.

he congregations both in the Sunday ol and the church continue to be good.

Reporter.

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ate Street, Lexington.—The press of oth-uties has kept me out of print for some now and possibly the space has been more profitably.

ur meeting conducted by Mrs. Dixon dur-the second week in September was very ful one in many ways. We have some men ng part now that never did that since I been here. Our membership has been ngthened some. We now have 55 on our ch roll. Have received 31 since coming , and have lost one so that gives us a of thirty,—five over double.

ur Sunday school has more than doubled and we are talking building now, for ne present rate of increase keeps up we soon be overcrowded. In fact now we are having to send one class up stairs at the parsonage.

We have a debt to raise on the parsonage and then we hope to begin on the church building. We have some plans on foot now.

There is a long hard pull ahead of us here, but that is the kind of pulling that develops the people who are worth while in the Kingdom.

We are glad to have President Dixon with us in our fourth quarterly conference. All reports denoted progress and he seemed to be very much pleased with the progress that is being made.

Our people never forget our temporal needs as you will see by this report, for since the regular pounding given in August, they have continued to remember us single handed. From Mrs. J. B. Leonard, potatoes and milk, Mrs. J. W. Lindsay gives us bread milk regularly, Mrs. A. H. Evans sweet milk, peaches, eggs, J. W. Lindsay flour and peaches, Mrs. Venus Berrier, onions, M. L. Tesh, a broom, Mrs. Burkheart, grapes and green corn, Mrs. M. Creary milk, tomatoes, Mrs.J. F. Cox pant goods for the boy and peaches. We thank you all good people and we hope to repay in faithful service.

There are so many kind words of appreciation along with these material gifts that it makes the burden much lighter in more ways than one.

Our growth is necessarily slow because we should have been up town here a long time ago for we have lost much by not beginning earlier, for we have twenty eight churches in this county; and a growing town like Lexington that means that there is a loss when there is no church to get them when they move in. And then when a new project like this is started, there are always those who want to see it tried out before they lend a hand. But with a faithful little band like we have here there is always an attraction that will cause a development that is worthwhile. Pray for us, friends, and hep us when youhave an opportunity, for if you could see the work that is going on among our Sunday school folks you would rejoice with us. Sincerely,

N. G. Bethea.

Concord.—The many friends of Rev. and Mrs. D. A. Braswell will be sorry to learn that several nights ago while standing before the fire Mr. Braswell's clothing in some way caught fire and burned him pretty bad, and for nine days and nights he has lain in pain not able to rest or sleep. Across the hall in another room Mrs. Braswell is confined not able to walk a step or help herself. This is a pitiful home and you cannot but sympathize with them in these days of trial and suffering

Mr. Braswell has been a faithful minister in our church for a long time and I am sure he has lots of friends all over the state.

He will appreciate your prayers and anyone who wishes to give financial aid.

D. A. McLaurin.

Mebane.—Our revival meeting began the first Sunday in October. Rev. L. W. Gerringer of Calvary church, Greensboro, came Monday afternoon and stayed during the entire meeting which lasted ten days, closing last Wednesday night.

Mr. Gerringer did some fine preaching, and we were glad to have him in our midst.

We feel that the church has been revived. There were two conversions and several reclamations. Two united with the church at the Sunday morning service; they were Miss Mary McLeod and Mr. Fenley Steward. The church presented Mr. Gerringer with a purse of about $35.00.

Last Thursday afternoon at three o'clock the Ladies' Aid Society met at the home of Mrs. W. J. Sykes; nineteen members and one visitor present. After business matters were disposed of Mrs. Sykes assisted by Mrs. J. E. Barnette served ice cream and cake. The next meeting will be with Mrs. J. W. Nicholson.

Reporter.

Efland, Orange Circuit.—Sunday was a full day for us. We had preaching, communion service and elected officers for the coming year. We only have one other preaching service before conference. We hope by that time to be ready for conference as we are now somewhat behind financially. Our fourth and last suarterly conference will meet at Union Grove Saturday, October 24. We hope to hear good reports from every church on the charge.

We have had a good Sunday school this year. Two or three Sundays ago we had 100 present. I think that breaks our past record. Let's all pull together and asking God's help try to do better work during the coming year than we have in the past. We are glad to have Mr. E. Goodwin for our Supt. again. He is a good one. Mrs. E. S. Taylor, Reporter.

St. Paul.—The fourth quarterly meeting convened on the night of the 14th. Our beloved president, A. G. Dixon, was with us and presided over the conference. We had a good turn out of the official members, notwithstanding the weather. All reports were good.

The president made us some splendid talks on the different departments of church work. He said with the exception of an item or two the church was one hundred percent organized.

On Monday night last, about forty of our best people came upon us loaded with almost everything for family use. We shall not take space to enumerate the different articles left, but we will say that it was one of the largest poundings we have received for many years.

After they had made their deposits we had a splendid song service. The pastor then took the opportunity to thank the donors and prayed the blessings of God upon each of them.

May the Lord bless each one that took part and may He direct our cause for the best at St. Paul's church. I. H. Moton.

Auttman—Reynolds.

On October 19, 1925 at the home of Rev. and Mrs. J. B. O'Briant, Rosemary N. C., Mr. Tom Auttman and Miss Lelia Reynolds were united in marriage, the writer officiating.

This happy couple are both from Hopewell, Va. Our good wishes go with them. Being from Hopewell may they Livewell.

J. B. O'Briant.

Saxapahaw Charge.—On the second Sunday night our pastor, Brother Isley, was with us and delivered a very inspiring sermon, taking for his subject, "The Call of God." It was a beautiful message for all but mainly for the young people, stressing the need of young men and women answering the call to service in the ministry and both foreign and home mission work.

This is just one of the many wonderful sermons that Brother Isley has given us, messages that are not easily forgotten, always presenting the truth comprehensible to all of his hearers. We feel that he has done a great work among our people during the time he has been with us, always going to those who needed him either in sickness, death, or any kind of spiritual help. Knowing how much he is liked among the members here and what he has done for our people we would be very sorry to lose him from our charge.

After the service Sunday evening a meeting was called of the members of the Saxapahaw Church for the purpose of electing officers. The following were elected, G. W. Winningham, Trustee; Dr. R. G. McPherson, Miss Laura Marlett, Ozzie Thompson and H. H. Lindley, Deacons. Arthur Lindley and Dr. R. G. McPherson Class Leaders and Conner Winningham Reporter.

Our class book was revised at this time, showing a large number of members added to our church this year.

Our last service this year will be the fourth Sunday in this month and we trust that there will be a large number present to hear the pastor, but we hope it will not be the last time in the future. And let us not forget our conference claims which we know are very important.

Conner Winingham, Reporter.

Union Grove Charge.—Conference is almost here, and I have made no report to the paper.

This people give their pastor in their homes the old time welcome.

During the last two months in their pounding and at other times they have given us extracts, soda, sugar, flour, meat, chickens, eggs, butter, milk, fruit, preserves, jellies, etc., nearly enough to last till conference.

During the year they have furnished the parsonage with a bed and six chairs, and a table.

The fourth Sunday in September till the following Friday night, Dr. Dixon and his wife conducted our revival. An old time revival it was. They held three services a day Rev. David White of the M. E. church preached once. He also during the meeting labored zealously in the congregation. Members of other churches joined heartily with us in the services. The Evangelistic Club of Elkin conducted two services. There were about eighteen conversions and quite a number of reclamations. Twenty-four joined our church. Two joined the Baptist church.

Our people have paid a little on their college pledges and a little on the budgets. They have promised much more.

At our special meeting on Sunday two of Uunion Grove's ex-pastors, Brothers Matthews and Hardy, worshipped with us. Sunday night Brother Hardy preached for us a splendid sermon.

There are great possibilities here. If we could only get the most of our members as wide awake, as a few are, to see their opportunities of doing something for the Master, this would be one of the most desirable places in the conference. W. T. Totten.

West End, Greensboro.—Rally day was observed Sunday, October 18, with a specially prepared program by the Children's Department of the Sunday school, and a rally day play. Miss Annabel Thompson was chairman of the program committee. The entire program was impressive and instructive and was pleasing to an unusually large congregation. The liberal offering will go to the Board of Education.

Rev. E. L. Ballard is spending a few days with his parents in Baltimore. In his absence Mr. Elwood Carroll, one of our ministerial students at High Point College, filled the pulpit Sunday evening. Such an earnest and consecrated reprensentative of the College is indicative of the training the students receive there and make us even more determined to help support our beloved H. P. C.

One of the most delightful missionary programs of the year was thot given by the Woman's Foreign Missionary Society Monday evening, with Dr. Joy Harris Glascock as hostess. The meeting was held at Dr. Glascock's home on Asheboro Street and the attendance was the best the society has had in quite a while. Two new members were cordially received into membership, they being Mrs. Watts and Miss Nell Eldridge. After an interesting program and the adjourment of the business session, a delightful social hour was enjoyed and the hostess served a delicious salad course. The invited guests were Mesdames Watts, Herman Highfill, O. G. Williams, Ogburn Stafford, Roy Begin, and Misses Nell Eldridge and Kozelle Whitt.

During the business session the society discussed plans for a "Trip Around the World," to be given Friday evening, October 23. The church will be the central station and different homes in the community will represent various foreign countries.

At the October business meeting of the Senior Christian Endeavor Society Miss Emily Ward was chosen president to succeed Miss Gladys Routh, who has so efficiently and faithfully served in this capacity for the past three years. A great deal of credit for the splendid success of the society is due Miss Gladys and we regret to lose her as president, but we rejoice in the fact that we have another who is sufficiently capable and familiar with the work to carry it right along without a hitch. Other officers elected were vice-president, Charles Routh, recording secretary, Margaret Osborne, corresponding secretary, Helen Stockard, treasurer, Cleto Routh, and pianist, Lurlei Smith.

The Endeavorers have been very much interested in a series of missionary lectures mapped out by the Missionary Committee, with Miss Annabel Thompson as chairman. They are using as a text book "The Leavening of Japan."

An old fashioned "quilting party" was held in the church basement Friday afternoon under the auspices of the Woman's Home Missionary Society. Two quilts were made and sold for $5.00 each. The proceeds will go toward the work of the Woman's Home Missionary Society.

The annual election of church officers will take place Wednesday evening, October 21 at the business session following prayer meeting.

Misses Annie Livengood and Ruby Isley were welcome visitors from High Point College Sunday morning. Reporter.

..**Shelby.**—We held our regular services during the past two Sundays with the usual attendance. The Sunday school is holding its own in regard to attendance and also in interest.

Our fourth quarterly conference was held on Tuesday night of last week. Bro. A. O. Eaker was elected alternate delegate to the annual conference. The pastor's salary for next year wos fixed, and is to be $750 for a half-time pastor. Shelby and Caroleen churches are expected to be served by the same pastor next year. The finances for the present conference year were reported to be considerably behind and the stewards were instructed to do all possible to bring up the finances by the time the annual conference meets. The pastor's salary is more than $400.00 behind at this time. A donation from the Shelby Cotton Mills to the amount of $50.00 was counted on thesalary last week. The quarterly conference decided to have the election of officers and correct and revise the church register at a regular business meeting of the church. The pastor has called that business meeting for Tuesday night of next week, Oct. 27.

We have two more Sundays for regular services before the arrival of the annual conference. We are hoping to be able to have a fairly good report to make to the annual conference. C. B. Way, Pastor.

—Dwight F. Davis, of St. Louis, Mo., is the new Secretary of War in President Coolidge's Cabinet. He was named by the President Oct. 13, after John W. Weeks, of Massachusetts, Secretary of War since March 4, 1921 had resigned because of poor health. Mr Weeks has been ill with heart trouble since last April and his resignation was expected. Mr. Davis has been Assistant Secretary of War since 1923 and has been serving as Acting Secretary of War since Mr. Weeks was taken ill. His work in the War Department has pleased President Coolidge and he has now been promoted to head that Department.

—Among those injured in automobile accidents we are sorry to see the name of Mrs J. B. McCollum, of Reidsville. We trust her injuries will not prove to be serious.

—Winter seems to be drawing in upon us early this year. Some weather prophets are predicting that we will have no summer next year, but we will not be troubled by the prediction till we see it in process of fulfillment.

Bro. G. O. Coble is engaged in preparing a lawn for Calvary Church. This he does out of the generosity of his heart, and we thank him heartily.

IN HONOR OF THE DEAD.

Dixon.

Brother Arthur Jesse Dixon was born Dec-
ıber 7th, 1881, and died September 29th,
25.

In youth he professed faith in Christ and
ited with Midway Church where he became
staunch pillar. On June 20th, 1920, he was
ited in marriage to Miss Lee Measamer.
is union constituted one of the happiest
mes I ever knew. Their devotion to each
ıer was beautiful—they were still sweet-
arts. I feel that in his death Sister Dixon
s lost one of the best husbands the Lord
er made. The heart throbs of love and tend-
ıess were not only felt in the home but in
ırch which he loved so dearly. All hearts
stered about him as they leaned upon him
a great pillar of strength.

After his sainted father died a year ago,
mantle fell upon his noble son Arthur, and
the same harness in which father fell Ar-
ır fell.

Everybody who knew him loved him. So
ny have said to me: "We didn't know that
was so much loved until since his death."
was a friend to the poor regardless of
or. The colored people spoke of him as
ir best friend, and paid beautiful tribute
his funeral.

In his going the pastor has lost one of his
t friends. No pastor ever had a more loyal
end than Arthur Dixon was to us—we loved
n. Oh. why God took him, we don't un-
stand, but for the fact that he demands
best. His going has made the community,
ırch and home vastly poorer, but, thank
d, heaven is richer.

The funeral was conducted by the writer
isted by Revs. Ashburn, and Lowdermilk,
mer pastors, Rev. Downs of the Baptist
ırch, Rev. J. D. Williams, and Dr. Dixon,
sident of our conference.

'Servant of God, well done:
Thy glorious warefare's past;
The battle's fought, the victory won,
And thou art crowned at last."

W. D. Reed.

—Sandy was engaged to a girl who, a few
s before her nineteenth birthday, suc-
ıbed to the prevailing feminine craze and
her hair bobbed. All her girl friends
gratulated her on the improved appear-
e and it was therefore without any mis-
ings that she showed herself to her sweet-
rt. But Sandy viewed her with grave dis-
roval.

'It's hard on me, lassie," he said; "verra
d! After I've just bought ye a packet o'
rpins for your birthday."—Buffalo Post.

—In response to the offer of a prize for
best paper on "Why I Am an Episcopa-
," written by a member of the Young Peo-
's Fellowship, this bit of brevity was re-
ved. "Beause papa and mamma were."—
hange.

—Lawyer (to Casey, who is filing suit)—
ave you tried to settle the case out of
rt?"

Casey—"Sure not! 'Tis damages I want fer
ıg run over—not revenge!"—Selected.

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many hearts are like the Bethlehem inn.

REV. MR. PRITCHARD WILL LIKELY LEAVE.

Rev. J. E. Pritchard, for the past five years pastor of the Methodist Protestant church in this city, will in all probability not return to this charge for another year following the annual conference of that denomination in North Carolina, which convenes at High Point on Wednesday, November 4. This developed at the fourth quarterly conference of the church held last night, and attended by officials of the church.

When it come time to give instructions to the church's delegate to the annual conference, Mr. Pritchard arose and asked to be heard. He reminded his congregation that he had been here for five years, and that he thought it might be well for the church that there be a change at this time. Members present expressed their great surprise at the statement by Mr. Pritchard, who said that he would ask the conference to move him and to send another pastor here, despite the fact that he had enjoyed his stay in this city and, would leave with the very best of wishes to every one. The discussion of those present finally resulted in the definite instructions to the delegate to the annual conference to ask for Mr. Pritchard's return here for another year as the first choice of the church.

Mr. Pritchord came to Henderson five years ago from Burlington, where he served five years as pastor. He succeeded Rev. S. W. Taylor at the local church, who had likewise served here five years, and who, in return, succeeded Mr. Pritchard in Burlington, where he is now closing up his fifth year.

The Henderson minister is considered one of the leading minister of the conference in this State, and he has made many friends in this city outside his own congregation. There is generol regret at his departure.—Henderson Daily Dispatch.

THE GOOD TEACHER.

Henry Van Dyke.

The Lord is my teacher,
I shall not lose the way.
He leadeth me in the lowly path of learning,
He prepareth a lesson for me every day;
He bringeth me to the clear fountains of instruction,
Little by little He showeth me the beauty of truth.

The world is a great book that He hath written,
He turneth the leaves for me slowly,
They are inscribed with images and letters,
He poureth light on the pictures and the words.

He taketh me by the hand to the hillside of vision,
And my soul is glad when I perceive His meaning;
In the valley also He walketh beside me,
In the dark places He whispereth to my heart.

Even though my lesson be hard it is not hopeless,
For the Lord is patient with His slow scholars;
He will wait a while for my weakness,
And help me to read the truth through tears.

AIR MAIL CARRIER KILLED.

A piane of the air mail service between New York and Chicago was wrecked in the Allegheny Mountains, near Bellfonte, Pa., on the night of Oct. 1. The Pilot, Charles H. Ames, was killed. For more than a week searching parties roamed the mountians on the lookout for tht lost flyer and his plane. Finally, on Oct. 11, Johnny DeArmitt, a 15-year-old boy, found the wreckage. Thirteen sacks of mail were not damaged.

The place where the plane crashed is on the most dangerous part of the air route of 734 miles between Chicago and rough with no places for landing. The wreckage showed that the plane had crashed into a giant tree in the mountain forest.

FLIVVERS OF THE AIR?

Are Ford airplanes soon to become as common as Ford automobiles now are? That seems to be a question for the people themselves to decide. Henry Ford stands ready to build as many planes as the public will use and to build them at a low cost, like his "flivvers." Mr. Ford announced last week that his laboratory at Dearborn, Mich., had almost finished work on an engine for the "plain people's air flivver."

Meanwhile, Mr. Ford has sold his first commercial airplane to Rodman Wanamaker department store in Philadelphia. Messrs. Ford and Wanamaker are partners in a plan to establish an airplane passenger service between New York City and Miami, Flordia.

GOVERNORS TO PROTEST.

Governors of many of the States are going to Washington next week to appear before the House Ways and Means Committee. That committee is drawing up a new tax bill for action by Congress, which meets in December. The Governors will try to persuade the members of the committee to repeal that part of the present law which provides a tax on the states of dead persons. This is known as an estate tax.

Most of the States have what are known as inheritance tax laws. Under these laws the heirs of the dead person pay a tax to the State. Thus, when a man dies, his property is taxed by both the Federal and State Governments. President Coolidge agrees with the Governors that all taxes on estates of dead persons should be left to the States and that the Federal Government should get its revenue in other ways.

COLUMBUS DAY IN ITALY.

Italy os well as the United States celebrated Columbus Day (Oct. 12) this year. That date has been made a national holiday in Italy. Italians claim that Columbus was born at Genoa but some Spaniards dispute this claim and say he was born in Spain. Americans do not need to pay much attention to this quarrel over Columbus' birthplace. They know he discovered America and are not especially concerned over his birthplace.

—Friends of Rev. D. A. Braswell will be grieved to read of his painful accident.

Flat Rock Circuit.—The fourth quarterly conference met at Gideon Grove church, Oct. 10, at two o'clock. We entered into the business in a spirit of love, and had a very sweet conference. Many of the reports were very encouraging while some were not what they should have been. The claims were much behind and the pastor's salary not all paid, but I believe it will be before I start to conference. Bethel Church paid pastor in full. Palestine paid pastor and all their A. C. B. yesterday, and I feel sure I will get more on the claims before conference from all the churches. Bro. Walter Jones was elected alternate delegate to conference. The conference instructed for the return of the present pastor.

Let us pray that the Spirit of the Lord may direct in placing each pastor next year.

Joel B. Trogdon.

Greensville Ct.—In my last communication I told you I had heard something over an airwave. It has really come to pass and I am going to tell you about it. On Thursday night before the second Sunday the pastor was notified he would have company, I was looking of course. In came Bro. Sim Pearson and wife, Bros. Eernest Chambliss and J. S. Branscomb and wanted to groom their pastor for conference as he is rather large and hard to fit, they presented him with a purse to get him a suit of clothes for conference. The pastor has been measured and the suit is in making. We are now looking for it every day. On Sunday the Ebenezer folks got busy and presented him with another purse for a nice pair of Kangaroo shoes and I don't know what else may happen before conference.

They say when the people fix their pastor up so nice for conference they want to trade him—so look out! But I think they will have a hard time to trade for this preacher—I am satisfied that no better people is to be found in all the bounds of conference than I have. We have worked two years in the most congenial harness that has ever been thrown on a preacher. It is a pleasure to serve a people like these. They seem to love their pastor and I am sure the pastor loves them. This relation seems to grow as we know more and more of each other. I have no words adequate to express our appreciation for such kindness. I can only say thank you, brethren! and pray the blessings of heaven upon them.

The fourth suarterly conference was held at Philadelphia on October 17. A good attendance. The Greensville Twins were present with Bro. Ben Pearson, the three oldest men, doubtless that attends conference anywhere.

The pastor preached at eleven o'clock. A nice dinner was served by the ladies of the church and community. After a little rest we reassembled to transact the business of the last quarter of year. I never saw a finer spirited body of men. A large representation from all the churches. It would be needless to say that this number of spiritually minded men transacted the business in the spirit of unity. I have never seen a greater spirit of love and harmony. It was, indeed, pleasant to be there. The pastor's salary was fixed at $1500.00 for another year and a unanimous vote was cast by standing for the present pastor's return. Two churches have paid up pastor, namely, Ebenezer and Wesley's Chapel. Philadelphia and Matthew's Chapel almost out and a guarantee all will be paid at these churches. We are now looking to Hobbs Chapel.

We have had a pleasant year. We will make a better financial showing than last year.

May the Lord bless us in our annual session.

Yours in the Master's service.

H. L. Powell, Pastor.

Philadelphia, Greensville Ct. Our Sunday school is moving along nicely. Although the attendance is not so very good.

The fourth quarterly conference was held at Philadelphia. Mr. Powell preached a splendid sermon in the morning. The reports from the pastor, Sunday schools and Endeavor Societies, were very encouraging. May we finish this year's work with credit and be ready to start the new year aright. Mr. J. S. Branscomb has been elected as delegate to the annual conference from this charge.

We must thank Mr. Powell for the good sermons he has preached to us this year. His messages are always enjoyed. Mr. Powell seems to be much liked by the people on this circuit, and hope we may be fortunate in having him as our pastor for another year.

We are getting on very well with our Christian Endeavor Society.

Best wishes to all, Bernice Pearson, Rep.

Friendship, Stanly.—Our fourth quarterly conference commenced at Friendship Saturday, October 18. Almost all the official members were present from all the churches. The business was transacted in a spirit of love. The delegate was instructed to recall Mr. Ridge for another year. Mr. Ridge has served us faithfully for four years and we are not tired of him yet. Some have said, "I think more of him now than I did at first, for I have got acquainted with him now and would hate to see him leave."

Mr. Ridge certainly did present two good sermons yesterday. Probably he would say that he did not preach yesterday morning the Lord's supper was administered and election of officers for another year and other church business to attend to, he did not talk very long, but I think he preached a sermon any way. He used as his evening subject "Judgment."

We have only one more preaching Sunday before conference and may this be the best yet. Martha Ann Harwood, Reporter,

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My dear Brother McCulloch.—

The year is coming to a close. It has been a year mixed with pain and pleasure. I have been very busy all the year. It has been a pleasure to get out and help in some meetings.

As you know, I have no salary. The work that I have been doing hasn't paid me very much. My expenses have been a great deal more than my income.

My wife has had another stroke. She has lost her mind and is helpless. I received a very serious burn about ten days ago, and am confined to my bed.

I will give a report of my year's work as soon as I am able. I don't think I will be able to fill any more appointments before conference. I hope to be able to go to conference.

We should be very glad to be remembered by our friends in these hours of suffering. If it was not the brightness of Christ presence, these hours would be dark, but with His presence there is light in darkness.

We heartily thank all those that have helped us in the past, and would ask them to continue to remember us.

Praying heaven's richest blessings upon the entire church, I am yours in His name.

D. A. Braswell.

Wedding Gifts

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ME XXXI. GREENSBORO, N. C., OCTOBER 29, 1925. NUMBER 50.

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F. McCulloch, Editor and Publisher.

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NOTE—It will be noted that I have taken the liberty of appointing two new committees, one on moral character, and one on parsonages. The one on moral character I trust will have no work to do, but will be in readiness. Something needs to be done about parsonage conditions on many of the charges, so I trust that the parsonage committee will make suggestions which will be helpful.

In each case the first named is the chairman of the committee, and whever practicable he should have a report already drafted before going to conference.

A. G. DIXON.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

Amount previously reported, $149,486.89.

S. L. Doub, $10; Miss S. L. Carter, $1; J. B. Ogburn, $100; Richard Ogburn, $5; Mrs H. L. Lowe, $1; Mrs. C. L. Smith, $5; J. C. Reynolds, $5; Miss Lelia Kirkman, $5; E. W. Teague, $100; Miss Mary Clapp, $21.40; Total, $149,740.29.

Endowmeint Insurance Fund.

Amount previously reported,$3,297.86.

J. A. Loy, $10.00. Total, $3,307. 86.

J. Norman Wills, Treas.

A SPECIAL CALL TO PRAYER.

All of us need to pray most earnestly that the Spirit of our Lord may have right of way in us, and also in every action of the annual conference in its sessions November 4 to 9. If we are in accord with Him, then His will must be done, and we will all be happy in the results.

Special Object of Prayer.

Please read again on the front page of last week's Herald, the article written by Mr. J. Norman Wills, in which he says, "One cannot do it but a thousand can," and then pray and pay to the limit.

I am hereby calling upon every Methodist Protestant pastor where services are to be held next Sunday, Nov. 1st, to call his congregation to special prayer for the High Point College. And in all the Sunday schools let the Superintendents call to special prayer for the college. And to all our people, whether you go to church or not on Sunday, November 1st, I call upon you to make it a day of prayer for the College. Please don't forget,—all Christian people who love the Methodist Protestant Church, and who are interested in its future are asked to make next Sunday, Nov. 1st, a day of prayer for our college and for our conference.

God has answered in stress of times before, and he will answer now if we expectantly ask. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19.

Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John y4:13, 14.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

Yours in the Master's service,

A. G. Dixon.

—Rev. E. A. Bingham writes that the people of Bess Chapel are contemplating the erection of a new church, brick or brick vaneer, to cost about $10,000. We are glad to hear of this forward look, and hope that the plan will be made practicable by the substantial members of this large church.

—Mockeville charge ask for the return of Rev. J. T. Sisk as their pastor.

—Since Gibsonville and Fountain place ask for the return of same pastor all of the time, the stationing committee will need the wisdom of Solomon to settle the matter.

—When the heart is afire some sparks fly out of the mouth.

—Everybody is wise after the thing has happened.

LUTHER'S UNFORTUNATE SECOND CHANGE OF AUTHORITY.

He Would Better Have Held to God's Forgiving Love in Christ.

When driven to break with the authority of the Roman Catholic Church, Luther at first substituted for it the word of God, by which he meant the gospel of God's forgiving love in Christ. This gave him all he needed for life and salvatioin, and other authority was quite unnecessary. The believer, as a child of God, possesses the impulse to live as a child of God should; and without the pressure of any external law does instinctively and spontaneously what God would have him do. All questions of orthodoxy are unimportant. Faith in the forgiving love of God in Jesus Christ supplies motive and guidance adequate for all the emergencies of life.

But gradually Luther was driven by theological controversy to substitute the Bible for the gospel, and to put the word of God in the traditional sense as the Scriptures of the Old and New Testament in place of the Church upon which his Catholic opponents were standing and in place of the indwelling Spirit or inner light to which his radical adversaries were appealing. His early indifference to aught but the gospel of God's forgiving love gave way in course of time to concern for many other things. Divergencies in matters which might fairly have been regarded as entirely unimportant loomed large in his eyes when they became symptoms of another spirit, an alien set of ideals, or a different practical program from his own. The Bible to which he then appealed as his authority, often reading it in the most slavishly literal fashion, had long been the favorite resort of all critics of the principles or practices of the Church, and his use of it gave it permanent and supreme authority within Protestantism.

The change is the organ of authority from Church to Bible did not mean the abandonment of the medieval for the modern point of view. As a matter of fact, the new authorityty was just as externa las the old, and submission to it just as slavish. The change, to be sure, promoted liberty, both by breaking the control of the Catholic Church, the greatest foe of freedom, and also by encouraging the formation of mutually hostile sects, based on diverse interpretations of the Bible. But the principle of authority was as medival in historic Protestantism as in Catholicism, and it was only lack ofhistorical imagination which for so long prevented Protestants from realizing the fact.

Theoretically, indeed, the Protestant conception of authority was even more mechanical and inelastic than the Catholic, for the latter at least had a living court of appeal which might conceivably take account of the new revelations and the growing wisdom of the ages; while the former had a finished revelation and a closed canon which could never be substracted from or added to until the end of time.

Fortunately for themselves Protestants have commonly been better than their principles, and have so re-read the Bible in successive centuries as to make it practically a new book and thus adapt it to the needs of one age after another. Had the various Protestant sects not seen fit to record their interpretations of Biblical truths in credal forms, and to make the acceptance of these forms binding upon their adherents, the process of reinterpretation and readaptation might have gone on more freely and with much less friction than it has. But there are limits after all to the possibilities of such a process, and there can be little question that the Protestant doctrine of an infallible and self-interpreting Bible is bound to disappear from the minds of thinking men long before the Catholic doctrine of an infallible church.—Dr. A. C. McGiffert in "Religious Authority."

A DIVINE PATIENCE

Rev. Albion R. King

The popular impatience with the doctrine of evolution and the scientists who uphold it raises the question of the Divine patience. Not that God is liable to become as impatient as His would-be champions and strike with one blow all who hold such heresies. His providence strikes not only the Whales in their banquet hours when they take His name on their lips in a blasphemous toast, but likewise the Bryans in the moment of their greatest efforts for religious faith. The point is raised by the fact that the doctrine in question is one of the greatest proofs of, and incidentally a most excellent opportunity to expound, the patience of God.

But first let us examine this idea of patience as applied to God. It is not a quality of character which is calculated greatly to distinguish its possessor. The patient parent is not continually making his authority felt by outbursts of temper and the application of the rod. He is wise enough to direct the child's development from an inconspicuous vantage-point and let him learn some things for himself. The patient God provides opportunities for His children and trusts them to work out their own salvation. It is not easy to understand God in this fashion. It is the easier and much more common thing to find God in the unusual and spectacular events of life. Let an earthquake overturn a city, or disaster overtake a liner at sea, or a noted atheist fall dead with blasphemy on his lips, and men who pursue their own ends daily as if God did not exist will fall on their knees in holy terror.

The rabbinical view which Jesus faced was after this form. God's creative activity took just six days. He rested the seventh day, and then withdrew into heavenly realms to visit the world only at irregular intervals in a supernatural manner. To purify and sanctify the common life had been the great task of the prophets, but their message was lost on the day of Jesus. The good deeds of service, the pure life that He lived, and the truth that He taught were no evidence to His compatriots of a Divine character. They required a sign.

Against this mechanical deism, Jesus threw all the weight of His teaching powers. For Him God was never absent. Everything lovely, beautiful, and good spoke to Him of a Divine purpose. Everything ugly and vicious challenged the fire of Divine Love in His heart. The intimacy of Jesus with God was a source of astonishment to His critics. He knew of no Sabbaths or other vacation which God ever took from doing good. Every opportunity to do good, whether on a Sabbath or any other day, was eagerly seized as an opportunity to be at one with God in His work. "My Father worketh even until now, and I work." The persistent presence and power of good in the world is, then, an evidence of the presence and power and patience of God.

Evidence From Science

But modern science as it reveals the creative activity of God furnishes the foremost evidence of a Divine patience.

When God desires to create a solar system it is quite evident from what has been discovered through the great telescopes that it is not done in the twinkling of an eye. There first appears in space a great mass of gaseous substance at white heat and revolving at a terrific velocity. This very gradually cools and slackens its pace. The outer edge becomes red and later breaks off into smaller whirling masses. These finally become solidified into planets and satellites, whirling at varying velocities, and moving around the sun or "fixed star" as a central point. The earth probably came into being by such a process as this over a period of time which the mind of man is scarcely able to compute.

When God designed the earth for the comfort and development of the human race, He began no less than twenty-six million years ago to store the mountains and underground strata of the plains with coal and oil. These are the compressed and mummified deposits of animal and vegetable matter which lived in the later Paleozoic and Mesozoic periods.

When God planned the White Mountains to add the crowning touch of beauty to New England He began not less than four million years ago in the Great Ice Age of the Cainozoic period to carve the Flume and the Giant Potholes of Lost River. Even in that greatest wonder of all, the Great Stone Face, time wielded the carving knife which executed the design of the Infinite Sculptor. Thousands of years ago the side of Profile Mountain began to crumble and at its foot lies the largest pile of fallen boulders to be found in the world. One by one as these rocks have loosened and fallen, they have left there at a comparatively recent date the majestic profile, whose noble brow, mirrored against the blue sky or a floating cloud, suggests not only the grimness of Father Time, but the infinite patience of a kind Heavenly Father.

Evidence From History

The evidence which has been gathered in the fields of anthropology and history reveals the presence of the Divine in a patient process of human development. There are two theories of the origin and destiny of the human race. One view is that man began in a state of perfection from which he fell and has been falling and growing worse ever since, and the final end is destruction for all except a chosen few. This is a view of Divine impatience, featuring wrath and vengeance as Divine attributes. The other view is that the human race had humble beginnings, but by the power of the Holy Spirit and the guidance of an infinite

Divine patience it is slowly achieving a Divine ideal. The first view has the sanction of certain portions of Scripture, notably the Apocalyptic writings, and a certain pessimistic type of philosophy. The other view is grounded on the great mass of evidence from both natural and human history, and is in fundamental harmony with the prophetic writings and the New Testament. It is the view of optimism, the view of progress, the view which Jesus taught in His parables of the kingdom, and the view of God as a Divine patience willing to trust humanity.

Illustrations are not wanting in the realm of recorded history. We choose two from Bible history.

When God wanted a race of people to whom He could entrust the revelation of Himself in the person of His own Son, did He go out into that Oriental land and create by fiat a race of people essentially different from all the other peoples around? Indeed, there were some Jews who felt, and there may be some who feel to this day that they are essentially different and superior to other peoples, just as some Anglo-Saxons feel that they are by Divine right different and superior to the black and yellow and Iberian races. But such is not the truth. The greatest of the prophets, the apostles, and Christ Himself taught otherwise, as St. Paul declared God "made of one every nation of men for to dwell on all the face of the earth." No, the Divine patience could trust human processes. So God chose a man, Abraham, the son of an idolater, in a materialistic age and empire. God gave him a spiritual vision and sent him out of his native land on a great spiritual adventure to found a nation. Then God raised up Moses and Joshua and Samuel and the prophets, men like all other men, and committed to their leadership the great trust.

"In the fulness of time God sent forth His Son." His very coming is an incarnation of Divine patience. He was not let down from heaven in full possession of His faculties. God entrusted Him in birth to a Jewish family, and nourished Him to maturity in a Jewish home. In building His kingdom Jesus definitely rejected the way of impatience. He would not jump off the Temple. He would raise no armies, and commit no violence against His enemies. Job was not a patient man. To Jesus belongs that honor. He pronounced no curse either upon the day of His birth or His friendly tormentors. The cry of His heart was for pity, not vengeance. Never did He long for death, but He accepted death when the violence of His enemies overwhelmed Him. Yet what a glorious death—glorious in the majesty of His faith and patience! "Put up thy sword." Feed my sheep." These words to the impatient Peter were a revelation of a patient father.

Impatience of Men

If our review of natural and human development is correct, then God is at work in the evolutionary processes and the world is fundamentally good. This is the common faith of religious souls, and their prayer is that they may be at one with God in His work. We want to be "laborers together with God." We crave the confidence of Jesus, "My Father worketh even until now, and I work." This doctrine of Divine patience ought to help us to find that unity with Him. It is by finding the good in the world and throwing the weight of our personal power into the scales on that side.

Patient application to this end is not easy to practise. If history reveals the patience of God, it likewise reveals the impatience of men. Most of us enjoy the excitement of an open fight. When we face the evils of the world we like to be crusaders. Saracens take the Holy Land, but the Christian does not send missionaries, build schools or hospitals, or exercise any of the virtues of good-will. That is too slow. He dons his shiniest armor and mounts his strongest charger and goes out to kill in the name of the Prince of Peace. The result is the most conspicuous failure of history, the branding of Christianity as "bloodthirsty," and the confirmation of the Turk in his brutal ways.

John Brown is a hero of abolition and Carrie Nation a heroine of prohibition. But when we view from this distance all the actors which entered into American slavery, we are led to wonder if more patience and economic forces at work would not have secured abolition without bloodshed, as happened in Europe. And surely the violent aspect of his liberation has not served to enhance the status of the black man or solve our racial problems. One of the chief obstacles to progress in this matter has been the fear and hatred which grew out of war. In regard to prohibition the Christian church has certainly learned that the reform will never be accomplished by violence. Unreservedly she is giving herself to the patient task of training a new generation to know the evils of liquor and the values of sobriety.

War is the "most colossal and ruinous" instance of man's impatience. Surely we have learned that if war is ever to be abolished it will be with the power and by the method of the Divine patience. Military preparedness, whether by individual nations or by international forces, is doomed to failure because it rests on fear, hate, and pride—those qualities of character which make men impatient and quick on the trigger finger. To cultivate the sense of human solidarity and to build a bulwark of resistance in good-will is more difficult and less glamorous, but it is the way of God and the only hope of peace.

A common mistake of human impatience is to brand any opponent with some mark of total depravity, such as "Hun" or "Bolshevik." The popular appellations of foreign groups carry the sting of constitutional inferiority. This is wrong and a contradiction of the Divine character. Good and evil are personal attributes. Evil is always relative and never absolute in any person or institution. Neither can any person or group claim a monopoly on goodness. It is the inalienable possession of every personality. To find it is to find God. To encourage and develop it is to work with God.—Zion's Herald.

—It is better to sit with a wise man in prison than with a fool in paradise.

WHAT REALLY MATTERS

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank from the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brother, plain as I am,
It matters much!

It matters little how long I stay
In a world of sorrow, sin, and care;
Whether in youth I am called away,
Or live till my bones and pate are bare;
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow man,
It matters much!

It matters little where be my grave,
On the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or not to me;
But whether the Angel of Death comes down
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!

—The Methodist Protestant.

ONE CANNOT DO IT, BUT A THOUSAND CAN.

The financial situation of High Point College has become exceedingly acute. While the treasurer's report each week shows a number of payments, the amount is altogether inadequate to meet the needs.

Many of our people situated in the Piedmont section have failed to make any crops, on account of the dry weather, and are simply unable to pay. There are, however, those in other sections who are able to meet their payments, and there are, of course, a great many in the region affected by the drought, who can command the cash with which to meet this obligation.

According to Dr. Andrews' report, the total pledges received amount to $240,000.00. About $150,000.00 has been collected, leaving $90,000.00 unpaid.

I have done the best possible by becoming personally responsible for loans to meet the situation, but the point has been reached that I cannot do so any longer.

I wish, therefore, to make an appeal to those who have unpaid pledges, and who could even by a great sacrifice, meet them, to forward the money to Dr. Andrews at once. I wish to ask also that any who have not made pledges, or who have paid their pledges in full, and can make a contribution, will do so before November 1.

We have a great institution, with property worth over a half million dollars, with 199 students enrolled. We have said that we must not think of failure as being possible, and yet we must realize that unless we can take care of pressing obligations, failure is not only possible, but imminent. One person, or a half dozen, cannot meet this emergency, but a thousand can do so.

Whether we should have undertaken to build such good-buildings, or so many of them,

need not now be considered. I did not myself think it was wise, but I yielded to the popular demand, and acquiesced in the decision to borrow the money and erect the buildings. Now we havethem—there are no better anywhere. To pay for them is not beyond our ability, in spite of unfavorable crop condtions. We need not fail, but to avoid failure will require prompt and concerted action.

J. Norman Wills.

WHITAKERS CHARGE—PASTOR'S REPORT

Brother Chairman, Members of the Quarterly Conference and Visiting Friends:

We have met in this room for the last quarterly conference of this conference year. We do not meet primarily to make plans for the future, but the purpose of this meeting is more retrospective in its nature. The history of another conference year is about made for this charge. Are you proud of it? If this history should be recorded so that your children and your children's children could read it, do you think they would rejoice and would your work of this year be an incentive for them to be more faithful in kingdom service. While we have not done all that we could and should have done, yet there are a number of things which are worthy of notice.

Revivals

In the Whitakers church the same plan was followed this year as last. We united with the Methodist Episcopal church in our evangelistic campaign and had Brother C. Morgan Compher, of Washington, to do the preaching. His sermons were powerful, appealing and persuasive. The attendance at every service was splendid. But no one united with our church as a result of this campaign. The membership was spiritually quickened and strengthened and we shall never forget Brother Compher's attractive personality, pleasant association and powerful sermons.

There is a different story to be told about Speight's Chapel. Here we held a remarkable meeting and one which was indeed encouraging. We had Home-coming Day on the first Sunday in September and the meeting the following week. Dr. C. L. Whitaker was the pulpit help. His preaching was also powerful, appealing and persuasive. All people were glad to have him in the community. He was compelled to leave after the Thursday night service, but the pastor carried the meeting on until the following Monday night. The church was greatly awakened and seven people united with the church Since this meeting the attendance is much better, there is more interest manifested and the outlook is more encouraging than at any time since I have been on the work.

Specials

We have observed all special days at both churches. Those who trained the children deserve much credit. The children did well their part and every special service was a splendid success.

We also held a special service for young people. The young people were urged to give their best to the Master in some field of kingdom work. Several came forward for a consecration service.

There is another special which much be mentioned—the Father and Son banquet. This was an enjoyable occasion and it was an inspiring scene just to see the fathers and sons together. We give the ladies a vote of thanks for the success of this banquet.

Finances

Not much needs be said concerning this phase of the work. You people have established a precedent and you live up to it. The A. C. B. was paid in full as soon as I returned from the conference in Reidsville. Whitakers church has paid her part of the G. C. B. Speight's Chapel has a deficit of $35.37. Whitakers has paid $752.50 on pastor's salary and Speight's has paid $181.85, making a total of $934.35. But I am sure that you will send me to conference with everything paid in full. (Everything provided for and I go to conference with everything paid in full).

Repairs

At Speight's Chapel we have not done any repair work at all. In the church here we have had installed a heating plant at the cost of $1,600.00. Other repair work is in progress and we hope it will be completed at an early date. The house of God should, by all means, be attractive and beautiful.

Attendance

This has been gratifying during the entire year. There have been some "off days," but the attendance on an average has been splendid. We have not suffered from the usual summer slump. This is an encouraging factor on the work.

Conclusion

Your pastor is sincerely grateful for every kindness shown him during the year. The gifts of money, of room and board, are all appreciated very deeply. I also thank you for your co-operation in the work of the church. May God's richest blessings ever rest upon you and may the peace that passeth all understanding abide in every heart.

Faithfully yours,

FRED W. PASCHALL,

Pastor.

Gibsonville, Fountain Place.—We have not been heard from very often, but have been exceedingly busy all the year. We have not accomplished any astounding results perhaps, but both churches of the charge have been steadily going forward along all lines.

Gibsonville.

This church, has made substantial gain in every way. The Sunday school of 356 is in a very flourishing condition. The best in its history. The three C. E. Societies of more than 100 members are at their best. The Ladies' Aid Society has done a wonderful year's work. Have bought and furnished the parsonage, paid for a new piano and have given to various other objects. A Woman's Home Missionary Society has been organized and is going forward.

This church will have the best financial record in its history. A. C. Budget paid in full, a large percent if not all of the General Conference Budget as well. About fifty members have been received into the church. A lot has been given by Mr. D. M. Davidson on which to build a parsonage. A parsonage committee was just recently created and instructed to proceed with the project. It will perhaps be under way by time conference meets.

This church has voted to become, and will ask conference to maks it a station church next year. All church officers for next year have been elected and the budget for full-time pastor of $2800.00 adopted.

Fountain-Place.

Work here has been carried on under adverse circumstance nearly all the year. The people have not had a comfortable nor convenient place to worship until the opening of the new Sunday school building on Oct. 4th. However the work has gone stedily forward. This church is composed of a group of condentious, and loyal workers. All claims will be paid in full: Annual, General, and local. This church has also voted to become, and will likewise ask the conference to make it a station next year. Officers for year 1925-26 have been elected and a budget of $3500.00 adopted. will have a gain in membership of more than 50 percent.

As pastor I have greatly enjoyed the work this year. I have found the churches both appreciative and responsive. In each of the churches there are some of the world's best.

At both of the annual church meetings I have been unanimously requested to become the pastor at each place. A thing of course that can't be done if both are made stations. I am glad to see both churches take this advance step. I hope they will suffer no disappointment but will carry out their plans.

Our last quarterly conference will meet Wednesday 7:30 P. M. Dr. Dixon is expected to be present and preside over the conference.

Very truly yours, G. H. Hendry.

ELSIE'S TREAT

Elsie carried the big dish of ice cream carefully to the very back of the garden. She hurried because she knew that Helen or little Frankie Green might appear any minute. And Elsie had no notion of dividing with anybody.

Sometimes the other children thought Elsie was rather selfish, for she was an only child and used to having things for herself without sharing them.

This afternoon she sat down on the velvety lawn under a little tree that had shed most of its leaves. The hedge, however, which bordered the garden, completely hid her from the street. Here she could enjoy her cream without being disturbed.

Just as she put the spoon into it, a voice from the tree above startled Elsie, for as plain as anything, the bird called:

"Cheep!" Cheep!" Cheep!"

"I'm not cheap, either," scolded Elsie. "My daddy says its cheap to be selfish or to brag, but this is my own ice cream and why shouldn't I eat it myself?"

The bird up in the tree stared and put his head first on one side and then on the other.

"Cheep! Cheep! Cheep!" he insisted, scornfully.

Elsie frowned.

"I don't care what you think," she flung back. "You better go and hunt worms."

Just at that moment, the cry of a child in pain floated across the hedge. It was from the back upper window of a small cottage

(Continued on page 13)

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. in Full.

1. **Whitakers.**
2. **West End.**
3. **First Church, High Point.**
4. **State Street, Lexington.**
5. **Charlotte.**
6. **Calvary.**
7. **Burlington.**
8. **Mt. Pleasant.**
9. **Grace.**
9. Gibsonville and Fountain Place.
10. Asheville.
11. Concord.
12. Reidsville.

Paid G. C. B. in Full.

1. **State Street, Lexington.**
2. **Charlotte.**
3. **Calvary.**
4. **West End.**
5. **Grace.**
6. Asheville.
7. Concord.
8. Reidsville.

A. C. B.

1.	Forsyth	$225.20
2.	Henderson	200.00
3.	Flat Rock	190.28
4.	Fallston	160.00
5.	Bess Chapel	152.32
6.	Orange	150.00
7.	Glen Raven	134.40
8.	Spring Church	114.24
9.	**Enfield**	**97.00**
10.	Mt. Hermon	95.62
11.	Stanly	83.42
12.	**Granville**	**80.00**
13.	Richland	80.00
14.	**Alamance**	**78.66**
15.	Saxapahaw	77.56
16.	Randleman	77.00
17.	Littleton	75.50
18.	Why Not	73.23
19.	Randolph	70.93
20.	**Lincolnton**	**70.00**
21.	Davidson	69.85
22.	**Cleveland**	**67.88**
23.	Halifax	63.54
24.	**Welch Memorial**	**58.00**
25.	Tabernacle	53.75
26.	**Weaverville**	**50.85**
27.	**Mebane**	**50.00**
28.	**St. Paul**	**45.00**
29.	**Kernersville**	**42.45**
30.	Yarborough	42.45
31.	Vance	41.30
32.	Shelby	30.00
33.	Cornelius	30.00
34.	North Davidson	27.50
35.	**Haw River**	**27.00**
36.	South Davidson	23.00
37.	Union Grove	22.63
38.	Siler City	20.50
39.	Caroleen	18.25
40.	West Forsyth	17.72
41.	**Winston-Salem**	**16.50**
42.	Anderson	14.00
43.	**Thomasville Circuit**	**13.01**
44.	Pinnacle and Mt. Zion	13.70
45.	**Thomasville Community**	**12.00**
46.	**English Street**	**12.00**
47.	**Lebanon**	**11.06**
48.	**Asheboro**	**9.00**
49.	**Pageland**	**6.10**
50.	Chatham	5.00
51.	**Fairview**	**4.85**
52.	**Roberta**	**3.50**
53.	**Midland**	**2.60**
54.	**Graham**	**2.00**
55.	Democrat	1.00

G. C. B.

1.	Forsyth	$338.79
2.	Whitakers	291.16
3.	Henderson	203.00
4.	Tabernacle	192.49
5.	Why Not	192.24
6.	High Point, First	189.91
7.	Orange	174.58
8.	Randolph	163.72
9.	**Mt. Pleasant**	**160.00**
10.	Davidson	145.67
11.	Burlington	143.83
12.	**Gibsonville and Fountain Place**	118.45
13.	Halifax	111.00
14.	Alamance	109.45
15.	Randleman	109.11
16.	Saxapahaw	97.08
17.	Spring Church	96.59
18.	Mt. Hermon	86.40
19.	Yarboro	76.31
20.	Graham	74.17
21.	Vance	71.95
22.	Littleton	71.50
23.	Stanly	59.98
24.	Bess Chapel	59.61
25.	Guilford	57.68
26.	**Haw River**	**50.00**
27.	**Enfield**	**47.50**
28.	Denton	46.45
29.	Thomasville Circuit	44.80
30.	Flat Rock	44.61
31.	**Albemarle**	**43.40**
32.	Winston-Salem	42.72
33.	Pageland	40.15
34.	Weaverville	39.90
35.	Siler City	39.32
36.	Lebanon	38.60
37.	Glen Raven	38.49
38.	Fallston	36.71
39.	Asheboro	34.56
40.	Mebane	33.06
41.	St. Paul	31.15
42.	Granville	30.50
43.	North Davidson	25.55
44.	**Richland**	**25.00**
45.	Kernersville	24.35
46.	West Forsyth	23.63
47.	**Mecklenburg**	**22.30**
48.	**Roberta**	**21.81**
49.	**Fairview**	**21.20**
50.	**Welch**	**20.00**
51.	**Thomasville Community**	**19.70**
52.	**Shelby**	**14.81**
53.	**South Davidson**	**14.31**
54.	**Pinnacle and Mt. Zion**	**13.20**
55.	Union Grove	13.17
56.	Rockingham	12.50
57.	**Anderson**	**10.00**
58.	English Street	8.60
59.	**Cleveland**	**5.39**
60.	**Bessemer City**	**5.00**
61.	**Greensville**	**4.25**
62.	**Democrat**	**3.00**
63.	Midland	2.21

Concord and Reidsville both report "over the top" this week. Other charges made fine gains also. On the A. C. B. Mt. Hermon went from 12 to 10, Saxapahaw from 17 to 15, Randleman 23 to 16, Why Not from 24 to 18, Tabernacle from 45 to 25. On the G. C. B. Concord's going over the top leaves Forsyth heading the list with Whitakers moving up from sixth to second place. Tabernacle moved from 10 to four, Vance from 23 to 21 and West Forsyth from 50 to 46.

A. G. Dixon.

THIS ISSUE OF THE HERALD.

On Monday morning this issue of the Herald looked impossible. Last week our Linotype Machine began spouting hot metal here and there. Some of this melted lead would fall among the cog wheels where it would quickly harden and stop the machine. We sent for an expert machinist who tried repeatedly but in vain to stop the machine's new bad habit. Every line it cast it would send out a stream of metal to do damage somewhere. Finally the machinist decided that a new part must be ordered from the factory in Brooklyn, N. Y. This was wired for on Monday and has not yet arrived (Wednesday). Under these conditions it was impossible for us to set enough type for the paper. But—thanks to a good friend—arrangement was made to have some composition done in the office of the Greensboro Daily Record. You can tell by the face of the type how much was done there for us. This good friend was once a linotype operator in our office. While he does not now operate a machine, he has not forgotten how; in fact, he is a very speedy operator. He made arrangement to have our type set, and himself set it for us after his day's work was done. Not satisfied with that, he brought it down to us in his car. A friend in need is a friend, and we feel that this is a friend indeed. You will wonder who he is to whom all the readers with the publisher are indebted for this timely help. Some of you may guess that it is none other than our young brother in Calvary church, James W. Swain, son of the late Dr. W. E. Swain, of our Conference. He has done the Herald and its publisher a great favor indeed. He is now machinist in the Daily Record office where he watches over a great group of machines.

"OTHERS."

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for—Others.
Help me in all the work I do
To ever be sincere and true
And know that all I'd do for You
Must needs be done for—Others.
Let "Self" be crucified and slain
And buried deep; and all in vain
May efforts be to rise again
Unless to live for—Others.
And when my work on earth is done
And my new work in heaven's begun
May I forget the crown I've won
While thinking still of—Others.
Others, Lord, yes others,
Let this my motto be
Help me to live for Others
That I may live like thee.

—C. D. Meigs.

THE CHRISTMAS OFFERING FOR THE BUDGET.

The attention of the Pastors and churches has already been callet to the action of the General Conference in providing for a special service during the Christmas season with an offering for the Budget.

This offering is to be divided pro rata between all the General Boards so that all the general interests of the denomination will be benefitted thereby. It is not necessary to enlarge upon the financial needs of the respective Boards. Their programs are all larger than they have means to carry them forward.

No season of the year is more appropriate for a church or individual to make a special offering for the advancement of our Lord's Kingdom than the anniversary of our Savior's birth. When the wise men from the East came to Bethlehem, guided by the star, and saw the young child with Mary, his mother, they fell down and worshipped him, and opening their treasures they presented unto him gifts. gold, frankincense and myrrh.

There is a legendsomewhere that these treasures were used by Joseph and Mary when they fled from the wrath of Herod into Egypt asd remained there until the king's death. This does not seem unreasonable, for they needed funds in caring for Him who should be the Savior of the world. For what better purpose could these treasures have been used?

Christmas is a season for gifts. Fabulous sums are spent in expressions of friendship and love one toward another. What could be more appropriate than for the entire church to give a practical expression of its love and devotion to the world's Redeemer by making an offering on this anniversary occasion to be used for the promotion of His Kingdom? The program prepared will prove interesting and helpful.

May we express the hope that this Christmas service will be entered into in the spirit of devotion and enthusiasm. Let every church participate and make this a time of joy and profit.

Order the program from Rev. E. A. Sexsmith, D. D., 516 N. Charles St., Baltimore, Maryland. J. M. Sheridan,
Executive Secy. of Board of Home Missions.

CHINESE CROWS AND POND OF DUCKS.

Miss Ethel M. Long, of Michigan, is in charge of "The School of Many Friends," a boarding school for Chinese girls at Lintsing, in the province of Shantung, China. She includes Chisese animals, birds and fishes, as well as the people and their customs, in the range of her observations. Writing to her father, Rev. Luther K. Long, she tells of a brood of ducklings a Chinese teacher had brought to her schiol. Miss Long writes:

"These ducklings—eight of them—are more fun than a picnic. Ts'ai Feng, the teacher at our chapel school, brought them up a few days ago when her pupils came to practice for our annual exhibition. I had asked her to get some for the school as soon as she could find them, for I wanted to keep a pair of them in the hollow where we have the water-jars with the fish in them. Ts'ai Feng bought all of them, two for each of us in the Ladies' House and two for Mrs. H. Our carpenter made a box for the ducklings, and we take them out every day—with some of the industrial girls to look after them, so the crows will not carry them away.

"The crows are a dreadfsl nuisance which I had not counted on—though I did know that they were very bad about carrying off little chickens. Our school man says the ducks will need to weigh a pound and a half—more than a pound and a half—before they will be safe from these horrid big crows.

"On the first day we had ducklings I took them down, just before noon, to the hollow where were some of the industrial girls. When the ducks smelled the water they made a mad rush for it—swimming, diving, washthemselves, and playing as I have never seen them do to such an extent since! It must have been their first experience in the water The girls thought it was great fun, and it surely was a circus for all of us.

"The sext day we took the ducks down to the water again. We have, at the edge of the water, jars containing gold-fish and small fish from the river. I was called away for a short time, and left the girls in charge. When I returned I found them all greatly excited. They said that the ducks, catching sight of the little river fish swimming near the surface of the water in their jar, had stretched their necks to an astonishing length, grabbed almost all the fish there were in the jar, and had swallowed them! I was sorry to lose the fish, but regretted still more to miss seeing the ducks do their stunt. However, I was glad that the gold-fish kept out of danger, discreetly remaining near the bottom of the jar. We can easily get more of the small river fish, the gold-fish are more difficult to find—and they cost us good money."

NOW IS THE TIME.

The long evenings are at hand, and our young people need to be interested in things worth while, and this is where the wide-awake pastor, the alert chairman of the missionary committee of the C. E. Society have a splendid opportunity to do helpful work.

One evening a week in a home or in the church can be most profitably spent by a group of people, from the teen age up, in reading and discussing one of the valuable books put out by the Missionary Education Movement, or in conducting a more formal Mission Study Class under a selected leader who can have all neede helps provided.

While the Foreign Mission theme for 1925-1926 is Latin America, the Movement publishes valuable books on nearly all the countries in which missionary work is being conducted, and the prices are reasonable for paper and cloth binding, and all can be secured at our own Book Concerns in Baltimore and Pittsburgh.

The authors were selected for their personal knowledge and experience in those lands, and in each a wealth of interesting material has been gathered of the people, their history, customs, religions, etc., and account of the work of the missionaries in rearing churches, hospitals, schools, orphanages and other institutions for the higher welfare of the people.

Our young people need to become informed in regard to the people asd conditions of other lands, and to trace the progress of mankind as shown by the onward march of Christianity over the earth, in order to be more appreciative of our goodly heritage secured to us by the labors and sacrifices of Christians workers in the lands and times back of the beginnings of our country, as well as in its formative stages and the era of greatest development which marks our present period.

It is the record thot those churches which have had Mission Study Classes, those denominations which have large numbers of such classes have felt the reaction from them, in wakened interest, enkindled enthusiasm, increased service, more generous giving, deeper consecration of those who shared the blessings.

Our pastors would render themselves and their churches great benefit by organizing either Reading Circles or Mission Study Classes without delay.

It would tend to tie the young people to the church, it would enrich their fund of knowledge, it would lead to their devotion to the work of the church in greater degree, and they would form a corps of workers ready to serve the Kingdom where needed.

It is simple, for announce a meeting of young people, or regardless of age, on a certain evening, and then present the matter, and call for names of those who will unite to organize, and carry the plan through, and select the book of tht country desired, set the time for meeting, elect a leader, order the books as needed, and start og in the good work.

We owe it to our young people especially to provide them with this help, and the pastor who does will find he has made a fine investment of his time, and efforts, and will find his people to him more than ever, for they will appreciate his interest in them, and exert themselves to get out of it what they can for their own good and the good of the church.

I will be glad to give any information needed, address Berwyn, Md. Fred C. Klein.

Angry Customer—Look here, waitress, I have just found this shirt-waist button in my soup.

Waitress—Thank you so much, sir—I have been looking everywhere for it."—London Tit-Bits.

"You've got plenty of nerve. The idea of stealing my chickens and then trying to sell them to me."

"Well, sah, I thought you'd pay a better price for chickens you'd raised yo'self. You'd know what you're buyin'." —Boston Transcript.

CONFERENCE FACULTY MEETING.

All members of the conference faculty are called to meet in First Methodist Protestant Church, High Point, N. C., November 3, 1925, 3.30 P. M.

All members of faculty and those who are to come before it at 7:30 P. M. same day and place.

N. G. Bethea, Secty,
C. L. Whitaker, Chm.

HOME MISSIONS

To the Methodist Protestant Church At Large

Greetings:

This is my first communication to the denomination through our church papers since my election as executive secretary of the Board of Home Missions, which occurred September 24. The board and the entire church regretted the resignation of Dr. Beck. He had filled the office so long and so acceptably that all felt that his resignation was a distinct loss to the work of the board. My election was as great a surprise to me as anyone in the denomination.

As the board has already stated in its published statement, I accepted the office only after the earnest solicitation of the entire board, and for no longer period than the next session of the General Conference. Therefore, without further explanation I send this letter of greeting to all members and friends of our beloved church, North, South, East and West. I already have a personal acquaintance with many of our church people in every section of the country. My membership in the Board of Home Missions for 25 years has brought me in close personal touch with many of the churches which have in the past, or are now receiving aid from the board. I hope in the near future to extend this acquaintance to every one of these churches.

I have no special program to present at the present. My time has been fully occupied in becoming acquainted with the general routine of the office. I shall largely follow the course pursued by my predecessor, and can only promise to devote myself faithfully and unreservedly to the duties and work of the office. Whatever I have in strength, character and experience will be freely given. In addition to the office work it is my purpose to visit the pastors and churches under the supervision of the board that I may know their problems and, as far as I can, to help them solve them, and I hope to receive from them hearty co-operation in making my administration a success.

The first act of my administration on the day I took charge of the office was to send a letter of fraternal greeting to the missionaries under the supervision of the board. It is gratifying to state that nearly all of them have replied assuring me of their hearty support. I am ready, as far as time and circumstances will permit, to go into any of the conferences and churches to present the work of the Board of Home Missions, or to assist in any way my services may be helpful. While I live within the bounds of the Maryland Conference it will give me special pleasure to extend my labors to the other conference.

The needs of the Board of Home Missions are great, as are also the opportunities. These can be met only with the full support of the denomination. Can we depend upon you to do your part?

The office of the board will be in our Book Rooms, 516 North Charles Street, Baltimore, Md. I expect to use the columns of our church papers frequently, but not weekly. What I write will bear directly upon the work we have in hand or contemplate undertaking.

Soliciting the prayers of all for the blessing of God upon our united efforts, I am,

Yours for service,

J. M. SHERIDAN.

CHILDREN'S HOME

Sapling Ridge, Alamance	$ 6.21
Pleasant Union, Mt. Pleasant	1.15
Friendship, North Davidson	2.65
Ladies' Aid Society, Eden church, Halifax, for clothing a child	50.00
Bethel, Randolph	1.90
Hickory Ridge, Forsyth	5.00
Mt. Moriah, Cleveland	1.68
Union Chapel, Mocksville	3.51
Salem, Saxapahaw	3.75
Rose Hill, Pageland, S. C.	6.50
Sunday Schools—	
West Lexington	3.65
Denton	3.60
Grace, Greensboro	13.35
Grace Baraca	18.50
Shiloh, Randolph	2.26
Fair Grove, Haw River	2.25
Haw River, Haw River	5.00
Lebanon, High Point	5.81
Henderson	40.43
Whitakers	5.00
First church, Concord	25.00
Bethany, Randolph	1.77
Willing Workers class, Bethany, Randolph	.95
Asheville	13.44
Fountain Place, Burlington	4.09
Rehobeth, Creswell	1.00
Bethesda Sunday School, North Davidson	7.55

A Correction: It was Mrs. Jacob Baxter, of Cherryville, who gave her three grandchildren each a pair of shoes and not Mrs. J. P. Beam, as was reported last week.

The following are our teachers this year: Mrs. J. N. Atwater, of Bynum; Miss Annye Hull, Cherryville, and Miss Ruth Voncannon, High Point. We are pleased with their work.

The good offerings and the rains all help us to be thankful.

The great tabernacle meeting is still going on at High Point, and numbers are testifying to the great good it is doing.

E. G. LOWDERMILK,
Superintendent.

SYMPATHY WITH CHILDREN

"Bother! There are the children home from school," was a remark I overheard one day as a group of happy children came running down the lane.

The children, certainly, were glad to be home again. Couldn't the mother have shared their gladness and welcomed them eagerly? Of course, she saw an interruption in her [illegible] the rest of the afternoon, as [illegible] practically wasted. I some[illegible] why some women have chil[illegible] have so little sympathy with them. [illegible] house is a pleasure but I'd rather have a house a little less tidy and have the greater joy of children in it. A childless house is always lonely.

There are women who never seem to have an ounce of feeling for their children. If the little ones get hurt, they say, "It's your own fault; you're always in the way."

"You haven't any feeling for your mother," I have often heard a woman say, and when I've heard this, I've thought to myself, "You never have any for your children."

It doesn't make a child oversensitive to stop in your work for a minute and "kiss the place to make it well." Nor does it take from your dignity to join your little ones in a game now and then.

I have seen mothers study pamphlet after pamphlet in an endeavor to find the right kind of diet for their babies. I have seen them make slaves of themselves, cooking over hot stoves, and yet these same mothers had no real sympathy with the children. They would work themselves almost to death to supply material needs, but they never considered the needs of the mind and heart.

It is often the children of the well-to-do whose parents are the least sympathetic. They see their children so seldom that the little ones grow up almost strangers to them.

A child is happier with fewer things and more love. Nothing can ever take the place of sympathy. A tiny mite once made the remark, "O mother, I said my piece without a mistake and you were not there." It was as if the joy of success had been almost spoiled because "mother was not there" to share it.

We are fortunate if our little ones feel that way. Let is not be said of any one of us in later years: "My mother never cared." It is the power of every mother to become a parent of whom her child will say: "My mother understood and always sympathized with me."
—Mrs. Neston Noel, in National Kindergarten Association.

A REQUEST AND AN ANNOUNCEMENT.

Let Us Pray.

All Christian people who read this are requested to pray most earnestly that the Spirit of the Lord may have right of way in every action of our annual conference sessions. If we thus pray and believe then His will must be wrought out among us and we will be happy.

An Announcement.

For some years now we have been designating one day of our conference as "Young People's Doy." Thursday, November the 5, is young people's day this year. Business will go on just as it would if no young people, and other visitors, should be present. Your young people are asked to sit in on the conference that day just to see and hear the workings of an annual conference.

The evening session, opening at 7:30, will be given over to addresses on young people's work, by Rev. Lawrence C. Little and Rev. E. A. Sexsmith, D. D. Workers in Sunday schools and Christian Endeavor Societies should be there in goodly numbers.

Faithfully yours, A. G. Dixon.

—Faith flourishes in solitude.—

—Cast not away what you have for what you are not sure of.

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"The crows are a dreadfsl nuisance which I had not counted on—though I did know that they were very bad about carrying off little chickens. Our school man says the ducks will need to weigh a pound and a half—more than a pound and a half—before they will be safe from these horrid big crows.

"On the first day we had ducklings I took them down, just before noon, to the hollow where were some of the industrial girls. When the ducks smelled the water they made a mad rush for it—swimming, diving, washthemselves, and playing as I have never seen them do to such an extent since! It must have been their first experience in the water. The girls thought it was great fun, and it surely was a circus for all of us.

"The sext day we took the ducks down to the water again. We have, at the edge of the water, jars containing gold-fish and small fish from the river. I was called away for a short time, and left the girls in charge. When I returned I found them all greatly excited. They said that the ducks, catching sight of the little river fish swimming near the surface of the water in their jar, had stretched their necks to an astonishing length, grabbed almost all the fish there were in the jar, and had swallowed them! I was sorry to lose the fish, but regretted still more to miss seeing the ducks do their stunt. However, I was glad that the gold-fish kept out of danger, discreetly remaining near the bottom of the jar. We can easily get more of the small river fish, the gold-fish are more difficult to find—and they cost us good money."

NOW IS THE TIME.

The long evenings are at hand, and our young people need to be interested in things worth while, and this is where the wide-awake pastor, the alert chairman of the missionary committee of the C. E. Society have a splendid opportunity to do helpful work.

One evening a week in a home or in the church can be most profitably spent by a group of people, from the teen age up, in reading and discussing one of the valuable books put out by the Missionary Education Movement, or in conducting a more formal Mission Study Class under a selected leader who can have all neede helps provided.

While the Foreign Mission theme for 1925-1926 is Latin America, the Movement publishes valuable books on nearly all the countries in which missionary work is being conducted, and the prices are reasonable for paper and cloth binding, and all can be secured at our own Book Concerns in Baltimore and Pittsburgh

The authors were selected for their personal knowledge and experience in those lands, and in each a wealth of interesting material has been gathered of the people, their history, customs, religions, etc., and account of the work of the missionaries in rearing churches, hospitals, schools, orphanages and other institutions for the higher welfare of the people.

Our young people need to become informed in regard to the people asd conditions of other lands, and to trace the progress of mankind as shown by the onward march of Christianity over the earth, in order to be more appreciative of our goodly heritage secured to us by the labors and sacrifices of Christians workers in the lands and times back of the beginnings of our country, as well as in its formative stages and the era of greatest development which marks our present period.

It is the record thot those churches which have had Mission Study Classes, those denominations which have large numbers of such classes have felt the reaction from them, in wakened interest, enkindled enthusiasm, increased service, more generous giving, deeper consecration of those who shared the blessings.

Our pastors would render themselves and their churches great benefit by organizing either Reading Circles or Mission Study Classes without delay.

It would tend to tie the young people to the church, it would enrich their fund of knowledge, it would lead to their devotion to the work of the church in greater degree, and they would form a corps of workers ready to serve the Kingdom where needed.

It is simple, for announce a meeting of young people, or regardless of age, on a certain evening, and then present the matter, and call for names of those who will unite to organize, and carry the plan through, and select the book of tht country desired, set the time for meeting, elect a leader, order the books as needed, and start og in the good work.

We owe it to our young people especially to provide them with this help, and the pastor who does will find he has made a fine investment of his time, and efforts, and will bind his people to him more than ever, for they will appreciate his interest in them, and exert themselves to get out of it what they can for their own good and the good of the church.

I will be glad to give any information needed, address Berwyn, Md. Fred C. Klein.

Angry Customer—Look here, waitress, I have just found this shirt-waist button in my soup.

Waitress—Thank you so much, sir—I have been looking everywhere for it."—London Tit-Bits.

"You've got plenty of nerve. The idea of stealing my chickens and then trying to sell them to me."

"Well, sah, I thought you'd pay a better price for chickens you'd raised yo'self. You'd know what you're buyin'." —Boston Transcript.

CONFERENCE FACULTY MEETING.

All members of the conference faculty are called to meet in First Methodist Protestant Church, High Point, N. C., November 3, 1925, 3.30 P. M.

All members of faculty and those who are to come before it at 7:30 P. M. same day and place.

N. G. Bethea, Secty,
C. L. Whitaker. Chm.

HOME MISSIONS

To the Methodist Protestant Church At Large

Greetings:

This is my first communication to the denomination through our church papers since my election as executive secretary of the Board of Home Missions, which occurred September 24. The board and the entire church regretted the resignation of Dr. Beck. He had filled the office so long and so acceptably that all felt that his resignation was a distinct loss to the work of the board. My election was as great a surprise to me as anyone in the denomination.

As the board has already stated in its published statement, I accepted the office only after the earnest solicitation of the entire board, and for no longer period than the next session of the General Conference. Therefore, without further explanation I send this letter of greeting to all members and friends of our beloved church, North, South, East and West. I already have a personal acquaintance with many of our church people in every section of the country. My membership in the Board of Home Missions for 25 years has brought me in close personal touch with many of the churches which have in the past, or are now receiving aid from the board. I hope in the near future to extend this acquaintance to every one of these churches.

I have no special program to present at the present. My time has been fully occupied in becoming acquainted with the general routine of the office. I shall largely follow the course pursued by my predecessor, and can only promise to devote myself faithfully and unreservedly to the duties and work of the office. Whatever I have in strength, character and experience will be freely given. In addition to the office work it is my purpose to visit the pastors and churches under the supervision of the board that I may know their problems and, as far as I can, to help them solve them, and I hope to receive from them hearty co-operation in making my administration a success.

The first act of my administration on the day I took charge of the office was to send a letter of fraternal greeting to the missionaries under the supervision of the board. It is gratifying to state that nearly all of them have replied assuring me of their hearty support. I am ready, as far as time and circumstances will permit, to go into any of the conferences and churches to present the work of the Board of Home Missions, or to assist in any way my services may be helpful. While I live within the bounds of the Maryland Conference it will give me special pleasure to extend my labors to the other conference.

The needs of the Board of Home Missions are great, as are also the opportunities. These can be met only with the full support of the denomination. Can we depend upon you to do your part?

The office of the board will be in our Book Rooms, 516 North Charles Street, Baltimore, Md. I expect to use the columns of our church papers frequently, but not weekly. What I write will bear directly upon the work we have in hand or contemplate undertaking.

Soliciting the prayers of all for the blessing of God upon our united efforts, I am,

Yours for service,

J. M. SHERIDAN.

CHILDREN'S HOME

Sapling Ridge, Alamance	$ 6.21
Pleasant Union, Mt. Pleasant	1.15
Friendship, North Davidson	2.65
Ladies' Aid Society, Eden church, Halifax, for clothing a child	50.00
Bethel, Randolph	1.90
Hickory Ridge, Forsyth	5.00
Mt. Moriah, Cleveland	1.68
Union Chapel, Mocksville	3.51
Salem, Saxapahaw	3.75
Rose Hill, Pageland, S. C.	6.50
Sunday Schools—	
West Lexington	3.65
Denton	3.60
Grace, Greensboro	13.35
Grace Baraca	18.50
Shiloh, Randolph	2.26
Fair Grove, Haw River	2.25
Haw River, Haw River	5.00
Lebanon, High Point	5.81
Henderson	40.43
Whitakers	5.00
First church, Concord	25.00
Bethany, Randolph	1.77
Willing Workers class, Bethany, Randolph	.95
Asheville	13.44
Fountain Place, Burlington	4.09
Rehobeth, Creswell	1.00
Bethesda Sunday School, North Davidson	7.55

A Correction: It was Mrs. Jacob Baxter, of Cherryville, who gave her three grandchildren each a pair of shoes and not Mrs. J. P. Beam, as was reported last week.

The following are our teachers this year: Mrs. J. N. Atwater, of Bynum; Miss Annye Hull, Cherryville, and Miss Ruth Voncannon, High Point. We are pleased with their work.

The good offerings and the rains all help us to be thankful.

The great tabernacle meeting is still going on at High Point, and numbers are testifying to the great good it is doing.

E. G. LOWDERMILK,
Superintendent.

SYMPATHY WITH CHILDREN

"Bother! There are the children home from school," was a remark I overheard one day as a group of happy children came running down the lane.

The children, certainly, were glad to be home again. Couldn't the mother have shared their gladness and welcomed them eagerly? Of course, she saw an interruption in her [illegible] saw the rest of the afternoon, as [illegible], practically wasted. I some[illegible] wonder why some women have chil[illegible] have so little sympathy with them. A tidy house is a pleasure but I'd rather have a house a little less tidy and have the greater joy of children in it. A childless house is always lonely.

There are women who never seem to have an ounce of feeling for their children. If the little ones get hurt, they say, "It's your own fault; you're always in the way."

"You haven't any feeling for your mother," I have often heard a woman say, and when I've heard this, I've thought to myself, "You never have any for your children."

It doesn't make a child oversensitive to stop in your work for a minute and "kiss the place to make it well." Nor does it take from your dignity to join your little ones in a game now and then.

I have seen mothers study pamphlet after pamphlet in an endeavor to find the right kind of diet for their babies. I have seen them make slaves of themselves, cooking over hot stoves, and yet these same mothers had no real sympathy with the children. They would work themselves almost to death to supply material needs, but they never considered the needs of the mind and heart.

It is often the children of the well-to-do whose parents are the least sympathetic. They see their children so seldom that the little ones grow up almost strangers to them.

A child is happier with fewer things and more love. Nothing can ever take the place of sympathy. A tiny mite once made the remark, "O mother, I said my piece without a mistake and you were not there." It was as if the joy of success had been almost spoiled because "mother was not there" to share it.

We are fortunate if our little ones feel that way. Let is not be said of any one of us in later years: "My mother never cared." It is the power of every mother to become a parent of whom her child will say: "My mother understood and always sympathized with me."
—Mrs. Neston Noel, in National Kindergarten Association.

A REQUEST AND AN ANNOUNCEMENT.

Let Us Pray.

All Christian people who read this are requested to pray most earnestly that the Spirit of the Lord may have right of way in every action of our annual conference sessions. If we thus pray and believe then His will must be wrought out among us and we will be happy.

An Announcement.

For some years now we have been designating one day of our conference as "Young People's Doy." Thursday, November the 5, is young people's day this year. Business will go on just as it would if no young people, and other visitors, should be present. Your young people are asked to sit in on the conference that day just to see and hear the workings of an annual conference.

The evening session, opening at 7:30, will be given over to addresses on young people's work, by Rev. Lawrence C. Little and Rev. E. A. Sexsmith, D. D. Workers in Sunday schools and Christian Endeavor Societies should be there in goodly numbers.

Faithfully yours, A. G. Dixon.

—Faith flourishes in solitude.—

—Cast not away what you have for what you are not sure of.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

There has been a contest used by one of our wide-awake young people's societies in order to familiarize its members with the names of our missioneries, both home and foreign workers. We are indeed fortunate in being able to get this contest for our department, and will suggest that auxiliaries use this in some monthly program soon. Then will the president or secretary keep all papers in the contest and write me for the "answers" in order to grade their contestants? Those who get perfect answers, may I have their names to publish in this department? Later on, when many auxiliaries have used the contest, the list of correct answers of the contest will be printed also herein.

Let's give this a try. We will learn more about our missionaries, and it will do us good. Who will be the first secretary to write you have used the contest and wish the list of answers? Each question can be answered by either the Christian name or the surname of our workers at home and abroad.

A Missionary Contest

1. Garments worn in winter.
2. First four letters of her name is a small, terrifying insect.
3. A churchman, not a minister.
4. Her first name makes a delightful sandwich filling.
5. A favorite shaving soap.
6. A ferocious animal.
7. A kind of rope and part of a bed.
8. Where horses and cows are sheltered.
9. An exclamation and an insect.
10. Her first name is a precious jewel.
11. A profession and an offspring.
12. His first name is a prominent Bible character.
13. Candid.
14. A thickly wooded tract of land.
15. An advent and a nourishing food.
16. A kind of fuel and a kind of automobile.
17. A color.
18. First four letters of name means to throw away.
19. An important member of every home.
20. Four letters of last name an abbreviation for a state.
21. Her first name we have before meals.
22. An instrument for driving nails.
23. An ingredient for bread and an explosive.
24. Last three letters of her name constitute a group of male persons.
25. An attic.
26. An exclamation of surprise to a gentleman.
27. Name same as that of one called "A chosen vessel of God."
28. Her name that of an Old Testament character.
29. Change last two letters to make name that of a famous Southern song.
30. A name which reminds one of the "57" varieties.

—A brother offended is harder to be won than a strange city, and their contentions are like the bars of a castle.

AS I GO ON MY WAY.

day is done—
Leave countless marks for good or ill ere sets this evening's sun.
Shall fair or foul its imprint prove, on those prevail?
When to the last great reckoning the lives I meet must go,
Shall this wee, fleeting touch of mine have added joy or woe?
Shall He who looks their records o'er—of name and time and place—
Say. "Here a bblessed influence came," or "Here is evil's trace?"
From out each point of contact of my life with other lives
Flows ever that which helps the one who for the summit strives
The troubled souls encountered—does it sweeten with its touch?
Or does it more embitter those embittered over much?
Does love through every handclaps flow in sympathy's caress?
Do those that I have greeted know a newborn hopefulness?
Are tolerance and charity the keynote of my song,
As I go plodding onward with earth's eager, anxious throng?
From this dear world of struggle to the land I do not know.
So this the wish I always wish, the prayer I ever pray:
Let my life help the other lives it touches by the way!

—Strickland Gillian.

THE SUNNY SIDE OF LIFE.

Don't forget that all people are not constituted alike—hat what is a pleasure for one is monotony for another. Don't forget also, that nobody but the man himself can know the reason for his doing this or that; and don't forget that the man may not have chose to make public his own business. The one who seems stingy may be applying his money in some entirely honorable way known only to himself. The one who seems cross or gruff may be a silent physical sufferer from the acts of a relative or friend. Don't be too ready to judge others. Perhaps if you knew that you yourself under similar circumstances wouldn't have done so well. Remember that many persons shrink from publicity and will bear in silence all things rather than to make their troubles known. And remember that these people are entitled to privacy if they want it. Remember that there has never been any better rule for personal conduct in all the varied departments of life than the one laid down nearly two thousand years ago that says something about doing to others as you would like to have them do to you. That's a rule that applies to everyday life, and can be recommended for daily use.—Selected.

SOME FIGURES ABOUT YOUTH.

There are over 27,000,000 American children and youths, nominally Protestant, under twenty-five years of age, who are not enrolled in any Sunday school or Cradle Roll and who receive no systematice religious instruction.

There 8,000,000 American children, nominally Protestant, who are growing up in church homes.

There are in the United States 8,6 Catholic children and youths under tw five years of age. Of this number 1,870,0 in religious schools and 6,806,000 or 78 cent are not in religious schools.

There are in the United States 42,8 Protestants and nominally Protestants ren and youths under twenty-five yea age. Of this number 14,361,900 are in S school or week-day religious schools 740 are on cradle rolls and 27,275,110, o percent are not enrolled in any rel schools.

It seems as though there is a lot of ished business" on the table of the Chr Church. In spite of all these dizzy sta we think we are busy—with our local grams and individual plans. Just how bu we? Or are we merely marking time wi solutions and motions that have no place where outside of the minutes of the me Whoever would shape America's futur do it only as he molds, these young lives ques on resolves itself into whether the or the Church shall dominate the though character of our future citizens. We m rather baffled before the crime-wave of but there is no reason why we should erately invoke such a wave for tomorrow

Youth is the world's fresh beginning— the world in its youth a square deal.— ected.

CHRISTIAN ENDEAVOR TOPIC.

M., Nov. 2. Be friendly. Mark 7:24-
T., Nov. 3. Encourage sociability. 4:1-23.
W., Nov. 4. Be neighborly. Luke 10:
T., Nov. 5. Be brotherly. 1 John 3:14
F., Nov. 6. Fraternize. John 12:20-2
S., Nov. 7. Never despise. Acts 10:9-
Sun., Nov. 8. Topic—What Can Young ple Do For International Friendship? 28: 19, 20; Acts 17: 22-31; Gal. 3: 2

Live the Gospel

R. P. Anderson says: "Nothing make international friendship like the Gospe we win people to Christ we dispel hat strife." There is no better way to win ple to Christ than by living the Gosp lived and taught. If Christ had simply t His wonderful truths and then had li selfish, self-centered, indifferent life giv worldly pleasures, we would not today the New Testament Scriptures, for He not have won followers, nor would He had any lasting influence in the lives of He came in contact with. And His foll cannot hope to do so, either. Our attit and the Christ-like attitude always v toward people will do more to win or than any words we can possibly speak deeds we may do, however kindly the tent. The heart determines the attitude, influences may determine the words an deeds and even a kindly deed repels the attitude is right. By living a true tian we will be kind and thoughtful stranger even though he be of another color or language and appear very in cant. No one can tell how far an inf will travel and impress either for go

evil, or how soon it may reach the ruling powers of some foreign land and wield an influence for or against our own nation. This we know, that if our attitude has been friendly and kindly and, above all, Christ-like, we need not fear results at home or abroad. This we need to remember, that foreigners judge whole nations by the conduct of an individual and often the whole nation suffers because of the conduct of an individual.

Again, Mr. Anderson says, "As long as men do their selfish will, the world will be red with blood. Teach them to do the will of Christ and peace is here. We must look upon men as brothers. Differences are superficial, our common humanity is fundamental. If we have the Jesus spirit our hearts will overflow with love to all who love Him and to all the world. He unites races."

Help the Needy

"Let love be without dissimulation." In the spirit of Christ we helped the dear little innocent babies of Germany as well as other needy and helpless ones. Our nation may rejoice in this one supreme Christ-like act of that dreadful time of the World War. We are helping to feed all nations that are in need of food, whether they are, or were, enemies, or not. Thousands in this world are without the needed clothing and food. These we can help, and render fine, Christ-like service. A permanent remedy for these evils is to help by giving these people the Gospel of Jesus through our missionaries, and our missionary work. We must give them immediate and temporary help, but no permanent help will come to them until all nations live the spirit of Christ and treat each other as brothers, cease robbing, cheating and profiteering on the weaker and all learn to use the gifts for earning that the loving Heavenly Father has given to all and through knowing Him learn to make the most and best uses of the natural resources at their command. Everyone needs God, whether they need anything else or not. All Christian Endeavorers can help fill this need through the avenues of their own churches.

Cultivate Understanding Hearts

We would love other nations if we understood them and looked for the good in them and did not judge whole nations by the conduct of a few. If we gave to them the same charity that we would like to have them extend to us. We do not like to be judged harshly because some of our people misbehave in foreign countries. How we dislike the verdict of the English because they adjudge the whole of us by the comparatively few they see in their country. A close study of nations reveals the fact that there is much to love in each one. Go at the study in a spirit of sympathy and of trying to find the best there is to find and not a spirit of criticism.

Again we quote from Mr. Anderson: "The problem today is how to transform the spirit of suspicion and hatred into the spirit of trust and love among nations. We can begin among individuals. The leaven spreads."

Keep Ourselves Worthy

I read somewhere the other day a fine thing that I cannot quote, but this is the meaning: How very much we could wish for a moral armistice that would bring about a cessation of crime, sin and immorality engendered by the war—a heart armistice that would establish us again in a natural, healthy and wholesome life, as the armistice brought about an end of fighting and established us again in a sane and sensible attitude toward other nations.

It will be well for each Christian Endeavorer to examine his life and associations with others and see what each one as an individual can do to bring again a revival of sane and sensible recreations and a social life that will be free from the very appearance of evil.

LUCILLE'S GARDEN

Dorothy skipped along on her way to school. Wasn't the sun shining, and didn't she have in her hand the very first spring jonquil! Why shouldn't she skip and jump this lovely sunshiny morning?

When she had tucked the old brown bulbs safe in the ground last fall it didn't seem possible that such beautiful golden flowers could come out of them; and now they were all up. Rows and rows of slender stalks, tender green leaves and tiny baby buds; and this one beautiful blossom. She would give it to Miss Woodwreath when she reached school, and how pleased she would be! No doubt it would be placed in the vase on her desk, and all the school would know that Dorothy Alford had brought the first spring blossom.

Occupied with these thoughts, she half walked, half skipped down the long street, with the tall elms and maples on either side just beginning to show their springtime promise, until she reached a tiny house almost on the sidewalk; just a narrow strip of dirt before the house on each side of the front door. She glanced at it as she went past as usual, thinking it was too bad that such a small house was right there among all the pretty houses in the pretty street; then she noticed a tiny, white, pinched, wistful face looking from the front window, and big brown eyes gazing at the yellow jonquil.

"Oh," breathed Dorothy, "I remember; last time Nanette came to sew for us mamma said she was going to bring her little sister to live with her here."

Suddenly there flashed into Dorothy's mind just what mamma had said:

"Poor little Lucille has been very ill in the hospital for months, and although she is better it will be a long time before she is well and strong again. I am afraid she will be very lonesome with Nanette away sewing every day."

Dorothy glanced again at the yellow jonquil in her hand. "It wouldn't be much," she said soberly, "and I did so want to be the first to bring a flower to Miss Woodwreath; but I just know I shan't be comfortable unless I go back and give it to Lucille; and yet, I will be horribly disappointed, and—"

There was a flash of twinkling feet, a rush, a hasty knock at the door of the little cottage, then the door was opened and Dorothy stood in the doorway, then rushed across the room and laid the yellow jonquil in Lucille's lap.

"Oh, oh, oh!" cried Lucille, gently laying her cheek against the golden blossom. "What a pretty, pretty flower. May I hold it just a minute longer?"

"It is for you," answered Dorothy. "See, I will put it in this glass of water. I planted the bulb myself last fall, and there are lots more coming out fast, but this is the first blossom."

"Oh," whispered Lucille, softly, "to see the green things grow into such beautiful blossoms. It must be wonderful to see them come day by day."

"Why, yes," answered Dorothy thoughtfully, "I suppose it is, but you see I've always seen it. I must go now or I will be late for school, but I will bring you some more when lots of them are out," and away she went, for already she must hurry or be tardy.

The geography lesson was all about France and Dorothy couldn't help thinking of the stories Nanette had told of that far-away country where she was born, but which the little sick sister had never seen; for Lucille was a child of the tenements, born after her father and mother had crossed the seas to America. Now they are dead, and it was for Lucille that Nannette had taken the tiny cottage in Peace Dale, and spent every day busy with her needle, making pretty Frenchy clothes for the people there.

All at once, right in place of the pink country on her map, Dorothy saw the bare strip of ground in front of the cottage. Then a vision flashed before her of how it would look covered with pretty flowers, bright and cheerful, for Lucille's wistful eyes to look upon.

Then she glanced at Ralph Chatterton sitting just across the aisle. "We could do it," she half whispered to herself. "The boys could spade it, and they would if Ralph asked them to; and if I said the word the girls would bring lots of flowers, for they always do as Ralph and I say."

Two days later, Lucille sitting at her window, as usual, looking out into the street warm with the spring sunshine, saw a procession coming down toward the cottage—seven boys, carrying spades, rakes and hoes, and behind them 10 girls with arms full and overflowing with plants and roots. They stopped at the cottage, and Dorothy came in, followed by Ralph, while the others remain outside.

"Lucille," she said, "we are going to make you a garden of your own where you can see the green things growing. We know you can't take care of it yet, but one of the boys will weed and water it each week, and one of the girls will see the flowers are picked for you before they fade, and look after all the things the boy doesn't do."

Then they all fell to work with a will. Lucille was too astonished to speak; all she could do was to sit and watch them.

It seemed no time at all before the garden was nicely dug over, all ready for the plants. Then the boys placed them in the earth, a great clump of yellow jonquills, crocuses, lavender and white, pale blue hyacinths and bril-

(Continued on page 13)

FROM PASTORS AND PEOPLE

PINNACLE AND MT. ZION

It has been some time since I have reported from this charge, but it isn't because our people have been idle. They have been up and doing, but from the press of other duties and probably a little neglect on my part, I have failed to report as often as I should, but will now give a report of my meetings held on the work.

We first began our special meetings at Shoals the second Sunday in July, with Brother Fred Paschall for our help, who did all the preaching, earnestly and faithfully, and was greatly enjoyed by all present. Yet we had no conversions here. It was partly due to the fact that most of the attendants here were already members of some church.

The third Sunday we began our meeting at Mt. Zion. Brother Gerringer came to our help on Monday and did all the preaching until Friday night. Brother Lawrence Little came Friday afternoon and gave an interesting talk to the young people which was greatly enjoyed. We had quite a number of conversions and others reclaimed. We had 25 to join the church.

We began our meeting at Pinnacle church the fourth Sunday in July. Brother Little took charge of the services Sunday at 11 a. m., and the services were thoroughly enjoyed by everybody. Brother Gerringer came to us on Monday and did all the preaching up to Friday p. m. It would be useless for me to say he preached well, for he is well known by our people and he was at his best. The meeting ran on into the second week, R. A. Hunter helping us the second week. We had quite a number of conversions and a number that were reclaimed; seven joined the church.

We didn't begin our meeting at Pilot church until the first Sunday in October. Here we had Brother Collins (a Baptist brother) to help us. We had several conversions and two accessions.

We are very grateful to all of these brethren for their faithful service in these meetings.

We have had 36 accessions this year up to the present, and consider the work in general has improved this year. We have organized four missionary societies, a foreign society at Shoals, a home society at Pinnacle, a home and foreign at Mt. Zion. All seem to be doing good work and growing in number. We are hoping and praying for great success of all these societies in the future.

We have bought new pianos for both Pinnacle and Mt. Zion churches. We intend organizing a ladies' aid very soon.

We have received many kindnesses from this people during the year, such as melons, potatoes, corn, beans, etc., also a large truck load of wood from one of the brethren, besides many other things too numerous to mention.

Brother S. F. Hallam is our delegate to the annual conference. We are praying for this to be our very best conference yet.

A. L. HUNTER.

MT. ZION

Our average in Sunday school has, to our sorrow, fallen off considerably lately; 80 present today. We ought to have had at least 200 there. We sometimes grow discouraged when things don't move along just as we would like to have them, but every cloud has a silver lining. There are a goodly number that never miss a service of any kind; we are glad of that fact and so long as even a few keep the faith and stick to the church and Sunday school through thick and thin, we feel sure that there are better and bigger things in store for us in the future.

Sickness in several of the homes of our members, and the fact that so many people are having family reunions in our midst, has reduced our Sunday school average quite a little.

Sickness, of course, we can't help, and as I have said before in the Herald, reunions are all right, and seems like since we are living so fast that we don't visit our kindred and friends—but I honestly believe when we let even family reunions come between us and our sacred vow to our Master and church that we are falling short of our duties to God. Let's put our church duty above everything else by first attending service there—then we can and do have a little over a half day to visit.

Today Brother Hunter preached to us after a month's vacation; seemed ages since we had heard him, but we believe the vacation helped him wonderfully, for he preached to us better, seemed to us, than he had ever preached before. But, my! We are dreadfully behind with his salary and fourth and last quarterly conference coming on next Saturday at Pilot church, there's lots of work to be done this week, as usual.

We have done just what we did for years and years—left about nine or 10 months' work till right now and it must be done in four or five days. I am a steward, too, and I certainly am ashamed of my record.

God doesn't see fit to bless people that put off things like that just as long as we can. Our paster has (if the writer isn't mistaken) made the remark that he had some of the poorest stewards at Mt. Zion that he had ever contended with. I am willing to confess my guilt, but let's do something and meet our obligations hereafter as they become due.

Sunday was the time for our regular election of officers for Sunday school. C. W. Allen was elected superintendent for the coming year; S. F. Mickey, secretary; W. E. Jones, treasurer. Teachers will be elected by classes next Sunday.

Here I want to say that while some of the Sundays the sun hasn't shone as brightly as I had hoped for, and there were those absent that had so earnestly pledged their support to me as a superintendent when it seemed to me they had no good reason for staying away, (although I am not the judge, I am glad to say). It has been one of the most beautiful and sweetest years to me spiritually that I ever remember, and I can truthfully say that it's been a pleasure to serve everyone that has attended Sunday school and, furthermore, I shall give the very best that I have to the work of being superintendent for the coming year. I am thankful for the opportunity of serving my fellow-members in the capacity of superintendent.

We desire the prayers of the good people that we may have a great and good Sunday school again.

C. W. ALLEN,
Reporter.

P. S.: Brother Oliver Jones has returned to us and is as faithful as ever. Brother Jones has spent a year in the state of Georgia and has returned to live at his old home near us. We missed him and his very much while away and we are certainly glad that he is with us again, for he is a very strong worker for church and Sunday school. C. W. A.

CID, South Davidson Circuit

We held our special meeting at Cid the third Sunday in August. Rev. Robert Short came to our rescue, accompanied by Sister Short and children, whom we welcomed to the fullest extent. Brother Short brought to us soul-stirring sermons, which appealed to the people and brought a good crowd. There were six converts, all new ones but one.

We had two sermons on Sunday. A bountiful feast was spread on a 36-foot table and a large crowd enjoyed it. Was sorry that Bro. W. L. Carson, our pastor, could not be with us, as his wife was sick; but she got better. Then Rev. Mr. Short left us on Wednesday morning and Brother Carson got a local minister, a Mr. Wright, from Lexington, to help him, and some good Gospel was brought forth. Our congregations increased daily and on Saturday night Cid church was filled up to hear the sermon on "The Unpardonable Sin" by Brother Carson, and he surely did deliver one of them, too. Lots of people remarked that it was one sermon to be long remembered. There was some good spiritual work done by the laymen of the church. The cottage prayer meetings are still going on around here. We have some happy meetings, and it has gone into homes that one would have thought that it would have been almost impossible to have had such an opportunity. It was at Mr. Mose Harrison's last Saturday night. (Was sorry the writer did not get to attend).

Rev. Avery Wooddell and Rev. Ed Tysinger have quit preaching at Cid. They have taken in other fields.

Our Sunday school is getting along very well.

Mr. H. O. Leonard has moved back from Thomasville and is living about three and one-half miles of Cid. He has purchased a home. His daughter, Miss Ida Belle, was married a few months ago to Mr. Claud Pope, of Thomasville.

I am glad always to read in the Herald such good reports from our old friends that we once have enjoyed so many pleasant hours with.

Well, the conference year is fast coming to a close, and I guess, as usual, will bring about some sad changes. Some of the Cid people are talking of attending conference.

The M. P. parsonage at Piney Grove has been sold. Mr. Johnie Gallimore was the purchaser.

Master Baxter Wright, son of J. D. Wright, returned home last Sunday from the High Point hospital, he having undergone an operation for appendicitis there. He is getting on well.

THE POSTAL CARD, W. F. Kennett, Editor

Granville Circuit

The Granville charge, composed of three splendid churches, Rehobeth, Union Grove and Mt. Carmel, is now closing up a very pleasant and successful year's work and the pastor appreciates the cordial co-operation which has been accorded him by the good people of the charge.

During the year 24 persons have joined the church. This is an average of two a month for the year. We have suffered very few losses. Mrs. T. V. Bobbitt, of Rohoboth, is the only one of our members who has been called away. Mrs. Bobbitt was a saintly woman and perhaps no one among our number was better prepared to answer the final call than was she.

An Encouraging Fact

One of the encouraging features of the year's work is seen in the fact that the quarterly conferences have been well attended. At the second quarterly conference 22 official members were present. At the third quarterly conference we had the same number, 22 officials present, while at the fourth quarterly conference we had 20 officials present. This is an average of seven officials for each church at the three conferences. This is a fine record and certainly indicates a good interest in the work of the church. At Union Chapel we have been somewhat hampered by the hard surfacing of the Raleigh-Henderson highway. The concrete is now about all down and soon the construction forces will begin to pour the "black top," and perhaps in 30 days, or a little longer, we will have a fine asphalt road from Henderson to Union Chapel. This fine road will make a trip to Union Chapel very inviting and should result in increasing our congregations and giving an impetus to church activities.

The year's work has been exceedingly pleasant for the pastor and his wife and the action of the fourth quarterly conference in instructing the delegate to ask for their return for another year is very much appreciated.

The Annual Conference

Taking everything into consideration, it it seems to us that the annual conference to convene in High Point November 4th, should be the greatest conference the church has ever held in North Carolina. Let us all go and go to stay all the time and each do his very best to make it the greatest conference we have ever held.

Henderson, N. C., Oct. 20, 1925.

FALLSTON

We are proud of our Sunday school. We think last quarter was the best we have ever had. It seems we are getting more out of the lessons. Everyone takes so much interest. Last Sunday was a rainy day; there were not so many present, but we had a good school. Our superintendent is always at his post, rain or shine. Mr. Cletus Wright, our leader in the choir, is also very faithful.

We are expecting Brother Morgan back another year. I think everyone wants him back. He still preaches those good sermons. We always have a large and attentive congregation. We believe he is doing great good in our little town.

Best wishes to the Herald and its readers.

Reporter.

GRAHAM

The past month has been a busy one for the Graham Methodist Protestant church. On the fourth Sunday in September we observed Rally day, with appropriate exercises; 162 were present. It was also promotion day and certificates were awarded in the Cradle Roll, Primary and Junior departments.

The Ladies' Aid and Foreign Missionary Society met with Mrs. Heenan Hughes on the first Monday in October. They report a good year's work.

Mrs. D. R. Williams' Sunday school class gave an ice cream supper October 2nd. The proceeds will go toward furnishing their classroom.

At the election of church officers on the third Sunday of the month the following were elected for the coming year:

Superintendent of the Sunday school, Phil S. Dixon; assistant, H. M. Rogers; stewards, Miss Blanche Fuller, Mrs. James Black, John Webster, Harvey Linens, Paul Cheek, Alvis Rich, Clarence McPherson, P. B. Core, J. L. Amick; class leaders, Charlie Holt, A. L. Lewis; trustees of church, S. S. Holt, Dr. W. R. Goley, D. M. Johnson, John Anglin, Odell Bayliff; pianist, Miss Agnes Liner; choir leader, P. B. Core; assistant, Miss Thelma Clapp.

The fourth quarterly conference was held at the church on Saturday evening, October 17. Dr. W. R. Goley was elected alternate to the annual conference. The delegate was instructed to bring back the present pastor.

The Workers' Council of the Sunday school met the fourth Wednesday evening after prayer meeting and perfected plans for the coming year.

Pastor Williams continues to bring us helpful messages every Sunday and good work through each week. He and his faithful wife have grown into the love of the Graham people and it is our earnest desire that they return to us for another year.

With prayers for the coming conference.

E. R. C., Reporter.

FOUNTAIN PLACE, BURLINGTON

Dear Mr. Editor:

We think the joke is on you! We hope to have a photo made of our new plant at some early date, and have it inserted in the Herald, so that our people will know what we have here. We are real proud of our plant.

Our opening was held on October 4th, as scheduled—and things went off nicely. There were about 200 present for the morning service and about 225 for the night service. Dr. Lewis came and delivered two wonderful sermons. We are indebted to him for these sermons, and the interest shown in our work here. We are also indebted to Miss Georgia Boone for a beautiful solo and the orchestra from the First church for music rendered at the morning service, and to Miss Marietta Sowell for a beautiful solo at the evening service. We would also remember our many other friends who helped us out in various ways on this occasion. We invite you to come and worship with us.

The writer was elected delegate to the annual conference, and will go up with a good report. At "The Annual Church Meet," held last Thursday evening we were instructed, by a unanimous vote, to bring Mr. and Mrs. Hendry back to Fountain Place (station) next year. A glance at our report, (which at this time is not in a very systematic form, but will be on the 28th), shows that we have paid our pastor in full, also paid our share of the conference claims in full, $218.00. There has also been a number of improvements made which will be taken care of in the proper reports.

Our fourth quarterly conference meets on the 28th with the Gibsonville church. We hope for a good attendance from both churches, especially Fountain Place. We expect to have Dr. and Mrs. Dixon with us at this time. It is expected that complete reports will be heard covering the year's work on this field.

Our officers for the ensuing year were elected last Sunday at the evening service. Some of the officers elected were: Treasurer, H. W. Wade; reporter, T. A. Amick; pianist, Mrs. H. W. Wade; chief usher, H. M. Scott; superintendent of buildings and grounds, G. C. Fogleman; superintendent of Sunday school, C. B. Amick; secretary-treasurer of Sunday school, Miss Hilda Amick. The list is too long to name them all. The nominating committee did exceedingly well, we think. Our every member canvas is now being made, and we hope will result in a fine showing.

This report is a little lengthy, but it will, no doubt, be my last one for a season, for my successor has been elected, and I trust you will read his reports and learn what Fountain Place is doing from time to time. I have not written much this year; I fear I have been a "poor reporter," but I have not been idle—other things have consumed my time, and now, as the time draws nigh when I shall lay aside my pen, and lay down my duties as reporter, I feel a little tinge of regret that I did not write oftener—and let the people know more about Fountain Place. We must keep her on the "map" of our conference—and grow, or we will go backward, and we can't do that. We must put our shoulder to the wheel and push, push, push, to gain the victory.

I now bid you God-speed until I shall be elected to report again, and commend our new reporter to you. May God bless our church—our conference, and may the work done there be in accordance with His holy will.

H. W. WADE.
Reporter.

—Borrowing is the mother of trouble.

SHILOH

On October 25 A. O. Lindley filled his last appointment for this year. He preached an excellent sermon. The church officers were elected for the following year. They are:

Trustees, Mr. J. L. Brown, Mr. Eli Garrett, Mr. J. E. Jordan and Mr. G. L. Whitaker; stewards, Mr. G. L. Whitaker, Mr. Walter Hemphill and Mr. J. S. Pickett; general interest stewards, Mr. Charlie Hemphill, Mr. W. C. Kime and Mr. A. L. Kime; class leader, Mr. W. P. Pickett; assistant, Mr. G. L. Whitaker; Sunday school superintendent, Mr. M. Brown; assistant, Mr. Walter Hemphill; reporter, Gladys Pickett; ushers, Mr. Charlie Hemphill and Mr. Flavius Kime.

Our Sunday school and Christian Endeavor are getting along nicely.

GLADYS PICKETT,
Reporter.

HALIFAX

We have closed all of our protracted meetings. Ringwood was the last one. We were assisted there by Fred W. Paschall, pastor of Whitakers church. We had good congregations at night, and everybody enjoyed Brother Paschall's sermons. We had 17 conversions and reclamations and eight accessions to the church, seven for Ringwood and one for Glenview.

We held our fourth quarterly conference at Bethesda church on Friday, October 23rd. Every church was represented and the business was transacted in a spirit of love and harmony. The conference voted unanimously for the return of the present pastor for another year.

We preached at Hollister yesterday. We had a good congregation considering the downpour of rain. We preached at Ringwood yesterday evening and Bethesda last night.

We are busy trying to bring up a good report to the annual conference. We have had 47 accessions to the church this year. Two prayer meetings have been organized on the work. We have reorganized the Sunday school at Eden church and we have a good live Sunday school here.

We want to thank the following brethren: Frank Thomas, for gas; N. M. Harrison, for gas and beef; Mr. E. V. Neville, for gas; Mr. Vinson, for flour and sugar; Mr. J. R. Dickens, for a gift that was very much appreciated; Mr. Hull, for some chickens.

C. L. SPENCER,
Pastor.

ORANGE CHARGE

The fourth quarterly conference met with the Union Grove church Saturday, October 24th. Notwithstanding the fact of a very rainy day all churches were represented. The business was transacted harmoniously.

The reports showed some progress had been made during the year. Brother Cicero H. Jones was elected alternate delegate. Pastor's salary was fixed at $1,800 for next year.

The conference voted unanimously for the return of the present pastor for another year. We thank these people for this vote of confidence.

May God's will be done in all the acts of our approaching annual conference.

Sincerely,
B. M. WILLIAMS.

RANDLEMAN

Level Cross: Our special meeting began here the first Sunday in October with Brother C. H. Hill our pulpit help. There were two conversions, and the church generally revived. Brother Hill was fearless in denunciation of sin. His messages were forcefully presented and generally well received.

On yesterday, Miss Dollie Vickery was elected Sunday school superintendent. She is a splendid young woman, and we predict new life in the church there. Mr. Paul Gray was elected assistant superintendent.

Worthville: Our meeting at this place had a few setbacks. A few days prior to the beginning, a letter came from my engaged helper stating he could not come, owing to illness in his family. A telegram calling Brother Braswell was sent Friday. Brother Lindley was called and came Sunday night. Then Brother Braswell came Monday and preached Monday night, but was forced to return home Tuesday on account of illness occasioned by severe burns received the previous Saturday night. Then Brother Lindley was again called, and he and Brother Shelton came every night, and Brother Shelton preached. The messages by the three brethren were of the highest order and gratefully received.

Mt. Lebanon: We began here the third Sunday. Brother Shelton came Monday night and preached to the close Friday night. Three were converted and the church somewhat awakened. Brother Shelton preached with earnestness and power, dealing primarily with things fundamental.

Finances: Badly behind, due in part to short crops and mill curtailment.

The quarterly conference voted favorable to the return of the present incumbent.

Drother Dosier preached at Mt. Lebanon yesterday.

Wm. H. NEESE.

Randleman, N. C., Oct. 26, 1925.

BURLINGTON FIRST M. P. CHURCH

Wednesday night was the fourth and last quarterly conference. Much important business was transacted. The delegate was instructed to bring our pastor back.

Sunday morning the attendance for Sunday school was not very good, owing to the weather. Only 175 present. The weather cleared up and a very good crowd was present for the morning service. The sermon was by the pastor. At the night service we had a very good attendance. Next Sunday will be our last Sunday this conference year.

Reporter.

HOLLISTER, HALIFAX CHARGE

The editor must have thrown my last report in the waste basket, as I never saw it in print; would not blame him to throw them all in the waste basket, for I am a poor reporter.

Another conference year is drawing to a close. Brother Spencer preached a wo sermon yesterday, last one he will for us before conference, but we are i our delegate, Mr. B. F. Lewis, will Brother Spencer back to us. Mr. Spenc done a good year's work; we appreciate effort he has made.

Yesterday was a rainy day, therefo congregation was small, but after pre and communion service, the officers f new conference year were elected. We hope Mr. Spencer will get every cent of claim before conference. Money f preachers in hard to get from some If you do not believe this, step out a Some people can have money for ever they want except the preacher.

Our Sunday school is doing good work the leadership of Mr. E. T. Ellington elected him superintendent for another he has done such good work the past The whooping cough has gotten in ou munity; that's keeping some of the littl away that would go.

Our prayer meeting is doing good wo

The Woman's Home and Foreign Miss society held its monthly meeting at th sonage with Mr. and Mrs. Spencer. Ov pneumonia in this writer's home I cou be there, but I know the meeting was enjoyed. Next meeting will be held a T. C. Williams' home.

May conference be a success in ever and each pastor be sent where they c the most good for the upbuilding of th dom.

Best wishes to all for a new conferenc

Repo

Oct. 26.

DRAPER

Our work here is getting on fine. Ou ident and Mrs. Dixon came and hel fourth quarterly conference and our were certainly pleased with the encou words Brother Dixon spoke during th ference.

Our finance is coming along very we we hope to be able to raise the remaind fore conference.

The good people here don't forget to us, for which we heartily thank everyon

I have witnessed this year 259 conve and reclamations. Received in the chu new members and baptized 19; held s vivals.

Pray for us and our work here.

Your brother in Christ,
J. S. RIDL

Mose and Sambo were discussing trees. "Yes, suh, man," said Sambo, " trace my relations back to a family tr

"Well," replied Mose, "they ain't b kinds of things that live in tress—birc monkels—and you sho' ain't got no fe on you."—Exchange.

—He that is hasty fishes in an empty

—Ivory does not come out of the mouth.

—A hero is known only in time of r tune.

oh.—Shiloh is still on the map of North son Circuit, even if you haven't heard us in a long time. We hope to report regularly than we have been doing.

have a lively Sunday school. The Men's Class which is taught by J. L. Evans is which any church might be justly Almost every chair in the choir is filladies of the Ladies' Bible Class which ght by J. B. Leonard.

Shiloh is famous for the number of and small children, we have large priclasses, which are taught by Mrs. W. J. r and R. B. Sink.

is not all yet. We have two lively an Endeavor Societies,—a Junior and Society. There is nothing more importan training and making use of the nevng energy of our young people. That is t way to keep them saved and interesthe church.

R. S. Troxler, our beloved pastor, has so faithful even under trying circum. Mrs. Troxler, who has so faithfully y him in all of his work, has just come from the High Point Hospital, where derwent a serious operation. She is imnicely, and we hope that she may soon mitted to mingle with us again.

t, but not least, we want to say that of our homes have family altars. When ve consecrated homes, we will have a that God can use to lead men and wo- Christ. Oh, for more homes where the fires burn around the hearth stone! s very truly, Mrs. Wiley Shoaf. Rep.

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lby.—Owing to rainy weather our atice at Sunday school and morning service last Sunday was not as large would otherwise have been. The sun brightly in the afternoon and the last the day was beautiful and pleasant. night service there was a much larger gation present.

were delighted with an inspiring and sermon by Rev. J. O Fry, of King's ain, a young minister of the Methodist pal church, at the night service last y. Brother Fry's text was from St. 1st chapter and 29th verse, "Behold nb of God." The outline of the sermon a) Behold the Lamb of God at birth, hold the Lamb of God at the age of 12 (c) behold the Lamb of God in His es, (d- behold the Lamb of God in Gethe, (e. behold the Lamb of God on Cal- (f) behold the Lamb of God in the resion, (g) behold the Lamb of God in Brother Fry preached at our church wo months ago and our people were the opportunity of hearing him again unday night.

will have our final services for this ence year next Sunday The pastor will at both services. At the morning serie church will consider the matter of ting the delegate as to a pastor for ear. It is understood by both the pastor urch that this pastor will not be pastor ext year. The pastor's salary is still lfully" behind, as some pastors put it. 400.00 is to be raised on the pastor's before he moves to another charge. r it will all be raised before the annual conference meets is a question, but we are expecting the people here to meet the obligation in some manner.

C. B. Way, Pastor.

FROM REV. D. A. BRASWELL

On the 10th night of this month I read and studied until midnight. It being cold, I built a fire to warm before retiring. I turned my back to the fire and my sleeping gown caught on fire. Having presence of mind, I tore my garments from me, that being the only thing that saved my life. I received bad burns on both hands and a serious burn on my back. For 16 nights I have suffered a great pain with very little sleep. I paid a man $2.00 a night to sit up with me, besides my doctor bill. I hope to be able to be out by Sunday. This has interefered right much with my church work.

My wife is no better. It seems sad for us both to be confined to our beds. It is very sad for my wife to be helpless and mindless and know she will never be any better.

With all this I have tried to keep up my church work. I have preached about 60 times on my work and received about $40.00 salary. I have made about 75 pastoral visits. Received five new members at Allison Grove. I have organized a small society at North Charlotte with about 40 members. I have also organized a small society at Spencer with about 30 members. I have helped in a few meetings, and received right good contributions at each place. But all I received during the year will not cover my automobile expenses.

I am glad there are some good Samaritans in the world. Rev. A. G. Dixon sent us $5.00 and a kind letter of sympathy, for which he has our heartfelt thanks. But to say that does not half express it. If there has ever been a time in the history of our lives when we needed the sympathy of our friends it is now.

Brethren and sisters, remember us in your prayers day and night. Stop and think just a moment of what we have undergone for four years. The nights have been long and lonely. I have counted the stroke of the clock many hundred times and wished for the day.

May our Heavenly Father continue to bless you all. Please remember us in your prayers.

Yours in His name,

D. A. BRASWELL.

Concord, N. C.

Saxapahaw Charge.—The good people of Salem Church gave their pastor a "sure enough" pounding the second Sunday consisting of almost everything needed for the pantry. When the pastor started to leave the church he found the Ford so completely filled that there was hardly enough room left for him. The names of the donors are not known, so we will not give any names lest we miss some. The pastor found his vocabulary too limited to express his thanks in words. May the Lord bless each one. We also desire to thank Orange Chapel members for the following: Mr. and Mrs. J. J. Crawford, apples; Mr. and Mrs. Ben Williams, fruit; Mr. and Mrs. Johnnie Edwards, canned fruit; Mrs. T. E. Williams, sweet potatoes; and Mr. and Mrs. W. M. Ferguson, sausage. Miss Lilian Lindley, of Saxapahaw, has the thanks of the pastor for a box of delicious grapes.

Bro. J. Newlin Thompson, one of the faithful members of Salem church, has been kept from church several Sundays on account of rheumatism. We hope he will soon be better.

H. L. Isley.

(Begun on page 9)

liant tulips. Then they all were gone, leaving the sweet brightness to tell of their visit. How pleased Nanette was when she came home that evening, to see the pretty spot; and what joy to Lucille all summer as she sat at her window and drank in the fragrance; and before the late fall was able to take a few hesitating steps out of doors and pick for herself a bouquet of the bright fall blossoms.

All through the summer the boys and girls kept faithful watch over the little plot, putting in new plants as soon as the old ones stopped flowering; and when the days of frost and cold came all declared the pleasantest part of the summer had been watching and tending little Lucille's garden.—Emma F. Bush, in The Continent.

(Begun on page 4)

which fronted on a rear street. Some new people had just moved there with a little lame child.

"Tr-rr-eat!" "Tr-rr-eat!" "Tr-rr-eat!" scolded the saucy bird above.

"Treat nothing," snapped Elsie. "Uncle Frank gave me the dime for this cream, and why shouldn't I enjoy it? Your are a bad ole bird an' I wish you'd go away!"

Once more Elsie put her spoon into the little mound of frozen sweetness. Again that cry came across the hedge. She wondered how it would seem to be "Sick and a stranger." Perhaps—perhaps ice cream would make the little stranger feel better! There was an opening in the hedge right in front of her. Elsie regarded it soberly. The cry came again.

That settled it. She got up slowly, put the dish on the grass, crawled through the opening and then reached and drew the ice cream slowly after her. It was only a step to the door of the little cottage. Elsie rapped.

"I've brought a treat for your little girl," she smiled to the tired-faced woman who answered her knock. "Please tell her I'm sorry she's not feeling well."

"Oh, how pleased Mary'll be!" exclaimed her mother. "It's help her lots to know that you care!"

Elsie turned back and crawled slowly through the hole in the hedge. There was a warm, happy feeling around her heart, and her friend, the bird, swung on the branch of a little bush.

"Tweet!" "Tweet!" "Tweet!" he chirruped, and lifted up his wings and flew swiftly away into the sunshine, as if he, too, were glad about something.—Selected.

—"I am a judge of cresses," said the peasant as he was eating hemlock.

—Who hangs himself in the chimney should not complain of smoke.

HOW THE NEW ARRIVAL GOT HER NAME.

Richard T. Broeg.

Away off in the Land-Where-Strange-Things-Happen there suddenly and without warning appeared a new flower. This was something very unusual. It had not happened for ever and ever so long. All the other flower folk and all the little flower fairies, especially Silverdown, the flower elf, were greatly excited over it.

"Have you heard the news?" they would ask each other. "Why, no, what is it?" would be the invariable reply. And then would come the startling answer—"A new flower has arrived!"

"A new flower? What is her name? Where did she come from? How long is she going to remain? Is she nice?" and so on and so on.

But no one seemed to know the answer to these questions. The more they talked, the more their curiosity increased.

Finally they went to the Queen of the Fairies and told her. She was as much surprised as any of the others. "A new flower!" she cried, "and without our permission? Where is she from, and what is her name?" But no one could answer the Queen's questions.

"Tell my courtiers to get my shell-pink carriage ready," she ordered, "and to hitch to it my fastest fireflies, and we will go and see this new arrival." Then she dressed herself in her lovliest lace dress which was spun out of moonbeams and ornamented with stardust and trimmed with rainbow ribbon. And Queen with her attendants she went out to view the new arrival. When the visitation was ended, however, they were none the wiser. For the mystery was as deep as ever.

"Summon my wise men to the Council chamber," the Queen commanded, "and tell them to bring all the books."

Now, you know that the flower fairies have books in which are the names and pictures of all the flowers. So exact are the pictures that one can hardly tell the difference between them and the flower which they represent.

Soon all the wise men of Fairydom were gather together in the Queen's Council chamber. Then the books were brought and opened. As fast as some one suggested a plant, it was looked up. "No, that's not the one," would be the answer. They looked and looked and looked. They read and read and read. Page after page after page was turned over, and still no solution of the baffling mystery.

"This will never do," said the fairy queen. "We must get this information. How shall we get it? Has any one any suggestion?"

The wise men suggested first one thing and then another, but nothing that they mentioned seemed to be suitable. At last Silverdown arose. He had not spoken before because he was not considered one of the wise men. He was only the flower elf that looked after the flower folk. He was a practical sort of fellow and so of course could not qualify for a wise man.

"Your Fairy Highness," he said, "may I say a word?"

"Speak on," said the fairy queen.

"Well," said Silverdown, "it occurred to me as I sat here listening while the wise men were speaking," and here he made a deep bow to the wise men which they very haughtily acknowledged, "that it might be a good plan to appoint a committee to go out and interview this stranger who has arrived so suddenly in our midst, and find out what her name is and all about her, so that it may be entered in our books in due form."

At this the queen clapped her hands, and all her attendants clapped their hands, but the wise men just looked bored.

The queen declared that Silverdown's suggestion was a good one, in fact the best one that had been made, and that she would name such a committee at once.

She appointed Silverdown and Dewsprite and Moonglow and Starshine and gave them instructions to go at once and gather all the information they could and report it to the Council. Then she dismissed the assembly.

Silverdown, Dewsprite, Moonglow, and Starshine started out immediately on their mission. Silverdown was chosen by the others to act as spokesman.

When they arrived at the place where the new flower had taken up her residence, Silverdown very politely stated their business, and asked the new arrival as pleasantly as he knew how what her name might be. But the new arrival would make no answer whatever. No, not a word would she say. She just looked at them in a rather surly manner—at any rate, so it seemed to the committee.

The committee looked at one another in great wonderment. Never had they met such an odd individual before. Dewsprite suggested that perhaps the new arrival was dumb and so of course could not make any reply to their questions. Moonglow thought that she must be deaf and so of course she could not hear what they were asking her. But Starshine declared it as his firm conviction that the new arrival must be not only dumb and deaf but blind as well, and so of course they could not expect to gain very much information from her.

Then the committee walked all around and around the new arrival. They wanted to see if perhaps there might be a name on her that would place her. Starshine got pretty close to her, when—snap! went one of her flower jaws. Starshine jumped just in time to avoid being snapped. "My!" said he, "I don't think I was right, after all, about her being deaf and dumb and blind. But I will say that she is dreadfully cross and crotchety. What a snap that was! Lucky for me that I jumped just when I did."

Then the committee looked some more to see if they couldn't find a name or an address or something else on the leaves of the new arrival. Dewsprite thought he saw some writing on the under side of one of the leaves high upon the stalk. So excited was he over this discovery that he forgot all about Starshine's experience. Standing on tiptoe, he reached up intending to lift that particular leaf so that he could see more plainly—when, snap! He was caught by both hands and lifted up and up.

How he did shout and call for help! Silverdown and Moonglow and Starshine came rushing to his aid. They were just able to catch his legs as he was being lifted high up in the air—and how they pulled! They were almost afraid they might pull poor unfortunate Dewsprite right in two.

But try as they might they couldn't bring Dewsprite down—and lift as she might, the new arrival could not lift him any higher. Then Silverdown began to shout for help. "Help!" he cried at the top of his voice. "Quick! Help! Help!" From all sides the fairy folk came running, and they laid to the work with a will. They pulled and pulled. So hard did they pull that the new arrival was bent way down low. Then one of the fairies got a pry and pushed it in between the jaws of the new arrival. And then together with some of the other fairies she pried the jaws open and Dewsprite was released.

"My!" they puffed and panted, "she certainly did have a mighty grip on him. How fierce she is! She is a regular old dragon!"

Fortunately, Dewsprite was not hurt very much. But he had received a dreadful fright. After the Comfort Fairy had ministered to him, however, he was soon as well as ever again, and something of a hero besides.

After this experience the committee decided that they had better return to the Queen and make a report on their expedition. When the Queen was notified that the committee was back and waiting to render a report, she immediately had the Council and all the fairy folk called together. Then Silverdown in a very earnest and dramatic manner related their vivid experiences.

All the fairy folk were almost breathless while he was telling about Dewsprite's narrow escape. When he had finished, Dewsprite had to show the Queen his hands and wrists, on which were still plainly visible the prints of the new arrival's jaws.

But as for the name of the new arrival, they were as ignorant as ever. For a little while they all sat in perfect silence, each one busy, no doubt, with his own thoughts. Then suddenly the Queen's face lighted up and she exclaimed:

"I have it—I have it! You say that the new arrival would not give an answer to your questions, and that you could not find any name or address or anything else on her leaves? Very well. If she will not tell us her name, then we will give her one—and her very conduct is the most important thing about nybody. Actions, you know, always speak louder than words. You report that she was very cross and crotchety and vicious, and that she snapped at you like an old dragon?"

"Yes, that certainly is true," said Silverdown, and all the others fully agreed with him.

"Then," said the Queen, I here solemnly declare to this Council duly assembled, that the name of the new arrival shall from henceforth be Snapdragon. Let the name along with an exact picture of the new arrival be entered in our books."

And so it was done. And to this day the new arrival is known as Snapdragon.—Zion's He-

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—Fish and guests smell at three days old.—Danish proverb.

—Men often condemn because they do not understand.

SUNDAY SCHOOL LESSON—NOV. 1.

The Fight Against Strong Drink.

Lesson Text: Eph. 6:10-20.

Golden Text: Eph. 6:10.

The Central Truth: The strength of Jesus Christ is the key to victory in every battle of life.

Scriptural Points.

1. "Finally." This word introduces a heart to heart exhortation to the Ephesian Christians to be true to their Leader and "fight the good fight of faith."

2. "Be strong in the Lord." The Christian's strength comes from a vital touch or fellowship with Jesus Christ. The wire connected with the dynamo has wonderful power. So has the believer whose faith unites him to Christ. "I can do all things through Christ, which strengtheneth me."

3. "The whole armour of God." The Father of mercies does not leave His children defenseless. In the armory of redemption there are weapons a plenty for every soldier of the cross. They are spiritual weapons wielded by the faculties of the soul. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4.

4. "Stand against the wiles of the devil." One of the most winning of the devil's wiles is the offer of "the pleasures of sin for a season." Another is the the spirit of the world, or wordliness. To be in the world you must do like the world. Still another is, put on a good appearance—false profession. Retaliation is manly, is another artful trick of Satan, and millions are deceived by the plea of covetousness and unholy ambition. They suppose that "gain is godliness."

5. It is not a physical warfare. The Christian soldier has to contend with the organized 'rulers of the darkness of this world," as they stand entrenched behind the rum curse, the love of money, the lust of the flesh, and the pride of life.

6. "Be able to withstand in the evil day," the day of temptation, the day of overpowering carnal inclination,—the day that tries men's souls.

7. "Your loins girt about with truth." This girdle of truth is the encompassing power of the word of God. "And ye shall know the truth, and the truth shall make you free," and victorious.

8. "The breastplate of righteousness." To be right with God, is to share the omnipotence of God. "Thrice—armed is he that hath his quarrel just." Their strength is as the strength of ten, whose hearts and lives are pure.

9. "The preparation of the gospel of peace." The preparation to meet God in peace in the judgment is the indispensable preparation to meet and vanquish the forces of sin upon the battlefield of earth. And it is the gospel of salvation that supplies this preparation.

10. "The shield of faith." Faith closes up the avenues of sin. It is the heart of unbelief that departs from the living God. "This is the victory that overcometh the world, even our faith."

11. "The helmet of salvation." This is the fifth and last part of the Christian's defensive armor. As the helmet and breastplate protect the two most vital organs of the body, so salvation and its resultant righteousness, in their completeness, supply ample protection to the immortal soul.

12. "The sword of the Spirit, which is the word of God." The revealed word of God, its principles, precepts, and promises, is a mighty weapon against the powers of darkness. With this weapon Jesus put the tempter to flight. Three thrusts of this sword, three assertions from Holy Writ were sufficient.

13. "Praying always with all prayer and supplication in the Spirit." Prayer is the method of putting on and keeping on the christian armor. It is also the power of wielding the sword of the Spirit. Without prayer and reliance upon the higher powers every conflict with sin would be a failure.

Practical Points.

1. Legal prohibition is not the best care, or preventative, of the liquor curse. The best remedy is the power of the indwelling Spirit,—the power "to touch not, caste not, handle not" the damnable stuff.

2. There is power in salvation to keep saved. The strength of grace that put fallen man upon his feet can keep him from falling. "My grace is sufficient for thee."

3. Five parts of defensive armor and one weapon of offense is the right proportion. For "an ounce of prevention is worth a pound of cure."

4. Prayer is the surest method of putting the devil to flight. "Satan trembles when he sees the weakest saint upon his knees."

5. Victory is always through the timely aid of the Lion of the tribe of Judah. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory, and majesty, and dominion, and power, both now and ever. Amen."

SHEPPARD-MARSHE

High Point, Oct. 10.—Mr. O. D. Sheppard and Miss Vera Marshe were quietly married Saturday morning, October 10, at the home of the bride. The ceremony was performed by the writer. Only intimate friends and relatives of the young couple were present. Immediately after the ceremony they left by automobile on a bridal trip to Florida, after which they will be at home to their many friends near High Point.

D. R. WILLIAMS.

JAMES THOMAS TERRELL

Mr. Jas. T. Terrell, of near Mebane, having been in somewhat declining health for some time, became worse about the middle of July, then gradually grew weaker until he passed to his reward August 1st.

Brother Terrell was a consistent Christian, firm in the faith, quite positive in his convictions. He liked to talk of his hope of the future life. He liked, also, to talk of the days when his pastor had time to spend the day with him or to spend the day and night pleased him better. As long as he lived he felt that his pastor's visit in his home was not complete unless the pastor and the family prayed together. He esteemed it a privilege to attend church when his health and the health of his family permitted. He was an attentive listener and worshipper.

His church membership for a period of 40 years was first at Hebron and later in Mebane. The funeral was from the church of which he was a member, conducted by his pastor, the writer. The very large attendance and the numerous beautiful floral designs attested the high esteen in which Mr. Terrell was held; also the sympathy of the community with the family.

An interesting fact was the devoted attention during his illness by his sons and daughters and their wives and husbands. His wife wanted to help, but was physically unable. He lacked nothing that loving hands could provide.

He leaves a widow, four sons, Oda, Claude, Eugene and Clarence; three daughters, Mrs. Al Smith, Mrs. L. F. Wilkerson and Mrs. George McCauley; eight grandchildren and three brothers, Mr. "Bill" Terrell, Mr. Henry Terrell and Mr. Joe Terrell.

T. M. JOHNSON.

Mebane, N. C.

CHEEK

Fitzhugh Sesco Cheek, son of Richard Franklin and Mary Cheek, was born in Orange county, N. C., on the 29th day of January, 1873. He departed this life October 6, 1925. The time of his earthly allotment is 52 years, eight months and seven days.

In his early teens the deceased came to Burlington to live, and this was his home during the remainder of his life, with the exception of a year and a half spent in Durham.

At the age of 20 he was married to Miss Emma Kenney, daughter of Edwin and Amy Kenney, of South Alamance. The exact date of this marriage is April 30, 1893. To this union were born four children, three of whom died in infancy. One daughter, Miss Arthula Cheek, with her mother, survives. Besides these two members of his immediate family he is survived by four sisters, as follows: Mrs. David Canoy, High Point; Mrs. Charlie Jobe, Mebane; Mrs. J. W. Bradley and Miss Grace Cheek, Burlington.

The religious life of Brother Cheek began when he was about 35 years of age. At that time he professed faith in Christ as his personal Savior and united with Webb Avenue M. E. church, Burlington. For many years he was treasurer of the church and teacher in the Sunday school. In 1923 he transferred his membership to the First M. P. church of this place, and was a faithful member until his death. During much of this time he could not attend services because of his affliction, but he was always concerned for the best interests of the church and the kingdom. He was a long sufferer, and made a brave fight for his health; but there was no rebellion in his heart against the orderings of Providence. If it was the Lord's will for him to go, he was resigned. On the night preceding his death in the morning he called his wife and daughter into his room for prayer. And then, addressing his daughter, he said to her: "Be

good, and be ready; we must all go sometime. I want everybody to be good." These were his parting words to his family and to the community as well, though he probably had no thought that the end was so near.

Brother Cheek was both a good and an industrious man. For 23 years he held an important position with the Aurora cotton mill and was one of the most dependable employees of this big organization. At the time of his leath he was president of the Cash Store Co., and was the only president of this corporation during the 13 years of its existence. For many years, and up to the time of his death, he was financial secretary of the Junior Order and Daughters of Liberty. All of which shows the confidence that the community had in his integrity. Surely a good man has gone from us.

The funeral service was held at the First M. P. church, conducted by the pastor, and assisted by Rev. Martin W. Buck, pastor of the First Baptist church, and Rev. W. R. Potter, D. D., of the First Presbyterian church. The seating capacity of the church was overtaxed for the service. The Junior Order, of which he was an honored member, had part in the service at the grave. Other orders were in attendance at the funeral, also.

The body was laid to rest in Pineview cemetery under a covering of beautiful flowers, while his spirit, we believe, was at home with God.

The family, to which he was affectionately devoted, and the relatives have the loving sympathy of the community.

S. W. TAYLOR.

Oct. 26, 1925.

IN HONOR OF A GREAT EVENT.

Birthdays are always important occasions, especially if one is very young or very old. Before long The Youth's Companion will be a hundred years old, and the event is going to be made a memorable one for The Companion's many friends. So, although the date is not until April 16, 1927, preparations will begin with 1926.

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THE LITTLE LOAF.

In the time of the famine a rich man permitted the poorest children of the city to come to his house, and said to them: "There stands a crate full of bread. Each of you may take a loaf from it, and you may come every day until God sends better times."

The children at once surrounded the basket, striving and quarreling over the bread, because each desired to obtain the finest; and they finally went off without a word of thanks.

Only Franziska, a clean but poorly clad little girl, remained standing at a distance, then took the smallest of the loaves left in the basket, kissed her hand gratefully to the man and went quietly and becomingly home.

On the next day the children were equally ill-mannered, and Franziska this time had a loaf which was scarcely half as large as the others; but when she reached home and her mother broke the bread there fell out quite a number of silver pieces. The mother was frightened and said: "Take the money back at once, for it certainly got into the bread by accident."

Franziska did as she was bid, but the benevolent man said to her: "No, no; it was not an accident, I had the silver baked in the smallest loaf in order to reward thee, thou good child. Ever remain as peace-loving and satisfied."

He who would rather have a smaller loaf than quarrel about a greater will always bring a blessing to the home even though no gold is baked in the bread.—Reformed Messenger.

THE FACE OF CHRIST.

A young boy during the war found in his barracks that the walls were covered with obscene and infamous pictures. It wounded the boy deeply, for he was pure in heart and had just come into the army with a mother's kiss upon his lips, and he still felt the pressure of the pure embrace of a pure woman. He could not stand the association, and yet he was backward to speak to the men. His mother had given him a picture of the Christ, and it was in his trunk. He took it out and nailed it upon the wall in the center of these obscene things and left it there. A few days later he noticed that all the old obscene and vulgar images were down, and the only face that was left upon the wall was the face of his Christ. So shall we, if we put Christ upon the walls of our hearts, find everything that is contrary to the whiteness of his purity passed away and He alone will fill our heart and life.

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THANKSGIVING DAY PROCLAMATION.

President Coolidge has issued the annual presidential proclamation setting aside the last Thursday of November (Nov. 26 this year) as Thanksgiving Day. The proclamation says, in part: "I recommend that on that day the people shall cease from their work; and in their homes, or in their accustomed places of worship, devoutly give thanks to the Almighty for the many and great blessings they have received, and to seek His guidance, that they may deserve a continuance of His favor."

MAN'S GOD.

From a Sermon by Rev. Merton S. Rice, D. D., of Detriot, Mich.

O man! the God you need is not One who sits over beyond an infinite gap, which separates humanity from divinity, and there awaits your impossible climb. You must face the other way if you would find the truth. It is shorter from the infinite to the finite than it is from the finite to the infinite. God can reach across. You cannot make your way into the impenetrable shadows. Your compass fails you. Your polestar fades from the blackening heavens. We need a God who will step out of the infinite and, putting at our disposal His love and guidance, will lead us tenderly but safely as a shepherd leadeth his flock.

Man's God must be able to forgive him his sins, and grant him the consciousness of righteousness. This is humanity's supreme need. Of all the words the preacher is ever called upon to say, none is so vital as the word that will declare effectually the fact of an open way from sin to forgiveness. This is the message all other messages are to be used to get more efficiently proclaimed. After a preaching experience reaching across 30 years, and contacting with life from the more remote farming regions, and smallest country villiages, all the way along the gamut of experience into the most strenuous sections of congested city life, I am ready to say that there is no message the world wants to hear as eagerly as the old, old gospel that God forgiveth human sins and does cleanse mankind from unrighteousness. It is a necessity in the God of this race of ours.—From "Advantage of a Handicap."

SHOULD A MINISTER COVET POPULARITY?

Rev. D. W. Johnson.

This is a question recently asked the writer. Much depends upon the meaning of it. If it means, "Should a minister seek notoriety, to be talked about, to be complimented, to be admired by a large circle of friends for his cleverness or eloquence, or pleasing personality?" one would, without hesitation, answer, "No." But if it means, "Should a minister seek the confidence and approbation of men that he may gain their presence, attention, and favorable consideration of the claims of God upon them" the most emphatic answer should be "Yes." It is then equivalent to asking whether a minister should make the best and most of himself as an advocate, an ambassador of Jesus Christ.

There never was a more uncompromising champion of the truth than St. Paul, but he constantly sought to approach his hearers along popular lines, by measures that would arouse the fewest prejudices, and secure him a favorable hearing. He acknowledges that he was sometimes even crafty, or claimed that he was tactful, in his approaches to them, that he caught them with guile. He says that he commended himself to every man's conscience in the sight of God.

So important did he consider this matter of popularity, or of a favorable reception, that he says: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews....To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." Mark the emphatic words. He sought popularity among all classes, not for self-glory, or to spread a sounding name abroad, but that he might gain men for Christ, that he might save his hearers. He became "all things to all men," but he never compromised the truth. This quotation does not imply that with him it was "Good Lord or good devil," according to the company he was in, but that he had a great sympathy for all classes and a great desire for their salvation. It means that to accomplish their salvation, to win them for Christ, he would enter as far as possible into their confidence and good-will. He had a sanctified adaptation to his hearers.

In Whiteleld's days of power among the common people, he said, "We use the language of the market." It is said of Lord Haddo, in his great success in winning men to Jesus, that he strove to cultivate the art of conciliating even the careless and indifferent, by talking to them, in the first instance, on subjects in which they would be interested. Visiting a currier in Whitechapel, London, whom he wished to win for Christ, but who was hard and difficult to approach, he talked to him about the various processes of tanning and the preservation leather until the man, with much cordiality, remarked, "Ah, I see you are in the trade yourself, sir," and the way was opened for a heart-to-teart talk on the great matters that make for salvation.

This question is of such importance that it might profitably be considered in detail. Yes, the minister should covet popularity.

In other words, he should determine to be his best and do his best to commend his message to the people, always keeping in view the purpose of Paul.

He should seek to make himself personally popular. He might begin by making a good physical impression—in his person, dress, and manners. Men cannot be equally attractive in appearance, but every man may be neat and clean. The priest, in Old Testament times, who bore the vessels of the Lord, had to be scrupulously clean. So should every minister. No minister should be a fop, or merely suggest a tailor's model, but the impressions made upon the eyes of a congregation begin before any impression is made upon their ears. There is much in the old saying "Cleanliness is next to godliness," and the people expect that much, at least, from a preacher. One of our earliest recollections is that of a preacher who had conspicuously dirty collar and cuffs. We do not remember anything of his sermon but always think of him as the man with the dirty cuffs.

With a presentable person, the minister should covet the popularity that is encouraged by a manner which suggests sincerity and sympathetic interest in the intimate concerns of the people. There is a wireless telepathic connection between the pulpit and the pew which cannot be concealed even though it cannot be seen.

The conduct of the service has much to do with securing a sympathetic contact, which every minister should covet. Attitude, voice, gesture, manner, the reading of the Scriptures, all enter into the success or failure of the desire which every true minister has to find a welcome for his message. It is a reasonable complaint that many ministers can make against their theological schools, that they did not do their duty by them in properly training them to read the Scriptures, to handle their voices and even their bodies—matters of much importance in attempting to secure a favorable verdict for their Lord, whose ambassadors they are.

Much excellent food is rendered unpalatable by the manner in which it is served. So it is with many sermons. As we were sitting by the side of a wise brother, one Sunday, listening to a discourse of much merit, so far as the matter was concerned, but delivered in an outrageous manner, our friend whispered to us, at its tiresome close, "I wish I could hear —— with such a discourse. He would sweep this congregation to its feet." With such a sermon, should not the minister who could produce it have coveted its presentation in such a popular manner as to have had upon the hearts and consciences of his hearers?

It may be too late for some of us to mend our pulpit manners, but all our young ministers should covet the ability of presenting their message in the most spiritually attractive manner possible, not that they may win applause, but that they may gain a favorable hearing and a favorable verdict for their Lord.

Gestures are somewhat dangerous accompaniments. A certain minister, for instance, is said to have had a fashion of frequently pointing upward with his index finger, and then quickly pointing downward. On one occasion, when in the midst of an impassioned portion of an address on heaven, he exclaimed, "When the roll is called up yonder" (pointing upward). "I'll be there" (pointing downward). Is it any wonder that an unpreventable smile passed over many countenances and that the whole effect of the otherwise good pronouncement was spoiled?

A minister should covet popularity in the pulpit by seeking it outside the church and among the people. By coming in friendly contact with them, by a sympathetic interest in their daily affairs, by an evident disposition to cooperate in the general welfare of the community, and by a cordial acquaintance with the children, he should covet popularity, in the best sense in which we have been considering it, that even though he may not be able to preach like Whitefield, and may be lacking in some of the graces, his congregations may consider him their friend and brother, and have such a warm place for him in their hearts that they will receive his message with favor and be impressed with his plea for his Master

A minister should covet popularity with his people most of all by seeking close fellowship with his Lord. Many other things may be helps toward securing their attention and favorable consideration of his message, but, if they take knowledge of him that he has

been with Jesus, there will be something about him and his message that will compel the kind of popularity we are considering. Of such men it was said that they were "full of the Holy Ghost and of faith: and much people was added unto the Lord." A minister should covet such popularity, and all of God's people should covet such popularity for their minister, and if both he and they ceaselessly pray for it, he will have it.

To the people we would say, "If you want your minister to be popular, pray for him, and obey the promptings toward him which follow your prayers, and your supplications will be surely answered." Try it.—Zion's Herald.

WORDS OF WISDOM FROM PRESIDENT COOLIDGE.

At the opening of the recent bi-ennial session of the National Council of Congregational churches, held in Washington, D. C., President Coolidge—the Honorary Moderator—gave a most interesting and helpful address. We give here some select paragraphs. All our churches and people will do well to think upon them:

"Without doubt the law acts as a deterrent to wrongdoing and will usually go a long way in the repression of crime. But this reaches its highest application only when there is a very healthy and determined public sentiment in favor of the observance of the law. The utmost ingenuity on the part of the police powers will be substantially all wasted in an effort to enforce the law, if there does not exist a strong and vigorous determination on the part of the people to observe the law. Such a determination cannot be produced by the Government. My own opinion is that it is furnished by religion."

"With few exceptions those who come to us as enemies of society are so because they have always found society enemies to them. Education in the elements and fundamentals of the American principles of human relationship has seldom failed to secure their allegiance. But the mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they would greatly increase the power for good, likewise increase the power for evil. And intellectual growth will only add to our confusion unless it is accompanied by a moral growth, I do not know of any source of moral power other than that which comes from religion."

"But there is another and more basic reason why the Government cannot supply the source and motive for the complete reformation of society. In the progress of the human race religious beliefs were developed before the formation of governments. It is my understanding that government rests on religion."

"The claim to the right of equality, with the resultant right of self-government—the rule of the people—have no foundation other than the common brotherhood of man derived frm the common fatherhood of God. The righteous authority of the law depends for its sanction upon its harmony with the righteous authority of the Almighty. If this faith is set aside, the foundations of our institutions fail, the citizen is deposed from the high estate which he holds as amenable to a universal conscience, society reverts to a system of class and caste, and the government, instead of being imposed by reason from within, is imposed by force from without. Freedom and democracy would give way to despotism and slavery. I do not know of any adequate support for our form of government except that which comes from religion."

"If the people are the Government it cannot rise above them; it cannot furnish them with something they do not have; it will be what they are. This is true representation. The Government will be able to get out of the people only such virtue as religion has placed there."

"It is this absolute necessity for support of the Government outside of itself, through religion, that I wish to impress upon this assembly. Without that support political effort would be practically fruitless. It is not in any denominational or any narrow and technical sense that I refer to religion. I mean to include all that can be brought within that broad general definition."

"While I regard the clergy as the greatest power for religious teaching that we have, I do not refer to them alone. I am conscious that the example of devoted men and women, the result of the inevitable social relations, and, above all, the influence of piety in the home, are all forces of immense significance. While certain formalities of the past may have lost the hold they once had, I do not see any diminution of the steadfastness of the religious convictions of the people. If these were broken down society might go on for a time under its own momentum, but it would be headed for destruction."

"The very fact that amid all the complexities and distractions of our present life we are still maintaining unimpared the foundations of our institutions, constantly increasing the rectitude with which the great business affairs of our country are conducted, all the while improving our educational facilities, answering more and more generously to the calls of public and private charity, continually enlarging the field of art, giving more and more attention to humanities and becoming more and more responsive to spiritual things, appears to me to be incontrovertible evidence that though it may be practiced in a somewhat different manner than formerly the deep and abiding faith of our people in religion has not diminished but has increased."

"There is no form of education which will not fail, there is no form of government which will not fail, there is no form of reward which will not fail. Redemption must come through sacrifice, and sacrifice is the essence of religion. It will be of untold benefit if there is a broader comprehension of this principle by the public and a continued preaching of this crusade by the clergy. It is only through these avenues, by a constant renewal and extension of our faith, that we can expect to enlarge and improve the moral and spiritual life of the nation."

—The Firestone Plantations Company has leased 35,000 acres of rubber plantation land in the State of Tabasco, Mexico, in addition to its one million acres in Liberia. The company is also planning to lease rubber lands in Brazil.

WHAT AM I THANKFUL FOR?

I'm thankful for each happy day
I see a little child at play;
For every blessed flower that grows
For each refreshing stream that flows;
For mountains towering to the skies,
For every bird that sings and flies,
I'm thanful for the rain and sun,
For robes of green the earth has spun
Upon its loom of nights and days,
From sunset threads of gold and rays
Of light the sun doth wean
From out the ocean's breast of green,
To climb the sunlit stairs to God,
And drop again to bless the sod.
I'm thankful for the Hope that springs
Eternal in my heart, and sings
Within me all the winding way
When glory crowns the parting day.
I'm thankful for some work to do
I'm thankful that God gave me you!
That friends He's sent me undeserved
Who love have given unreserved.
I'm thankful for my cot at night
And for the breaking of the light
That summons me to work or play
Another wondrous, happy day.
And as again the season brings
Thanksgiving Day, around which clings
A thousand memories of old.
A thousand precious bands of gold,
Which bind me to the other ways,
Those other precious friends and days.
The day itself, thank God! it sings
A myriad blessed whisperings!

—Selected.

WHAT IS CHRISTIANITY?

What is Christianity? Is it the Nicene Creed? That is a great creed, I think the greatest of all the Creeds. But it is not Christianity. What is Christianity? Is it the Catholic Church, or the Episcopal Church, or the Baptist, or the Presbyterian Church? No. These are important. They have made great contributions, but they are secondary. They are not Christianity. What is Christianity? Is it baptism or the Lord's Supper? They are very beautiful symbols and those of us who know them find in them deep significance. But they are not Christianity.

What is Christianity? Christianity is the spirit and quality of life breathed into people from fellowship with Jesus, and the people in whom it is you will find among all Creeds and Churches. Father Damien, the Catholic, going out to help the lepers and, as Robert Louis Stevenson said, shutting the door of his own sepulchre—that is Christianity. George Fox, the Quaker, proving the reality of the inner light that God had given him by the radiance of his living—that is Christianity. The Protestant missionary, murdered by the Boxers in China, sending back word to his ten year old son that when grown he should go out to China to tell the people who had killed his father about the love of God—that is Christianity. And the folks whom we have known, through whom God hath shined marvelously to make life beautiful—our fathers and mothers and friends—they are Christianity. When you are all through discussing the formal and elaborate things that are needed for the improvement of the Church, this is what

the Church needs most of all: more Christians, to whom Christianity is keeping fellowship with the Master and learning how to live.—From a Sermon by Dr. H. E. Fosdick.

A GREAT CiLEBRATION.

It is a great thing to have passed through one hundred years in epoch-making times.

The more so when vital principles have been maintained, and the highest possible service has been rendered for world bettering.

A shining example is the Methodist Protestant Church which is now rounding out a century of history, and still holds inviolate the sacred trust handed down by its self-sacrificing founders, and striving to do its part to enthrone the Christ in human hearts at home and abroad.

Memorials of stone and bronze are reared to men and women who represent the highest type of character, evince steadfast devotion to ennobling ideals, achieve nation and world-enriching results such as genius and skill produce.

It would have been extremely reprehensible if our denomination had passed over in silence the hundredth anniversary of its organization.

The General Conference very properly provided for a Centennial Celebration, and left the details to be worked out by a committee of seven to be appointed by the President of the General Conference, he to be the chairman.

Whatever expression may be given to our appreciation of the heroic actions of our church fathers, whatever tangible result may be evolved in the effort to becomingly mark our denomination's progress, and what, under God, our church forces and agencies wrought, one very significant feature was decided upon by the General Conference.

It called upon all Methodist Protestants to signalize the completion of the first century of our church's development and of service to mankind by laying on the altar, each year of the quadrennium, the Budget in full.

It may be inferred that this requirement has not been taken very seriously by the rank and file of our people, although mitigating circumstances may be adduced in some sections, for we failed to reach the goal in the first year of this quadrennium, and the half of the second year has passed with similar result, although two Special Days have been observed, and most of the annual conferences have been held.

On account of this, and because the need of funds is so great and because many Sunday schools have asked for a Christmas Service, since the Board of Education no longer publishes one, now having Rally Day in lieu thereof, the Budget Council has had an attractive Christmas Service prepared for use by our Sunday schools in order to help the churches to raise their budget in full this year, and so worthily begin to commemorate our hundred years of existence.

Samples have been sent to the superintendents from Rev. F. A. Sexsmith's office, and it is earnestly hoped that all our Sunday schools will unite in holding a service, since it will directly aid the church in raising their Budget, and the Boards and Institutions will get their regular percentage.

We are rapidly approaching the time of the year when receipts from the churches are entirely insufficient for the Boards and Institutions to meet their regular obligations, and energetic efforts through holding a successful Chrismas Service will, it is hoped, materially help to solve perplexing problems.

Remember we now celebrate our hundreth anniversary by "Laying upon the altars of our sanctuaries at once a worthy memorial to the Fathers, and a pledge of fidelity to their faith by carrying forward the great cause they established in the earth." We expect you to do your part therein. Fred C. Klein.

GOOD-BYE TO MOTHER.

A recent writer on the early Quakers says that the mother of the famous Isaac Hooper, when he was leaving home to begin life, said: "As to manners, remember, boy, thou wilt never meet a man in the world whose place in it is higher than thine own—or lower."

The son going out into the world was then only fifteen years old. How many boys of that age would have wisdom and tact enough to form a code of manners of the great fact of the equality of men as children of God?

The spartan mother had but a narrow duty to fulfill to her departing son. He had but one business in life—to fight. At parting she gave him his shield and bade him hurry. Return with it, or upon it." Life is more complex in these modern days. Brute courage is no longer the only virtue, or the highest one that is now needed in the struggle.....

One of the most success men of business in this country once said to a friend: "When I left home, a poor boy, to begin work, my mother said to me, 'Come back to me with clean hands, Joe—with clean hands;' and with God's help, I have tried to keep them clean for her."

A picture by a famous artist was exhibited at the World's Fair in Chicago, who was constantly surrounded by silent crowds, whose faces showed how deeply it touched them. It showed the kitchen of a farmhouse; the son of the family was starting out to begin life alone; box was packed ready to be carried out. His mother, a poor worn woman, held her hands upon his shoulders, looking straight into his eyes. There were no tears in her own eyes. She had no time for tears.

"What will you do out yonder?" her eyes asked, with desperate pleading. "Will you remember your home and your God? Will you come back to me the honest, good boy you are now?"

Thousands of men looked on that picture. They seldom made any comment on it; but hardened faces would grow tender, and keen eyes dim as they looked. Before each of them another woman's face rose, the mother whom he had left long ago, who had built such high, fond hopes upon him. What had he done? Had he kept faith with her?

In the background of each of our lives there is such a shadowy, waiting face—the mother who gave us life, at whose knee we prayed, who believed in us and loved us as no one else has ever done.

What can we tell her when we meet again? Have we kept faith with her?—Selected.

THE ANNUAL CONFERENCE.

Charges and Apportionments.

Charge	A.C.B.	G.C.B.	Coll.
Alamance	$275	$ 800	$40
Albemarle	160	460	30
Anderson	175	545	40
Asheboro	250	671	50
Asheville	100	250	30
Bess Chapel	150	367	30
Bessemer City	75	275	10
Burlington	455	1200	67
Caroleen	100	272	20
Charlotte	125	275	35
Chase City	30	100	10
Chatham	80	330	20
Cleveland	275	890	50
Concord	330	890	50
Connelly Springs	25	165	5
Cornelius	55	190	15
Creswell	175	735	30
Davidson	200	785	44
Democrat	100	425	25
Denton	150	650	30
Draper	100	366	20
Enfield	230	654	45
Fairview	50	163	15
Fallston Station	178	492	30
Flat Rock	300	1090	58
Fountain Place	100	200	10
Forsyth	275	775	60
Friendship	180	495	30
Gibsonville	150	250	15
Glen Raven	175	617	35
Guilford	165	646	35
Graham	125	436	35
Granville	300	974	56
Greensboro, Calvary	75	150	25
Greensboro, Grace	480	1264	70
Greensboro, St. Paul	125	500	25
Greensboro, West End	100	300	40
Greensville	275	943	50
Halifax	430	1050	60
Haw River	305	875	45
Henderson	335	915	65
High Point, English St.	50	190	25
High Point, First	480	1250	85
High Point, Lebanon	175	514	34
High Point, Welch Mem.	150	700	35
Kernersville	180	826	40
Lexington	50	100	10
Lincolnton	140	400	45
Littleton	150	950	50
Mebane	160	565	25
Mecklenburg	100	687	38
Melton's Grove	10	20	5
Midland	100	737	25
Mocksville	230	641	41
Mt. Hermon	250	866	45
Mt. Pleasant	350	946	50
N. Davidson	420	1130	65
Orange	355	1124	71
Pageland	180	595	37
Pinnacle	200	777	47
Pleasant Grove	125	375	25
Porter	10	20	5
Randleman	250	845	51
Randolph	250	1046	60
Reidsville	235	580	43
Richland	150	568	3
Roberta	100	500	1
Rockingham	50	200	1
Saxapahaw	200	795	4
Shelby	100	275	2
Siler City	175	575	4

So. Davidson	125	515	30
So. Winston	25	50	10
Spring Church	180	610	15
Spencer	30	60	10
Tabernacle	375	900	54
Teluca	267	738	45
Thomasville First	100	350	20
Thomasville Com.	175	425	45
Union Grove	50	392	10
Vance	200	845	48
Weaverville	110	500	30
West Forsyth	200	875	40
W. Thomasville	100	500	30
Whitakers	125	410	25
Why Not	210	896	50
Winston-Salem	235	765	54
Yarborough	100	315	20

The apportionments in the last column are for High Point College, not for the building or endowment fund, but to help pay running expenses until the endowment fund is adequate to provide for deficits.

CONFERENCE DIRECTION.

The annual conference directed that the week beginning November 15th and ending November 22nd be observed as a week of prayer for the High Point College. The College is in great need of money. This money should be forthcoming at a very early date.

Pray that the dear Lord will help us to get the needed money, and pray the blessings of God upon our High Point College in every way.

Pastors and Sunday school superintendents are especially urged to call the attention of our people to this request, and all christians who read this are urged to join us in very earnest prayer for the college.

All our mid-week prayer meetings might well be given over to prayer for the college.

Pray most earnestly, and our prayers will bring God's blessings upon the college, and they will lead us into greater activity in getting the funds.

Faithfully yours, A. G. Dixon.

BEGINNING OUR HONOR ROLL, 1925--26.

Annual Conference Budget In Full.

1. Whitakers.
2. Fountain Place.

The next highest honor goes to who ever gets their A. C. B. in in full next. Besides the priviledge of standing in these positions all the year there is the fine thing of having helped your conference over a tight place. When we help God's kingdom over a tight place anywhere we can claim the assurance of the text, "In as much as ye did it unto one of the least of these, ye have done it unto me."

With the fine start and with the fine spirit of helpfulness shown in the standing vote on the conference floor we feel certain that there will be that finer spirit of co-operation in the early part of the year that will help the conference tide over without having to borrow for any of the needs. "Well begun is half done," and an early start assures a better finish and often a complete victory.

God bless every pastor and every charge and help us all to do all the work committed to our charge in this our new opportunity, remembering that each day God gives us is a new chance. A. G. Dixon.

CHRISTIAN ENDEAVOR TOPIC.
GOD'S BOUNTIES.

M., Nov. 16. Source of all good. Jas. 1:17, 27.
T., Nov. 17. Bounty in nature. Ps. 10b:10-24.
W., Nov. 18. Generous sharing. Acts 4:32-37.
T., Nov. 19. A kindly helper. Job 29:11-17.
F., Nov. 20. The Master's principle. Matt. 5: 42;19.21.
S., Nov. 21. Christian brotherhood. Jas. 2:14-26.
Sun., Nov. 22. Topic—God's Bounties: How can we share them with others? Deut. 28: 1-9; Matt. 25: 34-40. (Thanksgiving meeting.)

Plans For The Meeting.

It may not be necessary to decorate the room for our meetings every time, but this is one time when it will be fine to do so. The Christian Endeavor World suggests that we put up a motto and suggests this,—"Praise the Lord for His goodness," or some verse of praise. Then use all of autumn's bountiful supply of flowers, bright-colored leaves, fruits, corn and pumpkins and decorate gorgeously. For there is no other time in the year that we can decorate so colorfully as in the autumn. Make this a real feast of color and beauty and praise to the Father for His bounty to us. Have Thanksgiving poems recited and verses of praise from the Bible.

There is an old saying, "We never miss the water until the well runs dry." So many of us never take account of our blessings until we miss them, or they are taken from us, then instead of being glad for a time we had these blessings we complain and find bitter words because they are taken away.

Again the Bible says, "There is that scattereth, and yet increaseth and there is that withholdeth more than is meet, but it tendeth to poverty." This is tragically true in the Christian life. No one can keep God's blessings for himself and have them increase, but to scatter them broad-cast even to the ends of the world they grow and increase. This is not only true of spiritual blessings but it is true of temporal blessings as well.

Our common blessings are the greatest blessings we have—the blessings of our five senses, the use of our limbs and well bodies. How seldom we thank God for them. Some one has said that we should thank God every morning that we have our right minds and all our faculties intact.

Give and receive abundantly. We have never seen what God would do for a person who would give and live as God has commanded us to give and live. His word throws out this challenge, "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom." This has not reference to spiritual gifts, for it says "men shall give." It has reference to those things that men can give. Time, kindness, loving deeds, and money. A spirit of praise and thanksgiving will help us to give of ourselves to others in ways that will be helpful and that will help to establish the kingdom. When we stop and think it is marvelous the blessings we already enjoy. If such great blessings come from partial obedience what would be the result of perfect obedience.

Moody said, "God shall have one man that He can use as He will in so far as D. L. Moody can do His will." How wonderful would be the result if all we have and are were in His hands for service just as D. L. Moody was in God's hands for service. What gifts of money would flow into his treasury, what a host of volunteers there would be in His service! We would never again need to say "the harvest is white but the laborers are few." God gives abundantly. Would that we "thanked" abundantly.

"The man that can use his talents to make work for others is sharing his blessings with others in a very real way."

If we gave out God's abundant gifts to us more abundantly we would enjoy more abundantly all things that come from Him. And this we should do. We should be reservoirs that are constantly supplying needs around us, and then just as the reservoir is fresher, better, so we would be better prepared for service. The reservoir is always supplied with clear and better water because it passes on that which if not passed on would become stale and muddy anl worthless. The Dead Sea is useless as a body of water because it does not throw off or has no out let of service to the country around about. It is so salt that it will not support life, because it constantly receives and never gives for the good of humanity or for either animal life.

S. S. Estey says, A just God has no favorites, and if you are a generous soul you do not want to be a favorite....His gifts are supplies for us to pass on to those more needy.

THE NINETY AND NINE.

"Rejoice with me, for I have found my sheep that was lost." Luke xv. 6.

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.
"Lord, Thou hast here Thy ninety and nine;
Are they not enough for Thee?"
But the Shepherd made answer: "This of mine
Has wandered away from me.
And although the road be rough and steep
I go to the desert to find my sheep."
But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through
Ere he found His sheep that was lost.
Out in the desert He heard its cry—
Sick and helpless, and ready to die.
"Lord, whence are those blood-drops all the way
That mark out the mountain's track?"
"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so rent and torn?"
"They are pierced to-night by many a thorn."
But all through the mountains, thunder-riven,
And up from the rocky steep,
There arose up a glad cry to the gate of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back his own!"

WHEN A CHURCH BECAME A COMMUNITY CENTER.

A deserted old church in the mountains of Kentucky has just become a community center where a primitive and a mighty race are learning the principles of serving and giving.

As important as any religious mission that was ever undertaken is this movement the story of which has been told by American Red Cross public health nurses.

In a settlement lying partly in the blue section and sloping back to the hills where the sturdy mountain people live was once a little old church. It stood the test of years. Gradually it began to crumble. There was a campaign for funds. A new spire rises now near the site where the old one stood. The little old church had served its purpose. At least so the townspeople thought. But a Red Cross public health nurse came into the town. She realized the need for religion, as exemplified by the new church, but she realized something else also—that there were many people who were not going to church and who could be induced to go if only there were some community interest—some social purpose which would bring the people together. There was no money for a new building. Presumably there was no way to get the money. Then one day the nurse passed the little old church and a new vision came into being. It was bought for a song, it was renovated, it is now a flourishing community center. A social worker is on the job. Hundreds of cildren are getting a little of the happiness which belongs to them within its walls. They are learning how to cook, to sew and to do many other things. The little church where gospel tunes once were sung, still has its religious atmosphere. Hymns are nightly chanted, according to the beautiful old custom, by a choir of mighty mountain voices. An undenominational Sunday school class has been organized and the word of God is being heard as the mountain folk come together in a common effort to love, to serve and to grow happier.

The ideal of service is a dominating force in the peacetime program of the American Red Cross. If you believe in this ideal, as expressed in its disaster relief work, in the aid extended disabled veterans of the World War and the men of the Army and Navy and their families, in its crusade for health and disease prevention, in its first aid and water safety training and in the union of children in a common bond of unselfish service you will answer its Ninth Annual Roll Call. It comes this month, beginning with Armistice Day and ending with Thanksgiving. It costs but one dollar to join the fellowship but it gives you an unparralled opportunity for missionary work of the highest type.

THE GOSPEL IN THE INTERNATIONAL SPHERE.

Christendom suffered grievously in the eyes of the non-Christian nations from the great war. She has suffered almost as much from a long series of smaller and less spectacular happenings. Can anyone maintain that Christendom has been generally kind, courteous, considerate, or even just, beyond other nations, in her treatment of the rest of the world? Or that it was someone else than Christendom that divided up Africa, parceled out its sphere of influence in China and put its stamp of inferiority upon the Hindus and the Japanese? Or is it any secret that India and China and Japan and Africa are right now in a deep and growing revolt at the way Christendom has handled herself toward them? Or does it surprise anybody that it is so? How will it fare with the Gospel if the impression goes round the world that the Christian nations, when they face other nations, are no better than the others not really Christian, or if Christian, still no better, no fairer, no more intent upon peace and friendship than the rest?

It is no answer to these things to say that the Christian nations are not really Christian. For other nations will only ask, "Why not?" Or to say that Christianity has not failed because it has never yet been tried. Not much can be said for a religion that can be in the world two thuosand years and not even get itself tried. The truth is, rather, that these things, though easy to alk about and in principle easy to state, are in their working-out the most delicate, complicated, and difficult things in all the world. The application of the gospel is never easy. Even in your own home or your own church it is not always easy. In your city or your nation it is harder. In a world where nations are separated by languages, traditions, national, ideals, r-eligion, and selfish interests, it is incalculably more difficult. The Gospel in this present time has not fallen on easy days.

But the Gospel has fallen on days of opportunity such as never came before. And it is finding its way, and (though not to an extent or with a swiftness of which anyone can be proud) it is getting its way, among the great issues of the present time. Our intellectual reconstruction is well under way. The world of industry is fuller than it ever was of men who want peace and good will, and who are trying their best to find a way to it. Beneath all the pessimism that covers the surface of the international field are the seeds of altruism and idealism, sown broadcast during the world's greatest conflict, and striking deep roots in the hearts of a generation that has sinned and suffered greatly. But in all these fields there is no salvation apart from the thought, the prayer, the consecrated struggle of the people. Scholars, captains of industry, statesmen, rise out of the community. They reflect what the people want and what the people believe to be possible. In a democracy, whether of church or state or school, the leaders can lead only where the people will follow. The learning of the scholars leaves the common-wealth poor, in a great gulf yawns between the scholars and the people. Pioneers of good will in the world of affairs rest back upon the understanding and the appreciation of the people. Christian statesmen cannot force a laggard public opinion.

Carl S. Patton, D. D., Los Angeles, Calif., in Sermon before the National Council of Congregational Churches, Washington, D. C.

—The war clouds in Europe, caused by the dispute between Greece and Bulgaria, have blown over, thanks to the prompt action of the Council of the League of Nations.

WHILE CONTROVERSIALISTS SETTLE

The circumambient air seems full, these days, of sounds of disputings and scoldings shoutings and threatenings. Militant theologians argue loudly and strenuously. Modernists and fundamentalists of the extreme and uncompromising order are exchanging verbal volleys, now and then hurling at each other what seems very much like old-fashioned anathemas. Leaders in science and religion are crossing swords here and there.

In the meantime what are we to do? Some of us are peaceably inclined and have no desire to participate energetically in the fray. We are not fitted, either by nature or training, for controversy. Perhaps a few brief counsels may be in order relative to our attitude and action while the war lasts.

Read the Bible foithfully. Read it not as a treatise on astronomy or geology or biology but as the Book of life. It is God's message to our souls, and any man who studies it earnestly and reverently will find the way of peace and truth and righteousness.

Pray persistently. Lay all perplexities upon the heart of God. Submit all problems to the Father of light. Talk to Him, in the secret place, with a wholesome boldness and a serene trustfulness. He will not fail us though the stars fall out of the heavens.

Be not afraid. Amid the noise and the tumult there are many good Christians who seem to fear that the Bible will be discredited that the Church will disintegrate, that the foundations of religion and morals will be swept away, and that Christianity will lose its power. Fear not. The old Book will stand Gibraltar may tumble into the ocean, but the Bible will remain. Infidels and atheists will continue to break their swords upon it and down to the end of time, seeking souls will find in it the instruction and comfort and inspiration and strength that they need. Be not afraid that science will overthrow religion for they are in obsolute harmony, no matter what may be said by a certain type of professors in schools and colleges, who have acquired a little smattering of knowledge and who talk as egotistically and dogmatically as the ruler of the Vatican. Be not afraid that Christianity will go down in defeat.

Cling to Christ. That is the principal, the essential thing. Above the confusion of tongues, the babel of noises, the din of strife, the shouts of the combatants, there is heard the calm, strong voice of the christ; "Believe in God, believe in Me." Above all facts, scientific and religious, there looms the supreme ond stupendous fact of Christ.

Do all the good you possibly can do in Christ's name. The world has tremendous need of every-day, practical, productive Christianity. Is there danger, amid disputings and strivings, worrying over puzzles and problems, that we forget to be kind and gentle and just and helpful? By all means let us show our colors and not make the grievous mistake of failing to help the Lord against the mighty. But our supreme business is to serve, with devoted hearts and loving hands, to minister rather than to be ministered unto, to do daily those things which shall contribute to the advancement of God's kingdom on earth. Let not kindness become a lost art with any of us. It

wonderful how doubts and fears, misgivings and frettings disappear when we get busy and keep busy, following the noble occupation of doing good in the name of Jesus.—United Presbyterian.

SPREAD THE LIGHT.

There is darkness, still, gross darkness, Lord.
On this fair house of Thine.
There are prisoners still in the prison-house,
Where never a light doth shine.
There are doors still bolted agaist Thee,
There are faces set like a wall,
And over them all the Shadow of Death
Hangs like a pall.
Do you hear the voices calling,
Out there in the black of the night?
Do you hear the sobs of the women,
Who are barred from the blessed light?
And the shildren—the little children,
Do you hear their pitiful cry?
O brothers, we must seek them,
Or there in the dark they die!
Spread the Light! Spread the Light!
Till earth's remotest bounds have heard
The glory of the living Word;
Till those that see not have their sight;
Till all the fringes of the night
Are lifted, and the long-closed doors
Are wide forever to the Light.
Spread—the—Light!
O then shall dawn the golden days
To which true hearts are pressing;
When earth's discordant strains shall blend
The one true God confessing;
When Christly thought and Christly deed
Shall bind each heart and nation,
In one Grand Brotherhood of Men,
And one high consecration.

SERMON TO YOUNG PEOPLE.

The Blessing Of Forgiveness.

Text: "Blessed is he whose trangression is forgiven." Psalm 32.1.

All stand in need of the forgiving grace of God. For all have sinned and came short of the glory of God. "The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God." The all-seeing eye could not find a single one who had lived entirely above sin. And here is His answer to His searching investigation: "They are all gone aside, they are all together become filthy, there is none that doeth good, no, not one." The entire world lay in darkness.

But full and entire forgiveness has been provided to cover this universal need. Jesus Christ died in man's stead, the just for the unjust, that repentance and remission of sins might be preached in His name. By the supreme socrific on the cross He has made a atonement for the sins of the whole world. He is therefore "the Lamb of God that taketh away the sin of the world." "In whom we have redemption through his blood, even the forgiveness of sins."

First of all forgiveness confers

The Blessing Of A Clean Record.

The poor sinner has a bad record. All his many sins are recorded in the Record Book on high. Not the slightest sin of omission or commission is overlooked by the recording angel. And that dark record stands to face him in the day of judgment.

But when he comes to God like the penitent publican and cries, "God be merciful to me a sinner," the black record of sin is blotted out by the blood of Jesus. His sins are removed from him as far as the east is from the west. And the gracious Father of mercies blots them even out of His memory. He says, "I will remember them no more."

And now he has a clean record in the court of glory. Angels are made to rejoice over one sinner that repents and comes to God. The returned prodigal becomes a child of God and an heir of heaven. No longer does he lie under the condemnation of a just but broken law. The wrath of God is all turned away and the comfort of the spirit fills his soul.

And forgiveness confers

The Blessing Of Genuine Happiness.

The Psalmist thus describes his experience of forgiveness: "I waited patiently for the Lord: and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."

It is the song of praise that ascends from a happy heart. It is the joy of a soul freed from a most galling bandage,—a joy unspeakable and full of glory. It is a happiness that the world cannot give nor take away. It is a real foretaste of the joy that swells in tide on the other shore. "Blessed are the pure in heart," whose sins are all washed away in the blood of Jesus Christ.

And forgiveness also confers

The Blessing Of a Good Conscience.

Salvation from sin enables the believer to have "a conscience void of offense toward God and toward men." His soul is now filled with "peace with God through our Lord Jesus Christ," yea, "the peace that passeth all understanding." Conscience no longer frowns with terrifying accusations. No longer does it pierce the soul with the awful sense of guilt. No longer does it darken the future with forbodings of despair. Conscience now smiles its approval. It now rules the spiritual realm with the dignity and happiness of a queen. It now imparts the blessed assurance of God's everlasting love.

And lastly forgiveness confers

The Blessings Of Immortality.

By means of the atonement Jesus Christ "hath abolished death, and hath brought life and immorality to light through the gospel." "He that believeth on the son hath everlasting life." Jesus said, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever."

In the place of the sins all taken away there comes the life hid with Christ in God, the life of love that passeth knowledge," the life of sonship with the Father of mercies. It is the large, full and abundant life, the life that increases more and more unto the perfect day. It is the life of everlasting bridehood with Christ.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ, throughout all ages, world without end. Amen."

—The Word of Life.

ATTRACTIVE CHRISTIANS.

"My mind goes back," said a man recalling college days, "to a social affair to which were invited all the students, professors, and friends of the college. While the rest of the assembly were moving about, shaking hands and exchanging greetings, Dr. C. was sitting in one corner of the spacious room. A few of us students began to talk with him. He led the conversation into paths which were new to us. Other students left the delights of hand-shaking, joined the group, and listened with strained attention to catch every word which the man of wisdom spoke. He talked to us of human anatomy, and we listened better and learned more than we would had we been attending a prescribed lecture by the regular professor, because Dr. C. had a way of making knowledge attractive. He was not eloquent, he spoke easily and quietly, but there was in his manner a magic which was nothing less than magnetic.

"Dr. C." he continued, "not only made secular learning attractive; he made religion attractive also. He talked about going to church in such a way that interest was aroused, and his students found new motives for being faithful to their religious obligations."

This earnest Christian found a way to influence others for Christ in the midst of the ordinary experiences of life. We make a mistake if we think that in order to make our lives count in Christian service we must be picked up by the almighty hand of God and set down in another part of the world, or that we must be given some unusual opportunity. A man who paints houses, wears jumpers, and climbs up the sides of houses ought not to think that, unless he wears a starched collar, a white necktie, and can throw his voice out over an audience with oratorical precision, he is at all handicapped in doing service for the Master. He has the privilege of so cultivating the powers that lie within him that he shall be able to make his religion so attractive that others will be drawn to Christ to seek in him the same qualities of attractiveness.

Dan Crawford, missionary to Africa, exhibited this quality. "One day," said a companion, "we went to the railway station to bid good-by to one of our friends who was leaving the town. Mr. Crawford started to speak to two natives who were standing on the platform. Within a few minutes a crowd of natives—at least 75—were pushing each other in their efforts to get near enough to Mr. Crawford to hear what he was saying. The station master came up and said:

" 'You may not hold a meeting here on the platform, as we do not allow it.'

" 'Why,' answered Mr. Crawford, 'I was not holding a meeting. I simply began to speak to two of these natives, and the rest came to listen!' "

It is often in just such quiet and unassuming ways that Christians are able to attract others to the Source whence they themselves draw their supplies. A Sunday school teacher who did not have a great knowledge of the Bible. but who had the faculty of making attractive the knowledge he possessed, was able so to hold up before the boys who came

to his class from Sunday to Sunday the manhood of the Master, that they were constrained to devote their lives to Christ and His service.

When we understand that great things are wrought in the Kingdom "not by might, nor by power," we shall be more content to let the Holy Spirit work quietly and attractively in and through us.

A REGULAR THANKSGIVING DINNER.

"I wish we could have a really, truly Thanksgiving this year, Mother! A Thanksgiving with a great big turkey and cranberry sauce. I wish we could have a huge dish of fruit in the center of the table with raisins and figs and nuts! We haven't had a regular turkey dinner since before the war, Mother! Each year you've said, 'It doesn't seem right to spend so much money for a turkey! so many people are hungry and chicken tastes almost as good!' Don't you think we might begin again this year, Mother?"

Archie looked straight into Mother's eyes as he asked all these questions. Mother looked straight in to his as she answered, "Yes, Archie, let's begin again. Let's have a regular old-fashioned Thanksgiving dinner. Just the kind we used to have!"

The day before Thanksgiving Mother said, "Archie, I have an idea. We've always ordered our turkey from Mr. Hutchinson. But suppose this year we do something really exciting! Suppose we go down to the big market and pick out the very fattest, tenderest turkey! Suppose we carry him home in our arms, the way people used to, years ago?"

"Splendid!" cried Archie. "What time can we start?"

"Let's be ready at half past two! The market will be crowded and we want plenty of time. Kitty will want to come and her legs can't hurry as fast as yours. The pies are ready. We will carry the turkey, the nuts and the fruit."

Kitty squealed with delight when Archie told her she could carry the turkey home.

Never before had Archie or Kitty been to the great market. Every one seemed in a hurry! Every one smiled! Strangers spoke to one another. The whole market was noisy with laughter andgood cheer.

On and on they walked till they reached the end of the booths. Then Kitty lisped, "I'se tired! Can't walk no farder!"

"Very well, I'll give Archie the money and let him buy the dinner all himself. We will wait across the street in that pretty flower shop!"

Mother handed her pocketbook to Archie saying, "You'll find twelve dollars. I know you'll get the nicest turkey in Faneuil Hall Market! I leave the matter entirely to you, Archie. Give the turkey to Nora when we get home. Tomorrow you can arrange the fruit and plan the dinner. Father, Kitty and I will play we are your guests.

Archie held the pocketbook very tight. Twelve dollars! And all that he had to buy was a turkey, nuts and fruit. Archie opened the pocketbook and counted out twelve crisp bills. Never had he felt so rich. Never had he realized that a Thanksgiving dinner could cost so much. And the pies and vegetables were at home too. Archie closed the pocketbook and looked up to find an old man watching him.

The man smiled and asked, "Buying your Thanksgiving dinner?"

"Yes, are you?" smiled Archie.

"Well, no, not exactly," said the man.

"It's the day before Thanksgiving. You haven't much time. I'm going to buy my turkey now," said Archie.

"May I watch you?" asked the man.

"Come on," laughed Archie. Together Archie and the man walked from booth to booth.

The man poked the turkeys and looked very learned. Suddenly he exclaimed, "This is a beauty. Not so big as some, but young and tender."

"How do you know so much about turkeys?" asked Archie.

"I used to have one of these booths. I may not know much about some things but I do know a turkey when I see one."

"I'll buy this turkey," announced Archie to the salesman behind the scales. "How much does he cost?"

"Eight dollars," answered the salesman.

Archie counted out the eight dollars, took his turkey, turned to the man and said, "That leaves four dollars for fruit and nuts. Why don't you buy yours now?"

"I can't," groaned the man. "I shouldn't have come. I knew I couldn't buy one this year. My little Elsie is sick. The only thing she wants is a turkey. She says she will get well if she sees a real turkey. She says she can't get well. If she could—if she could, we wouldn't need any cranberry sauce or turkey to make us thankful."

Suddenly Archie had an idea.

The man was still thinking when the salesman walked up to him and handed him a package saying, "The boy told me this belonged to you, Mr. Righter! It's good to see you here again."

Mr. Righter looked at the salesman "Where is that boy?"

"Don't know, never saw him before, he's been gone ten minutes."

Archie hurried to the flower shop his arms laden with packages.

That night as Mother tucked him in bed he whispered, "Suppose the—turkey isn't—"

"I know it's to be the best turkey I ever tasted. Now go to sleep, dear, and tomorrow we'll have a regular old-fashioned Thanksgiving dinner."

At one o'clock Mother, Father, Kitty and Archie walked into the dining room. In the center of the table in Grandma's old silver cake dish were exactly four oranges, four figs, a tiny bunch of raisins and a handful (one of Kitty's handfuls) of nuts.

"How pretty the table looks!" exclaimed Mother.

"Yes," said Father, the table does look pretty."

Kitty jumped from toe to toe echoing "How pretty! How pretty!"

Archie cleared his throat. "It doesn't look pretty. There's not going to be any turkey, either. Chickens are almost as good and we'll all be thankful because—"

Then, while every one ate their tomato bisque, Archie told his story.

When he finished Mother said, "I wish we knew the man's name."

"We'll go to the market tomorrow and see if our salesman can tell us," said Father.

At that moment Nora walked into the dining room carrying a large platter. And on it was—a regular Thanksgiving turkey! In his breast fluttered a slip of paper. Father opened it and read, "Here's a turkey instead of the chicken you ordered. I'm thankful there are boys willing to give their turkeys away. We men at the Market know Mr. Righter. We wanted to do something for him. You showed us how. This is from the fellows in the Market." Joseph Bellows.

The next day Father telephoned Joseph Bellows. He told him he was a doctor and wanted to see if anything could be done for Elsie—.

I might tell you a long, long story about how Elsie got well. But I haven't time. Elsie smiles every time any one speaks of her sickness. She says: "I knew a real turkey's wishbone would make all our wishes come true!"—Selected.

ADJUSTING THE BURDEN.

Two city youths were tramping through the hill country of one of our Eastern States. Late in the afternoon of their last day they were trudging bravely up the slope of a long hill. As they neared the top, one of them, a rather frail, delicate young man, remarked to his companion:

"If some one had told me two weeks ago that I could tramp almost twenty miles through these hills and carry forty pounds of baggage on my shoulders and not be worn out by nightfall, I might have thanked him for the compliment, but I think I would have doubted its sincerity. Now I am actually doing it, and what is even more wonderful, doing it without excessive fatigue.

"Yes," he continued, "I guess there really is a great art in becoming accustomed to things in this world. Take the matter of carrying this baggage. Do you remember our first day? It seemed to me I never could get adjusted to the weight and irregularities of this bundle. Every time I moved it hurt me in a new place. Had to stop and rest every mile or two, as you remember. Gave out completely the middle of the first afternoon. A hill like this—Well, I would never have gotten to the top, that's all. But now"—he laughed and gave the bundle a twist—"it's wonderful what folks can stand when they become accustomed to it."

It is, indeed, wonderful to think of the burdens some folks can carry from day to day and still bear up and fare cheerfully on. Burdens of loneliness, burdens of business troubles, burdens of physical pain and suffering, of sorrow and bereavement—we do not have to look far in any direction in order to learn that the world in which we live is a world of burden bearers.

Sometimes, it is true, these burdens are hidden from human eyes. There are griefs that hang no crape from their doors and give no outward manifestation of their presence to the world. There are sorrows that are stifled for the sake of others, disappointments that are met with a smile, lest some one else should

note the heaviness of the burden and give way to discouragement. It must have been of these that the poet was thinking when he wrote:

"If singing breath or echoing chord
To every hidden pang were given,
What endless melodies were poured,
As sad as earth, as sweet as heaven."

It is not easy always to adjust ourselves to our burdens. Some of us, unfortunately, never do. We cry out against them, complaining bitterly of divine injustice. We carry them, yes, but most grudgingly, querulously; and as a consequence the load is bound to chafe and irritate.

Others learn to accept their burden in the spirit of serene surrender, as a part of life's discipline ordered for them by an all-wise Teacher. When one takes this attitude, it is wonderful what strength he will find. He may discover that God does not always take away his burden or even lighten it; but that God does show him how to bear it, how to adjust it so that it will neither crush nor overwhelm, but instead become a daily challenge to latent powers and hitherto unsuspected strength. Best of all he will find that Christ will walk with him and bear the heavier end of the load.—Forward.

CHRISTIAN ENDEAVOR TOPIC.

LAWLESSNESS.

M., Nov. 9. Overcome greed. Josh. 7:1-26.
T., Nov. 10. Cultivate reverence. Ps. 119:113-120.
W., Nov. 11. Check wrong-doing. Acts 21:27-34.
T., Nov. 12. Cultivate brotherliness. Mark 12:-31.
F., Nov. 13. Obey the laws. 1 Pet. 2:11-15.
S., Nov. 14. Pray for authorities. 1 Tim. 2.1-6
Sun., Nov. 15. Topic—How can we overcome the Spirit of Lawlessness? Rom. 13:1-8.

Some Bible Hints.

However imperfect authority is, the idea of authority is divine, and without it the world would fall to pieces (v. 1).

Law is supported by our doing good, refusing to grasp at the rights of any one (v. 3).

Authorities are "ministers of God's service." If they are false, they are false to God, and must answer to Him. Our duty is to do right anyway (v. 6).

Love solves all problems. When people can be led to love one another there will be no theft or wrong-doing (v. 8).

A selfish person is usually a law breaker The spirit of Selfishness is the essence of law breaking. A selfish person will break every law of courtesy, the home, the school, the state, the country and taken out of a person he would keep every law, civil and scriptural. The only cure for Selfishness is Jesus and His power to change hearts.

News Papers Advertise Law Breaking.

Every day the newspaper dump the broken laws into our homes and teach our children the clever trick by which it was done. These stories foster law breaking and the children begin planning how to go it one better. The sad part about it is that in too many of our homes there is no counter teaching. The child is allowed to read and no one explains the awfulness of crime, no one calls attention to the underlying selfishness that caused the crime. The wit and the daring of the act excites the imagination of the child and in his play he tries to imitate the criminal and do just a little more. And the first seed of crime and of law breaking is planted in the mind and begins to grow and no one takes thought or plants any truths that will counteract the facts gathered from the newspapers. Teach children to obey in the home, they will then obey in school and later on there will be no temptation to disobey the laws of the land. This train can be best done by teaching children religion.

Law Breaking is a Disgrace.

In some lands it is not the wrong that is the disgrace but being found out, or caught up with that is the shame. We call these lands heathen. In America we are coming to look upon law breaking as a smart trick and being found out and caught up with as hard luck at the most. Law breaking is a disgrace and a life long shame and should be regarded as such and until people regard it as such we will have law breakers. We must teach our children from early childhood to regard it as a disgrace and as a blighting shame.

Pray for Authorities.

Pray for our men in authority and for those who ought to make good laws and help to keep them. I heard a man say the other day when speaking of some law breakers "I knew that when those men defied God as they did that if the people prayed as they should God would take a hand in the affairs of the community and sure enough he did." Prayers changes things. Prayer will change even the citizenship of a community. If God cannot change hearts so that they become lawabiding and the community can be a lawabiding community at the request of those in the community He can and does move people out and other people in and the scenes change and we get our heart's desire for our communities. If we realized the power of prayer we would do more praying and God would do more for our communities.

Some Quotations.

The following from the "Endeavorer's Daily companion" are so good and so appropriate that we give them here.

"Man cannot break a divine law. He can break himself against one."—A. Nash.

"What can you expect from the people if high officials disregard law and set it aside with impunity."—Senator Norris.

"The official who neglects to enforce the law is a traitor to his country, his oath, and his God."—A. Lynons.

"The law keeping spirit is fostered in the home. Children who learn obedience there practice it in the state. The germ of lawlessness is disobedience in the home."—Anon.

Quoting from the Greensboro Record written by Bishop Murray we have this: "Youth is rampant and aflame, but keen and susceptible of being molded into a vital force for good. The neglect of "Youth's regard for the law is chargeable to youth's elders.

"The church must help by living with youth, and supplying the young with a program of life.

"Fundamentally, youth has not changed except for the better."

Hugh S. Magill in an article in the "International Journal of Religious Education" says.—

"To every youth there openeth a big way and a low,
And every youth decideth the way his soul shall go."

"Young people get an abundance of advice and admonition. What they need is the convincing proof of lives that demonstrate day by day that the best life, the only worthwhile life, is the clean, strong, upright life. The true worth of a man is the strength of his personality, the quality of his soul.

"Every intelligent young person knows that there are physical laws that must be reckoned with. They know that results follow causes, and that all must pay the penalty for violation of these laws. What is true of physical laws is no less true of moral and spiritual laws. The higher, nobler qualities of manhood can be developed only through obedience to these laws, and their violation must inevitably bring moral and spiritual ruin.

"The youth of today face opportunities never dreamed of by any previous generation. Modern discovery and invention have released forces which, if mastered and rightly used, make possible marvelous achievements. But these same forces may bring destruction. To be able to control and use them, and not be destroyed by them, requires moral strength.

"The future of civilization is dependent upon the development of those strong, enduring moral and spiritual qualities through which the soul of man obedient to the highest laws of God, maintains supremacy over material forces and rises triumphant over those influences which degrade, drag down and destroy.

"This is the challenge to the youth of today."

THE HAPPY LIFE.

How happy is he born and taught
That serveth not another's will;
Whose armor is his honest thought,
And simple his utmost skill!
Whose passions not his masters are,
Whose soul is still prepared for death,
Untied unto the worldly care
Of public fame, or private breath;
Who envies none that chance doth raise,
Or vice who never understood
(How deepest wounds are given by praise!)
Nor rules of state, but rules of good;
Who hath his life from rumors freed;
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make oppressors vreat;
Who God doth late and early pray,
More of His grace, than gifts, to lend,
And entertains the harmless day
With a religious book or friend!
This man is freed from service bands
Of hope to rise or fear to fall,
Lord of himself, though not of lands;
And having nothing, yet hath all.

—Sir Henry Wotton.

—Ignace Jan Paderewski, world famous Polish pianist and first Premier of the Republic of Poland, has just arrived in the United States for a concert tour of this country.

SLUMBER SONG.

This Slumber Song was written by Louis Ledoux. If you want to go to sleep you should quietly relax in bed; then say the lines of the Song slowly, drowsily, while the mind tries to see the sheep coming down the dusty road and making their way to the fold, while the shepherd sings low.

Drowsily come the sheep
From the place where the pastures be,
By a dusty lane
To the fold again,
First one, then two, and three—
First one, then two, by the paths of sleep,
Drowsily come the sheep.

Drowsily come the sheep,
And the shepherd is singing low;
After eight comes nine,
In a dusty line
They come, and then in they go—
First eight, then nine, by the paths of sleep,
Drowsily come the sheep.

Drowsily come the sheep,
And they pass through the sheep-fold door;
After one comes two,
After one comes two,
After two comes three and four,
First one, then two, by the paths of sleep,
Drowsily come the sheep.

POND-LILIES.

Gertrude Fisher Scott.

"Oh, Charlotte, what a beautiful pond-lily! Where did you get it?" asked Mary, as her little friend came upon to the piazza.

"Mother gave it to me; she has lots of them. A friend brought her a basketful this morning. She said one of her boys got them in the lake."

"What lake?"

"Why, ours, of course. There are thousands of them up in the cove near the ice-house."

"But how do you get them?"

"Oh, you have to row up there in a boat and pull them up out of the water. They don't grow very near the shore."

"Can you row?"

"A little. Can't you?"

"Yes—with one oar, anyway."

"Why did you want to know?"

"I was just thinking I'd like to get some lilies for my mother. She hasn't had any this year and I heard her say the other day that she loved them. Do you think we could?"

"Of course—if we had a boat—and our mothers let us."

"You'd better ask yours—mine's away for the afternoon at a party at Mrs. Baker's."

"Mine's there too. But she said I could stay with you until she stopped here on her way home."

"Well, Bridgie's the only one home in my house to ask. But she's gone up to her room to rest and told me not to disturb her. Perhaps if we hurried we could go and get back before she comes downstairs."

"But where are we going to get a boat?"

"I know where father keeps his padlock key. All we have to do is to go down to the landing and unlock it. The oars are under the back piazza. We can each carry one. Shall we?"

"Yes—I guess it's all right—if you're sure your father wont care."

"Oh, I'm sure he won't. He always says anybody can take his boat if they'll only bring it back again just as they found it."

"And your mother?"

"Oh, she lets me go places—sometimes—without asking her. She won't mind. I'll run in the house and get the key, and then we can start."

"All right. Any cookies?"

"Um—fresh ones that Bridgie made this morning! I'll bring a box of them."

Shortly afterward the two girls, munching the cookies, made their way down to the landing where a half-dozen or so row-boats, belonging to the summer cottagers, were fastened. Generally there were some boys about who would have helped them, but this afternoon there wasn't one in sight. They had some difficulty at first with the padlock, but finally got it unlocked. Then they jumped into the boat and, each taking an oar, started off.

But for a time they didn't make much progress and couldn't seem to take their strokes together. One would dip down too deep into the water and the other just barely skim the surface, or suddenly one would "catch a crab" and send the water all over the side of the boat. They didn't say much, for it was hard work and the oars were heavy and the sun overhead was very hot.

Finally, in a disgusted voice, Mary said, "I thought you said you could row, Charlotte!"

"And you said you could, too."

"Well, I can, but we don't do it very well together. Suppose you let me try alone. I think I can do better that way."

"All right—and I'll row alone when we come back."

"But be careful when you get on to the other seat. My fatherr says it's very dangerous to change when you're in deep water."

"Oh, don't worry, I know how," and Charlotte managed it very well, and when she had settled herself comfortably, Mary took both oars and began rowing again.

But still they didn't make much progress. To tell the truth, although Mary wouldn't have admitted it then for anything, she had never done any rowing alone before except up close to the shore where the water was very shallow. This trying to cross the lake was an entirely different matter, and her arms ached with the effort she was making. Still, she kept at it without a murmur and improved ever so slightly, the farther on she went.

After what seemed hours Charlotte said: "It looks to me as if we were going to have a storm. See how dark it's getting! Don't you think we ought to turn round and go back? We're only as far as the ice-house."

"Oh, no," answered Mary confidently, "I don't believe it will rain. It got dark like this yesterday afternoon, but it didn't amount to anything. We'll be at the 'Y. M.' in just a few minutes, and that's where we start up into the cove, isn't it?"

"Yes, if we ever get there, but the wind's coming up. Se how different it makes the water look. It will be harder for you to row now. Please turn round, Mary."

Mary was obstinate. "No," she said, "it isn't any harder. See, I can make the boat go all right. There's nothing to worry about; we'll be in the cove in just a little while."

But even as she spoke, the wind began blow harder and big drops splashed dow

"There—I told you so," said Charlo "it's beginning to rain and we'll get through and perhaps drowned. O dear wish I hadn't come."

"Stop crying, you big silly, we're all ri The wind won't blow us over in this big f bottomed boat; it's taking us right over the shore. I can't row any more, so I mi as well stop trying," and she took the o into the boat and laid them down on the b tom.

By this time Charlotte was down on bottom too with her head in her lap, and was crying hard. It was scary—it was dark, and raining in torrents. The wind b furiously and broke down great limbs of trees. Lightning flashed and the thun crashed. Big waves broke against the b and splashed over it. Mary was frighten too, but not a tear did she shed—she just straight up on the seat and clung tightly it.

If, up to the time of the breaking of storm, their progress had been slow, now was alarmingly rapid and before they knew they had been carried directly out of th course and hard up against the opposite sh under a clump of button-ball bushes.

"Oh!" screamed Charlotte, not know what had happened to them.

"We're all right," said Mary, "you can up now. We're up on the shore, near Pr tor's. I can see his silo through the trees.'

"But we're a long way from home a soaking wet. How can we walk all that way

"Oh, don't worry! We'll get there all ri when the storm's over. See, it's getting lig er now. I think we'd better pull the boat as far as we can, and then go up to the ho and wait until it stops raining."

"But I don't know them, do you?"

"No, but that doesn't make any differen they'd take anybody into their house in storm like this."

So they tugged and pulled at the boat a then hurried in the wind and rain, amid fa ing branches, across the road and up the h to where a big white farmhouse stood. As th stepped, breathless and terrified, up on to t side piazza the door opened and a pleasa faced woman with half a dozen childr around her greeted thm. "You poor thin come right in out of the rain. What ever the world sent you out in a storm like th Take off your wet clothes the first thing y do, and I'll get you some dry ones to put and something hot to drink. It's the wo storm we've had this summer—almost like little tornado. I guess we'll find later on th it's done a great deal of damage round here

She hurried the two girls upstairs and as ed them questions as she helped them chan their clothes. After a little she said: "We you girls certainly might have been mu worse off than you are. We'd better telepho your mothers that you're here; for they wo know that you started out for pond-lilies. I er on, when my husband comes in, he'll ta you home in no time in his car. He and t men went haying this morning down t other part of the town. Guess they'll be w enough when they get here!"

By the time the two girls went downstairs they had got over their fright but were very sober. Mary had done most of the talking and said she would call up her mother on the telephone. She knew she had done wrong in going out on the lake without permission and in taking Charlotte with her. She expected to be punished, she knew she deserved it, but she didn't want her little friend to be too, so she truthfully explained the whole thing to her mother and asked her to tell Mrs. Lane what had happened and where Charlotte was. And the last thing Mrs. Proctor heard her say was, "But, mother, please remember that I wanted to get the pond-lilies for you because you said you would like some."

So when she had hung up the receiver and joined the others, Mrs. Proctor said, "Come into the front room, girls, I want to show you something."

There on the table was a great green bowl filled with lovely white, waxy pond-lilies. "See these, children. My husband got them up in the cove for me yesterday. You can take them all to your mothers if you'd like to, and any time you want more if you'll come up here I'm sure Mr. Proctor will go with you to get them if he isn't busy. But I don't think it's a good idea for you to go after them alone."

But Charlotte said, "Thank you—I don't think I care for any—my mother has a lot that a friend gave her this morning."

And Mary said, "And I don't believe I want any either. I don't like them as well as I did before. They'll always remind me of something now—but thank you just as much."

Then a rather subdued little girl went over to the window and looked out on the lake where whitecaps were still dancing on the dark troubled water and trees were still bending under the sweep of the wind. And Mrs. Proctor, knowing what was going on in her mind, let her stand there, but she took Charlotte out into the kitchen to play with the other children.—Zion's Herald.

FOR HIS MOTHER'S SAKE.

The florist's boy had just swept some broken and withered flowers into the gutter when a ragged urchin darted across the street. He stooped over the pile of mangled flowers, and came upon a rose seemingly in better condition than the rest. But as he tenderly picked it up the petals fluttered to the ground leaving only the bare stalk in his hand.

He stood quite still, and his lips quivered perceptibly. The florist's boy who had been looking at him severely, felt that his face was softening. "What's the matter with you, anyway?" he asked.

The ragged little fellow choked as he answered: "It's for my mother. She's sick, and she can't eat nothing, and I thought if she'd a flower to smell it might make her feel better."

"Just you wait a minute," said the florist's boy as he disappeared. When he came out upon the sidewalk he held in his hand a beautiful half-opened rose, which he carefully wrapped in tissue-paper; then he said, "take that to your mother."—Selected.

THANKSGIVING.

Thankful for the glory of the Red, White and Blue,
For the spirit of America that still is staunch and true,
For the laughter of our children and the sunlight of their eyes
And the joy of radiant mothers and their evening lullabies;
And thankful that our harvests wear no taint of blood to-day,
But were sown and reaped by toilers who were light of heart and gay.
Thankful for the riches that are ours to claim and keep,
The joy of honest labor and the boon of happy sleep,
For each little family circle where there is no empty chair
Save where God has sent the sorrow for the loving hearts to bear.
And thankful for the loyal souls and brave hearts of the past
Who builded that contentment should be with us to the last.
Thankful for the plenty that our peaceful land has blessed,
For the rising sun that beckons every man to do his best
For the goal that lies before him and the promise when he sows
That his hand shall reap the harvest undisturbed by cruel foes;
For the flaming torch of justice symbolizing as it burns
Here none may rob the toiler of his prize he fairly earns.
To-day our thanks we're giving for the riches that are ours,
For the red fruits of the orchards and the perfume of the flowers,
For our homes with laughter ringing and hearthfires blazing bright,
For our land of peace and plenty and our land of truth and right;
And we're thankful for the glory of the old Red, White and Blue
For the spirit of our fathers and a manhood that is true.

—Selected

THE BOY WHO WORKS.

Do you feel many days that you have had a hard time? Your hours are long. Your task is hard and wages small. The contents of your weekly pay envelope will scarcely carry you over the week. Sometimes you must wear patched trousers or a frayed coat. Your employer expects a great deal from you. Other fellows dress well and always have money. They have coddling fathers and mothers, while you toil six days a week to make a living.

Never mind, young man. You are ahead of the boy who has every luxury at home. You are getting experience that he must get somehow later on. Because, sooner or later, he must fight the real battle of life himself. And you have the advantage. While life has been made easy for him, he lacks drill and dicipline which every life-soldier must go through. You are preparing your self. He may go in without preparation and fail.

Work is a great blessing. You can not see now, but some day you will say that you were fortunate in your boy-hood days because you were compelled to work. Because one cannot get power to do things save by doing them. Look over the successful men you know. Get their history. Nearly every one was compelled to work in boyhood. They toughened their muscles by hard work, and sharpened their brains by looking out for themselves.

Work makes men. Luck usually fails. Pluck nearly always wins. To succeed in anything one muust overcome obstacles. Force and fiber are built by hardships. Grit is as necessary in the making of a man as gumption. Hardships are not always handicaps. Often they are helpers. You will understand this better in twenty years. Meantime, permit one who has lived that twenty years and more to advise you in this.—Selected.

A THANKSGIVING FEAST.

It was the day before Thanksgiving and Mrs. Frazer had gone to the station to meet the "company." She took Eddie and Ruth, but she didn't take Emily and Bob. The car would be too crowded, she said, but later she wished she had made room for the lively twins.

She knew they minded pretty well, so she told them all the things not to do.

Don't light matches.

Don't eat anything.

Don't go out the gate.

Don't turn on the faucets.

"I'll hurry right back, so behave yourselves," she said, as she started off.

Emily and Bob leaned against the fence and looked wistfully up and down the street. It was cold and bleak and the dry brown leaves rustled in the gutter.

Suddenly Bob turned.

"Oh, I have the best idea." he cried. "Let us have our store right here near the street and sell things."

"What things?" demanded Emily.

"Oh, anything," replied Bob.

"We dassn't," said Emily.

"Mother didn't say not to," replied Bob. "Besides we can just pretend to sell. It won't be any fun just us two playing store together."

This seemed quite reasonable, so Emily helped bring out the sewing table over which she spread a clean tea cloth. When that was done, Lewis, the big boy next door, called out and asked them what they were going to sell.

"Things for Thanksgiving!" replied Emily, and that gave Bob another idea. He darted into the house and in a moment out he came bearing one of his mother's beautiful pies in his hands.

"Oh, Bob, that's awful wicked." cried Emily.

"It was sitting out to cool," said Bob, "and the air won't hurt. We won't really sell it.

"But s'pose somebody wants to buy it," objected Emily.

"We'll say it's five dollars and nobody will buy it," Bob replied. "We'll charge an awful lot for everything."

"Oh!" squealed Emily. "What fun! there can't be a mite of wrong in that. Mother

won't mind if we're careful."

Four pairs of eager hands set to work and soon the little table bore four magnificent pies, three beauteous cakes, cookies, cranberry sauce, and hanging above it from a branch of the maple tree, was a large turkey, plucked and ready for stuffing and roasting.

My, it was a luscious sight! Every one who passed stopped and inquired: "How much do you want for that pie, or cake?" But when Bob would reply "Five dollars," the customer would go away.

Such fun! "It's a wonder we never thought of this before," said Emily.

There were lots of people passing to and fro, and some of the boys looked as if they would like to grab some goodies off the table, if they's dared.

At last a nice-looking young fellow sauntered up. He looked as if he might be a stranger in town for he carried a satchel. He paused longingly at the table.

"How much is that mince pie?" he inquired.

"Five dollars," replied Bob.

"All right," said the young man, feeling in his pocket.

Emily gave a cry of dismay, for the young man was holding out a bit of green fluttering paper which was certainly a five dollar bill.

"Well, hurry up and give me my package," said the customer, sternly. "I'm in a hurry. Make it snappy!"

Poor Bob, didn't know what to do, and while he stared about like one in a trance, the young man stepped into the yard, laid down the five dollars and took the pie.

"And the turkey?" he asked cheerfully. "How much is that? Oh, here is the tag: Ten dollars. All right. I'll take it."

"Oh, please sir!" protested Emily, beginning to find her tongue at last.

"All right," said the young man. "I'll get it myself. Here's your ten dollars."

He opened his satchel, which was a big stuffed the turkey in.

"Good-bye, and good luck!" he sang out as he walked briskly away.

Emily and Bob were so scared, they rushed and hustled about putting back what was left of their Thanksgiving feast. The fifteen dollars lay in Bob's trousers pocket.

"We must buy a new turkey." he told his sister.

"No use," she replied. "I think we ought to 'fess up."

"Guess you're right," said Bob, miserably. "We won't get spanked nearly so hard if we tell on ourselves."

"They won't find it out right off," said Emily in a comforting voice. "Anything might happen before it's found out."

Two very guilty-looking young ones crept from their playroom when they heard the latch turn in the front door and their mother's step in the hall. She had with her Ruth and Eddie and Aunt Eva and Uncle George. For a little while the twins almost forgot about their crimes they were so pleased with the "company." Then they all went into the living room, and then Mother said: "Here comes Dad. I'll go start the supper."

Aunt Eva said she'd help and they both went to the kitchen, and Mother was saying real loud. "I was lucky. I got a grand big turkey, and I've got all my pies baked. Come on and see them."

The twins ran to greet their father, but both of them were kind of absent-minded, as they were tying to listen to what was going on in the kitchen.

There wasn't a scream or a cry, or anything, and pretty soon Bob couldn't stand it any longer. He motioned to Emily and tiptoed into the kitchen. What was their surprise to see a large fine turkey on the table surrounded by all the pies, the mince too!

My, it was mystifying! Bob and Emily kept trying and trying to whisper in their mother's ear, but she didn't seem to notice them. They were just as quiet and subdued as two little mice and went to bed extra early without a word.

The next day the turkey was roasted and the feast was spread.

"Only," said Emily, "there's an extra place at the table."

More mystery! But as they were all sitting down, who should walk in and sit in the extra place but the young man who had bought the turkey!

He turned out to be Aunt Eva's younger brother, Clyde, and it was all a joke! Bob wanted to give back the fifteen dollars, but Uncle Clyde told him to buy something for himself and his twin which would help them remember that Thanksgiving always, and their Uncle Clyde.

"Oh, I'm so thankful!" sighed Emily.

Of course, they did buy something, though what it was I wasn't told, but I'm sure they never forgot that Thanksgiving Day.—Sel.

FROM PASTORS AND PEOPLE.

English St. Church.—We are relizing some of the fruit from the tabernacle meeting which has just closed in High Point. Our Sunday school is increasing. We feel sure that the Stephens party were a great blessing to High Point.

We were very much pleased last Sunday with the stirring messages brought to us by Rev. T. M. Johnson, D. D., at the eleven o'clock hour. And Rev. J. W. Hulin at seven in the evening.

Bro. Johnson's message was mostly to parents in regard to training their children at home in the way they should go, the family altar and the word of God to be the most essential things in the home.

Bro. Hulin's message was to everyone who has accepted Christ. Go into my vineyard and work today. And a good message it was We invite you again, brethren. Reporter.

Pullen.

Our hearts were made to go out in sympathy to Mrs. J. D. Pullen in the sickness and death of her husband. Mr. Pullen was born Oct. 27, 1868, and died Oct. 9, 1925. He was married to Miss Henrietta Bellamy Dec. 29, 1896. To this union were given six children; two dying in infancy. There remains to mourn their loss three sons, Arlie, Jimmie and Julian, and one daughter, Mrs. Jodie Evans. When quite a young man Mr. Pullen united with the Baptist church but in September, 1906, he joined the Methodist Protestant church with his wife, at Eden church on Halifax charge. Having lived a neighbor to us for several years I can say, we always found him to be a good neighbor. He was a good man to his family, always considerate of his companion. His last act on earth was one of helpfulness to her. On the 1st Sunday morning in Oct. he went out to catch a chicken for her, and while sitting on the doorsteps shelling corn, she heard the familiar call "Ret, come here;" on reaching him he said "I'm almost gone." She saw at once that he had had a stroke of paralysis. With the aid of the boys he was gotten to bed and a physician summoned. All that loving hands could do was done for him, but the kind Father saw fit to take him, so on the following Friday morning he passed away.

On Saturday afternoon he was laid to rest in the cemetery at Whitaker. Quite a large crowd was in attendance and the floral offerings were many and beautiful. Burial services were conducted by Rev. Fred W. Paschall. The home is made sad indeed by the absence of husband and father, and only God can comfort in such a trying hour, so we leave them in His tender care, and pray that they may be given grace and strength to say, Thy will be done.

Mamie Johnston.

Yadkin College.

Why Am I writing about Yadkin College Is she not a thing of the past? Yes, in one way she is; her tall brick building is decaying and passing away, but she is still living in the lives of men and women and their children. I went through her class rooms, went in her auditorum and I stood and gazed upon what seemed a wreck of time; then I wandered down the hill through the massive old oaks that had been a shade and comfort to many a student. Then I was in the village and did I see any effect of the College there Yes, for she lives in the lives of the men and writen on the contenance of all that have come in contact with the College and also there was the same thing to be seen in the boys and girls. They are being trained by parents that were colleged trained so she not dead but living on in the lives of people Her seats are vacant, her bell rings no more on the hill, but her worth is being manifested in the lives of men and women. She helped to make some of our best preachers in our N C Conference, Rev. S. W. Taylor, Rev. G. Curry and Rev. Robert Troxler. These and others she helped to train that they might be a blessing to mankind. No, old Yadkin is not dead but lives in the lives of her students A live college, yes, we have one at High Point N. C., much nicer than the old one, as good as can be found. Her bell is ringing and her study halls, her dormitories are alive with the voices of girls and boys being trained by as good teachers as the land has. They are receiving training that will enable them to perform the duties of this life well. The moral and Christian training they receive will enable them to become the noblest work of God, an educated christian man or woman We are proud of our college and no father or mother could no better than to place their boys and girls under the training a

care of her Christian Faculty, for they will take your boy or girl and return them to you educated, christianized and better qualified to solve the problems of this world. When our parents see the need of college-educated boys and girls, we will have better homes, better better counties, better states and a better nation. Our land will be safer, greater and better to live in, our charity homes, our reformatories, our chain gangs and penitentiaries, will be lonesome for occupants, Oh: may the parents of our land quickly see the need of a christian educated generation of boys and girls and send them to High Point College, for no better can be found.

She will take your boy, she will take your girl, she will treat them kind every day. She will ram and cram ther heads full of knowledge, She will fill their hearts full of love for Jesus Christ and return them to you a noble man or woman.

High Point College, may you live long to bless and educate. W. L. Carson, Pastor.

Orange Charge.—Greetings: Am pleased to be assigned to serve you another year.

Will begin the preaching services 3rd Sunday 11o'clock A. M. at Efland. The other churches may expect services as last year.

May it be our desire to make this the best year yet.

First quarterly conference will be called soon.

Sincerely, B. M. Williams.

Calvary.—It has been sometime since I have made any report to the Herald from Calvary and shall not have time and do not have the information in hand from different departments to make a full report. We have just closed a very successful year which has exceeded our hopes. I account for this from the fact that we have a faithful membership and Calvary was also fortunate in having one of the best preachers in the conference for first year and our hearts were made glad Monday by the information that our annual conference had seen fit to send him to us for another year. We feel that the prospects are good for a successful year. I would say that the success of Calvary church for the past year is due in a large measure to the faithful work of our good ladies. I don't believe any church has ever been blessed with a more faithful bunch of ladies. The following is a report of the Ladies' Aid.

Paid $250.00 on the church floor. Pledged $50. for 10 years on college. Pay $1. per week to have church cleaned. Furnished heavy furniture for pastor's home. Bought baby bed for hut. Sent flowers to 88 persons, eight designs. Made 250 visits. Pieced and sold five quilts. One was a memory quilt with 784 names embroided on it and received $262.00 for same. Built church hut. Collected $70.20 on a brunswick stew, made a total of $755.20 this year. Made $1096.95 since our society was organized May 11, 1924.

We organized our Sunday school with Brother Hester Causey who has made a most efficient superintendent for the past as superintendent for the coming year and Brother Thomas Waugh as Secy. and Treas. with John W. Dixon assistant. I will try to give a fuller report soon.

A. C. Dixon, Publish Committee.

WHAT AILED MOTHER.

Last summer a famous specialist in nervous diseases visited a little village on Cape Cod. One day a tall, awkward young man called on him. He had a weak face which bore signs of dissipation. he wore cheap clothes cut in the latest fashion; there were rings on his fingers, and a gold chain swung ostentatiously over a gay waistcoat. He came to consult the doctor about his mother who had some obscure and, as he feared, mortal ailment. He spoke with much feeling, but did not forget to adjust his chain, and twirl his mustach as he talked.

"She has been a very active woman," he said. "Had tremendous energy all of her life, but now she seems to have gone all to pieces. She has no pain, no disease; but she can't eat nor sleep much, and she is so weak she can hardly walk. She cries if you look at her. What is the matter? Can you help her?"

"What work did she do?" asked the doctor.

"She was a tailoress, and she worked harder than necessary," said the young man, reluctantly. "She used to sew until two or three o'clock in the morning."

"What is your trade—your business?" demanded the doctor.

"Well—I—I'm not in business at present. It's pretty difficult to make a start, you know. I've considered several different occupations, but I have not found anything suited to my peculiar bent, as yet. But I came to consult you about mother. What do you think is the matter with her?"

"You!" said the doctor. "Nothing else. She has sapped her life for you; and now, when you should be supporting her and bringing comfort and honor to her old age, you are a dead-weight and a disgrace. If she dies, you and you only are to blame."

When he was gone, the doctor said: "It is a common enough case. A woman is unselfish and energetic. She gives her life to serve a husband or a son. Her devotion only encourages them in idleness and selffishness. At middle age her vitality is exhausted. Her nerves give way under the long strain, and tonics are of no more use than putting wood on a fire that has gone out."

Poor, unhappy husband or son whose eyes open too late to the fact that "mother" is sinking under some mysterious disease and who must hear from the doctor the frank verdict, "It is you and nothing else!"—Selected.

GUILTY CONSCIENCES.

"A guilty conscience needs no accuser." The Interior Department has received a letter from two children, who visited the Government's petrified forests in Arizona last summer. They inclosed $5 to pay for some small pieces of petrified wood which they carried away as souvenirs. It is against the law for persons to do this. "We have never felt right about taking this wood and we hope the money will more than pay for it," the letter said.

LET ME BE BRAVE.

Let me be brave to fight the night.
And bear my burden of the fight
With Courage
Not that I may be counted great in victory,
But that another treading on
May still keep heart when hope seems gone.
Grant to me wisdom.
Not that I may boast as one who's clamored high
And count myself superior clay to those less learned;
God, I pray for wisdom and a clearer mind
To aid the ones who come behind.
Let me be strong and brave of heart,
And teach me how to play my part
As one who toils not just for gold
(Thus I would not have my history told),
But let me serve as best I can
My God, my home, my fellow man.—Edgar Guest.

KIND WORDS.

Kind words do not cost much. They are quickly spoken. They do not blister the tongue that utters them. They never have to be repented of. They do not keep us awake till midnight. It is easy to scatter them. And oh, how much good they may do! They do good to the person from whose lips they fall. Soft words will soften the soul. They smooth down the rough places in our nature. Care to say kindly things will drill our natures in kindness. It will help to pull up all the roots of passion. It will give us a spirit of self-control It will make the conscience delicate and the disposition gentle. A woman cannot make a habit of speaking kind words without augmenting her own gracious temper. But better will be their influence on others. If cold words freeze people, and hot words scorch them, and bitter words madden them, so will kind words reproduce themselves and soothe and quiet and comfort the hearer. They make all the better elements of one's nature come trooping to the surface. They melt out stubbornness. Let us say a kindly word. No one can tell how many burdened hearts may be relieved, how many discouraged souls may be inspired. Say it every day; to the one who disturbs you while you are busy, asking for work; to the one who has almost lost hope; to all. Remember kind words can never die.—Review.

—The Indian population of the United States is increasing, the Census Bureau announces. The number of Indians in the United States (not including Alaska), on July 1, 1925, was 349,595. That was a gain of 2,693 over July 1, 1924, and an increase of 18,976 in the last twelve years. Oklahoma has the largest Indian population—120,163. Arizona ranks second with 43,950.

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Eden, Halifax Charge.—Having been elected reporter last Sunday I will proceed with duty. I never yet found any way to get a task done but to do it.

First, we want Brother Spencer to stay with us. He has endeared himself to us by his personal work as well as by his sermons. I often hear such remarks as "His sermons are filled with the real old-time gospel;" and, "He certainly is a wonderful preacher." I will not make any report of finances as you will read that in the conference report.

Our Sunday school is coming on nicely. Mr. J. W. Hardee is superintendent, Mrs. Z. A. Hardee assistant superintendent, Miss Lula Neville secretary. Mr. Hardee has a way of getting the best out of us before we realize it. He is also giving the little people a chance to develop. Our attendance has not been so good for the past few Sundays on account of bad weather.

Our Ladies' Aid Society met with Miss Winnie Burt on Oct. 29, and the following officers were elected: Miss Winnie Burt, President; Mrs. R. C. Rives, vice President; Mrs. L. A. Williams, Secretary; Miss Aleene Locke, assistant Secretary; Miss Blanche Hardee treasurer; Mrs. Z. A. Hardee, Mrs. R. C. Rives and Mrs. J. R. Locke were appointed by the President to serve as program committee for six months. Since Nov. 1924 the Society has paid to the High Point College $33.35; to the Children's Home $50.00; to the Casto Home $26.00; and $9.00 for incidentals and flowers and comforts for the sick. We hope to be able to buy a drugget for the parsonage soon. Mrs. J. R. Dickens has given a set of linen for the communion table. We appreciate this very much, especially as she presented it through the Ladies' Aid.

We are glad to say Mr. Edgar Whitley is able to be with us again. Mr. Whitley spent some time recently at Asheville where he was under medical treatment. I am sorry to say Mrs. B. F. Willy, Sr., is in Richmond this week taking radium treatment. We hope she will be able to come home soon greatly improved in health.

Personally, my husband and I wish to thank our friends for the letters, flowers, financial help and visits during his illness throughout the summer, and most of all we appreciate your prayers in his behalf. We feel that his recovery has been due largely to prayer.

We appreciate also the interest and respect which has been manifested to Mrs. Hardee She continues very feeble.

Mrs. L. A. Williams, Reporter.

Midway, Haw-River Circuit.—Bro. Reed filled his last appointment for this conference year the fourth Sunday in October. The day was stormy, yet there was a very good little crowd out to hear him. Our pastor has been faithful and has done a good year's work for us. It is our earnest desire that he be returned to us for another year.

At the election of officers on the fourth Sunday the following were elected: Trustees, C. W. Butler, G. W. Apple and W. B. Bartee; Class leaders, Dr. W. A. Johnson and G. B. Wright; stewards, Tom Butler, Dr. Johnson, Milton Wright and G. W. Apple; superintendent of Sunday school, R. P. Butler; assistant, Mrs. G. W. Apple.

Our Sunday school is still moving along very well, though since September 29th we have been sad and at a loss to know what to do, since God saw fit to take from us our beloved superintendent A. J. Dixon. We feel that in Bro. Arthur's death the church has lost one of its best members, the Sunday school one of its best leaders, the community one of its best citizens. We miss hm, Oh, we miss him! and cannot understand why it was best for him to leave us. But some day we will understand.

Will ask all who read this to pray that our broken hearts may be healed and that we may be willing to say, "Thy will be done."

Best wishes to the Herald and its readers.

Ella Dixon Apple, Reporter.

Bess Chapel Auxiliary.

The Woman's Home Missionary Society met Oct. 21st at the home of Mrs. J. C. Beam.

The meeting was opened by the president; devotional eyercises by Rev. E. A. Bingham. Minutes of last meeting were read and approved, followed by roll call. Eight members and two visitors were present. Dues were collected to the amount of $1.50. Mrs. T. L. Beam preformed the duties of the treasurer in the absence of Mrs. Z. M. Dellinger on account of sickness. The subject for discussion was, "The Budget." Several short but interesting talks were made by those present. Reading by Mrs. B. L. Heavner, "Tithing of Time, Talents, Treasure and the Greater Riches."

A talk on Tithing was made by Mr. Bingham.

This closed our business session. Next meeting is to be held at the home of Mrs. D. H. Bess.

After the meeting was adjourned a social hour was enjoyed. Hot coffee, cocoa and cakes were served by Mrs. Earl Beam and Mrs. Willie Beam.

Mrs. B. L. Heavner, Corresponding Secy.

Orange Chapel, Saxapahaw Ct.—Brother Isley preached his last sermon for this year the first Sunday evening. He preached a very impressive sermon, emphasizing the importance of using our talents to the glory of God. whether we possess one talent or five.

Brother Isley has finished his third year here and the people of Orange Chapel are hoping and expecting that the conference will send him to us for another year.

Pastor's salary is paid in full, but general claims are very much behind.

The church officers for the next year have been elected as follows: Stewards, A. L. Smith, Ben Williams, J. S. Lloyd, Clem Crawford and D. Thompson, the old board of class leaders and stewards were re-elected. Sunday school superintendent, Foust Thompson.

The collection first Sunday was the annual Thank-Offering collection for the Myra Crawford M. C. and amounted to $3.95.

The Woman's Foreign Society will hold their Thank-Offering Service the third Sunday in November. Preaching in the morning by our pastor and an address in the afternoon on Mission work. Music will be furnished by the Y. M. C. A. quartet of Chapel Hill. We are hoping to have a large crowd present.

Mrs. Foust Thompson, Reporter.

WHO STOLE THE HANDKERCHIEF

Grandma was looking at her treasures and showing them to Ferdinand and Mildred. She took up a lace handkerchief and carefully unwrapped it from its protecting tissue paper.

"I carried this handkerchief the day I married your grandfather," she said as she folded it away after they had looked at it.

After the children had left, Grandma looked at her treasures again. "The handkerchief looks rather yellow," she thought. "I will wash it and spread it in the sun to dry. It will be better for a taste of fresh air and sunshine."

She washed it and spread it on the grass near where the children were playing. "Be careful not to hurt it," she cautioned them.

"Yes," they promised, "we will not go near it," and they were very careful not to touch it in their play.

After dinner Grandma took a nap and the children ran to the orchard to play. When Grandma woke up she went down stairs to get her handkerchief. She went out on the lawn, but the precious bit of linen and lace was gone.

"Ferdinand! Mildred!" she cried, and the children came running as fast as they could.

"Where is my handkerchief?" asked Grandma, but neither of them had seen it.

"Skip must have taken it," said Grandma, as he came trotting up with a little bark. "Skip, you naughty dog, where is my handkerchief?" she asked, but Skip only wagged his tail.

"He has been in the orchard with us all the time," said Mildred, "so he could not have taken it."

They hunted all over the yard, but no handkerchief. Father and mother joined in the hunt, for they felt sorry for Grandma, but it could not be found.

The next day Ferdinand was helping father with the orchard work. "See that broken limb," father said. "It broke in the wind storm last night. Climb the tree and break it off entirely, so it will not hurt the other branches."

Ferdinand climbed the tree. Just before he reached the broken branch, a pair of robins flew up from their nest right into his face. He turned to brush them away. "They must have eggs in the nest," he said.

Then he called, "Father, father, give me your knife! Here is Grandma's handkerchief caught in the branches! The robins must have tried to bring it to put in their nest and it was caught in the limb."

He took father's knife and cut the twigs so carefully that there was not a thread broken as he carried it to Grandma.

"The robins were the thieves," he said.

Grandma carefully smoothed out the handkerchief. "It is not hurt at all," she said. "I will put out some bits of lace and ribbon for the robins, and I must beg Skip's pardon for thinking he took my handkerchief."

"That's all right," wagged Skip's tail. lad you got it back," he barked.—Emma orence Bush, in The Christian Register.

IN HONOR OF THE DEAD.

Allen.

Dora Elizabeth, daughter if Mr. and Mrs. B. Bailey and wife of Mr. Walter Allen, ed at St. Leo's Hispital October 20, 1925, ed 30 years, 10 months and 4 days. She s seriously injured last April when their tomobile collided with a bus between eensboro and Burlington. She received the t of medical care at the hospital, but her ndition grew worse till relief came in death. r suffering for nearly six months was inse. She was patient through it all, and arly loved the nurses who were so kind to r. Her mother stayed with her all she could ich she appreciated very much. She was glad when relatives and friends visited r. "Meet me in Heaven," she would say as e bade them good-bye. She was willing and xious to die. Her greatest desire was for conversion of her relatives and friends who re unsaved, and that they would all meet r in Heaven. She leaves, to mourn the loss one so dear, a devoted husband and six ar children, four boys and two girls, also nd parents, five brothers and two sisters. e was buried at Cane Creek October 21. v. Mr. Talbot, assisted by Rev. Mr. Allen, stor of Cane Creek church, very impresely conducted the funeral. A large audice assembled to pay a last tribute of love, d many beautiful flowers attested the esm in which she was held. She was at one ne a member of Bethel church, but later oved her membership to Saxapahaw. Dora s a good woman. She had many friends and enemies. She is not dead, only changed, for, lust thou art to dust returneth was not oken of the soul."

She is gone to a bright and glorious home, where the smile of the Lord is the feast of soul," there to begin life anew, with ver a sorrow, never a pain, and she is hap, oh so happy. We must not weep for her, could not wish her back. Rather let us rece that henceforth is laid up for her a own of rejoicing and her works do follow r.

Some time in the quiet hour, dear friends, you not feel that Dora is with you? Can u not feel her presence. Only your spiritual es have not yet been opened. You cannot t behold her, but some sweet day you too ll pass through the gate called death and be th Jesus and Dora will be there to welcome u.

"The nearer I reach the end of life,
The sweeter is Home to me;
I long for the fragrant flowers that grow
On the banks of the Crystal Sea.
"The nearer the fading of the leaf,
The brighter the colors grow;
I sigh when the evening shadows fall,
For the light of the morning glow.
"The nearer I reach the banks of bloom,
The fairer the breezes blow;
The nearer I reach the fount of love,
The sweeter the waters flow.
"The nearer I reach the morning Land,
The fairer the golden light;
My eyes in the gathering mist grow dim,
The clearer immortal sight.
"Home, Home, Heavenly Home,
Fair are my dreams of thee
The nearer I reach the end of time,
The sweeter thou art to me."

Mrs. J. M. Foust.

SUNDAY SCHOOL LESSON--NOV. 15.

Paul's Arrest At Jerusalem.

Lesson Text. Acts 21:27-39.

Golden Text: 1 Pet. 4:16.

The Central Truth: Persecution is the world's most effective testimony to the performance of an unwelcome service.

Scriptural Points.

1. Paul proceeded from Miletus to Jerusalem. At Tyre and Caesarea he was warned not to go up to Jerusalem; but this hero of the faith was determined to face the severest opposition, and death, if need be, in defense of the gospel. He had a mission to discharge at Jerusalem and he was resolved to discharge it at whatever cost.

2. Paul's successful ministry among the Gentiles had alarmed the Jews, who foresaw that their religion was in danger of being discarded. They were unable to see that Christianity was an unfolding or enlargement of the law and the prophets. They understood it to be rank heresy, and that it must be blotted out with the death of the heretics. So Paul was marked for death.

3. An effort was made to allay the feeling against Paul by his submitting to certain ceremonies. The days of purification were almost ended when a storm of bigoted hatred fell upon him.

4. An Ephesian Jew, who was attending the feast, raised an outcry against Paul. Two accusations were made, both of which were untrue and misleading. Paul had not sought to persuade people to forsake the law and the temple worship. He had not brought Greeks into the temple. His only offense was that he preached Jesus Christ, as the promised Messiah, the fulfilment of the law and the prophets.

5. The outcry of this leader quickly stirred up a mob to the point of fanatical frenzy. Paul was seized and beaten most unmercifully. He would have been killed outright, but there were no deadly weapons at hand. And a higher power was protecting the life of this man of God.

6. Tidings of this riotous assault reached the ears of the captain of the Roman garrison. A squad of soldiers was dispatched to rescue this unfortunate victim of the mob. Upon sight of the soldiers they quit beating Paul, for the Jews had a wholesome fear of the ruthless power of the Roman soldiery.

7. The chief captain inquired of the mob what offence Paul had committed. "Some cried one thing some another." Their charges were at variance and no doubt contradictory.

8. "Away with him." But they all agreed that he ought to be put to death. They were a unit on the death penalty. Some years before a similar mob had demanded the life of Jesus: "Crucify him; crucify him."

9. The chief captain was much surprised to find out that Paul was a Roman citizen, and entitled to the full protection of the Roman authorities.

10. Paul asked permission to address the angry crowd. And upon the stair steps leading into the castle this heroic apostle gave the people, the story of his life and conversion. Through love for them he sought to win them to Christ and salvation.

Practical Points.

1. Differences of opinion cannot be avoided. This is due in the first place to the construction of the human mind, which is more or less warped or biased by inheritance, training, and surroundings. And then the mind has its limitations. Finite mind cannot grasp all of truth, which is infinite. One gets one aspect of truth, another, another; so there arises a wide difference of opinion.

3. Christian charity demands that every one should respect the opinions of another. No bitterness ought to exist between those of widely different faiths. Each should allow the other the same right of private judgment that he claims for himself.

4. Persecution is the poorest scheme the devil ever tried to wipe out Christianity. Death doesn't stop a man's testimony for Christ. "He, being dead, yet speaketh."

5. Citizenship in the Kingdom of God is a privilege of supreme value. It is to become sons and daughters of the Lord God Almighty. It is to share in the inheritance of the saints. It is to reign with Christ forever.

"LET DOWN YOUR NETS."

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on its bosom away--away,
Beauty and youth in relentless truth
To its dark abyss for aye--for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught" for me;
He stands in our midst on our wreck-strewn stand,
And sweet and royal is his command.
His pleading call
To each and all!
And wherever the royal call is heard,
There hangs the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will:
Let down your nets each day, each hour,
For the word of a kind is a word of power;
And the King's own voice comes over the sea,
"Let down your nets for a draught" for me!

—Selected.

CHURCH SERVICE.

Every one needs at least once a week the uplifting and spiritual nourishment which we receive through attending church service. There are 168 hours in each week. How many of these hours do we spend in idle moments? How many of these hours could be saved by planning our work and eliminating the unnecessary things? One of the divine commandments is to "remember the sabbath day to keep it holy." How many of us keep this one commandment? Sunday by divine command was established as a day of rest and worship. This day was set aside that we may rest . . . from physical and mental care, contemplate the works of the Almighty God and worship

God according to the divine command. Our attendance at church services is the first step in keeping God's command.—Daily Northwestern.

SANTA APPROVES A CHRISTMAS GIFT.

Santa Claus has been down a great many chimneys since he started business and he is intimately acquainted with a large number of people. He knows that the best kinds of gifts are those which please the whole family, and which bring the excitement and enjoyment of Christmas every week. That is why he looks so jolly when he receives hundreds of subscriptions to The Youth's Companion with which to fill his pack. And, being wise from long experience, he knows that people are likely to overdo things around Christmas, so he chuckles when he sticks a Companion into the top of a stocking. "Be as greedy as you like," he thinks, "the more, the better for you."

The 52 issues of The Youth's Companion for 1926 will be crowded with serial stories, short stories, editorials, poetry, facts, and fun. Just send your order to the address below and Santa will take care of delivering the paper to your home or to the home of a friend. Subscribers will receive:
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THE YOUTH'S COMPANION
S N Dept., Boston, Mass.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Did you see the Missionary Contest, and will your auxiliary use it? We have heard from Asheboro. They enjoyed this contest at last meeting, and wrote for the answers in order to grade their contestants.

Please notice in no. 15, the questions should use the word "adverb" and not "advent."

We hope to hear from many auxiliaries.

From the "Pine Ridge Booster" printed at our Kentucky school we have the following from Dr. Woodford. He says: We need help yet on our building fund etc.

Of course we need more help in completing our new building. Thousands of dollars must yet be provided. There will be about thirty doors and forty two windows in the new building. The doors will cost us just about ten dollars each. By sending us a check for ten dollars, you may feel that you are opening a door of opportunity for the boys and girls of the mountains; of by sending a check for fifteen dollars to pay for a window, you may have the assurance that you are helping to open the way for the light to shine into many a life through the work of Alvin Drew School.

Fourteen counties in three different states are represented in our enrollment so far this year.

Our new High School building is beginning to make a very good appearance. Brick layers are up to the second floor. You may be surprised to know that 15,440 lbs of steel framing, columns and I beams are being used in this building.

We are certainly going to have a fine building and it will mean a great deal to the further development of our work and the building of a great school. We feel sure that every one that has a part in making it possible for us to have this improvement willfind gratification in the fact later on. If you and your church have not done your part yet, we hope we may hear from you soon.

November is our Thank Offering month. If you are not ready with a good program for the Thank Offering you will do well to write Dr. Woodford for the complete program material he has printed suitable for this service. Do so at once, please.

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Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

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Mt. Carmel South Davidson, $7.08; Welch Memorial, High Point, $9.89; Pleasant Grove, Thomasville, $10.15; W. H. M. S. by Mrs. H. A. Garrett, High Point, $383.34; Mt. Pleasant, N. Davidson, $8.88; Friendship, Stanly, $7.20; Stallings, Mecklenburg, $1.56; Midway, Haw River, $1.28; Friendship, N. Davidson, $2; Brown Summit, Haw River, $1.60; Bethel, Flat Rock, $1.35; Mt. Elma, Cresswell, $3; Rock Creek, Alamance, $5.33; Union Grove, West Lexington, $3.29.

Sunday schools: Cid, South Davidson, $3; Tabernacle, $3.61; Bethel Mocksville, $2.90; Bess' Chapel, $14.39; First Church, Concord, $25; Gideons Grove, Flat Rock S. Eggs, $5; Burlington, $22.51; Friendship, Mt. Hermon, $2.43; Mt. Lebanon, High Point, $6.21; Calvary, Greensboro, $10.81; Mt. Pleasant, Mt. Pleasant, $6.10; Spring Valley, Vance, $5.72; West Leyington, $3.29.

Other gifts. Miss Martha Parsons, for a week's help in the Home; Miss Canary Johnson, Why Not, two dresses; Miss Jodie Leonard, Lexington, two pair shoes; Young folks attending Daily Vacation Bible School at Gibsonville, a lot of dolls, doll clothing, aprons and such like; Miss Elma Murphy, Martinsville, Va., one quilt; Mr. G. J. Cherry, Charleston, S. C., candy for the children;

Dear friends, you all have my sincere thanks for all contributions and co-operat in every way during the past confere year, and since we are now entering u a new conference year, allow me to ask t you continue to give us such, encouragem and cooperation as you have in the past, by so doing make this the most prosper year in the history of this institution. help to make it so, I am now calling on all members of our churches, Sunday scho taking them by their classes if you like, C Societies, Missionary Socities or any or other friends of this institution for a lib Thank Offering, an offering that will at l equal one day's wages.

It was the Thank Offering that helpe to bridge over the hard places last year we are looking to you all for a similar coo ation this year. E. G. Lowdermilk, Sup

Be noble, and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty, to meet thine own;
Then shalt thou see it gleam in many ey
Then will pure light about thy way be sh

—WHY DO YOU GO TO CHURCH?

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN

VOLUME XXXII. GREENSBORO, N. C., NOVEMBER 15, 1925 NUMBER 2.

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J. F. McCulloch. Editor and Publisher.

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

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Free Bibleless Gospel

IMPORTANT MEETING AT HIGH POINT.

Next Tuesday at noon there will be a meeting of Methodist Protestants from over the State in First Church, High Point. The object of the meeting is to plan for raising $100,000 which has been pledged for our college and which the college must have to pay off building bills. It is hoped to inaugurate a movement by which the money can be collected in a few days. All Methodist Protestants are invited and at least 200 are expected. Lunch will be served. Go if you can, and help put across a great achievement.

AN OPEN LETTER TO THE MEMBERS OF THE LATE ANNUAL CONFERENCE.

Dear Brethren:

I am informed that the committee on the Methodist Protestant Herald presented to you a report which, after recommending earnest work on the part of pastors to extend the circulation of the paper, concluded with the following:

"In view of the fact that the church at large is being in some measure disturbed by what may be termed liberalism, we would request our Editor to exercise a vigilant and strict censorship over all articles submitted for publication and to reject all that would tend to reflect upon the teachings of the Scriptures or weaken the faith of any saint. Let us 'earnestly contend for the faith once delivered to the saints.'"

Objection was made that the adoption of this paper in the absence of the editor might seem to be an unfair reflection upon him, and instead of this action a committee was appointed to confer with the editor.

This committee had a brief conference with the editor shortly after conference closed in which one member of the committee suggested that the editor make a statement of his position through the Herald. Hence this open letter.

We will assume that the majority of the Conference would have voted for the adoption of the report of the Committee on the Herald, and we have before us a most interesting situation. We doubt whether church history furnishes a parallel to it. We understand that the chief provocation of the report was the publication in the recent past of some articles by a writer whom we will call Rev. Mr. Short —because that is not his name.

When two streams meet there is likely to be a whirling of the waters. Two streams of thought, one in the minds of the members of our Conference, the other in the mind of Rev. Mr. Short, have met and produced a whirlpool.

Why do the views of Rev. Mr. Short differ from the views of the members of our Conference? Because the two parties have imbibed their views from different religious environments. The members of our Conference live in the South. Rev. Mr. Short in young manhood moved to New England and lived there for years. He once lived in Illinois, in a religious environment very like our own, and then he believed as do the members of our Conference now. In New Egnland there are two very diverse spiritual environments; one dominated by rank Calvinism, the other the result of a reaction against Calvinism, and known as liberalism, though it might also be called Arminianism. Rev. Mr. Short fell under the influence of the liberal or Arminian environment and accepted the prevailing views of that environment.

Here in the South we have a religious environment largely dominated by Calvinism. It is not so rank as the New England variety; hence there has not been any strong reaction against it. Unconsciously Arminians in the South have accepted Calvinistic views, especially regarding the Bible. Methodists are supposed to be Arminians, usless they specially brand themselves as Calvinistic Methodists. We presume there is not a minister in our conference who if asked would not say that he is an Arminian and not a Calvinist. Yet in the recent action of our Conference we see the spectacle of a body of professed Arminians objecting to the publication of articles Arminian in their view of the Bible written by a man who has escaped from Calvinism and found Arminianism so much more satisfying that he is willing to give his time to writing that he may convince others of the superiority of Arminianism to Calvinism. We really think the conference would have honored itself more by a rising vote of thanks to Rev. Mr. Short for his well meant efforts to point his Calvinism-bound brethren to a way out to freedom.

There are but three general views as to the way the Bible was produced:

(1). The Calvinistic view, that since God predetermined the course of history in every detail, theefore He determined exactly what the Bible should be. The book is therefore a book of God. The same sort of reasoning would prove any other book to be a book of God, but the objection is overruled. The Bible was the first book to be called the book of God, and the name was exclusively appropriated. It is allowed that men set the type and operate the presses that print Bibles; it is even allowed that men served as amanuenses for God in writing the manuscripts of the Bible, but the words and thoughts are the words and thoughts of God. Objection has been urged that if men were only amanuenses in writing the Bible, if men performed only a mechanical part, there would not have been seen in the different books the marks of individuality that we do see, the style of John differing from the style of Luke, for example. To meet this objection there has been brought forward—

(2). A modified Calvinistic view; namely, that God chose men to write the several books of the Bible and (virtually) said to them: Go ahead and write the book in your own way, and I will not interfere except to keep you from making any error. This would give us a book free from error, but if God would restrain the first writer from error, why would He not restrain every copyist of the Bible from error? The question has never been answered. And yet it is a matter of history that copyists of the New Testament before the days of printing made thousands of changes in the book. Scholars had to wade through all these "various readings," "perhaps a hundred and fifty thousand in number," to get back to the orginal form as nearly as possible. But reliable scholars worked at the task until they felt assured that they had the New Testament substantially as it was when it came from the hands of Matthew, Mark, Luke, John, Paul and the other writers.

(3). The Arminian view, as we may call it. This view gives to human agency its full place without excluding divine agency. Men have been inspired of God to speak, to write, and to act. Holy men of old spake as they were moved by the Holy Ghost—they were prophets of God; Paul speaks of writings inspired of God and declares that all such writings are spiritually profitable. Yet it is not necessary to assume that men were inspired to write such parts of the Bible as they could write from their own knowledge and upon their own initiative. The book contains inspired passages and uninspired passages. The truth of a statement is of course established if it can be shown that it was inspired of God, but a statement may be true without being inspired of God.

Arminians believe in the teachings of the Bible in the main, though they may find here and there a statement recording an erroneous human opinion, but it does not impair the val-

ue of the book as a whole. They simply lay the bone aside and eat the meat.

This view does not satisfy some people who want to be assured in advance that every word is absolutely true. But the Bible contains much evidence that this is the true view. Note what Luke says about writing his gospel. He does not say that he was chosen by God to be His amanuensis in the writing of another gospel, but he says. "Forasmuch as many have taken in hand to set forth is order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order that thou mighest know the certainty of those things." Did Luke believe himself inspired?

Do you honestly think that God inspired Solomon or any other man to write: "A continual dropping on a very rainy day and a contentious woman are alike?" If so what might He inspire some woman to write about a contentious man?

It would be a calamity if the Bible were brought into such disrepute that men would refuse to receive its great message to the world. But I know of nothing that is doing more to bring that about than the Calvinistic conception of the book. When you say to men as you hand them the Bible— "You must take all of this or none," you need not be surprised that some will answer, "Then I will take none." Men insist on their intelligence being honored, they know God has endowed them with power of thought and that He expects them to think for themselves. More people will accept the Bible if it is represented to be just what it is, and Christians of the Arminian type should not be guilty of lending their aid is perpetuating the mischievous errors of John Calvin. The faith once delivered to the saints was not belief in an infallible book. It was belief in a personal Savior from sin and death.

The editor does not resent the action of the Conference; he recognizes the sincerity of it and the goodness of the motive, but he thinks fuller consideration of the matter would have shown that there was no occasion for it. Of all the views as to the way the Bible was produced, it seems to the editor that what I have called the Arminian view is the true view and the most wholesome view. And we believe you will think so too after you have been a student of the Bible for fifty or sixty years.

TOBACCO STATES STRIKE BACK.

Will H. Brown.

The Tobacco Leaf, in its issue of January 17, 1925, shows considerable agitation over the action of a number of the Southern states in increasing the taxes on tobacco. The editorial is headed, "The Height of Ingratitude." The closing paragraph reads:

"If our tobacco-producing States are thus to turn against the natural product of their own heaven-sent soil and sunshine, what can be expected of those localities in which the sovereign herb cannot be made to grow?"

What would be your answer to that question? Perhaps the people of the tobacco-growing states are awakening to the fact that tobacco is a curse to the country, especially to the portion of country in which it is raised, and propose to make the dealers pay some of the damage the weed has done to the soil and the people. Much of the soil has been practically ruined because of its continuous use in raising tobacco, while the very best soil is required to raise the weed. "The worst demands the best," is literally true in the production of tobacco.

Official Government figures show that taxes were paid on 69,000,000,000 cigarettes in the United States in 1924—a four-fold increase in nine years. It is estimated, in addition, that the number of "roll your own" cigarettes total twice as many.

Frederick Simpich, in a long article in The Country Gentlemen, says tobacco is grown on every continent; that the world crop for 1924 was estimated at 4,000,000,000 pounds, of which one-third was raised in the United States.

ARE ALL MEN EQUAL?

Kendall Bancroft Burgess.

One hundred forty-nine years ago there was drawn up by the Second Continental Congress a resolution declaring the independence of the United States of America. Probably the most quoted portion of that declaration consists of these words: "We hold these truths to be self-evident, that all men are created equal." Yet in these latter days so many doubters have expressed a belief that this is but a polite fiction, that it seems time for some one to take up the cudgels in defense of those fathers who were so daring in their ideas. "Of course," men have said, "Thomas Jefferson and John Adams and Roger Sherman and Robert Livingston, who drew up this famous document, did not mean that all men are really equal. What they must have meant is that all men have a right to equal opportunities."

I know that if one happened to disagree with our forefathers so flagrantly along somewhat different lines, he would promptly be labeled "Red" or "Bolshevik." I shall, however, be more lenient in this case and merely lament the ignorance that permits such lax views. Are men equal? Of course they are.

But before we get into too hot an argument, let us ask ourselves what we mean by equality. I am aware that if this thought were suggested to some of our industrial captains, they would laugh at it, saying: "What nonsense! Do you mean to tell me that all other men are my equals? How many are there who could run these vast industries as I am running them? They are few and far between."

I am aware that if I were speaking to the average professor, he would be likely to smile with amusement and say. "Young man, that is a splendid ideal, of course; but not everybody can make A's in college, no matter how hard they may try."

If I were to enter an employment bureau with this curious suggestion that all men are created equal, I suppose I might be shown some of their records in absolute refutation of the fact. Here is one man whose best position is that of lumber-jack or ditch-digger. Here is another who has advanced so high that he can keep books. Here is another who has risen to the superintendency of a great manufacturing plant. Of course men are not equal.

I was talking to a salesman the other day, and it seems as if he were still saying to me: "If it were not for salesmen our industries would not survive for a moment. It is the man on the road who keeps the world's industry moving." Perhaps he would not have actually said it, but this conversation seemed to suggest that no man in any other line of business could be the equal of the salesman.

Imagine speaking to one of our modern "one hundred per cent. Americans" on this subject. "All men created equal?" he would say. "That, of course, applies only to Americans. You can't tell me that a Jap is as good as a Yankee. You can't tell me that a Negro can ever be called our equal. You can't tell me that a dago has as much right in this country as one whose forefathers came over in the 'Mayflower.'" And reflected from this complacency seems the thought, "I belong to the chosen race of Jehovah. I am the superman. None else can be reckoned alongside of me."

Are we all hopeless egotists? Do we all measure the standards of success by ourselves? We are told that Gandhi in India and others in China and Japan are beginning at last to declare themselves against our Western, materialistic civilization, dissatisfied and disgusted with our lust after wealth and our disregard of spiritual values. Is it possible? Well, of course we can't expect those ignorant Asiatics really to appreciate the wonders of our glorious civilization! But time will tell. They will learn in the course of ages that we are the great men of the world—that God intended to put all things into the hands of the white race—the race that He made to dominate the world. Of course the Jews used once to think that same thing and were disappointed. The Romans felt themselves ordained by the gods to uplift all mankind by plundering them. Kaiser Wilhelm thought once that his nation of supermen was destined to overcome the world. But then, why bother with history! It only proves, anyway, that these others were mistaken—that we are the chosen race instead of any of them.

What do we mean by equality? I think we were told long ago in school that it is not possible to compare ten apples and ten bananas because they are unlike things. Yet I can compare them. Give me my choice and I'll take the ten bananas every time. You, perhaps, would prefer the apples. Some one else might not care one whit whether he received one or the other. I wonder if our estimate of men is not usually according to the same principle—the principle of personal prejudice. If I am a farmer, I measure all men by their ability to grow crops. If I am a business man, I test men by their business ability. If I am a professor, I test them by their intelligence.

But is this a proper test of the equality of men? In spite of my early teacher's dictum that different things cannot be called either equal or unequal, I think there is a certain sense in which men, no matter how different they may be, may yet be called equal or un-

equal. But we must have something other than personal prejudice for our standard of measurement. We must begin to look at men with the appraising eye of God rather than of men.

And so, in spite of the great unpopularity of our forefathers if I must come single-handed. I hereby make my declaration of independence. I hereby declare that I am the equal of any man, woman, or child in the world—nay, in the whole creation. And though you may outwit me in business, though you may beat me in a boxing match, though I may never be recognized as the greatest preacher or the greatest writer in America, though I may die in the poorhouse, I will still declare to all who will listen, "I am the equal of any man."

Furthermore, I give to you the right to make the same declaration. If perchance the business world of today has not recognized your greatness, if you have made a seeming failure of the tasks of life, though you may never own a Rolls-Royce, though you hunt for a job and cannot find one, though you are one of those whom we Americans are inclined to call "heathen," whoever you are, in whatever land you were born, in whatever land you now live, whether you dwell in a mansion or in an attic, whether you are a captain of industry or a peddler of shoe-strings, wherever you are, whatever you are, whoever you are, rich or poor, young or old, male or female, black or tan or white or red—to you I give the right to name yourself my equal and the equal of my fellows.

I pause for a moment. Have I stated my platform with sufficient emphasis? I think not. For within this partnership of equality I want to admit some others. So often my friend's pet cow has been slandered! So often the toad in my back yard, who has been doing his utmost to rid my garden of pests, has been scorned! So often that spider in my garage has been despised, though he has done his best to rid the place of flies! It was just the other day that I careless and thoughtless, tore down his web. Perhaps, had I been less careless and thoughtless, I should have done it anyway, for a spider's web is unseemly in a supposedly neat garage; but I should have done it more gently, I think, and with more respect. To all of the animal creation I extend a welcome. Come into my new country —the land of the free and the home of equality. Henceforth you are recognized as my equals. I shall not call you the "lower" animals. There is no high or low in this land. We are all equals.

Of course I must eat, and if necessary I shall slay my neighbor's cow. If Brother Fly remains too long in my dwelling, he is very likely to be "slapped." I have found no way yet in which to remain at peace with both myself and the animal creation. But, however much I destroy, I will not despise God's handiwork.

And as for you, my fellow men, with whom I can converse, with whom I can argue, with whom I can plan for the future, I shall not scorn yoo, either, whoever you are. And I shall give you an opportunity to be heard, even as I myself am granted that opportunity.

There is, however, one condition upon which equality is granted. That is that you solemnly agree to do your best at your task, in whatever realm God has placed you. Whether you keep your promise or not, I shall not be able to tell, and I shall not inquire. I am no wizard who can see into your heart. I am not God. I cannot judge whether you are doing your task as well as you might. You only—with God—can know that. And perhaps, if you are not doing your best, you may carry with you a sense of inferiority. But that I shall never know, except you tell me, whether your limitations are self-imposed or God-imposed. Nay, I dare not call them limitations; for I, with all of my assumed intelligence, dare not say that I know God's will for you.

Now that this declaration of independence is made, perhaps it would be well to explain my reasons to the world. As those early forefathers declared in their document: "When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the seperate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation."

Somehow, I have always had this feeling embedded in my heart. When some have said that there necessarily were those of low and of high degree, my heart revolted. I have not known how to put it in language before, so that men might hear and understand. I hardly dare hope even now that men will understand. But I shall try my best to have my say.

By what standard shall we judge men? How can we tell who is high and who is low? I have a friend who likes to hunt and trap and fish. Had he lived two centuries ago, when this land was just being settled, he would have been a wealthy man, as wealth of those days was counted. Today he ranks among the least successful. He cannot adapt himself, or has not felt the need of adapting himself, to the call of the civilized world. Yet I can go to him and learn great things about God's ways, things that he has learned and I have not. Shall I, with an intellect "trained in the best schools of the country"—shall I despise his learning because he does not polish his language as well as I? Shall I not rather count him among the most learned, for he knows the ways of God's Nature as I do not.

I have another friend. He is a farmer. He has not had the opportunity to go to agricultural school. There was not much opportunity for that when he was young. And, because the country is at present rather overpopulated with farmers, he has not made a remarkable success. About all he manages to do is to keep his farm going and to make ends meet, with possibly a bit left over for old age. He looks up to President Coolidge as to a great man, almost a miraculous man, I sometimes think. He thinks he has not himself made a great success in the world, and perhaps he has not. If he had lived just fifty years sooner, he would have been among the noblest of his countrymen. Now he lives in obscurity, and "none so poor to do him reverence." Yet he performs his task day by day as best he can. He uses what God has given according to the intelligence that came from God. I cannot find it in my heart to call him less than equal.

There is another man. I do not know his name, but it is legion. He lived on a farm in Texas. It was not especially good land, and he was plodding along, scraping up a living for his family. But one day a man appeared and offered him a fortuune for his farm. Oil had been found. Suddenly that man became number among the wealthy of our nation. He has achieved the success the world demands, though not by his own-merit. The world respects him. Well—he, too, may enter into my brotherhood if he will doff his snobbery. I will grant him no higher place. And, unless he continues to serve God as best he can, he will feel uncomfortable among his brethren. He will know his inferiority, though we may never stop to inquire about it.

I met a man on the street one day. He begged a meal and a chance to sleep at night. He claimed he had found a job to which he could go in a couple of days. I do not know. Some will call me foolish, but I bought him a meal in a restaurant, and told him I would arrange for a room for him at the Salvation Army headquatters for two nights. Shall I admit him to this brotherhood of equality? Yes, I think I may. True, perhaps he was but an ordinary tramp. He seemed to be as capable as you and I. But I do not know God's purposes, and I like not to be hasty in jumping to conclusions. It is not given me to know what God has put into that man's make-up. In this new brotherhood, he may feel inferior. As to that, I shall never inquire. He may be one of God's choice jewels, cast by chance into a civilization to which he cannot adjust himself. I am willing to take the chance to let him join this brotherhood. I shall talk with him as an equal. It may be that God will place him higher than I; for God knows his battles and I do not.

I think David Grayson would appreciate these thoughts that I am so crudely writing. For it was in his book "Adventures in Understanding" that I read of a Danish bookbinder by the name of Jensen. He had been a man successful at his task in his own country. He sought for greater opportunity, however, and so he came to America. But he was a workman after the fashion of the old country, slow and painstaking, an artist. The demands of America were "Qvick! Qvick!" and Jensen was not "qvick." As the world measures success, Jensen had become old and unsuccessful in this new land; but he was a man in the sight of God. Besides his beloved bookbinding, he was very fond of gardening, and in his tiny back yard in the city he set a box of dirt, secured at great pains, and there he planted a few vegetables and fed his artistic soul in trying to make those vegetables grow, and succeeded. An impractical old man he was, unable to adjust himself to America. But who can say he was not the equal of any wealthy magnate of the country? My heart says so.

Some time we shall realize that the ditch-digger serves society as well as the farmer; and the farmer as well as the college president; and the college president as well as a Judge Gary. The only real test of a man is whether he fits into the place God made him to fit. And I am not inclined to exalt one above another because God has given him capacity to hang on a higher peg. I am inclined to say with Paul: "If the whole body were

an eye, where were the hearing? If the whole were hearing, where would the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body?....And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary, and this parts of the body, which we think to be less honorable, upon these we bestow more abundant honors; and our uncomely parts have more abundant comeliness; whereas our comely parts have no need: but God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer with it; or one member is honored, all the members rejoice with it."

Some day, I think, we are going to realize those great words of Browning, and it will help us to understand each other:

All service ranks the same with God,
With God, whose puppets best and worst
Are we; there is no last nor first.

—Zion's Herald.

THE WORK AND THE WORKERS.

I am only asking for space this week to put in just the following notice. For several years now Rev. S. W. Taylor has been the efficient and faithful Treasurer of the North Carolina Annual Conference of the Methodist Protestant Church, and the recent Annual Conference did him the honor to reelect him by ordering that the Secretary cast the unanimous ballot of the conference for his reelection. Put Bro. Taylor resigned, giving as his reason, lack of time for the work. He also suggested that a layman be elected to the position.

After due consideration, Mr. Vernon W. Idol, High Point, N. C., was elected to serve the conference in this capacity. So from this on all money for the Annual Conference Budget, and for the General Conference Budget, and also the recent assessment laid upon the charges for the High Point College should be sent to Mr. Idol.

Do not get confused about the college money. All the building funds, and the funds for endowment should go to Dr. R. M. Andrews, High Point, N. C., just as before. But a small apportionment was allotted to each charge at the last Annual Conference sessions, to assist in the running expenses of the College. This fund should go to Mr. V. W. Idol, Treasurer, properly designated, and he will pay it over to the College.

A Correction.

For some reason the Spencer charge was left out of the plan of appointments as published last week. Spencer charge is constituted of Spencer, Allison's Grove and North Charlotte, and is to be served by Rev. D. A. Braswell.

Faithfully yours, A. G. Dixon.

Budgets.

Paid A. C. B. in full:

1. Whitakers.
2. Fountain Place.

Just one Sunday since Conference and the report stands as it did last week. No doubt another week will make a change.

Mr. V. W. Idol, High Point, N. C. is now the Conference Treasurer, and all money for the Annual Conference Budget and the General Conference Budget must be sent to him. He requests that it be sent to V. W. Idol, Treasurer. In sending money be careful to state what it is for that proper credit may be given. A. G. Dixon.

THE POWER OF A MOTHER'S FAITH. AND A WIFE'S PIETY.

As we sat one evening on the porch of our hotel at Ocean Grove, talking with an interesting man, we were much impressed with his narration of a personal erperience He was about seventy-three years of age, and had been exposed to many temptations and perils in his long and varied career. When only eight years old, he was left without a mother and had to work his way in life. But that mother had been a godly, praying mother, and had left her impress upon her boy. She had committed him to the care of a covenant keeping-ing God: nor did she do so in vain. The lad was oft in straits, but a kind providence watched over him. Upon reaching manhood. he had worked himself into the police force of the city in which he dwelt. He subsequently became chief of this department. Under trying circumstances, he stood true to his principles. He neither swore nor drank. He married early. His wife was an earnest Christian, and cast around him the savor of her pious influence. He became a member of the Methodist Church. He increased in worldly goods. In reviewing his career he attributed his preservation and success under God, to his mother's prayers and his wife's Christian character and influence. What a testimony! How many men are indebted for their moral safety and business prosperity, in a large degree, to the same precious angencies? God is not unmindful of his covenant-engagements. He is faithful and we can leave ourselves and our dear ones in his keeping for time and eternity.—Dr. W. W. McKinney, in Philadelphia Presbyterian.

THE PRAYER MEETING.

For a long time the weekly prayer meeting has been one of the regularly established and taken-for-granted institutions of the evangelical Church. There has been no more thought of omitting it from the weekly schedule than of cutting out the Sabbath morning or evening service. It simply belonged, in much the same way, that dinner or supper belonged to the regular life of the properly conducted home.

It would be a great calamity if there should be a change from this arrangement. It would be an irretrievable loss to the Church if there were not the praying and dependable element in each local congregation that has called for the weekly prayer meeting and that has been in the habit of supporting it. For this element has usually been found wherever there has been a church. At no time, probably, and in no place, have all the members of the Church been inclined to attend and support the prayer meeting, but it has been felt that if there were not a considerable group of these persons it would be about as impracticable to carry on a real church as for a man's body to st alive without a heart.

There are reports, and there are indications that this meeting is not as well supported and attended these days as formerly. If this is true, then there should be very earnest heart-searching and very earnest diligent and vigorous determination to come back to the conditions when this mid-week meeting was a throughly established and vital part of the life of each congregation. Time was when it was on the week's program for all really self-respecting Christian people. Women arranged their household affairs so that the whole family could attend. Business men came home in the evening in time to get away to this church meeting. Ministers prepared for it conscientiously as for a regularly expected service, and the congregation came and filled up the house, seriously and substantially being depended on for this evening as surely as for a Sabbath preaching service.

It has always had great advantages and has brought great benefit to the people. In the mid-week it kept the Sabbath spirit from being too far away in either direction. It kept the people committed to the work and worship of God. The cause of Christ was emphasized as a part of the week life. It kept the whole week from being secularized.

It is a hard thing to keep a church in a very spiritual and revived state of heart and mind without this meeting coming in between the Sabbaths. The community knows, and the unconverted know, as the bell rings, that Christian people go to God's house to pray and that prayers will be offered up for the salvation of the unconverted. Let no church dispense with this meeting, or permit it to fade out of sight. This is a good time of year for all to work for its upbuilding.—Ex.

BRIGHTENING MAIN STREET.

By Mrs. W. T. Reid.

Eloise has a mission. All the drab littl girls and boys of Main Street, that play i the dust without any toys, look for her eag erly when she makes her periodical visit t them. She does not stop to speak to them fo any length of time, but, passing down th street, she hands out from a large bag sh carries old picture postals, pictures cut ou of magazines, scraps of clothes or ribbon, ol broken toys—anything that is a suggestio of play and brightness.

It is play to her too. On Saturdays, whe her bag is full, she sallies forth and has good time watching the smiles come out o grimy, little faces, coming home happy whe her bag is empty.

The supply of bright things runs low ve often. Even magazines are greatly appreciate in Korea, and they do not become useless quickly as they do at home, where the wor is buzzing with news and entertainment.

Sometimes Eloise gets a few pennies fro her mother to help out. There is one tiny, du ty Japanese store down town where color rings may be bought for one sen each, and t crickets that chirp endlessly are available the same price, wonderful whisling tin to brightly painted can be bought for two s each, and colored pictures of Japanese w heroes or movie dramas make a bright spla

of color for one sen apiece.

Once when Eloise and her mother were looking at some little celluloid dolls in a Korean store, quite an innovation of recent date, a little girl looked sadly on from the edge of the little crowd around them. She had carried burdens from the time she could walk, her clothes once white were now a dingy gray, and she apparently had never had the bright pink or red jacket that little girls can boast in homes where they are loved. Color, the stimulus that means so much to us all, was denied her. There was not a flower or a tree in Main Street for her to enjoy, and, though spring would be blooming soon not so far away, she would never get to see it. She was one of the little slaves of dusty, smelly Main Street.

All this Eloise and her mother took in at a glance. Their thoughts were simultaneous. From the parcel in their hands containing two of the celluloid dolls, Eloise's mother took one and told her to give it to the little girl.

She received it hesitatingly. "But why should you give this to me?" she said. After some persuasion, she ran off with it, her face lit with smiles.

A little boy, with his feet breaking through his cheap shoes, looked wistfully at the gay counter dressed with colored soap, kewpies, rubber balls, etc. Eloise gave him a cricket, and he suddenly looked sunshiny.

The chief longing is for pictures. "Give us pictures," they cry all the time on the street. But colored postals seldom come to the hospital compound, and the Christmas cards that come now are disappointing, severely engraved with a name, and never a pretty scene any more or a bunch of flowers or an animal.

Eloise and her mother wish so much they would make the old-fashioned kinds again, colorful and full of sentiment.

One sen is less than half a cent, but it can buy a smile, and one yen can buy a hundred. It is hard to realize at home, in "God's country," how rare a smile can be in the Orient, where there is no outlook, no hope, no ambition, where the vision is limited to dusty, garbage-strewn Main Street, flanked by hideous drains, where the question is not "What shall I do with my life?" but "What will ugly Fate do to me?"

Everywhere there is suffering and sorrow. The children overrun Main Street and the little alleys five or six feet wide. What will become of all this aimless teeming humanity? one wonders. But the overpowering desire is to see it smile, and as long as there are pictures and scraps in Eloise's bag the children of Main Street will smile.

"I SERVE."

A novelist tells a story of two commonplace people, a man and his wife, living in poverty in one room in Fifty-fourth Street, New York City. To all appearances they were neither coarse nor vulgar at the start. Then the "miracle" happened, and there came sudden wealth. The wife had an inheritance restored ell heir to millions. From that their decline and fall. Gradually, through selfish expenditures, they became gross, mean, vulgar, although their first reaction to sudden wealth had been noble. They had moved from the room in Fifty-fourth Street to an apartment in Fifty-seventh Street. The wife was furnishing the flat when the husband said:

"Are we the kind of people who think only of this—and nothing else—with the ideas and principles we hold?"

His wife later asked:

"And as you always say, Georgie, what's money for if you can't do good for people? Are we the kind that just think of no one but ourselves?"

No, they were not that kind, for they considered how they could do good with their money. She befriended some impoverished artists. He helped a struggling nephew. They both used their wealth in service to their fellow men. But when this motive ceased to control them, wealth began its destructive work.

People everywhere have an itching for vast sum of money. But those who lack wealth little realize the responsibility that comes with large resources. They plan to spend all their fortune on themselves, and they are unconscious of the leanness of soul which will come if they do not put their gold to serving mankind. If they withhold their service, the springs of mercy will dry up within them, and their hearts will become hard.

But we are condemned, not only on the from the service of humanity, but also because we refuse to do what we can with the resources at our disposal.

The story of how one girl escaped condemnation and found satisfaction in service is told by one who closely observed her career. She had prepared herself for teaching, but she could not resist the impulse to give her work a distinctly religious bent. While she was studying in Chicago, a rugged mountain preacher came along telling of the needs of people in the Tennessee mountains. This was a definite call, and she made up her mind to take a little school among the mountaineers.

For six years she found plenty to do. She taught the children, visited the homes, and tried in every way to help. Sewing classes were formed and classes in domestic science were organized. Her home, which was provided for her, became the community center where she gathered the children and grown-ups for recreation and play. It was interesting to note how readily both children and parents overcame their characteristic diffidence, and learned to play. Better clothes and better cooking were early evidences of the effect of her work. She practically determined the styles of her community, a feat which almost any young woman would consider a distinct triumph.

"After seven or eight years of hard work, with home so near by, why not now desist and leave the work to others to finish?" she was asked. There flashed what seemed at first resentment at the subtle suggestion, as if temptation had suddenly befallen her. Then came the eager answer, "Not on your life!"

"Ich dien," "I serve," is the motto of the Prince of Wales. It was also the motto of the mountaineer teacher. May we not all adopt it for our own?—Forward.

LIVE CHRIST.

Live Christ!—and though the way may be
In this world's sight adversity,
He who doth heed thy every need
Shall give thy soul prosperity.

Live Christ!—and though the road may be
The narrow street of poverty,
He had not where to lay His head,
Yet lived in largest liberty.

Live Christ!—and though the road may be
The straight way of humility,
He who first trod that way of God
Will clothe thee with His dignity.
Live Christ!—and though thy life may be
In much a valedictory,
The heavy cross brings seeming loss,
But wins the crown of victory.
Live Christ!—and all thy life shall be
A High Way of Delivery—
A Royal Road of goodly deeds,
Gold-paved with sweetest charity.
Live Christ!—and all thy life shall be
A sweet uplifting ministry,
A sowing of the fair white seeds
That fruit through all eternity.

—John Oxenham.

SOME DAY.

Someday the tangles will be all smoothed out;
The crooked be put straight, the rough made clear;
Poor foolish words, that had so little weight,
Yet weighed so heavily, be sweet and dear;
And friendship shut away—that might have been
A little help, a sunshine gleaming in
Upon life's shadowy way—
Will come to us some day.
Some day the hands we once had scarce dare touch,
The eyes that shone too distant for our gaze,
Will stretch toward us with their eager help,
Will bend above us with their gentleest rays:
And voices now receding on the ear
Will nearer come and nearer, sweet and clear;
And dear things far away
Will be our own, some day.

—Mary G. Brainard.

Bess Chapel.—We were all very much pleased when our former pastor, Rev. E. A. Bingham, returned to be with us another year, and it gives us a feeling of confidence to know that he will be with us in our Sunday school and Christian Endeavor work as well as regular church services. An able leader is needed very much in both of these organizations, and our beloved pastor has already proved his worth as such during the past conference year. Bess Chapel prides herself on the fact that she has plenty of willing workers, and we feel a great change will be wrought in the church work with the leadership we will have this year.

At our last church service it was decided to continue the preaching services as they were planned last year. That is at 7:30 A. M. on the first and third Sundays, and at 11:00 A. M. on the second, fourth and fifth Sundays. The Christian Endeavor Society meets at its usual time.

We wish for each of the other churches as successful a year as we hope to have.

Velma Beam.

OUR CHILDREN'S HOME.

Thanksgiving is approaching and we are again calling on every Methodist Protestant in North Carolina to remember our Orphan Children in a special contribution on Thanksgiving, by giving an amount equal to one day's income or one day's wages to this worthy institution of our church.

The only loss our Children's Home has ever had occured this year, when the barn and contents were burned, causing a loss of about three thousand dollars.

We hope all Pastors and Sunday school Superintendents will urge the importance of this offering.

We are caring for more children than we were a year ago, therefore our needs are greater.

Send your contribution to Rev. E. G. Lowdermilk, Superintendent, High Point, N. C.

Respectfully, J. M. Millikan, Chairman.

THE GREAT ENTERPRISE.

"Every book in the New Testament was written by a foreign missionary. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.

Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

The only authoritative history of the early Christian Church is a foreign missionary journal.

The disciples were called Christians first in a foreign missionary community.

The map of the early Christian world is the tracing of the journeys of the first missionaries.

Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.

According to the apostles, missionary service is the highest expression of Christian life."

The above, taken from the "Fourteen Points on Foreign Missions" in the Missionary Review of the World, form a summary of facts which emphasizes the place of the foreign missionary enterprise in the onward sweep of the Kingdom and its claims upon every loyal subject of the King to whom the heathen are to be given for an inheritance.

We still hear of some church members who express themselves in opposition to foreign missions, but how is it possible for any one to harmonize such a position with the plain teachings of the whole Bible, especially of the New Testament Whose language is distinctly missionary language?

We pride ourselves on our rich heritage as Americans, but it can all be traced back to foreign missionary work by those who toiled and sacrificed to bestow to others the great blessings they received from divine sources.

The Pilgrims who paved the way on this Conference discontinued one Special Day and God and their deathless conviction, surely gained their love of liberty and asserted their inherent rights by what the Bible unfolds, and all that our nation is and has achieved and to what it moves all rests on their heroic actions.

So those first disciples, common ordinary men, imbibed from the great Teacher wisdom, gained experience, acquired power, rose to sublime heights of self-renunciation and noble service, and went forth, guided and girded by God's own might, to make a conquest of the world when their own land was pressed by the foot of an alien conqueror.

No where in human annals is a like spectacle displayed, and every emotion and sentiment within us goes out in admiration, praise and gratitude for their devotion and labors.

We are their successors as followers of the Christ they knew, loved and served, and the obligation on them to make him known to all peoples also rests on us with equal force and surely from their splendid example we should be inspired to render service to the utmost of iur ability in the propagation of the Gospel "unto the uttermost part of the earth."

It ought to be enough for us to do this because he wills it in the carrying out of his world program, but there are inexpressible joys and priceless rewards to those who trust him and obey his command.

Surely then all Christians ought to be fully committed to the work of giving the Gospel to the whole world, and loyally support the foreign missionary work of the church, and for you that means the work in charge of the Union Board of Foreign Missionary Administration of the Methodist Protestant Church.

Fred C. Klein.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

To the members of the Woman's Home Missionary Society:—

At the last Executive Committee meeting the undersigned committee was appointed to arrange a suitable program to be carried out in each church in North Carolina on or near Thanksgiving. It has for a long time been the hope of the W. H. M. S. enlist every pastor in the work of securing a good Thanksgiving Offering for the Children's Home. This is a splendid opportunity to render a good service in His name.

The program printed below was gotten out by a committee from the General Board, and the N. C. program committee has adopted this as our program. If any church or Society has other material that it prefers to use rather than the leaflets and pageants suggested here, they could easily substitute what they have on hand. If the leaflets are to be used, we would suggest that since our State Seretary of Literature, Mrs. Pritchard, is changing her residence from Henderson to Asheboro, it would be well to order supplies from the General Secretary, Mrs. Arthur Hinkle, 405 Spring St., Fairmont, W. Va.

It is the earnest desire of our State officers that we make this the best Thanksgiving Offering, our Home Missionary Society has ever held.

Yours for a service and ocering in every church.

Mrs. R. M. Andrews,
Mrs. C. L. Whitaker
Miss Mary E. Young.
Committee.

Any pastor desiring sample copies of The Missionary Record can secure same free by applying to the editor Mrs. H. E. Amos, 928 Gaston Ave., Cambridge, Ohio.

The magazine is only 75 cts a year and comes to you 12 times.

Your State Record Agent is anxious to get some members of each church in N. C. on the Record mailing list.

Yours for a greater missionary spirit,
Mrs. R. M. Andrews, High Point College.

THANK OFFERING SERVICE.

Woman's Home Missionary Society.
Methodist Protestant Church.
Program.

1. Hymn 329, Hark! the voice of Jesus crying.
2. Prayer by Pastor.
3. At Life's Daily Crossings. Stop! Look! Listen!
4 (The three fillowing go on platform at one time.)
   a. Our Thank Offering?
   b. What is a Thank-Ocering?
   a. What is a Thank-Offering?
5. Nine Grains of Corn.
6. A. The Iron in God's Sand is Gold.
   B. Silver turned to Gold.
7. Missionaries' Wives on the Frontier.
   a. The Might of a Mite Box.
   b. Seventy five miles from the Railroad.
8. Gratitude (One Reader and nine members of Home Circle or Mission Club.)
9. Choir Selection.
10. Pageant-Gifts of Gratitude. (adapted).
11. Offering. To congregational singing of Home Mission Hymn of Gratitude composed by Dr. H. T. Stephens of Westminister, Md., for the occasion set to the music of the Battle Hymn of the Republic, persons in audience go forward and place their Thank Offerings in large box used for similar purpose during Pageant.
12. Benediction.

THE CHRISTMAS PROGRAM.

Although this matter has found its way into the columns of our Church Papers several times, it may not be amiss to explain just how it happens a Christmas Program is being promoted and provided when the last General chose jewels, cast by chance into a civiliza- allowed but three, namely, Rally Day, Easter, and Children's Day.

The action of the Executive Committee and the Budget Council was not intended to establish another Special Day for the special benefit of any one of our four Boards. Although the action has the sanction of the chief interim bodies in the denomination it is more in the nature of a suggestion than a mandate.

Last year many requests were made to the Board of Education for a Christmas program. This was quite natuural, in view of the fact that for eight years the Board had provided such a service. Our people were disappointed that we could not grant their request and that the General Conference had discontinued Educational Day. In spite of the fact that the program could not be furnished, many churches held a service similiar to that they had been accustomed to hold in former years. Since their people had been accustomed to making an offering, this, too, was included in the program. In some cases it went on the Budget, or to one of the Boards of the Church, and in some cases it was given to some local or

general interest outside of the denominational program.

In view of the fact that the General Conference called upon the church to make a special effort to raise the General Budget in full during this quadrennium as a worthy memorial to our fathers, it was considered a wise thing to make use of the habit of holding a Christmas service. The plan has met with what appears to be universal approval. A number of the conferences voted their support and many pastors have sanctioned the idta in personal conversations.

Please send your order at onct to Rev. E. A. Sexsmith, 516 North Charles St., Baltimort, Md., specifying the number of programs and envelopes desired. It is the hope of tht Budget Council that every effort will be made to make the service a success and the offerings as large as possible; since they will be a credit on the Budget it will be that much toward raising the local obligation.

Frank W. Stephenson, Secy. Board of Ed.

KENTUCKY.

Pine Ridge News Letter.

Our trials this year have been too numerous to mention. Indeed, I think it would not be worthwhile to mention them at all, but I do want to say, this has been, so far, the most trying of the seven years Mrs. Woodford and I have been here. Most of our difficulties have been in connection with our building operations. However, it is not unusual for increasing undertakings to bring increasing difficulties.

We are very grateful that the Lord has continhed to stand by and that so many of his followers here and yonder have given loyal co-operation.

The drought of the late summer was very hard on us. Not only shortening crops and killing pastures but water became very scarce indeed. For making mortar for our new brick building, we had to have the greater part of the water from an almost inaccessible pond. Thanks to Sister Everett, however, for having the dam built years ago, which made the pond possible. Then before we were quite ready to put the roof on the building, the rains and snow came, hindering quite a bit. But we now have the roof finished and the interior work is going forward rapidly. The more we see of the building, the better we like it. We expect to sing God's praises in it for the first time on Thanksgiving Day, though it will then be far from finished.

At that time we are to have with us, representatives from Hazel Green Academy, a school of the Christian Church, twenty miles away, and after an appropriate union Thanksgiving service in the morning, we will have basket ball games and other athletic contests.

We were quite pleased lately to see the following notice of our work, writen by the editor, unsolicited, in the Clay City Times, a paper published in an adjoining county:

"Using Home Material."

"The new Alvin Drew school building at Pine Ridge will be built as far as possible from home material. The foundation has been laid from stone quarried on the school farm, and a saw mill is sawing the necessary lumber from the timber on the place, and a small planing mill has been installed to dress this lumber on the farm. In this the school is teaching a valuable lesson in home economics, as well as teaching valuable lessons in studies in the school room.

"We have the natural products in Eastern Kentucky and the natural home talent to build a great state, but we need to learn that we can do it at home and by ourselves. That's what they are trying to impress upon the youths at Alvan Drew, and their action is very commendable."

Just one correction—the timber was not grown on our farm, but within two miles of our school. All of this material is first class, but the cost is just about one-half what it would have beenif it had been "brought on."

The bill for doors and windows is now due. The doors, put in place, cost about fifteen dollars and the windows, ten; how many will you pay for. Or maybe, somebody wants to pay for our heating plant. The furnaces will cost $500.00; pipes, freight, registers and installation, about $200 additional.

Your check would warm our hearts as truly as the heat from the furnaces will warm our bodies.

Our second-hand clothing store is almost out of stock. We need especially clothing for children and men; the women seem to make theirs last longer. If you ship by freight, send to Campton junction, Kentucky. Our road to Slade is impossible. Shipments preferred by parcel post, direct to Pine Ridge.

The kind of Christmas presents we like for our children are included under these headings: stationary; toilet articles; clothing, including gloves and shoes; medicines that are generally used without adoctor's prescription and money for candy, fruit, etc.

We thank you for all sorts of cooperation but especially for your prayers.

Sincerely, Thomas R. Woodford, Supt.

BOARD OF EDUCATION ITEMS.

The stream of orders for Rally Day has apparently come to an end. The first one was received August 24th, and the last one November 13th, covering a period of nearly eleven weeks. Last year we filled four hundred and fifty-five orders, and this year five hundred or more. Four hundred and ninety-six were filled from the Pittsburgh office, and a half dozen or more at Baltimore, giving us a total of over 500. That is an encouraging increase. Now, quite naturally, we are hoping the offerings will make an even better showing.

Twenty conferences were represented, anl the number from each is as follows:

Maryland, 129; Ohio, 94; Indiana, 53; Michigan, 29; Pittsburgh, 28; North Carolina, 28; Eastern, .6; Onondaga, 24. West Virginia, 18; Illinois, 17; Iowa-Missouri, 15; Kansas, 11; Missouri, 10; Texas, 5; South Carolina, 3; Kentucky, 3; Alabama, 3; Arkansas, 2; Colorado-Texas (Col.), 2; Georgia, 1. Total, 501.

The diligence of our pastors is evident, judging frim the promptness with which the offerings are being sent in. We expect to be able to report early in December a substantial sum from the Rally Day Service. The delay is due to the fact that all such money must go to the conference treasurer first, and then to the General Conference Treasurer, Mr. H. C. Staley, Baltimire, Md.

So far the Secretary has obligated himself to provide for nineteen young people in our colleges this year through the Student Loan Fund. That will require $2,850.00 of which $300.00 has been taken care of to date. We were able to take care of the seventeen last year without difficulty, and we anticipate that many of the friends who made that possible will not forget us this year.

Last year thirty-five ministerial students received help from the Ministerial Education-Fund, and the same number have so far made application this year. This will require $6,500.-00, approximately half of which will come from our invested funds, while the rest must be secured from Return Payments and interested friends. That is quite a responsibility, but we are confident every obligation to our splendid ministerial students will be fully met.

Occasional letters from Rev. J. C. Berrien, D. D., for fifteen years Secretary of the Board of Ministerial Education, bespeak an unfailing interest in the work the Board of Education is trying to do. Every year he holds a little service in his room with some of his friends at Amittyville, and sends the offering to the Secretary. These tokens are greatly appreciated. His interest in his church is greater than ever, and any evidence of success or progress gives him the greatest satisfaction.

The splendid response from the church in support of Rally Day has given us great encouragement. To have the orders increase over 10 percent in one year is gratifying, and indicates the denomination intends to support our educational endeavors to the best of their ability. We hope our pastors will turn their attention just as loyally and as numerously to the support if the Christmas service as to any of the regular special days. If this day is adequately observed, it will mean asubstantial addition to the payments on the General Conference Budget and make up entirely this year the 2 percent decline in the receipts for last year. A number of the conferences voted unanimously to support this plan and assurances have come from many individuals givinf their hearty approval.

It is impossible to communicate personally with all those who have given our Rally Day Campaign such wonderful support, and thank them accordingly. This brief note must suffice. The splendid group of young people being helped by the Board to secure their college training, the promising body of ministerial students, as well as the great work being done by our different educational institutions, must be our reward.

The following letter will be of interest. It was forwarded to the office by Dr. T. R. Woodford of Pine Ridge.

"Rev. Thos. R. Woodford, D. D.,

Dear Bro. in Christ:

Will write just a few lines. We held a Rally Day Service at the Mayo Mission at Little Hurricane appointment Oct. 18 and had a wonderful service, but as it was the first meeting of this kind ever held around here, some of the people did not understand what it was until after the service. I believe it was a help to our church here, as the people have caught the vision of what Christian Education really is. I believe we can have a better success next time. The offering was $8. You will find enclosed check for same for the

Board of Education, and the Budget.

Your Bro. in Christ and for lost souls,
Rev. Basil Hodge,
Hubbardstown, W. Va."

One of the important tasks of the Board of Education is to arouse our people to alivelier sense of the vital significance of Christian Education. Such letters as the one quoted above indicates that some results are being secured.

The questionnaire sent out this last summer by the Adrian College Commission brought forth some interesting facts. Of those making reply ten percent were not inclined to express any opinion as to the removal of the college, thirty percent were inclined to think re-location advisable, but many of these were qualified; sixty percent were decided in their conviction that the school should remain where it is. The one thing needful is an adequate endowment, and there seems to be a disposition to support a campaign with that end in view.

Rev. J. A. Phipps, D. D., President of Westminster College, Texas, visited most of the conferences of that territory this Fall, and secured a hearty response to the plan for raising '100,000.00 for the college. Texas Conference assumed responsibility for $75,000.00 and all the other conferences supported the plan to canvass their districts for their apportionment. Westminster College has the largest initial enrollment in its history, and has an exceptionally fine faculty. It is prepared to do splendid work as a Junior College, and could do so with the funds it is sought to secure. Frank W. Stephenson.

THE EMBARRASSING BURDEN

Most of us have read with a good deal of sympathy the story of Sindbad the Sailor and the troublesome Old Man of the Sea. We remember how Sindbad, out of a kindly desire to render assistance to one who seemed to be in need, took the Old Man upon his shoulders, only to discover later that he could not rid of him. Everywhere he went he was compelled to carry his unwelcome burden.

In much the same way we burden and handicap our lives. An invitation to do something questionable or downright sinful comes to us through some friend or companion. Conscience tells us we should not do it but for fear of offending or of appearing discourteous, we finally yield, often times against the protest of our better natures. Once an evil appetite or habit fastens itself upon its victim, the mischief is done. Out of a false desire to please others, many of us make our own lives displeasing to God and to ourselves.—Selected.

"The American's Creed."

"I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect union, one and inseperable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country, to love it; to support its Constitution; to obey its laws; to respect its Flag; and to defend it against all enemies."—W. T. Page.

CHINA.

M., Nov. 23. Friendliness to poverty. 1 John 3:17-19.

T., Nov. 24. Helpful in famine. Gen. 41:46-57.

W., Nov. 25. Friendly physicians. Acts 14:8-18.

T., Nov. 26. Friendly instructors. Acts 8:26-35.

F., Nov. 27. Friendly in spite of persecution. Acts 16:19-34.

S., Nov. 28. Friendly preaching. Matt. 10:1-15.

Sun., Nov. 29. Topic—Victories of Christian Friendliness in China. Acts 2:38-47.

Plan for the Meeting.

If possible decorate with the Chinese flags and the American flags crossed especially in the front part of the room. Perhaps you can get some Chinese rugs for the floor of the room. After the meeting serve tea—without sugar or cream as the Chinese do and use Chinese napkins and the beautiful Chinese porcelain ware, and for his part use the Chinese lanterns for lighting the room. In this way you can call attention to the many things of beauty that we get from China.

To the Leader.

Friendliness is a valuable asset to any one in any of the walks of life but in getting acquainted with strangers it is indispensable. Here friendliness will win out even when all else seems likely to fail. What is true with individuals is also true with nations. Ameria won China for a friend when we remitted the Boxer Indemnity, and that money was put to the use of young Chinese students. It was a two fold blessing. It established the friendliness of America for China and through educating the young chinese they were led to see things very different from what their parents did. It gave them larger visions and greater knowledge about the big world in which they lived and of which they were and are a part.

These young people educated largely outside of China have imbibed new ideas about education and have decided that it is good for their women too and so the women in China are coming into their day. The girls are allowed to go to schools and parents are having their girls taught in private schools when there is not public school that will admit them.

The Christian Endeavor movement has had much to do in showing our friendly attitude. The missionaries have shown them the advantages of western ways of doing things, of western medical treatment, of school systems, agriculture, mail system and many of the industries.

Looking Ahead.

There was for years the spirit of looking backward in China, and the saying that what was good enough for Father is good enough for me was the attitude of most of the Chinese, but that is not true today. They have developed a spirit of progress and of a forward look, and are anxious now to be a breast of the other nations in all that pertains to life. It was once said that the great difference between the Chinese and the Japanese could be illustrated this way. "Show a Chinese your watch; he would look at it a bit and then give it back and say, 'My father did not have one and I do not need one. But show a Japanese your watch and he would look it over carefully and go away and make one like it.'" However that may have been there is not that difference between them now. The Chinaman is just about as enterprising as the Japanese is.

Learning to Appreciate Their Girls.

It used to be considered a great misfortune to have a little girl born into the home. And a father did not like to admit that he had any girls among his children. If asked how many children he had he would, if there were three boys and two girls, say, "I have three children and two animals." This is no longer so largely true but the little girls are welcomed in the home and valued as children. sometimes the parents being very proud of their girls. Schools are being established for girls and when there is no school and they cannot hire private teachers the fathers teach their little girls themselves.

Friendly with the Chinese Laundryman.

Here in our Southland we do not have opportunity to meet many Chinese but in almost all of the larger cities there are Chinese laundrymen. Perhaps the only Chinese you and I will ever know, or ever have the opportunity to show any friendliness toward. They are the representatives of their nation and you of yours. Are you going to establish friendly relations for the two governments? If strife and unjust treatment or ridicule for just a little fun causes bitterness between you the views as to the way the Bible was con- and the laundryman nay be of far more importance in his home country than you think and at all events it adds to the sum of unfriendliness while if you two establish friendly relations it adds to the total friendliness of the nations.

Pass It On.

God has been very good to America and we ought to pass it on. Last summer we had a small glimpse of what it has meant throug all these years for countries to be withou rain in season, what it has meant for indus tries to lag. The lack of rain not only cause a poor harvest but it caused our mills and fac tories to close down for the lack of wate Just the withdrawing of that one commo blessing, rain, caused a great deal of suffe ing. God has heretofore given in such abu dance that we rather forgot that he coul withhold in spiritual gifts and in all kinds c opportunities and advantages he has bee just as generous as he has been in tempor gifts. We have forgotten to pass them on a graciously as we might have done. Especiall the teachings of Christ which is the found tions of all the rest. God will expect gre things of us because he is giving great thin to us. If He disappoints us even in litt things we are sore distressed; how about o disappointing Him?

—A new postage stamp, bearing a potra of President Woodrow Wilson, is soon to b issued by the Government. It will be of eithe 15 cents or 17 cents denomination.

—Vice President Dawes does not atte Cabinet meetings. He was invited to do so b President Coolidge, but declined.

SUNDAY SCHOOL HAPPENINGS.

The following items, gleaned from reports from our Sunday schools to the Board of Youung People's Work, may be of general interest to our workers:

Concord Sunday school leads the entire Conference in gifts to the Children's Home, having given over $350 last year to this great institution of the church. This school regularlf contributes $25.00 every first Sunday in addition to a special Thanksgiving offering.

Burlington Sunday school comes a close second to Concord.

Whitakers has contributed $23.00 to the general expenses of our Alvin Drew school at Pine Ridge, Kentucky, $16.00 to the Pine Ridge Building fund, and $4.00 for magazines for High Point College.

Nine officers and teachers in the Enfield Sunday school are subscribers to good Sunday school magazines.

Fallston has a teacher's meeting just before the school session in the morning for a discussion of the salient points of the lesson.

Mt. Pleasant Sunday school won the banner for largest attendance at the Guilford County Sunday school convention for 1923, and 1924, and would have won for 1925 had the convention not been held in their church! (Banner not given to entertaining church) 300 members were in attendance at this convention this year.

Pleasant Hill, West Forsyth Charge, contributed $27.00 to the scholarship fund at High Point College.

Siler City received about $10.00 from a special offering of a penny for each year's age of members and sent to Pine Ridge school.

Community Church, Thomasville, contributed $212.00 to the Scholarship Fund at High Point College.

Sarapahaw Union school has a special training class for prospective teachers with at least one new teacher for each department under the direction and training of an experienced teacher in that respective department.

Efland Sunday school paid $70.00 for new hymn books for the church.

Shiloh Sunday school, North Davidson, furnished a room at High Point College.

Mebane had a very fine Daily Vacation Bible school and is enthuusiastic about the work done.

First Church, High Point, has completed a very splendid and modern church with adequate educational facilties. They have added nearly 200 new scholars to their Sunday school since entering their new church. Forty-two members of the Sunday school united with the church during the year.

Henderson, also, has completed a new Sunday school building and many new scholars are being attracted to the work of the school.

West End, Greensboro, received $80.00 in a special "White Gifts to the King" service last Christmas.

Other items will appear from time to time. If your school is doing anything outstanding or worth-while, won't you please drop me a line and let us know about it. We shall be glad to tell other folks about it. That would be an inspiration to all of us. And if you have not sent in any report at all please do that at once! Lawrence Little, President, Board of Young People's Work.

SUNDAY SCHOOL LESSON—NOV. 22.

Paul Before Felix.

Lesson Text. Acts 24:10-16,22-25.

Golden Text: Acts 24:16.

The Central Truth: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sancitification, and redemption." 1 Cor. 1.30.

Scriptural Points.

1. Paul's attempted defense before the council won him some friends, but made his enemies more furious. More than forty put themselves under an oath-bound curse that they would neither eat nor drink until they had killed Paul. Being informed by Paul's nephew of this conspiracy the chief captain immediately sent the apostle to Caesarea and put him into the custody of Felex the governor of the province.

2. After five days the high priest and elders came down to get judgment against Paul. Their spokesman was an orator named Tertullus who presented four charges against this man of God, three of which were false and one of which was true. No evidence was presented to prove the accusations that he was a pestilent fellow, a mover of sedition, and had gone about to profane the temple. In fact there was not the least evidence to prove these charges. The other charge that he was "a ringleader of the sect of the Nazarenes," was true. He was a great leader of the church of Jesus Christ.

3. Paul flatly and most unqualifiedly denied the false charges. He denied the existence of any proof whatever.

4. He pleaded guilty to what his accusers called heresy. He worshipped the same God they worshiped, believed the same Scripture that they accepted, and acknowledged along with them that, "there shall be a resurrection of the dead, both of the just and unjust." He differed from them in the interpretation of the Messianic prophecies. Paul asserted that these prophecies were fullled in Jesus Christ. His accusers denied this. And here was the animus of their hatred and murderous hostility against Paul. As it was with Jesus, they hated him without a cause. It was a sectarian quarrel.

5. This leader of men was extremely conscientious. He followed an enlighted conscience in holding forth Jesus Christ as the Messiah of the race and the Savior of the world.

6. Felix, like Pilate, was a weak and hesitating ruler. He deferred his decision under the pretense that he wanted to confer with Lysias, the chief captain. He granted Paul the liberty of association with friends and acquaintances.

7. But Felix was a lover and taker of bribes. His kindness to Paul was a bait for a bribe. He was willing to be just and let him go free, but he wanted a goodly sum of money for it. He sent for Paul often, and communed with him, in hope of getting a bribe.

7. On one of these visits this hero of the cross preached a great sermon, with three divisions, "righteousness, temperance and judgment to come!" It was a message of most convincing argument, most tremendous earnestness, and most powerful demonstration of the Spirit. Under this terrific exposition of holiness, sin, and the judgment, this hardened sinner was affected most deeply. He trembled upon the very brink of perdition. But he again deferred the performance of a most solemn duty. He was a prince of procrastinators.

Practical Points.

1. Patience in tribulation is a grace of priceless value. "Tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5.

2. Patience is the crown jewel of christian experience. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1.4.

3. Tribulations are a means of grace, for which we should be deeply grateful. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12:10.

4. Trials are the fires of purifying the soul of selfishness and worldliness. "And he shall sit as a refiner and purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Matt. 3:3.

5. Afflictions are stepping stones to heavenly places in Christ Jesus. "Now no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11.

6. Conscience is a safe guide when fully enlightened by truth and Christian experience. A perverted conscience is a grieveous handicap, and leads into many a path of error and sin Paul was doubtless as conscientious as a persecutor as he was as an apostle of Christianity. Beware of a conscience "seared with a hot iron" of rebellion against the living God. But cultivate the good conscience, that bears witness in the Holy Ghost.

—The Word of Life.

NOT AS THE WORLD GIVES.

By Ella Parks Martin.

John 14: 27.

"Not as the world gives" dost Thou give, O Master,
Lord of my life and Saviour of my soul!
For peace the world gives when the sea is smiling,
But Thine comes when the stormy billows roll.

"Not as the world gives," when the sun is shining,
And all of life is one glad, happy song,
But Thy peace dwells in hearts that walk in darkness,
When life is bitter and the way is long.

Thy blessed, wondrous peace, O Christ my Saviour,
Steady it keeps our hearts in hours of pain;
"Not as the world gives," but as Thou dost measure,
We look into Thy face and loss is gain!

—Selected.

Omission.—The name of Rev. R. E. Andrews was unintentionally left out of the list of preachers in the hands of the president.

I LOVE JESUS.

I love Jesus, I love Jesus;
I love Jesus every day,
Love Him in the sunshine hour,
Love Him when the storm clouds lower,
Every day, on life's way,
Yes, I love Jesus.
I will serve Him, I will praise Him,
I will love Him every day,
Serve Him in the sunshine hour
Praise Him when the storm clouds lower,
Every day, on life's way,
Yes, I will love Him.

The above are additional chorus verses to the song, "I Need Jesus" which was sung in every nook and corner of High Point during the recent revival conducted by Rev. George Stephens, with music director Mr. Powell Lee. Hundreds of souls were regenerated and the city has been winderfully blessed.

Grownups, as well as children, love the song. "I Need Jesus" and blend their voices with such pleasing effect that it has become very popular. The above verses, composed by J. W. Thacker should be sung in the tune of the chorus, thus making three chorus verses.

Learn them and teach them to the children and see how they will like them, taking special thought as you do so, of the words "love," "serve," "praise."

CHILDREN'S HOME

Charlotte, Richland, $4.00; Union Grove, Orange, $1.55; Guild Society, Fairmont, W. Va., $6; Yadkin College, $6; Ladies Aid Society, Pleasant Hill, Spring Church, $4; Mrs. J. N. Atwater, $5; Rehoboth, Granville, $9; Sapling Ridge, Alamance, $4.28; Mrs. Ida Finch, Linwood, $9.

Sunday schools.

Ray Bible Class, Graham, $1.75; Mrs. Robert Petree, Sunday Eggs, Tobaeoville, $2.85; Mt. Carmel, Forsyth, $3.50; Whitakers, $5.50; Miss Mamie Johnson, Sunday Eggs, $1; Winston, $19.45; Haw River, $4.32; Lebanon, High Point, $6.95; Asheville, $2.85; Hickory Ridge, Forsyth, $6.26; Stony Knoll, West Forsyth, $3.22; Canaan, West Thomasville, $5; Mebane, $8.40; Reidsville, $6.50; Bethesda, N. Davidsin, $4.45; Fountain Place, Burlington, $3.45.

Other Gifts.

Mr. and Mrs. Marshall Hatley, hats, dresses, and sweaters for three of their grand children; C. E. Society, High Point College, coat for child; Delphine and Ned Welborne of North Davidson charge have the credit of giving us the first Thanksgiving Offering, a fine 20 lb. turkey.

Quite a number of fancy articles made by the children will be on sale at a bazaar in the Home soon. Watch the papers for an announcement.

All persons sending contributions to the Home will please remember to give the name of both the church and the charge, at the same time telling whether it is a church, Sunday school, individual or Thanksgiving Offering.

There are two churches by the name of Flat Rock, two by the name of Rehoboth, three by the name of Mt. Carmel a number of Pleasant Hill and Mt. Pleasants, so you can readily see why I am making the above request. Thank you.

E. G. Lowdermilk, Supt. High Point, N. C.

WHAT AILED MOTHER.

Last summer a famous specialist in nervous diseases visited a little village on Cape Cod. One day a tall, awkward young man called on him. He had a weak face which bore signs of dissipation. he wore cheap clothes cut in the latest fashion; there were rings on his fingers, and a gold chain swung ostentatiously over a gay waistcoat. He came to consult the doctor about his mother who had some obscure and, as he feared, mortal ailment. He spoke with much feeling, but did not forget to adjust his chain, and twirl his mustach as he talked.

"She has been a very active woman," he said. "Had tremendous energy all of her life, but now she seems to have gone all to pieces. She has no pain, no disease; but she can't eat nor sleep much, and she is so weak she can hardly walk. She cries if you look at her. What is the matter? Can you help her?"

"What work did she do?" asked the doctor.

"She was a tailoress, and she worked harder than necessary," said the young man, reluctantly. "She used to sew until two or three o'clock in the morning."

"What is wour trade—your business?" demanded the doctor.

"Well—I—I'm not in business at present. It's pretty difficult to make a start, you know. I've considered several different occupations, but I have not found anything suited to my peculiar bent, as yet. But I came to consult you about mother. What do you think is the matter with her?"

"You!" said the doctor. "Nothing else. She has sapped her life for you; and now, when you should be supporting her and bringing comfort and honor to her old age, you are a dead-weight and a disgrace. If she dies, you and you only are to blame."

When he was gone, the doctor said: "It is a common enough case. A woman is unselfish and energetic. She gives her life to serve a husband or a son. Her devotion only encourages them in idleness and selffishness. At middle age her vitality is exhausted. Her nerves give way under the long strain, and tonics are of no more use than putting wood on a fire that has gone out."

Poor, unhappy husband or son whose eyes open too late to the fact that "mother" is sinking under some mysterious disease and who must hear from the doctor the frank verdict, "It is you and nothing else!"—Selected.

PERSONAL TOUCH WINS.

A noted evangelist was once holding a series of services in a church whose minister was a man of long experience and of great influence. One night as they sat on the platform together the minister pointed out to the evangelist a man in the audience.

"For twelve years," he said, "I have tried to win that man to Christ; I have preached to him so long that I sometimes find myself doing it unconsciously."

"From the puulpit?" asked the evangelist.

"From the pulpit, yes."

"How many times have you gone to him with the love of God in your heart and said 'I want to see you become a child of God?'"

"I must confess," said the minister, "that I have never spoken to him personally and directly concerning his salvation."

"Then," said the evangelist, "perhaps he is not impregnable after all."

That night the evangelist, after the service, caught the man before he got to the door. He spoke only a few words, but they were earnest and loving. And the next evening in the "altar service," in which many souls have found lasting peace and eternal life, the man was on his knees with the tears streaming down his cheeks. It was the personal touch that did it.

The sermon is effective with many. Music has brought salvation to many a life. But in thousands and thousands of cases it is only the personal touch that wins.—William Thomas McElroy.

THE SADNESS OF THE EMPTY SEAT

"Thou shall be missed, because thy seat will be empty."—1 Sam. 20:17-18.

David had decided not to go to Saul's feast. There was good reason. The king might try his javelin on him again. But David had his own seat at the table, and Jonathan said to him, "Thou wilt be missed, because thy seat will be empty."

The empty seat revives many memories and teaches some important lessons. You remember the time you came back from the cemetery, after those sad days? You found that the sad days were just beginning. It is the empty seat that hurts.

There is the empty seat in the house of God, when you stay away without cause. It is your place, and no one else can fill it. If people only knew how they are missed in the sanctuary! Perhaps you are habitually absent. If you could but visualize that gaping vacancy in the sanctuary, you would not be able to stay away. There is an empty seat at the Lord's table, too, and it is for you. It belongs to no one else. No other can fill it. How many communions must pass by in the Lord's house until you come and take your appointed place? The individualism of the Gospel is tremendous in its appeal. God wants the vacancies taken. "That my house may be filled."

How many empty seats there are in the world! Some place of duty has been summoning you, lo! these many days, and your seat is still empty. We are missed when our places are empty.—Rev. Edgar Whitaker Work.

THE LOOKING GLASS.

A man was complaining to his neighbors. "Never saw such a wretched set of people," he said, "as are in this village. They are mean, greedy of gain, selfish and careless of the needs of others. Worst of all, they are forever speaking evil of one another." "Is it really so?" said an angel who happened to be walking with him. "It is indeed," said the man. "Why, only look at this fellow coming toward us! I know his face, though I cannot just remember his name. See his little shark-like, cruel eyes darting here and there like a ferret's and the lines of covetousness about his mouth! The very droop of his shoulders is mean and cringing, and he slinks along instead of walking." "It is very clever of

you to tell all this," said the angel, "but there is one thing which you did not perceive."

"What is that?" asked the man. "That it is a looking glass we are approaching," said the angel.—Baptist World.

ADJUSTING THE BURDEN.

Two city youths were tramping through the hill country of one of our Eastern States. Late in the afternoon of their last day they were trudging bravely up the slope of a long hill. As they neared the top, one of them, a rather frail, delicate young man, remarked to his companion:

"If some one had told me two weeks ago that I could tramp almost twenty miles through these hills and carry forty pounds of baggage on my shoulders and not be worn out by nightfall, I might have thanked him for the compliment, but I think I would have doubted its sincerity. Now I am actually doing it, and what is even more wonderful, doing it without excessive fatigue.

"Yes," he continued, "I guess there really is a great art in becoming accustomed to things in this world. Take the matter of carrying this baggage. Do you remember our first day? It seemed to me I never could get adjusted to the weight and irregularities of this bundle. Every time I moved it hurt me in a new place. Had to stop and rest every mile or two, as you remember. Gave out completely the middle of the first afternoon. A hill like this—Well, I would never have gotten to the top, that's all. But now"—he laughed and gave the bundle a twist—"it's wonderful what folks can stand when they become accustomed to it."

It is, indeed, wonderful to think of the burdens some folks can carry from day to day and still bear up and fare cheerfully on. Burdens of loneliness, burdens of business troubles, burdens of physical pain and suffering, of sorrow and bereavement—we do not have to look far in any direction in order to learn that the world in which we live is a world of burden bearers.

Sometimes, it is true, these burdens are hidden from human eyes. There are griefs that hang no crape from their doors and give no outward manifestation of their presence to the world. There are sorrows that are stifled for the sake of others, disappointments that are met with a smile, lest some one else should note the heaviness of the burden and give way to discouragement. It must have been of these that the poet was thinking when he wrote:

"If singing breath or echoing chord
To every hidden pang were given,
What endless melodies were poured,
As sad as earth, as sweet as heaven."

It is not easy always to adjust ourselves to our burdens. Some of us, unfortunately, never do. We cry out against them, complaining bitterly of divine injustice. We carry them, yes, but most grudgingly, querulously; and as a consequence the load is bound to chafe and irritate.

Others learn to accept their burden in the spirit of serene surrender, as a part of life's discipline ordered for them by an all-wise Teacher. When one takes this attitude, it is wonderful what strength he will find. He may discover that God does not always take away his burden or even lighten it; but that God does show him how to bear it, how to adjust it so that it will neither crush nor overwhelm, but instead become a daily challenge to latent powers and hitherto unsuspected strength. Best of all he will find that Christ will walk with him and bear the heavier end of the load.—Forward.

ADVENTURE OF THE CHRISTIAN LIFE.

"The Christian religion, then, in calling us to a life of adventure, does but repeat, with a special emphasis, the invitation of life itself, at the same time indicating the truly adventurous path. It is thus pre-eminently the religion of the young and those who never grow old. One of our best living novelists has divided men into two classes—the adventurers and the stay-at-homes—but in truth all men have within them, at all events when they are young, both the instinct for adventure and the love of home. Unfortunately many, perhaps the majority, of men as they grow older lose the spirit of adventure, and often in doing so they make home itself seem a dull place to the young. In youth it is indeed physical adventure, chiefly if not solely, that appeals to us, and of course the time must come when we are no longer fit for such adventure; but, however old our bodies may be, there always remain open to us the adventures of the spirit. To go on to the end exploring new realms of beauty, discovering, or at least making our own, new treasures of knowledge, and, above all, learning to voyage more adventurously on that ocean of love which is our true environment—this is possible to us all, while life lasts: this is to gain and to keep to the end the spirit of perpetual youth, and to make of death itself but the last great adventure which this life has to offer us."—C. H. S. Matthews,

SERMON TO YOUNG PEOPLE.

The Three Burdens.

Texts: "Cast thy burden upon the Lord, and he shall sustain thee." Ps. 55:22.

"Bear ye one another's burdens, and so fulfill the law of Crrist." Gal. 6:22.

"For every man shall bear his own burden." Gal. 6:5.

These three passages from the holy scriptures do not in reality contradict each other. They represent three classes of burdens that fall to the lot of fallen mankind. There are the burdens of sin and that disabilities that result from sin, that God alone can bear for us. There are the burdens of tribulation that each may bear for the other. And there are the burdens of duty that each one must bear for himself.

Let us first consider

The Burden Of Sin.

It is a heavy, crushing burden, that weights the lost soul down to the lowest hell. It is a burden that each sinner brings upon himself. He has no one to blame but himself. He brings this burden upon himself by the exercise of his free will. He chooses sin and its awful consequences as his portion.

In the council of the Godhead it was arranged that God's only begotten Son should bear the burden of the world's sin, guilt and penalty. In the fulness of time, this second Person of the Godhead came into the world born of a woman. At the close of a life of perfect holiness and a ministry of marvelous enlightenment and uplift, He died on the cross to atone for the sins of the whole world.

It is written in the prophecy of Isaiah: "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him: and with his stripes we are healed. All we like sheeep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

In Heb. 1:9 we have this testimony, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for everyy man." And Peter adds this statement, "Who his own self bare our sins in his body on the tree."

Jesus Christ is therefore provisionally the burden bearer of the sins of the lost race. The sinner comes to share the benefits of the atonement when he accepts them by faith. And he cannot share them until he does. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." "Without faith it is impossible to please God," or receive the least blessing of the atonement.

"And he shall sustain thee." And this is a most precious promise. It is the all-sufficient guarantee and a life of perfect love. It ought to encourage every sinner to come boldly to the throne of grace to obtain mercy and find grace to help in every time of need. This promise gives assurance of salvation unto the uttermost of sin and for all eternity.

In the next place let us consider

The Burden of Tribulation.

Tribulation is one of the inevitable consequences of the life and conditions of sin. "Man is born to trouble as the sparks fly upward." Distress flows from four sources. A man suffers the results of his own wrong doing. Or he may be the victim of another's meanness. For "Man's inhumanity to man makes countless thousands mourn." One may suffer from effects of bad heredity. And some undergo privations, pain and sorrow on account of unhealthy and immoral surroundings.

"Bear ye one another's burdens." One way of doing this is by the exercise of heartfelt sympathy. A fellow-feeling is a wonderful lever to lift heavy burdens off the hearts bowed down to the earth. Many a load of trouble has disappeared at the touch of a loving hand. Another way to bear such burdens is to remove the cause. Is it hunger? give food. Is it sickness? give healing, or provide suitable and adequate remedies. Is it loneliness or friendlness? be a friend in need and a friend indeed. Is it the loss of a good name by slander? restore the good name by denouncing and punishing the slanderer. Is it distress of yielding to temptation? restore such a one by prayer and brotherly council.

"And so fulfill the law of Christ." This law of Christ is recorded in John 13:34: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." This the love that extends the helping hand, that pours forth a

message of sympathy, and that gives for the relief of benighted and sorrowing multitudes. It is the imitation of the love of Christ. Or rather, it is the spontaneous outflowing of the love of Christ in the believing soul.

In the last place let us consider

The Burden Of Duty.

"For every man shall bear his own burden." As a free moral agent a man is a responsible and accountable being. The moral law puts him under obligation. His own conscience weights him down with an awful sense of duty. And a world of need about him places upon him a heavy debt. With Paul he can say, I am debtor to the Greeks and to the Barbarians; to the wise and to the unwise."

Every one is in debt to himself. He owes it to himself to take care of his body and his health, to keep his body clean and strong as a temple of God's indwelling. He owes it to himself to train and cultivate his mind, that it might shine as the candle of the Lord. And he owes it to himself to care for his immortal soul, to embrace the conditions of its salvation, to keep it unspotted from the world, and to preserve it holy and blameless until the coming of the Lord Jesus Christ.

And each one owes a debt to his fellowmen. He must be his brother's keeper. He must love his neighbor as himself. He must act the Good samaritan to relieve the distressed. He must lift up the fallen, reclaim the wandering, instruct the ignorant, and point the lost to "the Lamb of God that taketh away the sin of the world."

And every rational human being owes a countless debt to Almighty God. It is a debt of worship. "God is a Spirit, and they that worship him must worship him in spirit and in truth." It is a debt of prayer. "Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me." "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." It is a debt of selfsacrificing giving. "Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again." And it is a debt of praise. "Give unto the Lord the glory due uunto his name." "Let everything that hath breath praise the Lord. Praise ye the Lord."

"He hath shewed thee, O man, what is good; and what doeth the Lord require, but to do justly, to love mercy, and to walk humbly with thy God."—Word of Life.

EVERY-DAY RELIGION.

Giving Joy To Yourself And To Others.

In "The Private Papers of Henry Ryecroft" an incident is given of the author's finding in a lovely wood a 10-year old lad who utterly crushed in spirit and crying bitterly, all because he had lost a sixpence. The coin was given him to pay a debt, and the boy was in the "anguish of despair" at his loss. The writer adds that his supplying the amount "wrought six pennies worth of miracle," and changed bitter grief into normal life and happiness.

This simple incident prompts a valuable consideration. Many of the problems of this old world just now center about the old commodity of money. Deny it we may; complain of it; denounce it; deplore it—still it is a fact. Social difficulties relate to it; economic conditions are occasioned by it; labor and capital discuss it, and the wage rate centers in it. International relationships must adjust themselves to it, and commercial and industrial progress are dependent on it.

When we consider the broad questions of material and educational development, money seems to supply or withhold means of promotion and advance, either through public tax or private philanthropy. The money question is an important one and is uppermost in practical consideration among nations and people.

Essayists, moralists, preachers and philosophers may arraign themselves against this earthly and mercenary fact, but there it stands like a Gibraltar at the very entrance of the harbor, and its cold, long-distance guns defy opposition.

What then are we to do? Denounce money as evil along with those who misquote Scripture by calling it "the root of all evil?" Or, are we to honor it, and rejoice in its proper value and use?

No, "money is not the root of all evil," but the "love of money" is.

If money is to be used with highest valuation, it must be gained and used aright.

There is no greater joy on earth, we are told, and we know, than the joy experienced in giving money heartily to worthy objects and people.

Money's damage has come from hoarding it for and bestowing it upon those who have not the character or wisdom to use it aright.

There have been notable examples in the past and there are those today who give and spend, not only to the glory of God but to their own joy and benefit. Their personality is shown in the type of gifts they make, and at the same time their gifts enable them to extend their personality through a wide range of social need.

The very faces of great benefactors grow warm and kindly and sympathetic. The soul grows beautiful as the heart finds benevolent expression.

Men of benevolence are not only large hearted; they are loved more and by greater masses of mankind than all others.

The Church of Christ is doing much in training her membership to give regularly and systematically, but there is still before us the task of teaching mankind the "fun of giving;" the joy of making presents to God and man.

All through Italy and France and other parts of Europe one can see beautiful roadways and walks lined with young trees—ever greens, maples, elms, beach, linden and others. These have been set out since the war, and each bears the name of a loved brother, son, husband, father or sweetheart who was lost in that fearful struggle. Loving hands water and train those young trees, and on through the years to come, until they are strong and old, this will continue. In them saddened and lonely hearts find their joy of giving to those they love.

The joy of giving must find its heartway into money giving too, if men are to grow less selfish; if society is to be reclaimed; if the Church is to be properly supported, and if nations in debt and despondency are to learn to beat swords into pruning hooks.—Jno. Timothy Stone, in The Continent.

GODLESS LEARNING.

Piety has not kept pace with the increase of learning. Faith has declined in about the same proportion as knowledge has advanced. We are approaching a godless age. "Nevertheless when the Son of man cometh, shall he find faith in the earth?"

With widely-diffused knowledge has come many blessings and conveniences of civilization. The marvels of aircraft, electricity, and the radio have tended to expand immensely the human ego. Man's achievements have been lauded to the skies and God is forgotten. Man glories in his self-sufficiency and raises the flag of independence of God. The family altar is becoming rare and the closet of secret and victorious devotion is sorely neglected. Prayerlessness has become a sad characteristic of the age.

In the pride and presumption of learning man has sought to drive God out of His universe. He has found a natural method of accounting for creation, which he calls evolution. He claims that man evolved from the lower order of animals, and these in succession from a primordial germ, that might have gotten into the world by chance.

The man of godless learning denies the divine inspiration of the Holy Scriptures and says that the Bible is like any other book of ancient lore, full of legends and incredible incidents. He denies the divine-human pesonality of Jesus Christ, and says that He is just a man, only better than the rest of the race. He denies the exercise of the supernatural in the Scriptures, in redemption and in history. All the superhuman achievements in each of these realms are rejected or accounted for on natural grounds. All-sufficient naturalism has become the slogan of modern thought.

The church of Jesus Christ has become the unfortunate victim of this faithless onslaught of modern learning. Men in the high councils of the church have joined hands with the enemies of Jesus Christ to discredit the purpose of the cross and the efficacy of the blood. They deny the necessity, the reality, and the uplift of the new birth and make salvation a merely human achievement. And the church is becoming rapidly filled with unsaved members. And the great Head of the church is being deeply wounded in His own santuary. "But thou, O Lord, how long" shall man prevail against thee?—Word of Life.

Johnny's Catch.

"Pa, do you know that Boston begins with 'B' and ends with 'e'?"

"Certainly not! What nonsense!"

"I caught you, pa! Of course 'ends' always begins with 'e,' just as I said."—Boston Transcript.

—No new member nations were admitted to the League of Nations this year.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

Amount previously reported, $150,994.87.

W. F. Medearis, $120; Claude Reynolds, $5; S. M. Speas, $10; Jasper B. Hicks, $15; R. A. Jordan, $10; J. M. Baity, $20; C. L. Hatley, $10; Mrs. C. L. Hatley, $2; Junior Baraca Class, Albemarle, $25; Mrs. B. M. Williams, $5; Benjamin Currie Williams, $5; Rev. S. W. Taylor, $25; Frances Elizabeth Taylor, $1; S. W. Taylor, Jr., $1; Mrs. Ida J. McDaniel, $2; Eugene Falkner, $25; J. A. Cook, $25; Thomas F: Humphreys, $20; Mrs. J. H. Hulin, $5; A Friend, $20; Mr. and Mrs. G. L. Hilton, $20; Mrs. Cora Vuncannon, $30; Enfield Ladies Aid Society, $50; W. A. Lindley, $5; Rev. and Mrs. A. O. Lindley, $75; J. A. Burris, $5; M. W. Curl, $5; J. B. Rogers, $5; B. S. Curl, $5; L. E. Gutherie, $10; Mrs. M. W. Curl, $3; Mrs. Myrtle Zachary, $2; H. F. Hulin, $20; J. C. Causey, $60.30; Mrs. Eugene Dork, $2; C. R. Hatley, $5; Miss Ida M. Long, $5; Mrs. Dicie E. Shamel, $5; Ralph W. Holmes, $30; W. L. Wagoner, $5; Miss Lottie Edwards, $5; Mrs. Mamie E. Braswell, $20; R. E. Swain, $5; W. P. Alley, $5; J. J. Hays, $5; M. W. Wright, $5; Miss Lou Petty, $5; John Queen, $25; A. A. Sain, $1; Rev. J. M. Morgan, $30; J. R. Dickens, $81; Miss Bertha Abernethy, $5; Mrs. B. K. Taylor, $80; Rev. and Mrs. Atlas Ridge, $10; Mrs. H. S. Dixon, $5; J. E. Gant, $20; Mrs. J. E. Gant, $5; Grover Gant, $1; J. D. Gant, $1; Mrs. Emma Efird, $5; L. P. Lowder, $2; Calvin Garmon, $10; J. M. Maxwell, $10.63; Mrs. H. T. Thomas, $2; R. E. Davenport, $10; Russell Maxwell, $5; S. Mode Hasten, $2; F. H. Grigg, $3; R. G. Powell, $1; J. A. Powell, $5; O. W. Powell, $14; P. S. Gettys, $1; Hester Grigg, $1; R. A. White, $10; Miss Ada Devinney, $1; W. M. Waters, $2; Jessie A. Willis, $5; Mr. and Mrs. J. T. Warlick, $20; C. V. Warlick, $25; Austin A. Lackey, $10; Miss Annie May Lackey, $10; D. P. Lemons, $10; Mrs. J. T. McCollum, $1; Miss Hallie Trogdon, $5; Miss Mary Jobe, $10; Mrs. Fannie O. Kirkpatrick, $10; Union Chapel Sunday school, Granville Circuit, $8; Mrs. Sarah D. Harris, $10; Gray B. Sullivan, $33.-32; J. T. Shoffner, $5; Mrs. J. T. Shoffner, $3.50; Curtis Shoffner, $1; Mrs D: G: Hiatt, $5; Miss Annie Cox, $1; Miss Mary Young, $25; Miss Evie Lamb, $40; Rev. and Mrs. A. L. Hunter, $75; Miss Nina Hunter, $15; Miss Blanche Hunter, $15; Miss Lola Barber, $5; Mrs. J. D. Mikles, $10; R. S. Barber, $30; B. F. Lewis, $5; Union Sunday school, Halifax Charge, $25; Miss Mamie Ellis, $15; O. N. McPherson, $25; Mrs. O. N. McPherson, $5; Mildred McPherson, $1; Walton McPherson, $1; Billy McPherson, $1; Ruth Lee McPherson, $1; Mrs. O. E. Hassell, $5; J. O. Glenn, $5; Mrs. J. O. Glenn, $5; Howard Glenn, $1; Rev. T. A. Williams, $30; Mrs. J. O'Briant, $20; L. W. Finch, $10; Mrs. Jennie Leonhardt, $5; J. C. Coe, $10; W: C: Gibson, $15; Miss Myra Stone, $30; T. C. Woodlief, $5; Miss Susie Stafford, $20; H. G. Self, $10; Joe Tessener, $1; F. G. Grigg, $5; E. O. Peeler, $7; Pearl Pendleton, $3; Willie Pendleton, $3; Macie Pendleton, $3; Mrs. J. R. Pendleton, $3; R. J. Pendleton, $3; T. F. Williams, $1; C. C. Biggerstaff, $1; A. B. Mode, $10; C. T. Haynes, $5; L. W. Warlick, $5; Mrs. Jennie Mode, $1; Mrs. Littie Mode, $1; C. N. J. Norman, $1; Pearl Norman, $1; Zeno Hastings, $1; Mrs. Cleo Hastings, $1; Fred Hastings, $1; Macie Hastings, $1; A Friend, $5; J. M. Trogdon, $10; F. W. Beeson, $5; T. A. Smith, $6; Miss Ida Morrison, $5; Mrs. John W. Scott, $15; Marshall Hatley, $5; Mrs. Marshall Hatley, $5; Mrs. John T. Suits, $20; John T. Suits, $20; Truth Isley, $2.50; Mrs. Ella J. Mitchell, $10; Mrs. Annie Ray, $2; Mrs. W. F. Redding, $15; Chester C. Haworth, $5; Mrs. Sophina Brown Howard, $2; Mrs. C. H. Jones, $10; C. H. Jones, Jr., $1; James Thompson Jones, $1; "A Well Wisher," $500; Mrs. J: A: McCauley, $18; Mrs. E. R. Nelson, $10; Mrs. T. J. Kee, $12; George W. Tinnin, $5; Mrs. Foda White Weisner, $10; Rev. Robert Short, $15; Miss Virgie Short, $5; Rev. N. Brittain, $10; L. L. Bowman, $5; Mrs. Genevieve J. Mariner, $25; Walter Heavans, $75; Roy A. Lemons, $5; R. L. Wagner, $10; Henry Hunter, $80; W. C. Height, $40; A Friend, $17,10; Miss Mamie Adcock. .90; Miss Euphie Stallings, $2; Luther Jones, $5; Julius C. Gray, $5; F. B. Neville, $25; Miss Fannie Barnes, $8.75; Mrs. J. C. Smith, $5; Miss Minda Ball, $5; Miss Josie L. Taylor, $10; Mr and Mrs: H. C. McPherson, $20; Mrs. Flora McPherson, $5; Talton Holt, $5; Mrs. Annie Jones, $2; Miss Louise Adams, $5; Miss Charlie Hunter, $25; Mrs. Julia Sharpe, $6.50; C. H. Bowman, $5; H. J. Field, $5; A. O. Adams, $5; J. A. Stout, $10; Mrs. J. A. Stoot, $3; R. W. Harris, $40. Total, $153,977.37.

Endowment Insurance Fund.

Amount previously reported, $3,314.36

Ladies Aid Society, Calvary, $50; Ladies Aid Society, Winston-Salem, $25; Dr. J. H. Cutchin, $45; Rev. F. W. Paschall, $10; Mrs. J. M. Lloyd, $5; Melton Grove Sunday school, Stanley Ct., $2; Burlington Ladies Aid Society, $50; E. L. Douglas, $100. Total, $3,-601.36.

J. Norman Wills, Treas.

FROM PASTORS AND PEOPLE.

Welch Memorial Church.—We are pleased to have Rev. T. E. Pierce and family returned to us for another year.

We had large attendance at all the services Sunday.

At the 11 o'clock hour Mr. Pierce preached an inspiring sermon using as his subject Unity. Much thought was taken from the 17th chapter of John, where it is recorded that Jesus prayed that the Church be one even as he and God are one.

He also chose further reference from the 12th chapter of 1st Corinthians, where Paul tompared the Church to a body with Christ as the head exhorting united effort on the part of the members.

Sunday night at the 7 o'clock service he bsed as his subject Self-examination. Text: "Examine yourselves, whether ye be in the faith: prove your ownselves. Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates?"

At the close of the morning serviees the doors of the church were open for the reception of new members. 6 came forward; two joined byletter. We have had quite a number of accessions to the church since the George Stevens revival: He was a great man of God and did a power of good in High Point:

Our Sunday school is very large. Still growing. But yet we are not satisfied, as there are so many children and grown ups as well that never darken the door of Sunday school. We trust we may do something that may interest them and that they will join in later:

Mr. C. R. Ward is our Supt. He puts his whole heart in the work, and likes to see the Sunday school grow.

The following are the officers for this year: Choir leader, Mr. I. B. Ridge; Assistant, Mr. W. O. Elkin; Pianist, Miss Cathrin Gill; Assistants, Mrs. D. B. Elridge and Miss Annie Hiatt; Mr. D. B. Elridge is Chairman of Board of Stewards. Mr. C. W. Hoover is Assistant Sunday school Supt.; Sunday school Secy., Mr. L. F. Cassell.

We are hoping for this to be the greatest year yet at Welch Memorial Church. We have been laboring under a heavy burden for more than six years, our church debt. But we are beginning to see through to the brighter side. We hope to pay out of building and loan this year and that will be such a relief to all who have been so faithful.

We were glad to have Rev. D. R. Williams preach for us the Sunday of conference. He is a former pastor of Welch Memorial church and has a warm spot in many hearts, who were delighted to have him visit us, and to hear him preach again.

Prayer meeting will be led by Mr. E. F. Seagroves next Wednesday night.

We have quite a number of sick members and friends at this writing. We trust all will soon be well again.

Much love to the Herald and readers,

Mrs. J. W. Mitchell, Reporter.

Lineberry.—Rev. C. E. Ridge filled his last appointment in last conference year, the first Sunday in November. As usual he preached a good sermon. The following church officers were elected for the coming year: Trustees—W. T. Morris, B. K. Taylor and W. A. Frank; Stewards—W. A. Frank, Jessie Taylor, Elmer Morris, and L. M. Ballard; Reporter—Kate Frank; Sunday school superintendent—Lester Lanier; Assistant—E. S. Morris.

We are very glad to have Rev. C. E. Ridge back again for our pastor. He has been faithful and done one of the best year's work that has ever been done on this work.

Our Sunday school has been good this year. E. S. Morris was our superintendent. He served us faithfully. Sunday school was reorganized Sunday, November 15. The following teachers were elected. J. P. Elliott, E. S. Morris, Mrs. B. E. Lanier, Mrs. J. P. Eliott. We are looking forward for another good year.

We have been having prayer services every Sunday night. Reporter.

NEW ADDRESSES.

Rev. R. A. Hunter, Henderson, N. C.
Rev. J. E. Pritchard, Asheboro, N. C.
Rev. L. S Helms, Caroleen, N. C.
Rev. H. F. Fogleman, Concord, N. C.

—We await notice from moving pastors before changing their addresses.

Fairview Church.—This church has just passed through a very prosperous and fruitful year with Rev. C. G. Isley as pastor. During the year the church has received 29 new members and has lost three, two by letter and one by death.

It has increased the pastor's salary from $350 to $500 for the coming year.

The Sunday school has shown a marked increase in attendance during the past year. There is under way a campaign for the raising of funds for the building of Sunday school rooms. The church has every indication to hope for a prosperous coming year.

F. D. Murr.

High Point.—The finest and most harmonious Conference, the best in the history of the church, so the preachers say, has just been held in the new First Church. The attendance was splendid, and the entertainment by the host, Dr. Brown, and the members, who cooperated so faithfully, was hospitable and gracious. The Conference has grown to be such a large body that it is no easy task to entertain it for six days. The addresses and sermon by Dr. T. H. Lewis of Washington were inspiring and uplifting. The addresses by Rev. E. A. Sexsmith and Rev. Lawrence C. Little on the Young People's Work were splendid and encouraging. The service on Friday evening was given over to the Woman's Home and Foreign Missionary work and we were delighted to hear a timely address by Mrs. Henry Hupfield of Catonsville, Md., who is President of Executive Board of W. F. M. S. Mrs. W. C. Hamner, Mrs. H. A. Garrett, and Mrs. Geo. R. Brown made interesting and encouraging reports on the work. The students of High Point College attended in a body on Thursday afternoon, and presented a very enjoyable programme. The presence of this large body of splendid young people seemed to be an inspiration to the members of the Conference, who received them very enthusiastically. An Organ Recital was given by Miss McIntyre, and the preachers appreciated the opportunity of hearing this fine instrument. On Sunday morning the service was truly inspiring when three young ministers were ordained by the laying on of hands, the ordination sermon being delivered in a most appropriate manner by Dr. C. L. Whitaker, after which 38 new members were received into the church by Dr. Brown. Chas. Reiner Jr. of Baltimore, was present, and represented the Publishing House interests We were sorry not to see Dr. Benson, who was prevented from coming by a recent illness in the hospital. Dr. Dixon was re-elected President of the Conference on first ballot, and Rev. C. W. Bates was re-elected Secy. for the tenth year. Rev. Fred Paschall served as Ass't. Secy. Dr. R. M. Andrews presented the claims of High Point College, and it is earnestly hoped that the entire membership of the Methodist Protestant church will rally to its support at once. Rev. E. G. Lowdermilk presented the interests of the Children's Home, which is in good financial shape. Mr. J. M. Corbin Jr. of Enfield, was the lay member of Stationing Com. with Dr. Dixon, and their report was read about noon on Monday, and this report has already been published in the Herald. On Monday afternoon the members if Conference dispersed to their different homes and fields for another year's work. The people of the First Church welcomed them royally to their homes, and feel that it was a great privilege and blessing to have entertained the Annual Conference of 1925.

We were delighted to know that Dr. Geo. R. Brown has been returned to us as pastor for another year. His labor in our midst for the space of eight years has been exceedingly acceptable and fruitful, and we rejoice with him in the recent acquisition of a large member of splendid members. One hundred and one persons have united with our church in the past four weeks, all of whom are fine people.

We now have a membership of more than six hundred, and it is a foregone conclusion that Dr. Brown must soon have an assistant in his work: A large number of the members met at the church last Wednesday evening to meet and welcome the new members.

The Mission Band, composed of young girls, met at the church Monday afternoon with Mrs. Geo. R. Brown and Mrs. D. A. Neese as leaders. There were 12 members present, and the girls are packing a box to be sent to Pine Ridge school.

The Brotherhood will hold a meeting at the church on Tuesday evening, to which all the men are cordially invited. Immediately after this meeting, the Stewords will effect an organization for the coming year.

The Library Committee of the Woman's Club is calling a meeting on Friday evening, Nov. 20th, for the purpose of forming a Library Association. The people of the city are becoming interested in a public library, and the City Council has decided to donate a room in the Municipal Building for this purpose, and also to pay the salary of a trained Librarian.

Congratulations are being extended to Mr. and Mrs. W. C. King of Howell St. upon the arrival of a little daughter, who will bear the name of Sara Gilbert, and also to Mr. and Mrs. Arnold Koonce, who are rejoicing over a baby son.

Mrs. H. S. Meredith of Tampa, Fla., who has been here on a visit to her mother, Mrs. W. P. Pickett, and other relatives during Conference, has returned home.

Wyatt A. Pickens, who has been on a trip to South America for 10 weeks with the Pan-American Highway Commission, has landed safe and well n New York, and went at once to Washington City, where he will be employed for several weeks. He writes that he enjoyed a delightful and profitable tour among our Southern neighbors, but is much pleased to set foot on the soil of good old U. S. A. again, and is homesick for High Point, the old home town. Says he expects to spend Christmas with home folks.

West End, Greensboro.—The West End congregation welcomes with pleasure and satisfaction the return of the pastor, Rev. E. L. Ballard. His report to the fourth quarterly conference was evidence of the fact that the past year was the best in the history of the church, and Dr. Dixon declared that it measured up one hundred per cent according to the standard set by Dr. Lewis. We begin the new conference year with the hope that the coming year will be even more successful. The first and greatest undertaking is the erection of Sunday school rooms, which will begin at an early date.

Misses Eva and Cleta Routh entertained the Senior Christian Endeavor Society at its November business and social meeting at their home on Lexington Ave. Friday evening.

The Woman's Foreign Missionary Society met at the home of Mrs. J. A. Campbell Monday evening. A number of visitors and a large number of members were present and enjoyed a very interesting program.

On Sunday evening, November 22, the children from the Children's Home will have charge of the service. This will be the annual Thank Offering service of the Woman's Home Missionary Society, and the program is under the auspices of this society. The public is invited.

The Foust Bible Class will open a series of inspirational lectures along the line of young people's work Thursday evening of this week with an address by Rev. Lawrence Little, associate pastor of Grace M. P. Church, and the newly elected president of the Board of Young People's Work of the North Carolina Conference. Mr. Little needs no introduction to the West End community, especially to the young people, and suffice is to say that "Lawrence Little" is going to be there. This mass meeting follows a Father and Son Banquet at 6:00 o'clock in the basement of the church.

We are grieved to learn of the passing Saturday morning, November 14, of Mr. Arrington Coble, one of our older members. He and Mrs. Coble had recently moved to a farm near Julian and the funeral was held from there Sunday morning at 11 o'clock by Rev. E. L. Ballard. Interment was in the cemetery at Shiloh M. P. Church.

In the absence of the pastor Sunday morning Rev. P. E. Lindley, head of the department of Religious Education at High Point College, brought to us a stirring message. Using as his text a part of Matthew 3:16, Mr. Lindley declared that it is possible for every person to have this same Christian experience, and the four outstanding things that debar that privilege are Ignorance, Idolatry, Impurity, and Idleness.

Reporter.

Vance.—Appointments for the fourth Sunday in this month (Nov. 22.)

Flat Rock 11 A. M., Spring Valley 2:30 P. M., Gillburg, 7:30 P. M.

Everybody out for service.

M. P. Chambliss, Pastor.

Orange Charge.—Official notice.

The first quarterly conference is called to meet at Hebron Church, Saturday November 29, 2:00 P. M.

Please come promptly and let's plan wisely for the work of this conference year.

Announcements:

There will be services as follows. Hebron, Saturday night, November 28th. Sunday, November 29th, Union Grove, 11:00 A. M. Sunday, November 29th Chestnut Ridge, 3:00 P. M. Sunday, November 29th Efland 7.00 P. M.

These services will be Thanksgiving services. At each service our annual Thanksgiving Offering will be made.

We hope to have Dr. Dixon with us for est strvices, also to hold our quarterly conference.

Sincerely, B. M. Williams.

Married.

At the M. P. parsonage at Pinnacle, October 25, 1925, Mr. Roy Stone to Miss Sula estmoreland.

Mr. Charlie Mickles to Miss Addie Stone, e writer officiating.

Mr. Stone and bride are making their home Winston-Salem where he is employed by the illips-Stone Co.

Mr. Mickles and bride will make their home Fancy Gap; where Mr. Mickles is teaching in the High School.

We wish the best of success to each couple.

A. L. Hunter.

Concord.—The church was filled to capacity the morning service to welcome our new stor, Mr. H. F. Fogleman, who brought inspiring message from the subject—"The urch." A large crowd also gathered for e evening service at which time two new embers united with the church. We are very ad indeed to have Mr. Henderson and his fe join with us.

The subject for the evening worship was, An Humble Beginning."

Friday night, at the former home of Rev. wrence Little, an informal reception was ld for the purpose of welcoming our new stor, Mr. Fogleman, and to bid Brother ttle goodbye.

Mr. Little is taking up new work this year Grace Church, Greensboro. We are sorry at Mr. Little has to move, and we will miss m greatly in our midst; yet we are happy to him take up this new work. Many intering games were played and several good nts. The Sunday school Band rendered me fine music for the occasion. At the end the program refreshments were served. out one hundred and fifty people were pre-nt. Every one had a wonderful time, as is ways the case if Lawrence Little is present.

The attendance at Sunday school Sunday s 232 and the offering amounted to $22.33. e are starting the new year right.

The Stewards of the church made the Every mber Canvass Sunday afternoon. We are d to report that the entire budget was dged with the exception of a few dollars, ich we are sure will be pledged this week. e Stewards are doing fine work.

The Senior C. E. Society held its regular vice at the County Home Sunday. A ge crowd attended the service, and an excellent program was rendered. The Junior ciety took part in the program by singing song and quoting memory verses.

Every one is pleased with our new pastor, o has already entered into the work here ole-heartedly, and we welcome him into our dst. Bernice Nash, Reporter.

Entertains Concord Missionary Society.

On Saturday afternoon, November 7, at e o'clock, the Junior Missionary Society of ncord Church, Saxapahaw Charge, met at the home of their leader, Mrs. B. S. Curl.

First, the members played various games which were directed by Misses Gladys Guthrie and Evelyn McBane, after which hot chocolate and cookies were served by Mrs. Curl.

A business meeting was then held. Each member presented to their leader a quilt square for which a quilt was to be made as a Thanksgiving present for the M. P. Orphanage at High Piint. They then adjourned after declaring a pleasant afternoon spent.

This Society consists of 42 lively members and is doing good worn. Edith Gulhrie.

Loy.

John Haywood Loy, son of the late John and Sallie Loy, was born in Alamance County, N. C., December 15, 1844. He was suddenly called home November 9, 1925.

In the year 1866, he was married to Amanda M. Neese, who with one son, O. C. Loy, Sr., survive him. One son and daughter, Jordan Alexander and Mary Augusta, preceded him to the spirit world a number of years ago. He is also survived by ten grand-children and eighteen great-grand-children. Two of his grand sons, Rev. O. C. Loy, Jr., and Rev. W. M. Loy, are pastors in the Methodist Protestant cinference and are now serving Guilfod and West Thomasville respectively.

In 1914, he professed faith in Christ and joined Friendship Methodist Protestant church. Some years later, for convenience, he transferred his membership to Bellemont church, of the same denomination, where he remained a faithful member until the end.

Brother Loy was a good man and will be missed by the church and community.

The funeral service was conducted by the pastor, after which his body was tenderly laid to rest in Friendship cemetery.

The family and relatives have the sympathy of the community. W. F. Ashburn.

A Bit Of History.

When Mrs. F. R. Harris of Henderson was introduced to the Annual Conference last week, modesty prevented her from giving a bit of history which would have been very interesting to the conference, so I am passing it on to those who might be interested. Mrs. Harris' father, Rev. Jesse H. Page, was an M. P. minister; her grandfather, Rev. W. E. Wills, and her uncle, Rev. R. H. Wills, were able ministers of our conference; her uncle, Rev. G. A. T. Whitaker, was a minister; two of her cousins, Rev. C. H. Whitaker and Rev. C. L. Whitaker, D. D., are now members of our conference; two brothers-in-law of her father were ministers and her 6th great-grandfather Rev. Alexander Whitaker, son of Rev. Wm. Whitaker, Mastor of St. John's College, Cambridge, England, in about 1587, baptized Pocahontas. This is a rtcord for ministerial ancestry which I believe very few people have.

Mrs. L. R. Gooch of Henderson is a sister of Mrs. Harris and of course shares with her these honors. J. E. Pritchard.

Mirpah, Haw River Charge.—Conference is over and we have our old preacher back transformed into a new one. We are very glad to have Mr. and Mrs. Reed with us for another year.

I think the world is getting better as Haw River Charge voted the preacher back for the third year. A very unusual thing for this work to do. Mr. Reed was a friend indeed for us while we were building our church. He was always ready to speak words of encouragement, which meant so much.

Our pastor did not do any more for us than he has done or would do for any other church if they would only let him and help him.

We are hoping and praying that this may be our very best year ever.

Our new officers have been elected: Stewards, Gilmer Huffines, George Diamond and Lonnie Wagoner. Sunday school Supt. Roy Stewart.

Miss Lula Hill, one of our faithful members, continues quite ill.

Mrs. Fred Jones, Repoter.

West Forsyth Circuit.—Notice: I expect to fill the appointments according to last year's plan. Began yesterday at Pleasant Hill. Good attendance there and at Tabernacle. The first quarterly conference will meet at Pleasant Hill, Saturday before the third Sunday in December at 11 A. M. Let all officials come, and bring plans for a forward move in the Master's business, that he may have pleasure, and we profit thereby. C. H. Whitaker, Pastor.

Henderson.—The Baraca and Philathea classes gave a Farewell Banquet, Thursday evening, November 12, in the basement of the church for Rev. and Mrs. J. E. Pritchard, who are leaving us this year.

The guests were welcomed by the teacher and president of both classes. At 7.30 they were all invited to the basement by Mrs. Polk Garret. The color scheme being yellow and white, the room was beautifully decorated in yellow and white chrysanthemums, crepe paper and autumn leaves. The guest table was elaborately decorated with large yellow and white chrysanthemums. In the center was a candelabrum with yellow candles. Mrs. Pritchard's place was marked by a corsage of American Legion red roses and fern. Mr. Pritchard, by a bautonniere of the same flower. Seated at the guest table were Rev. and Mrs. J. E. Pritchard, Rev. and Mrs. E. R. Nelson, Mr. W. R. Vaugn, Mrs. H. A. Jordan, Mr. Edison Hicks, and Miss Katie Coone. After the blessing was asked by Rev. E. R. Nelson, Mr. Hicks made the address of welcome and the evening's program was carried out as follows, with Mr. Edison Hicks acting as toast master.

Solo, by Prof. Lindsey, who was accompanied on the piano by Miss Sallie Charles Cheatham. Mr. W. R. Vaugn spoke a few words of regret that Rev. and Mrs. Pritchard were leaving us this year. Mrs. H. A. Jordan then toasted Mr. and Mrs. Pritchard in behalf of the Baracas and Philatheas. Miss Elizabeth Fox then sang a solo, which was followed by a piano solo by Miss Sallie Charles Cheatham. Rev. E. R. Nelson spoke a few words in appreciation of the work done by Mr. and Mrs. Pritchard during their stay in Henderson. Mr. C. L. Finch sang a solo "A Perfect Day." After which Miss Katie Cooke presented a beautiful floor-lamp to Rev. and Mrs. J. E. Pritchard as a parting gift from the two

classes. Miss Elizabeth Fox then presented to them a lovely silver tray in behalf of the Young Ladies' League. Mr. Pritchard accepted these gifts for himself and Mrs. Pritchard, then spoke a few words of parting to the classes. After singing "God be with you till we meet again" the benediction was pronounced by Rev. J. E. Pritchard.

The Willing Workers, dressed in white, assisted the Philatheas in serving. Reporter.

Reidsville.—We are delighted to have Dr. Williams and his family returned to us for another year and we hope that this may prove the best year for pastor and people in the history of the church.

Last Sunday was a good day for our Sunday school and church, there being the largest percent of members present for both services that we have had for a long time. Dr. Williams explained the various duties of all the officers of the church and Sunday school at the Sunday school hour. Then at the eleven o'clock service all the members sat in family groups and listened to a most helpful and inspiring sermon from the following text, "Shall your brethren go to war, and shall ye sit here?"

Prof. J. H. Allen will begin his duties as Sunday school superintendent next Sunday and we hope that all the members will stand loyally by him in advancing the work.

We were glad to have Mr. and Mrs. Fred Jones, Margaret and Carol Jones, Bob Stanly, George Diamond, Bruce Hill, and Rev. and Mrs. W. D. Reed of the Mizpah church worship with us Sunday. Come again, Mizpah people, for we are always glad to have you

The many friends of Mrs. H. S. Dixon and Miss Cordell Gunn will be glad to know that they are both improving and we hope will soon be able to be back in their place, for we miss them so much in the work.

We trust that this will be the most successful year for every pastor and church in our conference. Lola McCollum.

Creswell.—Creswell charge has started its regular work again for the next conference year, only it seems to be more wide awake and on the alert; due to the fact that we have had our same pastor safely restored for another year.

Rev. Mr. Hethcox has been with us for the past six years and has done excellent work; but we feel confident that he will be able to accomplish more in the future than in the past.

The church at this time is a little weak in members, but is very strong in spirit, and throughout the church there is a spirit of perfect unity and co-operation.

The Sunday school is now doing wonderful work. It was organized in with the other Sunday schools of this district: and a few of the other Sunday schools in the surrounding territory into a Sunday school convention (which is being held once a month). This convention is proving beneficial to all Sunday schools of the different denominations.

We have two organized Christian Endeavor Societies: the Juniors and the Seniors. Both societies are doing good work.

The first quarterly conference will be held at Mt. Hermon, Tuesday night, December the first. We would like for all official officers to be present. Louise Hatfield, Reporter.

State St. Church.—We enjoyed the first sermon by our "new" preacher Sunday. The Sunday school had the largest attendance it has ever had—12 new scholars and two visitors. About seven new members have been added to the church membership in the past few weeks. Hope we may be able to express to these new members the pleasure we feel in having them come and join us.

Our quarters are rapidly growing too omall. Already many eyes of faith are seeing a new church on the corner.

Soon the children will begin preparing the Christmas program. I don't know just who will direct their training. Reporter.

Liberty, Davidson Circuit.—Our pastor, Rev. C. E. Ridge, filled his appointment the past third Sunday; there was a right good congregation out to hear him. I am sure every one enjoyed his sermon and was pleased to have him back again. As this is the beginning of a year's work we all must do our best, if we make the future more successful than the past. Our Sunday school is still running with a right good attendance. Prayer meeting at the usual time Saturday night before the second and fourth Sunday. The church elected an organist the past Sunday, Miss Eva Hopkins. Best wishes for the future.

Reporter

—May every pastor find his field, if not exactly to his liking, one that can be made more to his liking by his earnest and tactful work.

—We trust that many of our people have observed the week of prayer for our college. Without the guiding hand of God it cannot succeed. Under His blessing it may achieve great success. Let us continue to pray for our college as we pray for our ministers and our churches.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

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HIGH POINT COLLEGE.

College of the Methodist Protestant Church. Co-educational. Fitting for life and for university courses. Just closed a successful year in which one hundred and thirty-four students were enrolled in the freshman and sophomore classes.

Students are being registered for the fall semester, which begins September 15th For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

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ANTI-CHRISTIAN SOCIOLOGY as taught

Journal of Social Forces, by Rev. Wm. P. M Corkle. First edition distributed gratuitous Orders coming in. Second edition (revis now ready. Pronounced by Prof. Donov Smith College, Mass., "an admirable form tion of the case against the sociologists." Se in orders and distribute to friends. Price cts. per copy, five copies or more, 15 cts. copy. Address Rev. Wm. P. McCorkle, E lington, N. C.

THE GLAD RELEASE.

"No; I can't say I dread the coming death," said a man who had long been a tient sufferer. "You know," he contin smilingly, "if one had been in prison a l time, suffering almost every conceivable p living upon worse than prison fare, beca all other foods are denied him by his g jailers, disease and ill health, he cannot be glad to see the walls fall and get a glim once more of blue skies and sunlit fields."

This is what death means to the believe Christ. It means release from prison walls vision of wider horizons and fairer outlo As Dr. Holmes truthfully says, "Most of die before we really leave this world." die to all its pursuits and pleasures and tivities so that, as he intimates in anot place, "Death is but the locking of the d of the deserted mansion from which the nant already has fled."—Ex.

—A hero is known only in time of mis tune.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

OLUME XXXII. GREENSBORO, N. C., NOVEMBER 26, 192[illegible] NUMBER 3.

ETHODIST PROTESTANT HERALD.

J. F. McCulloch, Editor and Publisher.

ublished weekly in [illegible] of the Methodist Protestant [illegible] North C[illegible]

RICE.—$1.50 [illegible]

apers are discontin[illegible] of the term subscription. However, subscribers who request it l be marked on our books as "regular," their pa- s to be continued and payment to be made as near beginning of the year as convenient.

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ntered as second-class matter at the post office Greensboro, N. C.

REQUEST FOR SPECIAL PRAYER.

A meeting was held in the First Method- Protestant Church in High Point today hich will mean much, within the next few ys, for the High Point College.

That meeting requested that I ask all our ople to continue in special prayer for the essings of God upon us in this campaign r $100,000. Pray earnestly that God will rect all who canvass in securing this needed oney.

Pray that God will make all of us willing to ay to the limit. In your private devotions nd in your prayer services and in your urch services pray, and call upon the peo- e to pray that the Father of us all may ess us and direct us in getting the full 100,000. And also pray that God will lead en of means to give liberally to this institu- on, which has been erected and which is ing run that young people may be so train- d and developed that through them His ame may be gloried, and His Kingdom be dvanced in the earth.

All of us believe in the power of prayer; let us continue our special and united rayer for the High Point College through e month of December. Faithfully yours,

A. G. Dixon.

THE WORK AND THE WORKERS.

Lack of time forbids my writing much this eek, so will just say two or three things.

The after conference adjustments have early all been made, and so far as I know e work is starting off splendidly for the ew conference year. Already good reports re coming in from several of the fields. In me cases salaries have been increased since nference, and where this has been done, he people seem all the more determined to ay the budgets in full.

The charges that get an early start on the budgets are the ones that come most nearly paying up in full.

100 Percent. Organization.

One pastor suggests that thus early in the year I call attention again to the 100 percent. organized church. Look on the back cover of the 1924 Journal and you will find the president of the General Conference calling our attention to this. The church that is well organizzezd almost invariably does good work. Such a church has its stewards organized and working, an organized Sunday school, a C. E. society, a ladies' aid society, a woman's home missionary society, and a woman's foreign missionary society. Each one of these organizations has its place to fill in any local church, and without each one of these organizations some part of the work is neglected.

First Quarterly Conferences.

I would be glad if I could reach all the first quarterly conferences; but as that is impossible I am hereby calling attention to the plan we have followed for the last three years.

Any pastor feeling the need of some one to aid him in laying his plans in the first quarterly conference may feel free to call upon the chairman of his district, or any layman within reach of him to come to his quarterly conference and help in this planning. This has worked well in many cases, and I predict that it will work well with you.

Some, I know, do not need this help, but others do. Let us strive from now until next Conference to make each charge and each church 100 percent. on pastor's salary and on budgets this year. Faithfully yours,

A. G. Dixon.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

Amount previously reported, $153,977.37. —. —. ———, $32; C. M. Hunt, $2. Arthur Clodfelter, $5; I. Y. Clodfelter, $5; Mrs. I. Y. Clodfelter, $2; R. E. Leonard, $5; Fred Leonard, $1; Grace Leonard, $1; Mamie Leonard, $1; J. C. Brinkley, $10; Mrs. J. D. Everhart, $1; J: B. Wagner $10; C. L. wagner, $10; Miss Brona Apple's Class—special, $5; Miss Brona Apple, $10; Sutton Philathea Class, Greensboro, $25; Mrs. J. F. Loy, $10; Carl M. Brittain, $23; Mrs. Vesta (Reynolds) May, $5; Miss Ola Whiteley, $2; Mrs. Hattie F. Coble, $2; W. A. Bivens, $1; W. D. Hoyle, $1; Mrs. W. D. Hoyle, $1; Mrs. N. E. Cline, $1; C. E. Boyles, $1; Mrs. C. E. Boyles, $1; Mrs. A. L. Hoyle, $1; Jerry Hoyle, $1; J. R. Cummings, $70; Mrs. H. G. Paschall, $10; Rev. J. A. Burgess, $15; G. B. Welch, $20; Rev. H. L. Isley, $5; Mount Pleasant Baraca Class, $23.10; W. G. Wagoner, $10; W. A. Davies, $50; H. M. Scott, $20; Mrs. Fay Aycock, $5; Concord Baraca Class, $25; Mrs. Mary Clark, $5; Mrs. J. H. Medearis, $50; Paul A. Burns, $25; R. L. Hopper, $40; W. C. Kime, $25; E. M. Lindley, $15; Mrs. E. M. Lindley, $5; Willing Workers Class, Mount Carmel, Forsyth Charge, $3.20; Miss Bessie Holmes, $25; Joseph W. Holmes, $20; Mrs. L. W. Paschall, $1.50; Mrs. Mamie Smiley, $2; Miss Mabel Williams, $20; total, $154,641.17,

Endowment Insurance Fund.

Amount previously reported, $3,601.36.

Mrs. J. J. Crawford, $25; C. L. Hatley, $12.50; total, $3,638.86.

J. Norman Wills, Treas.

OUR TASK AND OUR PRIVILEGE.

Paid Annual Conference Budget in full:

1. Whitakers,
2. Fountain Place.

Paid College Assessment in full.

1. Whitakers.

A. C. B.

1. Saxapahaw—$1.00

Our budget is begun in earnest this week. Whitakers claims first honors in paying the College assessment first as well as the A. C. B. It would be rather remarkable if they were to send in all the G. C. B. first too.

Saxapahaw starts the list of contributions for the A. C. B. Just one more week in November and the treasurer will have several bills at the end of the month. We are waiting to see who will be next with the A. C. B. in full and first to start the G. C. B. Let's get busy. What we do now will be done no matter what kind of last part of the year we may have. Get in a full year's work financially as well as in the church services.

Yours in His service, A. G. Dixon.

—That meeting of ministers and laymen at High Point last Tuesday adopted a plan to raise money urgently needed to pay building bills for the college. We have the buildings and are proud of them, but our pride would be turned unto shame if we should fail to pay for them. Let us not fail!

—Union Thanksgiving Service for South Greensboro churches was held in Calvary church with a good attendance and a good sermon.

—George Washington was the first President, in the history of the world. No such executive as President, as the head of a nation, had ever existed until adopted by the United States, in 1789.

CONVENTION OF THE ANTI-SAIOON. LEAGUE.

By Luther K. Long.

The Biennial Convestion of the Anti-Saloon League of America—held in the new Methodist Temple, Chicago, Nov. 5-9—was an outstandisg event. It attracted ususual attention to itself and to the whole question of law enforcement—with special emphasis os the 18th amendment and the Volstead act.

I went to the convention because I wanted to get into closer touch with leading temperance thinkers and workers. Papers and magazines have been sending out investigators to look into the status of prohibition enforcement. Many of these spies have brought back reports which, if not wholly adverse, were at least disquieting. The report of Mr. Johnson, research worker for the Federal council of churches, has stirred everybody. The wets have, as it seems, taken unwarranted comfort from it, and some dry workers have repudiated its findings with unwise vehemence.

Though unable to remain to the close of the meeting, I am glad I went—for I received more than enough to compensate for the trouble and effort. I shall, preacher fashion, enumerate some of the facts and impressions.

1. The findings of Mr. Johnson—investigator for the Federal council of churches—should have been reviewed and discussed in us early session. Bishop Cannon, of the M. E. Church, South, was to have analyzed and estimated it toward the end of the session, but was unexpectedly called away. Dr. Robert Speer, closely connected with the Federal council, was called in and made some explanations in defense of the report. He testified that the Federal council stands firmly for the 18th amendment and the enforcement of the Volstead act. Notwithstanding this explanation, there was all through the convention, as it seemed to me, a feeling of resentment against Mr. Johnson on the part of the league. I think that Mr. Johnson's findings, studied without prejudice, are bound to be received with an increasing sense of their fairness. The wets will find no real grounds for comfort in them, and the drys will be helped to a more rational and determined stand in favor of the law and its enforcement.

2. Due recognition was given to the value of the temperance cause of the Christian church, of women's work, and of the educational factor. Miss Anna Gordon—long-time C. T. U.—brought greetings from her organ-secretary and intimate associate of Miss Frances E. Willard, now president of the W. ization. Without Christian women there never could have been the Woman's Crusade, the W. C. T. U., the Bands of Hope, the Loyal Temperance Legions, and the legislation requiring that there be given in the public schools scientific instruction concerning the effects of alcoholic drinks on the human system. Without a church and a minister Rev. Howard H. Russell could not have organized the Anti-Saloon League in the Second Congregational church of Oberlin, Ohio. Bishop Nicholson and others repeatedly emphasized the necessity for the religious appeal in the fight for temperance and law enforcement. Delegates were present from all the churches, including the Roman Catholic, prayers were offered and inspiration was received from the singing of Christian hymns.

3. The saloon has been legally out-lawed, and it will reman an outlaw. Wet speakers and writers are admitting this. Of course, we know that allowing the manfacture and sale of beer and wine with increased alcoholic contest could mean nothing else than the return of drinking places. The wets would readily forget that they had bade the saloon farewell forever—and make all necessary preparations for its return. Nothing short of eternal vigilance and activity will keep this acknowledged adversary of human well-being effectively suppressed. At the organization of the Anti-Saloon League the founder, H. H. Russell, announced a program: "Agitation, legislation, law enforcement." That is to be the program for years to come.

4. A largely attended luncheon at the new Hotel Sherman was one of the features, followed by a program in which many business men from over the country testified concerning "Prohibition, before and after taking." Dr. H. H. Russell presided and read telegrams from Roger Babson and others who could not be present. A few of these testimonies will have to suffice.

A hotel man from Minneapolis said that with the hotel bar closed and the saloons gone his business was better than ever. They used to pick up two bushels of empty bottles a week, now it takes two weeks to find one basketful of bottles.

An Alabama man testified to the good eeect of prohibition on the characters and lives of the colored people—they are making much better citizens.

From Milwaukee a delegate reported a department store in which some unique signs are displayed. Over the shoe department one reads, "From Booze to Shoes." Above baked goods is this sign, "From Booze to Bread." While over the delicatessen department one reads, "From Poison Things to Pies an' Things."

A Florida man started a laugh when he announced with unction that his state was never so prosperous as now, under prohibision. But the crowd grew more serious, as well as more enthusiastic, when he continued: "We have heard much abouut making the world safe for democracy. I am much more concerned abiut making this country of ours safe for democrats. I am here to say to you people of the North that if you want to make this country safe for democrats you must nezver nominate a wet democrat for the presidency." So say we all!

5. Several speakers—specially Judge Gemmell of the Superior Court of Cook county (Chicago)—resented the misrepresentations so constantly made of conditions in Chicago. Judge Gemmell said that while he is not a democrat, he must bear witness that Chicago has never been better governed than it is now under the administration of Mayor Dever and Commissioner-of-police Collins. "Who are the lawless people?" he asked. They are the same old liquor gang who were lawless under the reign of the saloon. Nobody has been made a despiser of the law by the 18th amendment and the Volstead act. This lisuor gang are doing all they can to discredit and break down the law and its e forcement, that they may get back the saloo with all the lawlessness and vice that it h always brought in its train. "The fact is, declared Judge Gemmell, "that—with all t present laxness in enforcement—the law now entirely too well enforced to please the people."

6. What of the future? That a great wo has been done by the Anti-Saloon League a other agencies in securing the passage of t 18th amendment, and that material and mor good results have followed, are facts not t be disputed. Neither can it be denied th th[redacted] the good r s[redacted]e years. Th is what gives point [redacted] Johnson's repo to the Federal council. That the agencies a personalities which secured the prohibitio law may not be adequate to its enforcemen is becoming increasingly apparent. I saw n evidence that the Anti-Saloon League qui realizes this. Enforcement is a far more di ficult and delicate job than securing legisl tion, a job that may require a new set of pe ple to man it. This is not knocking old age cies and veteran workers. As a rule ne times, new problems, and new situations r quire new men.

Their investigator has placed the Feder council of churches under obligation to go t the bottom of this matter and to come fo ward with a positive, constructive progra It begins to look as though the churches wi need to get into the game in an even more d rect way than formerly. At any rate we sha do well to watch for suggestions that ma come, possibly soon, from the executive co mittee of this great organization.

Who knows but God is in this way, in the times, leading his people out into larger a truer views of service? It seems to me e tirely possible that the way to heal theolog cal strife is to get together on a program worth-while social service. The evening pr ceeding the opening of the League conventi I attended the closing session of the conve tion of the Baptist Bible Union at the Chic go Gospel Tabernacle. Some of the most n ted fundamentalists were there and spok They were quite jubilant because, as the said, they had taken such action as wou make this meeting historical. The action r ferred to was the withdrawal of the Bapti Bible Union from the support of the foreig missionary society of the Baptist denomin tion, and the organizing of a separate mi sionary society of their own. They will se to the foreign field only missionaries who fundamentalism meets the approval of t Baptist Bible Union.

I confess that their enthusiasm left m cold. Hasn't the Christian church enough d visions already in its home and foreign work Then I went the next day to the conventi of the Anti-Saloon League. There I fou people who held, doubtlessly, many and v ried theological and political views—all uni ed on the proposition that liquor must r linguish its hold on our people and that o nation must become a God-fearing, law-abi ing nation. A splendid Christian spirit pr vailed. May we not find in this common pu pose and effort to make our nation tempera and godly, common ground on which a

God's people, of whatever theological complexion, can stand and work.

THE CRIME OF SMOKING OTHERS.

Will H. Brown.

In some places some smokers have become so brazen as to say "If folks don't like tobacco smoke, why don't they stay away from it?" In order to stay away from it, many persons would have to resign their jobs, stay away from restaurants, refuse to ride on street cars, or to use elevators. In other words, they would almost have to "get off the earth."

Dr. William Brady, the noted writer on health topics, received a letter from a sixteen-year-old girl who worked in an office where the men smoked a great deal, and where she had developed a cough, besides losing twelve pounds in weight in seven months. She asked Dr. Brady for advice as to what she should do. He advised her to "find a place with a properly conducted business house." Writing further he said: "The condition to which she is exposed would predispose to tuberculosis. It is certainly unjustifiable and inexcusable for a business man to subject an employee to such poisoning."

Bruno Lessing, who writes for the Hearst papers under the heading, "Something to Think About," commenting upon the expenditure of $3,000,000,000 annually for tobacco, says: "The tremendous sum spent for tobacco is nothing but a monument to man's folly. Smoking would be stupid enough if you obtained your cigars or cigarettes for nothing. To pay for them is idiotic. Smoking is one of those stupid habits that must be deliberately acquired in order to be enjoyed. And, after that, the consolation derived from it is merely the gratification of an Artificial Craving that has been deliberately created."

In face of this severe arraignment of tobacco, Mr. Lessing admits he is a smoker.

CHRIST AS A VITAL PRESENCE.

To Paul as to Jesus, the Christian is a new creature whose faith works in love, because God dwells with him and in him. So intensely does Paul feel this to be the very center and essence of the Christian experience, that even the facts of the life of Jesus, through which he has come to know God, are seen by him as active and present rather than past. Christ "is," and not "was," crucified. We know Him after the flesh no more; we know Him as a dear and vital presence. The cross is here, and by it I am crucified to the world, and the world to me.

The core of Paul's faith is found above all in the constantly recurring phrase "in Christ, which is found in His writings some one hundred and sixty times. This is, in truth, as has been said, "really the characteristic expression of his Christianity." Here is the heart of his body of doctrine; nothing else is so vital, so necessary, so central.

All through the New Testament this is Christianity, this is salvation, this redemption: to know God in personal fellowship, through faith in Jesus Christ through whose life, teachings, death, and resurrection, or rather, let us say, through the personality that comes to full expression in these experiences, the grace of God comes afresh every age, every day, every moment, bringing fulness and freeness of life. And the most essential thing about Jesus Christ, that through which He is "the wisdom of God and the power of God," is not that He did thus and so in the past, but that He does "in me" what I need now. In that Paul, Peter, John, all agree; and in that they are all one with the mind of Jesus Himself.—Rev. William Pierson Merrill, D. D., in "Liberal Christianity."

THE NEW INTEREST IN THE SALVATION OF THE SOUL.

Professor Daniel Evans.

We have observed for some years the passing of interest in concern for the salvation of the individual soul. It was once the great and only interest of the church, it was the minister's objective in all his preaching, the teacher's aim in all his instruction in all its activities, and the center of thought in theology. It is true that salavation was most inadequately conceived and interpreted; it was a matter of the individual alone and not of his daily interests and social relations, It was largely a matter of forensic or legal transaction between God and Christ and the sinner, and its chief value was as a guaranty for the future world. Here is the explanatiin for the recent decline and passing of interest in the salvation of the soul. There has been much depreciatory criticism of salvation. Bunyan's pilgrim has come in for much drastic and cheap excoriation because he sought his own salvation and left his wife and children and friends and neighbors behind. Stranger still, in the thought and preaching of many a minister the very word "salvation" has been consciously and deliberately discarded. It has been distasteful and alien to his thought world.

The live interest for some time has been in social salvation. Thought has centered on the problem of a broader and fuller, if not deeper, life of the individual here and now. The salvation of the body, if not the soul, has had a large place in the recent thought and work of the minister, the church, and other social agencies. The task has been to make the outer conditions of life better and more comfortable. The physical and the social environment have demanded and received much attention. The interests of the community, the policies of political parties, the affairs of the nation, and the problems of world relations have challenged the attention of our best thinkers and greatest workers. This social interest has been all to the good. It gives our idea of salvation a larger content, our vision a wider scope, our churches broader interests, and it relates our religion to the great currents of the world's life.

And yet at present the men who are most profoundly concerned with all these problems of interest are the very persons who now realize that individual salvation is absolutely necessary as the essential condition, the sure guaranty, and the potent agency for social salvation. It is now clearly seen that we cannot even get the bodily life we want without saving the mind. Physical health is largely dependent upon mental states, nor can we get the man who can change his environment or live up to the new environment secured for him by others without changing his inner life and releasing the potential energy of his will. Nor can we get the kind of man who has social usefulness and worth without creating a fund of altruistic feeling in his heart, and our civic life and social institutions and world problems all wait upon the creation of men socially adequate and wholly devoted to these interests. The fundamental problem is to get the right kind of man, but such a man cannot be produced without a profound inner change of life. Let us see what some social servants are saying on the subject. The new practise of medicine gives more and more attention to the mind of the patient. The physician ministers to the mind as well as to the body and to the body through the mind, and if there are insidious vices and bad habits such as addiction to liquor or drugs, it is not enough to have recourse simply to medical treatment, the patient requires spiritual treatment. Thus in a recent book on the cure of the drug habit, by a physician, the author declares it is not enough to send the man to some "cure," and to depend upon physical means. Recourse must be had to religion that the man's will may be reached, and there is no sure cure apart from, but only through, religion.

A few years ago the secretary of the Conference of Charities and Correction testified after twenty-five years' experience in social work that the final problem of the social worker is not to change the environment of the persons whom he would help but to change their inner life. The problem is to tap the inner springs of action, and this problem is one that must be passed over to religion and the churches.

It is profoundly significant that Justice Holmes, that learned lawyer, social philosopher, progressive thinker, and sagacious man, should testify after his long study of the law that the fundamental security of the people and the urgent demand of the day, the required obedience to law, are to be found in the souls of men. It is a new reading of the old concept of the Law and the Gospel.

Some of us have been eagerly waiting for the new wisdom of German thinkers, distilled from their awful experience in and through the war, and Eucken has not disappointed us. He remarks in his recent Life: "Much that we thought self-evident now seems to us a difficult if not an insoluble problem. In particular we have the unpleasant experience of seeing life grow weaker on one side and more brutal on the other. Our most serious problem is therefore how to bring about a moral and spiritual strengthening, renewal of the spiritual life.

And it is with deep interest that one reads in The New Republic statements from two of the editors which have their significant bearing on our thought. One of the editors writes on the "Better Prospect" and thinks that there are "sound reasons for anticipating a gradual turn of the tide and the tentative start on a progress of physical and moral recuperation" of Europe and America. But how can this process be furthered? Here is his reply:

If liberals and radicals are ever to infuse

into public opinion the vitality and the specific knowledge which the carrying out of any thoroughgoing program of social reconstruction demands, they will have to abandon their preoccupation and their consequent concentration on problems of power. They will have to substitute for it a search for an increasing knowledge of human behavior and how it can be modified, economized, and fertilized. And this substitution will be equal on their part to the old problem of getting innocent and easily diverted human beings to believe in the reality and necessity of human salvation. If and when these liberals and radicals do this, they will find a harder problem confronting them than the editor imagines. For human beings are not so innocent as he thinks, and they are diverted from their present courses of thought and conduct with great difficulty, and it is this fact and difficulty that constitutes the problem of salvation.

The other editor, whose task it is to review books, which he does in a masterly fashion, in reviewing Norman Angell's "Fruits of Victory," after going with the author all the way and highly estimating the worth of the book and in particular the weapon suggested, namely, critical suggestion or the free expression of truth, says, "And there he stops," and then remarks:

It is noble, but we need something else. Men need to feel, to believe, that the game of competitive life—of which war is simply a projection—is not worth living. The mechanism by which we go ahead in our attempt to secure domination—that mechanism must be broken. But it cannot be broken so long as men in thousands are victimized by state, church, school, press. Thus, following up the steps which Norman Angell has hewn with such courage, such devotion, such large purpose, you come once more to the revolution of which Ibsen spoke so many years ago, namely, the revolution in the soul of man. Before there can be any worthy and beneficent revolution in industrial, social, or world affairs, there must first be a revolution in the soul; in that inner world all the nobler and finer repressed and oppressed instincts, impulses, desires, longings, must find freedom and rise to power and dignity.

Here then upon the part of these social thinkers and social servants there is a return to the soul, even to the individual soul, and the church must make the same return. Before we go further into social, national, and international spheres we must go deeper into the inner life. We most get back into the soul. This return, however, must not be made without the new wisdom gained from interest in social and world salvation. The salvation of the individual ousb be fully ethical and not simply forensic, profoundly social and not simply individual, here and now, not merely in and for the future. It must be the salvation of the desires and the thought and the will and the conscience, yes, and of the very disposition itself out of which come the desires and thoughts and action and ideal. If and when the church attempts this great task again, in grim earnestness, it will realize the great difficulty of the task and the absolute need of divine power, and when it succeeds it will make a great moral contribution, for it will give the world what it most sorely needs, namely, a new man of ethical character, social purpose, and religious powers.—Zion's Herald.

CHRISTIAN ENDEAVOR TOPIC.
CHRISTMAS SERVICE.

M., Nov. 30, Service in coin. 2 Cor. 8:1-15.
T., Dec. 1, Service of love. John 12:1-8.
W., Dec. 2, Little deeds of kindness. John 13:1-17.
T., Dec. 3. Service of courtesy. Lev. 11.32134.
F., Dec: 4. Service of comfort. Luke 8:49-56.
S., Dec. 5. Service of hospitality. Gen. 18:1-8.
Sun., Dec. 6. Topic—How can we translate Christmas into service? 1 John 4:7-14. (Consecration meeting.)

Our Topic.

The question of our topic "How can we best translate Christmas into service?" is fully answered in the life of Christ, and by studying His life, getting under and seeing the motives, and following Him, we have no trouble in translating. The true spirit of Christmas is the spirit of love, generosity and helpfulness. It is wholly unselfish, and stands for others altogether. The great trouble is that Christmas has been so largely commercialized that we have altogether lost the real true spirit of the season and of the day we celebrate. Gifts are selected and given not as a token of love and esteem but very much with the idea of matching what is expected from the donee.

God's gift to us came to bring joy and gladness and was the embodiment of love.—He came to meet our need which meant serving us, and we will truly serve when we respond our best to meet His need. "In the voice of woe, His voice to me is calling." Every human need we know is His voice calling for service and if it is in our power to help it is His call to us for our service. Christmas time presents unlimited opportunities.

How Can We Serve?

The shepherds served when they witnessed for Christ. The angels served when they sang His praises. The wise men served when they came to Him and when they gave gifts. We cannot lay our gifts at his feet as they did but He said "In as much as ye have done it unto one of the least of these ye have done it unto me." Teaching us that if we would serve Him we find our opportunity in the human needs all around us. This is a good time to remember neglected groups all over the country and especially near home. Mission schools, orphanages, prisoners in jail, hospitals, homes for the aged. These we can serve by gifts, and visits. "Christmas is Christ, and if there is no service in it, if its watchword is not 'Others,' then it is not Christmas, but a feast of selfishness that can not bring joy to the world."

Richard Fuller says, "Today let us rise and go to our work; tomorrow we shall rise and go to our reward."

Milton said, "The joyous are always willing."

As Societies we can do much to make Christmas merry by sending toys to children, by carol singing, by visiting shut-ins, by feeding the poor, and by clothing those that need winter clothing. But all this must not rob us of the exquisit joy of doing individual service which is after all the most personal and the most appreciated.

A CHAT WITH DADDY CHIPMUNK.

"Oh, you dear little thing!" Peggy exclaimed as the wee little chipmunk scooted out from the grasses almost under her very feet. "Where in the world did you come from?"

"Hush! don't breathe it to a soul," chattered Daddy Chipmunk; "I've been gathering corn."

"Gathering corn?" Peggy laughed. "Why, daddy's corn isn't up yet. Where did you get it from—the barn?"

"No, indeed!" replied Daddy Chipmunk; "I should have said cornseeds. We chipmunks never bother the corn after it's ripe, but we do like the freshly planted seed."

"Ho! ho!" laughed Peggy; "so that's why my daddy's corn doesn't grow like it should! Oh, well, I guess if you leave some of it he won't mind. But where's the little chipmunk house? Don't you have a little path like most of the meadow folks do leading up to their houses?"

"Well, I should say not!" and Daddy Chipmunk shifted the corn seeds he was carrying from cheek pouch to the other. "That's one thing I never could see."

"Come along and see my place. I'll bet you every seed I have in my pockets you can't find my burrow," and he led Peggy over where the grasses was lovely and green.

"Is it around here some place?" Peggy asked. It was like a game of hide and seek, for she could not discover the doorway to Daddy Chipmunk's house. "See, I told you you couldn't find it," laughed Daddy Chipmunk, very much pleased. "Had there been a path leading up to the doorway you couldn't have missed it. Well, here it is," and he pointed to a wee little doorway just under the edge of an old stump. "And I'll have you know I dug every bit of the dirt myself."

"Where did you put the loose dirt?" asked Peggy, looking for the tell-tale dirt.

"Over in the bushes," chuckled Daddy Chipmunk.

"So many of the woodfolks just leave the dirt piled around their doorways, but not me. I carry every bit of it away in my pockets and dump it away from my doorway. That's why you couldn't find my doorway.

"Hello, there, mamma," he called and a tiny squeaky voice answered him from down in the ground. He led Peggy down through the long tunnel into the chamber at the very end, where Mamma Chipmunk and her family of five were as comfy as could be on a nice little bed of soft grasses.

Daddy Chipmunk was very proud of his little house and showed Peggy all the little store rooms he had made to hold winter supplies.

Mamma Chipmunk hustled around and spread the wee little table and Peggy had the loveliest time you could imagine, and when she heard her mamma calling her she bid her new friends good-bye and hurried home.—Selected.

THE BOBOLINK.

Once upon a time there was a bobolink that was not a bird, and that sounds as though it was a riddle. If you had asked little Ruth Harlow, "When is a bobolink not a bobolink?" she would have known the answer right away, and would have said, "When it is a bumpy little trolley car."

If you had lived where Ruth lived, you would know right away, too, that a better name than "Bobolink" could not have been found for the car that she rode on to school when the weather was not pleasant enough for her to walk so far. The car tracks were not the right sort for the funny little short cars that had been brought from another city after car fares became higher. So the cars bounced up and down, and bobbled from side to side, and the best word Ruth could think of to describe the way they acted was "jubble;" and when you rode on this funny little car you had to bobble and jubble with it whether you wanted to or not.

Most people did not like to bobble and jubble, but Ruth thought it a jolly sort of fun, and she laughed with the other children who rode. It was as much fun as a merry-go-round to them all.

It was Ruth who had thought of the name for the car, and even Mr. and Mrs. Harlow now called it the Bobolink.

"Come, Ruth, hurry!" Mrs. Harlow would say on a dark, rainy morning. "Here is your umbrella. The Bobolink is just coming over the top of the hill. If it rains when you come out of school, be sure to wait for the Bobolink!"

In Sunday school Ruth had been taught to be cheerful, polite, and good. At day school she had been taught the same things. At home, before she was old enough to go to school at all, she had been carefully taught these same things. Always she had been told that, no matter where you are or what is happening, you must try to be cheerful, polite, and good. Never can there be any excuse even for a little girl to be cross, impolite, or bad. So even in the funny little Bobolink, Ruth was cheerful, polite, and good. If the car were crowded and she had a seat, she cheerfully and politely gave it to some woman or to some elderly gentleman who might be standing, even though the Bobolink bobbled and jubbled so she herself could hardly stand.

This Bobolink must have been a magic sort of bird-car, for he made every one show whether or not he or she had learned to be cheerful, polite, and good. Ruth found that almost all children laughed and found the ride pleasant. They practiced the lessons they had been taught in Sunday school, day school, and home. But, strange, to say, it was the grown-ups, who had known so many years about being cheerful, polite, and good, who were made by this magic Bobolink to show that they had not learned these three things well enough to practice them when being bobbled and jubbled. Oh, my! One man even said a most bad word! A young woman—I nearly said "lady," but the name would not have fitted her just then—rudely snapped out cross words in a loud voice at the motorman, as though her discomfort were all his fault. A middle-aged man scolded about the railroad company all the way to town. A middle-aged woman said the passengers ought to be paid for having to ride on such cars instead of giving higher fares to a company which ran things like this.

Of course it was hard to hold packages, and get out your fare, and look after a little child at the same time, but a woman who tried to do it need not have forgotten to be cheerful and polite and good about it, but she did; and she was so angry that her face grew red as red, and she said she would report the motorman to the company, so she would!

It was a good thing that the motorman at least was polite. Some of the things he had to hear and some of the actions he had to see could not make him feel happy, but the Bobolink showed that even the motorman could be made to let the world know whether or not he had learned well those three things which all people are taught when they are children.

Ruth was always glad when she heard some of the grown-ups say funny instead of cross things about the Bobolink. "Daddy," said she one day to her father, who was a minister, "I can tell you how to find out if your sermons are making people good or not. Just take your whole congregation for a ride on the Bobolink!"

Father laughed, and said perhaps it was just as well the Bobolink wasn't big enough for that, and added that at least he hoped Ruth would never fail in the test.—Blanche Elizabeth Wade, in The Christian Register.

WHAT THE CLOCK SAW.

The Old City Clock high up on the Church Tower was tired. He had been running for years and the townspeople had forgotten to oil his wheels often enough. This morning his wheels turned especially slow as he looked out over the city thoughtfully. How natural everything seemed to him that he saw in the streets! And how strange to us, for it was one hundred years ago!

An old stagecoach went clattering down the street drawn by six horses. Several "one-hoss' shays" went by. People were going to a picnic that day. Men and women and children walked down the street in their quaint suits and high hats, and hoop skirts. Once in a while an Indian strode past, silent and stolid. It was all so natural and peaceful that the Old Clock felt sleepy and ticked a little slower.

He dreamed of the old fashioned rowboats and sailboats on the river close by, how the first steamship had puffed up the river to his wonder, a little pygmy of a boat. He heard the weak whistle of the first locomotive as it struggled on its wooden tracks, wheezing and jolting along. A prairie schooner was seen now and then that had come from the West. On the outskirts of the city there were still a few log houses. And so the Old Clock dreamed and stopped.

When the people noticed the Clock they said:

"We'll have a new one some day."

But some day was a long way off. The years came and went. Time changed. The City was torn down and built up again, but the Old Church was left and remodeled. And the Clock still remained silent.

One day a man climbed the tower and examined it. He cleaned its great wheels and oiled its works. And then on a great day the Clock awoke, startled by the great din and roar which came to its ears. He looked out over the city. The people shouted, "It runs! It runs!"

What a scene met the Clock's gaze!

The streets of the City were wide and paved. Autos were rushing up and down and traffic officers stood at the corners directing them. Electric trolley cars ran on tracks up and down the streets, stopping often to allow passengers to alight or get on. To one side of the Clock a great depot rose and in its yards a dozen shrilly screaming locomotives pushed a hundred freight cars this way and that. A passenger train came rushing out of the hills with shrieks which made the Clock's face tremble. A steamboat, an object of beauty to the Clock, came up the river and passed under the bridge. Great factories belched forth smoke. It was just noon and thousands of people rushed about in the shadow of great skyscrapers.

Gleaming wires stretched on these high buildings, the work of Radio stations. And off to the Clock's left another clock ticked away the seconds several hundred feet higher than he. This was the new clock for the new City, and he was the old Clock for the old City.

A giant airplane hummed overhead and settled to the ground with a swoop. The poor old Clock gave a gasp and stopped dead! But it was instantly started and the clock fixer said:

"He'll run all right soon as he's used to it!"

And the Clock did run and is running yet! —The Presbyterian.

THE CHRISTIANITY OF GENERAL FENG

According to Feng Yu Hsiang "the Christian general of China," his soldiers are forbidden to smoke, drink, gamble, or loot, and every recruit is required to declare himself a Christian. Is there another such army in the world? In order that Christian discipline may exhibit its beauties and virtues in full measure, here is one of the general orders issued to these soldiers "with the cross of Jesus going on before:" "Shoot the enemy at long range until your ammunition is exhausted, then use your bayonet until it breaks; after that hammer him over the head with the butt of your rifle; when that splits, clinch with him." That is an orthodox Christian order. It accords with the recognized practice of the "Christian nations." And who is "the enemy" deserving such rough treatment? Ponder a long time over that question, for it may involve the fate of an empire, of a civilization, of a race, and of a religion.—The Baptist.

THE DANGEROUS AGE FOR MAN.

Everett Spring.

Why is it that the percentage of mortality in the United States between the ages of thirty-five and forty-five is steadily increasing, while the ratio of deaths to population of those unler thirty-five is steadily diminishing, Can it be that the American people is losing its stamina, its much boasted "punch" and staying powers? Is it true that we are growing "weaker and wiser?" Does the fact that modern science enables us to save many puny babies that formerly could not survive, mean that we are injecting into the race a serious element of weakness? Or does it simply mean that the average American man, in his consuming passion of business, refuses to take time to put his physical house in order?

Whatever the conclusions may be, it is unescapable that certain experts are in despair over what is happening to men and women for the ten years after thirty-five. It may be that these worthy gentlemen are needlessly alarming themselves, but it cannot be denied that they have managed to work up no small amount of consternation first and last.

There are in existence organizations having for their prime purpose the obtaining of statistics to show people the necessity of realizing the importance of preparing for the crisis in life when a decreasing mortality leaves off and an increasing one begins. The figures are startling.

Based on the 1000 population, there were 45 per cent more deaths in Chicago from degenerative diseases of the heart, arteries, kidneys, and so forth, in the decade covered by the last United States census than there were in the three previous decades. The increase in Cleveland for the same period was 37 per cent. It was 43 per cent in Cincinnati, 30 per cent in Milwaukee, 24 per cent in New Orleans, and in Pittsburgh it reached 53 per cent.

A glance at the mortality tables in the last United States census shows that it is precisely this class of devastating death rate among persons who ought to be on the threshold of life's most vigorous and productive season—from thirty-five to forty-five years.

From a study of the causes of 2500 deaths of men and women between thirty-five and forty-five years of age, it was discovered that tuberculosis accounted for 537; pneumonia and broncho-pneumonia for 200; Bright's disease for 270; heart disease for 191; cancer for 191; cirrhosis of the liver for 78; apoplexy for 55, and intestinal disease for 26.

Now, tuberculosis and pneumonia are the curses from which we suffer most. One would naturally expect them to take a greater toll of lives from among persons of this vigorous age than would purely degenerative diseases. Yet out of these 2500 deceased, 811 were taken away by degenerative diseases of the heart, arteries, kidneys, and liver as against 737 who died from tuberculosis and the various forms of pneumonia.

Adding the figures, we are confronted with the amazing fact that out of 2500 persons who passed away at the age when body and mind ought to be at their best, 1548 died from tuberculosis, pneumonia, or some disease due to degenerating tissues. Less than half of those people died from all other causes.

The pathetic part of the whole business is that most of those people could have saved themselves by taking proper precautions before it was too late. They paid with their lives the price of neglecting their bodies in the decades before.

Bad as this situation is, it becomes worse when figures for other countries are examined. In England asd Wales, where the best comparative statistics are obtainable and where a different mode of living prevails, the figures show that the percentages of deaths to population have been steadily diminishing at all ages, including the period from thirty-five to forty-five.

Another surprising thing about it is that on the whole the American death percentages have been constantly diminishing.

The great saving has been of infants. We no longer hear much of the dreaded "second summer" for the baby. Our men of science have found a way to intercept the appalling procession of little white coffins that formerly marched incessantly to the cemeteries. We are saving babies today that would not have had the remotest chance twenty years ago, and this accounts largely for our aggregate diminishing death rate.

Not a few thinkers have been bold enough to say that our diminished baby death rate explains our increased death rate for middle life. Science, they argue, takes a child without the essentials of robust vitality, patches up his weakened tissues and keeps him going, the inherent weaknesses hidden until he reaches the age when youth no longer renews itself. Then the defect becomes apparent. The patchwork can no more be mended.

This view of it, however, is seriously challenged. Those who oppose it maintain that the statistics show that the wear and tear of modern life on the vital organs are weakening in resisting power to life and strain.

It cannot be that this increase is due to saving infant lives and those of children and youth from the germ diseases. For the great reduction in the death rate from these causes has occurred within the past twenty-five years, since the discovery of the cause and the means of preventing some of these diseases; therefore, these children are not yet old enough to reach middle life and old age, where the death rate has increased so rapidly during the last thirty years.

Moreover, the death rate from the germ diseases, such as tuberculosis, typhoid, and diphtheria, has declined at even a greater rate in kindred nations in Europe than it has here, and at the same time the degenerative diseases previously referred to have stood still or actually declined as a cause of death in these countries.

It is clear that the cause of the increase in degenerative diseases in our country is local and apparently due to our failure to adjust our lives to the extraordinary changes that have occured in recent years as a result of the increase in wealth, and of the extraordinary development of time-saving and labor-saving devices.

If the present indicated trend of physical decline in the power of the American people to resist the wear and tear of modern life continues, the time will come when we shall have to depend upon a weak, soft-muscled, flimsy-fibered people for the future of the republic and the perpetuity of the race.

The life waste in war, enormous as it is, is almost trifling compared with the life waste in peace from ignorance and neglect of ordinary preventive measures.

According to most medical men, the average American is a little too lazy and a little too self-indulgent. He views with complacence the increase in his waist line, not realizing that if the time ever comes when his waist line is of greater girth than his chest when expanded, no careful insurance company will consider him a safe risk.

We must adjust our habits of life to the new conditions. In time we shall doubtless awake to this national need and take steps to check these degenerative tendencies, but just at present the habit is to ignore them. This is an excellent time to "wake up."—Zion's Herald.

THANKFUL FOR "NOTS."

Margaret thoughtfully smoothed her dress. "We must enumerate the things that have happened, this year, for which we should be thankful," she remarked to her sister.

"And the things that have not happened, for which we should also be thankful," added Katherine.

"I am thankful we have enough to eat," continued Margaret, gravely.

"We don't always have enough of some things to eat," Katherine remindid her promptly. "We didn't have enough cake last Wednesday, because mother was away in the forenoon. And so I am thankful that the minister and his wife did not stay to tea when they called; for there wasn't time to make any."

"What a queer reason for being thankful!" exclaimed Margaret.

"They would have been thankful they did not stay if they had known how little we had for supper that night," persisted Katherine. "If the minister had seen only one piece of pie and no cake on the table, he would have felt like praying: 'For what we have not, make us truly thankful!'"

"He would have said that bread with nice butter is more wholesome food, and been thankful for that," declared Margaret.

"Ministers like cake," insisted Katherine "and I'm thankful he didn't stay. That isn't stinginess, for I wanted him to have some."

"I am thankful we have enough to wear." Margaret dropped the discussion of culinary affairs and continued her enumeration.

"I am thankful my plaid gingham dress was not big enough this spring, and that it could neither be let out nor let down any more," emphatically asserted Katherine. "It was a terribly long-wearing sort of goods, and the only way I could yet rid of it was to outgrow it. I won't put it in the missionary barrel, for I don't want even a heathen girl to have to wear it. When I have a new one I'll ask mother to make a 'twin' and I'll put that in the missionary barrel with a note saying it's just like mine."

"That would be nice," agreed Margaret. I'd like to send one too. We might try to ıve enough money to buy the dresses; then e could feel that we were really giving them, ırselves."

"I guess we can," replied Katherine. "Fa-ıer said we helped h'n save a lot when he roke his leg, because he didn't have to hire man to do the chores. I'm glad I could ilk Cherry."

"Milking is hard work," sighed Margaret.

"Not when it's done for father," declared atherine. "And some one has said that who-er sweeps a room, in the right spirit, makes ıe action fine. Father used the same word hen I brought in the pail of milk, the day was hurt. 'That's fine, little daughter, ıe.' he said. Oh, I'm so thankful he did ıt suffer much, or get discouraged, or stay ck long."

Mother found the "thankful" lists on the ble when she was dusting the living-room. s she read that of her younger daughter e smiled and said softly:

"I too am glad the minister and his wife d not stay to tea, last Wednesday, though love them dearly. I am thankful my little rl does not want to put her old dresses in e missionary barrel, and does want to give new one. I am thankful our invalid did not t discouraged, and that the hurt limb is st healing. Above all, I am thankful my ar girl declares that 'nothing is hard when is done for father.' May each of us ever el thus when we are doing things for our eavenly Father!"—R. C. Young.

OUR TASK AND OUR PRIVILEGE.

Year's Honor Roll

Charges	Pastors
Whitakers	Fred W. Pasihall.
West End, Greensboro,	E. L. Ballard.
First Ch., High Point,	G. R. Brown.
State St. Ch., Lexington,	N. G. Bethea.
Charlotte	H. F. Surratt.
Calvary	L. W. Gerringer.
Burlington	S. W. Taylor.
Grace	S. K. Spahr.
Asheville	C. W. Bates.
Concord	P. E. Lindley.
Reidsville	J. D. Williams.
Winston-Salem	R. A. Hunter.
Henderhon	J. E. Pritchard.
Mebane	T. M. Jihnson.

Churches	Pastors
irfield, Cornelius	C. E. Phillips.
untain Place	G. H. Hendry.
zpah and Brown Summit,	W. D. Reed.
w Hope, Why Not	J. W. Hulin.
hoboth and Union Chapel,	W. F. Kennett.
ring Church and Pleasant Hill,	H. S. B. Thompson.

Paid Annual Conference Budget in Full.

Charges	Pastors
Mt. Pleasant	G. F. Millaway
Gibsonville and Foun. Pl.,	G. H. Hendry.
Fallston	J. M. Morgan.
Enfield	R. C. Stubbins:
Tabernacle	J. A. Burgess.
Bess Chapel	E. A. Bingham.
Haw River	W. D. Reed.
Asheboro	Paul Kennett.
Forsyth	G. L. Curry.
Glen Raven	T. A. Williams.
Lovejoy, Fair Grove, Flag Springs on Why Not	J. W. Hulin.
Bethesda, Eden, Harmony, Ringwood and Union on Halifax,	C. L. Spencer.
Fairfield on Guilford	C. H. Whitaker.
Bethel, Palestine, on Flat Rock,	J.B. Trogdon
Bethel, Elbaville, Mocksville	J. T. Sisk.

Paid on Annual Conference Budget.

1. Granville	$380.00
2. Halifax	360.22
3. North Davidson	325.00
4. Flat Rock	261.28
5. Orange	250.00
6. Spring Church	206.59
7. Mt. Hermon	204.50
8. Mocksville	201.06
9. Weaverville	195.42
10. Siler City	193.00
11. Alamance	180.00
12. Anderson	160.50
13. Why Not	144.23
14. Glen Raven	134.40
15. Cleveland	118.00
16. Welch Memorial	118.00
17. Saxapahaw	113.06
18. Stanley	105.42
19. Kernersville	102.45
20. Graham	102.00
21. Randleman	98.50
22. St. Paul	96.00
23. Littleton	95.50
24. Albemarle	88.00
25. Greensville	87.00
26. Lincolnton	86.00
27. Richland	85.00
28. Randolph	83.24
29. Davidson	77.50
30. Vance	69.30
31. Thomasville Circuit	68.91
32. Yarborough	42.45
33. South Davidson	39.00
34. Cornelius	37.00
35. Shelby	36.00
36. West Forsyth	35.97
37. Union Grove	34.00
38. Lebanon	32.05
39. Pinnacle and Mt. Zion	30.70
40. West Thomasville	28.00
41. North Davidson	27.50
42. Creswell	25.00
43. Chatham	20.00
44. Caroleen	19.00
45. Midland	17.65
46. Pageland	16.70
47. Denton	13.00
48. Thomasville Community	12.00
49. English Street, H. P.	12.00
50. Mecklenburg	8.00
51. Democrat	6.00
52 Roberta	5.50
53. Fairview	4.85
54. Bessemer City	3.00
55. Connelly Springs	3.00

Paid on General Conference Budget.

1. Haw River	$540.00
2. Forsyth	512.11
3. Spring Church	380.59
4. Why Not	334.24
5. Fallston	277.00
6. Tabernacle	232.24
7. Gibsonville and Fountain Place	228.67
8. Mount Pleasant	227.00
9. Enfield	207.50
10. Asheboro	184.68
11. Orange	178.82
12. Halifax	173.00
13. Randolph	168.72
14. Davidson	145.67
15. Graham	125.17
16. Alamance	109.45
17. Randleman	109.11
18. Saxapahaw	97.08
19. Littleton	91.50
20. Mount Hermon	86.40
21. Cleveland	83.40
22. Vance	81.95
23. Mocksville	80.00
24. Denton	76.50
25. Yarborough	76.31
26. Bess Chapel	67.42
27. Stanley	59.98
28. Guilford	57.68
29. North Davidson	57.55
30. Thomasville Circuit	55.50
31. Albemarle	55.40
32. Granville	50.50
33. Welch	50.00
34. Siler Cilty	49.15
35. Flat Rock	44.61
36. Lebanon	43.60
37. Pageland	40.15
38. Weaverville	39.90
39. Glen Raven	38.49
40. Richland	36.00
41. Saint Paul	31.15
42 West Thomasville	30.00
43. Mecklenburg	28.09
44. Union Grove	25.00
45. Kernersville	24.35
46. West Forsyth	23.63
47. Roberta	21.81
48. Greensville	21.25
49. Fairview	21.20
50 Thomasville Community	19.70
51. Midland	19.21
52. Shelby	14.81
53. South Davidson	14.31
54 Pinnacle and Mt: Zion	13.20
55. Rockingham	12.50
56. Anderson	10.00
57: Chatham	10.00
58. English Street	8:60
59 Democrat	8.50
60. Bessemer City	7.10
61. Connelly Springs	4:25

This is our final report for the year. Our record as we made it. Only those that went over the top cannot be improved in the coming year. I am sure all are going to try to advance. We will hope for better crops and better industrial conditions. But even these will not help us do our best unless we begin at once and get a good start before we know what is going to be the future. May God deepen our earnestness and strengthen our determination and give us the energy and the generosity for a great year's work. It will be noted that 14 charges and nine churches paid all claims in full, while 23 churches paid the salary and A. C. B. in full. A. G. Dixon.

—Rev. C. W. Bates asks us to say that the special offering at conference for Rev. E. G. Cowan amounts to $203.77.

ONCE MORE—BOOKS FOR JAPAN.

Gratifying responses have been coming, in the way of excellent books, to the appeal made in this column two weeks ago.

Our missionaries in Japan, have been very anxious to render some signal service to our Japanese pastors in their desire to fit themselves in every way possible for their ministrations to the churches and the people at large.

They are hampered considerably by the excessive cost in Japan of books published in foreign countries, and, as they must still seek many from that source, it was thought that a number of devotional and kindred publications which had been found helpful to friends in America might be secured as gifts for our Japanese workers, hence the first appeal by Dr. L. Layman, supported by repeated solicitations on my part.

The books will be given the widest possible sphere of usefulness, and, as the Japanese are great readers, they will be handled a great deal, hence the need of books being in first class condition as to binding and cover.

The books have been coming the last week or two, while not so very numerous, are just the kind that are needed, and our kind friends can be assured that they will be deeply appreciated by the recipients across the sea.

We would like to make shipment at an early date, and all friends who are thinking of sending one or more are requested to do so at their earliest convenience. Send to Rev. Fred. C. Klein, Berwyn, Md.

Those Large Missionary Pictures.

We promised a set of large missionary pictures to all the schools that sent in on Children's Day an offering amounting to fifty dollars, or more, so long as the sets in hands lasted.

By writing to quite a number of annual conference treasurers I have secured the names of a number of the schools that met the conditions, and sets have been mailed to all of them, and a letter to either the pastor or the superintendent giving explanation thereof.

The pictures are beautiful, full explanations are printed os the back of each one, and it is hoped they will stimulate the interest of our people and increase their contributions to the growing foreign missionary work of our church.

The receipts from Children's Day to November 1st, were a little in advance of the same period last year, but were not up to expectations based upon urgent needs.

Will pastors please see to it at once that the Children's Day offering from their schools is sent to the annual conference treasuer at once, if not already forwarded. There is no justification for holding this offering for any reason, inasmuch as the great cause to which the money was contributed needs the money most urgently. Come to the help of the Union Board, brother pastor, if your school's offering has not been sent in.

The Japanese Banners.

It was announced that they had arrived, and they are beautiful, one of blue velvet, other of heavy red silk, embroidered in gold, with tassels across the bottom, and heavy cord to cross bar of cherry with which to suspend it.

We have been trying to get the needed information from annual conference treasurers as to which of their conference's schools sent in the largest amount from Children's Day, and which school sent the largest amount in proportion to membership, but have not enough information yet to make the award. We have also had to wait until some of our conferences met, but they will soon be over, and we will do our best to make an early award of these Banners. They will be awarded one year at a time, and be used permanently that way. Fred. C. Klein.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Thanksgiving is here and indeed there is much for which to praise our God and give thanks—We are trusting that each auxiliary in the State is having a Thanksgiving service —and then continue in that spirit through the other days.

This little story of Barbara is beautiful. It is taken from a copy of our "Missionary Record."

TRY THANKSGIVING.

(By Jane Bennett Heilman).

Barbara was a plain, working girl in a rich family. She had come to the city from a comfortable farm home, where she had been taught thrifty habits and cleanly household duties. In addition to these virtues, her upright character and honest principles soon made her a favorite in the well-to-do household. In her neat cap and apron, she went through the great house looking after the interest of each member of the family. Quiet and unobstrusive, she won the respect of all in the house.

Barbara soon found a church home in the city, and, for weeks, the stranger slipped into the evening services, never missing the Young People's meeting. Her station was not considered. In the church where she chanced to go, men and women are received because they are the children of God, loving and serving him who made of one blood, all nations.

One evening at a church social, the pastor's wife found Barbara sitting in a quiet spot free from observation, where she could see the throng of happy people as they walked and talked.

"Why, Barbara," she said, sitting down beside her, "what are you doing here by yourself?"

Barbara turned a troubled face to the lady and replied, "Oh, I am just thinking this may be my last look on earthly things. I go into the hospital tomorrow to have this goitre removed. The doctor tells me it is a serious and dangerous operation, and that I may not come out alive from under the knife. I have written home, and now come here to be in church the last place. Though this is not a prayer meeting, it is the house of God."

Then Barbara told about the terrible thing at her throat, growing more unbearable each week, throbbing, throbbing, day and nig robbing her of sleep and of appetite, till doctor finally said there was nothing more be done except to use the knife. The risk great, but not to use the knife was grea risk. She had known for a long time that strength and energy were being sapped da

A long while the pastor's wife and young woman talked in the quiet corne of the wonderful power of God to hear answer prayer—of his willingness to resp to the cry of his children, even before t ask sometimes; and when the time came Barbara to leave, the pastor's wife said, " in peace, Barbara; daily I shall ask God your life if it be his will, and for Christian titude and submission for your own heart."

The next day, Barbara entered the hos tal, pale and calm, as goes the trusting he who leans on the promises and the Promi "All is well," she smiled, as with ste step, she walked to the marble table wh the operation would be performed. A hours later, she lay in the white bed, q and still, hovering between life and de the surgeon and nurse watching in the sha light for the first indication of life.

"I think she will live," at last said surgeon. "It is remarkable, but I think will live."

A few days of feverish suffering, then B bara was allowed to see callers, and she not a few. The Young People's Society s her lovely flowers regularly when they mis her from the meetings and learned where was. A whispered word here and there the church ladies to the hospital and, not en for a day, was Barbara allowed to that she was forgotten, though she posses not many acquaintances in the big church.

New and strangely sweet thoughts came the sick girl as she lay upon her comf able bed in the hospital erected by Chris people, attended by real missionaries ind nurses who give their lives in this work cause they belong to Jesus and love huma

Barbara saw the power of loving conse tion and giving of self in a changed light to her faithful nature. She read it in services of her nurses and the kind surg it was plain to her in the daily fresh flow she saw it in the visits of the church pe and in the attention of her lady, whose riage stood before the hospital every da

Barbara had heard the medical missio talk in her church and heard her say t would be no hospitals and no mission if there were no Jesus, and so she medit in the long hours while she lay upon her in the beautiful ward. She saw it all, as afterwards said, just what thankfulness the love of Jesus will actuate his followe do.

Barbara arose from her illness a young woman, She awoke to newness of indeed. Her lady's carriage stood before hospital one day for its last visit. Whe drove away, Barbara sat on the back

and the silent tears fell fast as she thanked God for her life.

One morning a few weeks later, the pastor was in the study talking with a gentleman, when, hearing a low knock on the door, he opened it to find Barbara standing there with a tiny roll of money in her hand, "No, I cannot come in, thank you, pastor; I just want to hand you this, My bill at the hospital was much less than I expected, Everybody was so kind and God was so good that I must make this thank-offering to Him," and she was gone.

When he was alone, the pastor began to look at the money he held in his hand, put on his hat and went home, When he saw his wife, he said, "There is a thank-offering; you may count it." She smoothed out the bills and saw three $20 bills and four $10 bills. One hundred dollars!

Then the pastor told of Barbara's visit to the study, what she said and why she wanted to give a thank-offering to God. "And to think, only yesterday, our Missionary Committee agreed to pray for the rich; and here our Father has made us ashamed in less than a week, and not with the rich," said the pastor's wife.

After three days, the pastor visited Barbara, thinking that, perhaps, in the joyous excitement of getting well she had been led to imprudence, and said that if she had reconsidered the matter, it was not too late, but Barbara knew what she was doing. She was sure that God had spared her life, and though the money had been laid aside for her burial should it be necessary, it must now go to the work of God.

With such really sanctified thanksgiving there would never be any debt or deficit heard of in connection with any of our Christian work.

—In speaking to a group of students recently of the considerations that led him to enter the ministry, Dr. Charles E. Jefferson of the Broadway Tabernacle, New York City, gave the following explanation of how the call came to him:

There are five gifts a minister must possess —the gift of speaking, the gift of imparting knowledge, the gift of molding character, the gift of moral enthusiasm, and the gift of moral discernment. I found to my surprise that all these gifts were mine, and that in them God was calling me into the ministry. And the call was deepened and strengthened by a growing sense of the world's needs.

FOR HIS MOTHER'S SAKE.

The florist's boy had just swept some broken and withered flowers into the gutter when a ragged urchin darted across the street. He stooped over the pile of mangled flowers, and came upon a rose seemingly in better condition than the rest. But as he tenderly picked it up the petals fluttered to the ground leaving only the bare stalk in his hand.

He stood quite still, and his lips quivered perceptibly. The florist's boy who had been looking at him severely, felt that his face was softening. "What's the matter with you, anyway?" he asked.

The ragged little fellow choked as he answered: "It's for my mother. She's sick, and she can't eat nothing, and I thought if she'd a flower to smell it might make her feel better."

"Just you wait a minute," said the florist's boy as he disappeared. When he came out upon the sidewalk he held in his hand a beautiful half-opened rose, which he carefully wrapped in tissue-paper; then he said, "take that to your mother."—Selected.

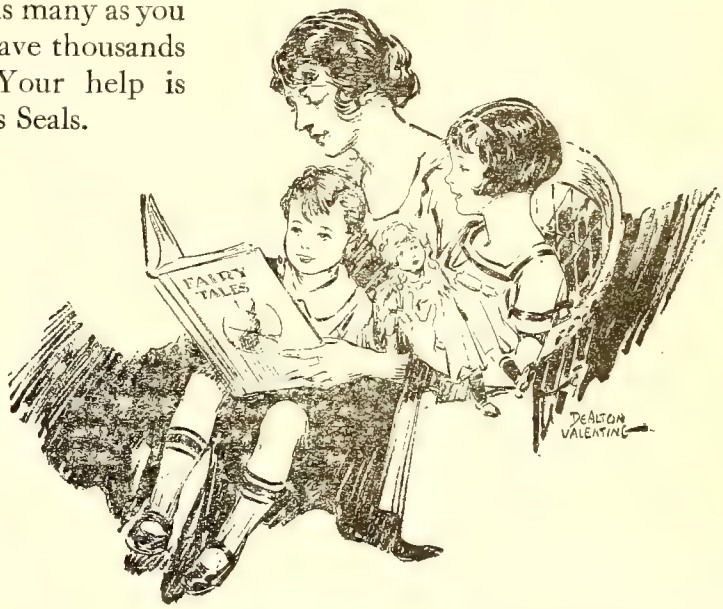
Would you save a life if you could?

WOULD you reach out and snatch a child from under the rushing wheels of a motor car? Of course you would—and you can help save a life in a simpler, easier way than that.

Tuberculosis is a constant threat to you and your children. It takes an annual toll of thousands of lives. Yet other thousands of lives are saved every year by the organized warfare against tuberculosis carried on by the tuberculosis crusade. That organized fight against the dread disease has cut the tuberculosis death rate in half. It is financed by the sale of Christmas Seals.

Stamp Out Tuberculosis with this Christmas Seal

You *can* help to save a life. Buy Christmas Seals. Buy as many as you can. Christmas Seals save thousands of lives every year. Your help is needed. Buy Christmas Seals.



THE NATIONAL, STATE, AND LOCAL TUBERCULOSIS ASSOCIATIONS OF THE UNITED STATES

All those who journey, soon or late;
Must pass within the garden's gate;
Must kneel alone in the darkness there
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but Thine," who only pray,
"Let this one pass," and cannot see
The purpose in Gethsemane.

—Ella Wheeler Wilcox.

—The one hundred and forty-fourth anniversary of the surrender of Lord Cornwallis to General Washington was celebrated at Yorktown, Va., Oct. 19. U. S. Government and State officials took part in the ceremonies.

ELMER'S LESSON.

Having five children and the house and garden and hens to look after, mother was busy from morning till night.

Of course the children helped and were as good as they knew how to be—that is, all of them except Elmer.. Eleven-year-old. Wesley and Ruth, who came next, worked or played happily all day ling; so did the twins, Ardis and Alice, who were only six. Elmer worked or played too, but he didn't want to share things as children must do when there are many. He didn't want any one to pick a single flower in his little garden, no matter how many there were. With his playthings too he was selfish. None of the other children must touch his wagon or play with his toys or read his books or hardly even look at his kite.

Sometimes mother coaxed, sometimes she scolded, and Elmer became sulky and stubborn, and then things were very disagreeable.

One day Cousins Albert and Helen came for a visit. The boys began a game of ball outdoors while the girls played in the house.

"Oh," said Cousin Helen, "there are some tenpins! Let's have a game. Albert and I have lots of fun at home playing with his tenpins."

"But," said Ardis, "the tenpins belong to Elmer."

"Why, he's not using them now, and we can't hurt them," said Cousin Helen.

"Maybe Elmer won't mind if Cousin Helen wants to play," said Alice.

So the tenpins were set up, and the little girls played happily until Elmer came in for a drink. How cross he was about it!

"They are my things, and I don't want any one to touch them!" he shouted.

Cousin Helen was much astonished and a little frightened, and Ardis and Alice felt so bad that they cried.

Mother looked sorrowfully at her little boy. "Elmer," she said, "the tenpins are yours, and you may have them: hereafter none of us will touch one of your things."

Elmer, a little ashamed of himself, played with the tenpins, and the little girls went into the kitchen to help Ruth make candy.

By and by the other boys called Elmer out to finish the game of ball, and he went and staved until mother called him in to supper.

Elmer was surprised to see his tenpins scattered round just as he had left them.

"Pick them up, Ruth," he said. "I'm too hungry."

"Ruth did want to pick them up," said mother, "but I told her that they were yours and you didn't want any one to touch any of your things."

Elmer without a word crawled about under the table and chairs and picked up the tenpins.

That night while he was undressing for bed two buttons came off his trousers. He tossed the trousers down to mother. "Two buttons came off, mother," he called.

"Here are needle and thread, Elmer," she said. "Of course you will want to sew on your own buttons."

Elmer had an uncomfortable feeling, but he didn't say anything. He sewed the buttons on as well as he could, but the needle pricked him and the thread became tangled, and the next morning the buttons came off again because he hadn't sewed them on firm enough. Then he put pins where the buttons should have been, and they pricked him.

He wasn't happy all that day, though not one of the other children touched any of his things.

A queer lump came into his throat when mother gathered flowers from every garden except his and took them to a friend who was sick. She made a wonderful salad for supper and never even looked at his lettuce, which was so crisp and tender.

At night he found his corner of the big room that he shared with his brothers just as untidy as he had left it in the morning; his cot bed had not been made up, though the others were as plump and smooth as ever.

All that week no one except himself touched any of his things. He watched Wesley try to fasten a wheel on an old wagon so that Ardis and Alice might take their dolls for a ride. He wished they would ask to use his wagon; he even pushed it toward them, but they did not seem to notice.

Mother answered pleasantly whenever he asked anything, but the house didn't seem like home. All day long those pins pricked him; and when he crept into his tumbled bed at night, he was a most unhappy little fellow. He buried his face in his pillow and sobbed. Then a gentle voice asked, "What's the matter, Elmer?"

"Oh, mother," he cried, "I don't want any of my things! Please take them all and let me be your boy again."

So mother cuddled him and kissed him and then asked, "Don't you see, dear, that every one must give as well as take?"

"Oh, yes," he replied.

Then mother smoothed the tumbled bed and sewed the buttons on and made things beautiful and happy again.—The Youth's Companionn.

THE SQUIRREL AND THE WREN.

Mother Wren was tiny. She wasn't half so big as half a robin; she wasn't half so big as half a blackbird; but she did something one day that made a little girl laugh. The little girl decided after she watched Mother Wren that there is something that counts more than size.

On a fence post near a summer cottage in the Mackinaw woods was a tin dish in which crumbs were kept for the birds. Many different birds used to eat there; it was their dining-room. One bird had as much right to the crumbs as any other bird, and they most politely took turns eating dinner.

One day a young squirrel found the picnic dinner on the post. Two robins were there, but the squirrel ran along the rail to eat with them; he didn't wait to be invited. He could not possibly have eaten the robins because they were too big; besides, it was their dining-room. But they were afraid of him, and both robins flew away.

The squirrel ate a few crumbs, and then he ran away. Soon down came a big blackbird to have a bite of dinner. The squirrel saw him and went with a leap and bound to try to scare him. When the blackbird saw who was coming, away he flew.

After that the squirrel scared away tvery big bird that came for crumbs, and he was nothing but a baby squirrel. The little fellow had a fine time until he ran along the fence rail in the direction of Mother Wren's house on a spruce tree.

Down came tiny Mother Wren straight toward the young squirrel. If she had been an elephant after him, the squirrel couldn't have been more frightened. There was a pile of poles, and there he stayed while Mother Wren scolded and scolded.

When she stopped scolding, he poked his head out and looked around. Mother Wren saw him. Out of sight under the poles he went. For some time Mother Wren played hide-and-seek like that with him. At last she seemed to forget him and went about her business.

Timidly the squirrel crawled out. In a few minutes he was as gay and full of mischief as ever and scared away more robins and blackbirds from the dining-room. Then he made another mistake. He skipped over and ran up a pole to peep into a deserted wren-house. No one was living in the house.

Out from the front door across the way darted Mother Wren. That time the squirrel couldn't get away. The minute he reached the ground Mother Wren landed on his back, and she whacked his head and whacked his head and whacked his head and picked at him with her bill until he must have had a headache for two or three hours afterwards.

Mother Wren may have laughed about it at home with her family, but for once in her life she certainly took a long ride on a squirrel's back.

At last Mother Wren flew home. The young squirrel was so frightened that he didn't know which way to start for the home tree. He chased around and around for a while and then left that part of the woods.

The little girl who watched it all was sorry for the mischievous squirrel, but even so she couldn't help laughing.

"Perhaps," she said when she told the story, "the brave little wren didn't stop to think how small she was. She just had to drive away her enemy because she had to protect a nest full of little wren children."—Margaret Fox, in The Continent.

WHAT A DOCTOR DOES IN AFRICA.

W. W. Reid.

Dr. Arthur L. Piper of Buffalo has been in central Congo, Africa, for the past twelve years as a medical doctor under the Board of Foreign Missions of the Methodist Episcopal Church. He is a native of Knapp Creek, N. Y., and a graduate of the University of Buffalo, from which he received his medical degree in 1907.

Writing recently to the Board of Foreign Missions from his isolated station in Kapanga, Congo—where he is the only physician for 125,000 native tribesmen—Dr. Piper gives an outline of his morning examination of patients.

Patient A comes into the dormitory.

"Good-morning, Miss Brass Wire, sit down here and tell me all about your sickness."

"Stomach and head, doctor, stomach and head."

"How long have you been sick?"

"Since the last moon appeared. It began in my hand and went up my arm, then it di-

vided, part went to my head and part to my stomach."

After a little examination, the patient is directed into an adjoining room, where two native girls from the boarding-school, in uniforms of blue denim, are waiting to give the medicines or administer treatment to the women patients.

Patient B is next in line.

"Where are you sick, Powder?"

"Abdomen. It is biting, biting, biting. I am sure there are snakes inside."

"I am sorry, but the medicine for snakes is all gone, and I don't expect to receive any more for a month or two."

"Oh, cannibals! I am undone! What can I do?"

"I will give you some other medicine which may give you some relief, then you return, please, in a month, and perhaps the medicine will have arrived."

Patient C has a different malady.

"Head, doctor."

I begin by feeling the pulse.

"No, my hand is all right, only my head. My whole body is well, only my head. I want something to rub on, some of the fire medicine."

Further examination reveals the fact that the patient has quite a high fever, and is suffering from an attack of acute malaria A few doses of that wonderful specific for malaria, quinine, and our patient feels quite all right.

Patient D comes by proxy.

"My friend is so sick he cannot come to the hospital. I can carry the medicine to him."

"But how can I know what medicine to send him without seeing him?"

"I will tell you all about him. He is sick in the ribs and in the eyes."

"Tell me about his eyes."

"His eyes turn around, and he wants to fall down."

"Does he cough, or spit up?"

"Yes, he roughs much, and spits up blood."

Very frequently people complain of their eyes when they are sick and feel dizzy and faint from some severe disease. Pneumonia is thought to be the probable disease, and the man is given a hospital hammock, and a workman to help carry in his friend to the hospital where he can remain for treatment.

E feels and talks like a desperate case.

"Doctor, I have much pain in my abdomen, I wish you would split me open and take it out."

"Where is your pain?"

"Here."

"But that is your spleen; it is enlarged."

"Yes, doctor, please cut me open and take it out."

"But we cannot remove the spleen; you cannot live without it."

"Yes? I am sorry. What then?"

Then the cause of his trouble is explained to him, and the fact that he must come to the dispensary regularly for some time. It is striking the readiness with which these people commit their bodily welfare into the doctor's hands for an operation.

F and G come together. They are men. They have chains around their necks, and are chained to each other and guarded by a soldier. They are men who have been imprisoned for not paying their native tax to the Government. In the prison they sleep crowded close together and have hard work to do, and not good food. Many become sick, especially with diseases of the lungs.

Patient H has sleeping sickness. In the earlier stages sufferers with this disease do not sleep but show any of a number of forms of nervous symptoms. The diagnosis consists of finding the parasite in the blood or spinal fluid, or more frequently in the glands of the neck. Three marvelous drugs have been discovered which give us hopes that the terrible ravages of this disease may be stopped and eventually wiped off from the face of the earth, as yellow fever has been.

Case J, I want you to remember. It may be a case of leg ulcer, or any other curable condition. The patient has been in the hospital for some time, and is now well and wishes to return home. She has learned what is our custom here; she wishes to be polite, and she means what she says, so she stoops forward and clapping her hands she says: "I give thanks, I give thanks, I thank God, I thank God, for I am well. Good-by, doctor; good-by, nurses; good-by, patients; all, good-by."

DECEMBER 13 IS THE DATE.

It Is The Second Sunday In December.

We are calling it "Men For The Ministry Sunday."

Will you be so kind as to place it in the schedule of days you intend to observe? This idea is being promoted by the Board of Education, and has been given the support of many of our annual conferences and of the leaders of the church.

The purpose of the day is to bring to the attention of our people the great need of men for the ministry of Christ in the Methodist Protestant Church. It is a day when we wish to call the people of our Methodism to their knees in prayer, that God may call more of our young men into the great work of the Christian Ministry.

It is a day when we request our pastors to preach at least one sermon on this, or some related subject. No special program is to be furnished, and no offering is to be taken. It is a time for serious thinking, speaking, and praying.

Repeatedly the Secretary of the Board of Education is being told by leaders throughout the borders of the denomination that what we need probably more than anything else is leaders in our pulpits. Not only that, but opportunity after opportunity to locate and build churches is being passed by, because we have no one to man them.

One brother said, "The greatest need of the Methodist Protestant Church is men; men who are consecrated, energetic, intelligent, and trained. Provide the men, and the other things like money and denominational leadership is bound to follow."

Please remember the date—December 13, 1925.

Sincerely, F. W. Stephenson.

A SATISFYING RELIGION.

There is a religion which is satisfying. I will call your attention to four features of it: First, a sense of the conscious favor of God. You feel that God loves you, that He loves you in His arms. Second, the consciousness that He has made you good. If He should poured into your lap all its wealth and honors, you would still be a miserable creature unless you knew that you were good and honest and true and pure. Third, the consciousness that you are doing your duty to God and to those about you. Fourth, the assurance that all is going to be well. There may be difficulties in the way now, but if we have the assurance in our hearts that all will be well in the end, it will bring satisfaction.—General Booth.

CHILDREN'S HOME

Concord, Saxapahaw, $3.60; Pleasant Union, Mt. Pleasant, .73; Bethel, Alamance, $4.30; T. O. Mrs. J. M. Cheek, Chapel Hill, for Burlington, $5; Denton, Denton Charge, $2; Flarg Springs, Why Not, $2.53; Maple Springs, Forsyth, $2.91; Mitchells Grove, Guilford, $1.53; Melrose Hosiery Mills, Thank offering, High Point, $5;

Sunday schools:

West End, Greensboro, $7.17; Rose Hill, Paceland, S. C., $4.86; Grace, Greensboro, $8.15; Grace Baraca, Greensboro, $12; Roberta, $3.15; New Hope, Why Not, $5; Bethabeth, Creswell, $1; Creswell, Creswell, $3.76; Siloh, N. Davidson, $4.24; T. O. Bethesda, Halifax, by R. B. Hunter, $5; Lawndale Union S. S., $7.79; High Point, First church, $28.53.

Other Gifts:

Minneola Manufacturing Co., Gibsonville, a nice lot of outing; Mrs. E. C. Amick, Elon College, two dresses and one pair shoes; Mrs. Lucy Whitsett, two dresses and one coat; Rev. A. G. Dixon, D. D., onions; Mrs. J. W. Magee, Pleasant Hill, two dresses for her nieces; Mrs. Mary R. Burton, Pleasant Grove, Thomsville, one quilt; Mrs. J. F. Dosier, Randleman, a box of clothes, shoes and etc.

Remember Friday, December 11, is bazaar day at which time a number of fancy articles, made by the children, will be on sale. Supper served, 50cts. plate.

Georgia Shaw, seven years old, Pleasant Hill church, Spring church charge, is a member of the Ladies' Aid Society and makes a faithful attendant and seems much interested. Good for her; we believe she will be heard from again some day. Our friends often make us glad and that is why we say, thank you.

E. G. Lowdermilk, Supt.

—"Ever try to lose a cat, old man?"

"Yes, once. And I hit upon a plan that I thought was sure fire. I wrote a note enclosing $10 and tied it about the cat's neck. The note read: 'Finder may keep both the cat and the money.'"

"And how did it work?"

"The cat returned the following day with another note tied to its neck. The note read: 'Don't need the cat, but can use the money. Please send $10 more.'"—Selected.

—WHY DO YOU GO TO CHURCH?

FROM PASTORS AND PEOPLE.

Asheville.—Two Sundays of the new conference year have passed. We are delighted to have pastor Bates and his family with us again.

Sunday afternoon we held a membership meeting at the church. Quite a number subscribed to the budget for the new year. Our pastor reviewed the past year's work. The total amount raised for all purposes $3387.00, $20.00 per member. The membership now numbers 168.

Last year was a good year in many respects.

The goals for the new year, as set forth by our pastor, are—1. A larger interest by the whole membership. Everybody on the job. 2. Enlistment in some organization in the church. 3. Every one doing something financially. 4. A cordial invitation to the unchurched and to the Methodist Protestants in the city who have not yet joined this church. 5. Enlargement of our plant. 6. The organization of a brotherhood.

The work for the new year started off well.

While conference was in session, Brother S. C. Carter passed away. He was one of our most loyal members, a man of fine qualities. He had suffered patiently many months. His body was laid away on the hill top, in the village of Democrat, the old family burying ground. There were many neighbors and friends present to comfort the family and to do honor to Brother Carter. There were beautiful flowers. The procession from his late residence, on Haw Creek, passed through Asheville and Weaverville, and over several detours, in sight of Clark's Chapel and Mt. Zion churches, and on to Democrat. The hills and valleys were adorned in the most gorgeous colors of autumn. An obituary will appear later. Reporter.

Pleasant Hill, West Forsyth Circuit.—We are pleased to report that we are starting the new conference year with a more than ordinary interest, both in the church and Sunday school, and all the other auxiliaries. Especially is it gratifying to note the increased interest of the young people since our revival, which was the means of bringing quite a number of the younger boys and girls into the church.

Our Missionary Societies held a bazaar in the new city market, of Winston-Salem, last Saturday, November 21, 1925, and the result added quite a neat little sum to the treasuries of both Societies. On Sunday evening of November 22, the Societies held an open meeting in the church, which was a good and inspiring service in many ways. We were very glad to have our new pastor with us for this service and his encouraging address is bound to bear fruit in the form of increased membership as well as increased zeal among the present members of the Societies; with such things going on we are looking forward to a great work in our church this year.

Reporter.

Tabernacle Charge.—The first quarterly conference for this charge will meet at Tabernacle Church on Saturday before the first Sunday in December at 2 o'clock. All officials please be present if possible. Edw. Suits.

Chestnut Ridge, Orange Circuit.—We are all delighted to have Brother Williams and family back with us, and we hope that this may prove to be the very best year in the history of our church. Brother Williams has labored very faithfully in our midst for the past year, and we feel sure that much good has been accomplished. May we each one strive to be more faithful workers in our Master's vineyard, that many more things may be accomplished in the future than in the past.

Brother Williams filled his appointment the fourth Sunday afternoon at three o'clock. A large congregation was present, and he brought us a very inspiring and helpful message.

Our Sunday school is still going, with a right good attendance; still there is much room for it to grow, and we keep trusting that it will do so yet.

Best wishes to the Herald and its readers.

Mae Holmes.

High Point.—We were delighted to receive another addition of ten members to our ranks last Sunday morning at the close of the service, making a total of one hundred and eleven new members in the past five weeks, a record unequaled heretofore.

On Tuesday evening the employees of the Tomlinson Chair Co. with their families will hold a unique Thanksgiving service in the First Church, to which the public is invited.

The Mission Study Class held an interesting meeting Monday afternoon at the church with thirteen members present. The devotionals from "The Angelus" were led by Mrs. Jones Burns, and Current Events on the Home Missionary work were given by Mrs. L. J. Diffee. The second chapter of the Missionary Study Book "Prayer and Missions" was given in a delightful manner by Mrs. S. S. Cox, and the Question Box was conducted by Mrs. R. T. Pickens, the answers being given by Mrs. Geo. R. Brown, Mrs. H. A. Garrett, Mrs. Jones Burns and Mrs. R. M. Andrews.

The Junior Missionary Circle will hold its usual monthly meeting on Saturday afternoon at the church with Mrs. R. M. Andrews as leader.

According to annual custom, the Christian Endeavor Union of High Point, of which Mr. A. J. Koonce is President, will hold a Sunrise Prayer Service on Thanksgiving Day at 7 o'clock A. M. in the Presbyterian but. An interesting program has been arranged, after which rolls, butter, and coffee will be served. At the conclusion of the service, baskets of good things to eat will be carried to the poor and unfortunate of the city. Last year thirty-five baskets were distributed and it is hoped that the number will reach fifty this year.

On next Sunday evening at 7:30 the ann Thank Offering Service of the Woman's Ho Missionary Society will be held in the S day School Assembly Room, and the p gram will be rendered by a group of b and girls from the Children's Home. T is the only occasion during the year wl the children appear before a High Point dience and it is earnestly hoped that tl will be greeted by a large congregation.

The many friends of Mrs. D. E. Wh who has been an inmate of the hospital account of a fall at the church during C ference, will be pleased to know that she returned home, and is improving.

Mrs. Minnie Andrews of Burlington the guest of Mrs. O. D. McPherson.

Lebanon Church, High Point.—Large c gregations have greeted our pastor, Rev. R. Hutton, at all services, which have b held in this conference year. Rev. Mr. Hut is beginning his second year with us. trust this will be a very successful year. stewards have organized for work and ot organizations are getting busy.

The Junior Philatheas will serve a tur dinner Thanksgiving day. The proceeds go to pay for the carpet they have rece purchased for the church.

The ladies of the Philathea class will h a bazaar and food sale on Saturday Dec ber 5.

The entire community was shocked grieved by the death of J. N. Harvey on tober 31. Mr. Harvey was one of our n faithful members. He was a member of board of trustees and Assistant Sunday sc superintendent.

Our hearts go out in sympathy to the latives. His funeral was conducted at church on November 2. His pastor, Rev R. Hutton, and former pastor, Rev. E Suits, paid beautiful tribute to his Chris life.

Interment was made in Lebanon cemet The floral offerings were many and beauti

Oak Grove, Cleveland Circuit.—We are lighted to have Brother J. D. Morris h with us to begin another year's work. former years he has been with us have h successful, and we hope that this will the best in our history.

Saturday evening, November 21, the off members held a business meeting in o to select some plan to handle the finan side of the church. Everybody enjoyed meeting very much, and determined to over the top this year, in paying the bu in full. Also our pastor brought us a g message on Sunday, November 22, at o'clock.

Our Sunday school is moving along the interest is good. We are planning on ing a Christmas program soon.

The Christian Endeavor Society is in gress.

With good wishes to all. E. O. Peeler, R

North Davidson Charge.—The preacher

amily have many things to be thankful for. The good neighbors have been so thoughtul, about our needs during Mrs. Troxler's ay in the High Point Hospital, where she nderwent a very heavy operation; and since e came home, Mrs. Sink, Mrs. Lanning, rs. Evans, Mrs. Berrier, Mrs. Shoaf, and rs. Koontz have remembered us with good ings to eat, already cooked; this was fine a home where mother is sick.

We also want to thank, Brother Lanning r a load of wood and straw; Brother Fred oontz, for a load of wood; Mrs. Harp. Leonrd and Mrs. Lanning for sausage; Mrs. Jeff. errier for strawberries and potatoes; Mr. uther Leonard for potatoes and wood; and me one for a sack of potatoes left on the rch Sunday while we were away. We thank u very murh. It does not make any differce whether we are at home or not, just ave it on the porch.

The ladies of Bethesda church for a nice imono and $1.50; Brother W. M. Bylery for 5; Brother Miller for $1; Brother Essie for 1; Brother C. A. Philips for pump, valves nd work on car; Brother Jordan for a big mpkin; Mrs. J. B. Leonard for curtains nd draperies for dining-room; C. E. Society Shiloh church for curtains for seven winows, and it was all new, not second hand. lso we want to thank the Berrier Brothers Jacksonville, Fla., (sons of Bro. Jeff Berer) for two substantial gifts, one a $50 ft for preacher and family, the other $500.- check for the purpose of repairing and ainting Shiloh church inside and out. Our ys sometime leave us; but they do not forget the old home, and church, and all who orship at Shiloh church will greatly appreate this fine gift.

We have about completed our every memer canvas.

We are planning now to go to conference xt year with every thing paid in full.

On next Sunday night, November 29, at :30 the C. E. Society of Shiloh church will old a Thank Offering service. We are expecting a good service and a large congregaon. The program will consist of good singg, short talks, recitations, and praise. Come.

We are expecting a good year's work; pray r us.

Yours for service, R. S. Trorler, Pastor.

Welch Memorial.—At our last annual conrence, I was assigned to this church for nother year. Of course it is a pleasure to tuurn to those good people; our associations ere pleasant last year, and we hope to make more pleasant this year. We hope to be a etter pastor this year. Our aim is to do erything in our power for the upbuilding of e church. The outlook is more encouraging t this time than it was at the beginning of st year. We have already taken in seven ew members since conference and our conregations are good. The Sunday school is ncouraging; it is growing in interest all the me, under the efficient leadership of the Superintendent, Brother C. R. Ward. Our C. E. Society had been discontinued through the summer, but it was reorganized in the third Sunday in this month, and last Sunday being the first meeting since its organization, there was a good attendance and much interest was manifest. Many who did not attend before came out and enrolled as members. We hope soon to be able to start an other society, probably Juniors. We have enough young people to have three strong Societies. Our midweek prayer service is more encouraging; more people are taking interest in it. The church as a whole has been taking on new life; they have been doing every thing they could to encourage the pastor, to make him feel that it is good to be here. We have had many kind expressions of appreciation from them, both in word and in deed. They took us on suprise last Friday night, and stormed the parsonage; the pastor was out calling on one of the families of the church, not suspecting anything of the kind. We noticed the folks seemed to be some restless, but did not think it was on our account. I had not been there long before a phone message summoned me home, under the pretence that a wedding was to take place at the parsonage. Of course I hastened to come and the Brother I was visiting wished to come and witness the ceremony. I did not then suspect any thing, but when I reached home and peeped in side, I soon discovered why I was summoned home. Talk about a pounding, it was one sure enough, the largest I ever saw a preacher receive at the beginning of his second year. Usually the poundings are better the first year. but this was my third and best pounding since coming to Welch. I wish I had time and space to tell what was brought, but for the lack of both I will have to omit mentioning the many things, and could not remember the names of those who came. The pounding began in the afternoon while I was out visiting; one lady gave me a nice ten pound hen and some fresh sausage. I told her that as my birthday was the next day after Thanksgiving I would save the hen and have her for my birthday dinner on Thanksgiving day. And when the pounding proper took place, another nice fat hen was brought already dressed, so we had her for Sunday dinner. There was also brought some nice spareribs and backbones, also more fresh sausage, some money also happened to get mixed up with the pounding, and on Saturay I was out visiting and happened to meet some who were not in the crowd that came at night, and they seemed to have it in for me, so they began to pound away, I do not know when the pounding will cease. We feel as though we could endure it just so long as they have a mind to pound.

With all the good and pleasant things which we are permitted to enjoy there are some things which bring sadness to our hearts. We had two sad experiences just a few weeks before conference. We lost two of our members, one was Brother William C. Gibson, one of the oldest members of our church, he was a charter member. He was honored and loved by all who knew him; he had been in declining health for some time, and on the 14th of October he passed to his reward. The funeral took place in the church, with Rev. J. Moton, and Rev. Mr. Page, a Baptist minister and neighbor of the deceased, assisting the pastor. The remains were laid to rest in the Oak Hill cemetery.

He was eighty-one years old; he leaves to mourn their sad loss his widow, one daughter, two sons, and several grand-children.

The other death was that of Carl Robertson, a young man of splendid character. He was one of the most loyal of our young people to the church. He had served as president of the Young Men's Bible class and was active in the Sunday school and C. E. Societies; was most always present at each service. He had been in declining health for several weeks, was for a while confined to the bed, but had recovered sufficiently to resume his work, worked all the week and so far as any one knew was well as usual. On Sunday, October the 19, at an early hour he was called to cease from his labors and inherit the kingdom which had been prepared for him. The funeral took place in the church on Monday, with Rev. O. L. Routh, pastor of the Holiness Church, assisting the pastor. The remains were laid to rest in the burying ground at Yadkinville whence the family came when moving to High Point. He was 21 years old. Besides his parents he is survived by one brother, five sisters. Their loss is his eternal gain.

On the 31st of October Mr. L. F. Castle, and Mrs. Emma Southern were united in marriage, the ceremony taking place at the home of the bride on Main St. Mr. Castle is one of the leading members of Welsh Memorial Church, and a contractor in the city. He is very prominent in the social and business world. Mrs. Castle is also one of Welch Memorial's leading members, and she is very prominent socially. They are making their home for the present on Main St.

The ceremony was performed by the writer.

T. E. Pierce, Pastor.

"MUCH IN LITTLE."

The ocean is in the dewdrop;
  The sun is in the beam;
Your soul is in the little smile
  That in your eyes doth gleam.
The orchard is in the apple;
  The field is in the wheat;
The home is in a mother's glance
  So infinitely sweet.
A friend is in each kindly act;
  A brother in each world;
And God Himself in every prayer
  That Heaven ever heard.
The day is in the moment;
  The temple in the plan;
So seek in every one you meet
  Humanity in man.

—D. K. Allen.

[illegible]

[illegible]

[illegible]

[illegible]—W. F. Kennett, Editor.

A Good Beginning.

[illegible]

[illegible]—[illegible]

I shall not forget to say we are glad our [illegible] pastor and family are to be with us for another year. We pray that this may be a better year for all, pertaining to good on all that board charge.

I believe Pastor Hunter told this, that Bro. Kennett said to him, if he did not like the people on that book when he came, if he stayed long enough he would learn to like them.

We always love our pastor and have never had a pastor yet we could not love.

Mrs. Clay Walker was buried at Palestine October 1, 1926. She was Miss Kate Gibson before marriage. A noble woman has gone to meet loved ones. Leaves husband, little child, dear old mother, brothers and sisters to mourn her loss. They have our sympathy in this sad hour.

Mrs. Walker was not a member of our church but a regular attendant.

Grace R. Tucker, Reporter.

Randleman Charge.—The first quarterly conference will be held at Randleman church Saturday, December 4th, at 2:00. Dr. A. G. Dixon will be present and preside. Dr. Dixon was present at Mt. Lebanon 11 A. M. Sunday.

The work on the charge is starting off with good congregations and seemingly increased interest. Plans are under way for Christmas exercises at all the churches. Mt. Lebanon [illegible] today to take the annual Thanksgiving offering the first Sunday in December. [illegible] is planning to make some interior improvements right away.

[illegible] bought a new rug for the parsonage since conference, and is [illegible] other improvements. W. H. Vance.

A Word from Mr. E. S. Wills.

[illegible] Mr. McMillan.

I have read the request of the committee on the Methodist Protestant Herald and your statement in reply thereto in last week's Herald and would like to say that it would be very unfortunate should restrictions be thrown around you in giving free expression of the results of your long study of the Bible, in printing the results of the careful research of other students. Religion should have the same opportunity to take advantage of progressive study that is accorded to business, [illegible] science.

Sincerely yours, E. S. Wills.

From Henderson To Asheboro.

[illegible] on the morning of Tuesday November 17 [illegible] to Henderson and turned [illegible] toward Asheboro in the hill country [illegible] Randolph County. Dr. and Elmer Rich [illegible] Henry of Asheboro had gone to Winston-Salem on the previous day and had [illegible] the church goods of Rev. R. A. [illegible] and by that post time [illegible] the morning were ready to proceed to [illegible]. The journey was made [illegible] Durham, Graham and Liberty. [illegible] was one full desire. The [illegible] and pleasure happened to [illegible] the journey. The woods presented a variety of colors and at times there were scenes that were capable of stirring the dullest imagination. On the last lap of the journey, between Liberty and Asheboro we came to the top of a hill and from there we had a magnificent view of the mountains of Western Randolph though some of them were almost fifteen miles away. As we saw Back Creek and Caraway and Shepherd's many thoughts and expressions of my childhood were recalled. My mind immediately went back to the Hon. J. A. Blair of precious memory, father of Mrs. A. M. Rankin of High Point, N. C., who used to write beautiful poems about these mountains, one line of one running as follows, "Stately Back Creek and dear Caraway." Before night fall we were within the house in Asheboro that is to be used as a parsonage. The good women of the church had gone in ahead of us and had the house warm and as much of the furniture arranged as possible. We immediately began to unpack and soon had made a comfortable nest for ourselves. Supper and breakfast were brought to us by the good women. Before the week was gone the house had been made to look very home like and we are now ready to receive our friends.

Yesterday was a full day. As we went into the Sunday school yesterday morning everything looked like an opportunity. There were 180 in Sunday school and a full house for the morning church service. At the evening service the auditorium overflowed and the Sunday school annex was used. The pastor of the Baptist church called in his service and he and several of his congregation came to worship with us.

The new church is going to add greatly to our opportunity here and we feel that the membership and all former pastors who have helped to make the present opportunity possible are to be commended. The permanent pews have not been put in yet, neither has the auditorium been carpeted, but we trust these will be on the way before long.

Before closing I would like to say that we enjoyed our five years in Henderson and shall always have a warm spot in our hearts for those dear people. Brother Hunter is to be congratulated on having such a delightful people to serve and I believe the church is to be congratulated on having such a splendid pastor.

Here's hoping that every pastor who was moved by our conference will like his new home and have great success in his new field.

J. E. Pritchard.

Friendship Station.—We are now working in the new conference year, 1926, starting at the beginning to do more in the work of the church this year than we did last.

We are wonderfully pleased with our new pastor that we have had for four years. He is doing a good work here and has been for the four last years and also at Porters. He served at Melton's Grove two years. He is still serving us and we are not tired of him

yet. Probably he is getting tired of us and as he will be with us every Sunday now since this church has been made a station guess he will get tired of us and pull on next year. but as long as he does the work he has been doing we are going to hold on to him, if we can.

He has presented two wonderful sermons to us since conference, one the third Sunday at 11:00 o'clock and the fourth Sunday night.

There will be preaching here each Sunday at 11:00 A. M. second and fourth at 7:00 P. M. Prayer meeting first and third Sunday night.

The first quarterly conference of this place will convene here Saturday, December 5, at 6:00 P. M. All the members and especially the official members are urged to be present and all others who will come. Reporter.

Mebane.—We are indeed glad to have Dr. Johnson with us another year. We hope to make this the best year in the history of this church.

Yesterday morning a good number was present for Sunday school. The eleven o'clock service was given over to the W. H. M. S. Thanksgiving program. This was very interesting and inspiring. A large number was present for this service. We are very proud of the W. H. M. S. of this church. Bits of history of the society were given, and we were very fortunate to have with us Mrs. W. C. Hammer of Asheboro. Mrs. Hammer is a fine speaker and her address was intensely interesting. The offering amounted to $[illegible].

We are planning to observe Promotion Day the first Sunday in December. A short program will be given, all who have been promoted during the year will be given a part. We hope to observe this once each quarter next year.

The Ladies' Aid Society met at the home of Mrs. J. W. Nicholson November 12, a small number being present owing to inclement weather. Plans were made at this meeting to have a bazaar and serve supper before Christmas; the date December 11, has been decided upon. The next meeting will be with Mrs. J. C. Barnette.

We were glad to have Misses Elizabeth Nicholson, Alta Allen and Pomona Johnson with us Sunday in our church services. There are five young ladies from our church attending High Point College. Reporter.

Thomasville, First Church.—Our new pastor, Rev. J. L. Trollinger, brought us a most helpful and inspiring message Sunday morning. Text. "Hold that fast which thou hast, that no man take thy crown." Rev. 3:11. Following the sermon the following officers were installed:

Class Leaders—D. R. Loftin, William Harmon, W. P. Carmichael, J. J. Hundley, S. R. Westmoreland; Sunday school Supt.—D. R. Connell; Assistant S. S. Superintendent—S. R. Westmoreland; Trustees—D. R. Connell, Z. R. Dameron, George H. White, J. E. Lef-

[illegible]

[illegible]

—"Already," said [illegible] "[illegible] Bastrop Times.

—Next Sunday will be [illegible] W. H. M. S. [illegible] Mrs. W. [illegible] In the afternoon the W. H. M. S. will [illegible] its meeting.

SUNDAY SCHOOL LESSON—NOV. 29.

Paul Before Agrippa.

[illegible]

Suggestive Points.

[illegible]

[illegible] Agrippa and his [illegible] Agrippa expressed a [illegible] was given [illegible]

[illegible] The Lord revealed a [illegible] to carry the gospel to [illegible] He had at his disposal [illegible] the Lord.

[illegible] reputation." There [illegible] reputable [illegible] to achievement in life. To gain a [illegible] them being [illegible]

[illegible] in preaching [illegible] to the outside world [illegible] the life.

[illegible] the Most High [illegible]

[illegible] the charge [illegible] God's mes-

[illegible] turned to King [illegible] with the [illegible] of the gospel. Boldness [illegible] as the [illegible]

[illegible] King Agrippa was [illegible] Like Fe- [illegible] refused [illegible] to be sincere [illegible] that Paul [illegible] if he had not [illegible] to show [illegible]

[illegible] Paul's orders [illegible] "This man [illegible] of bonds."

Practical Points

[illegible] set forth the [illegible] to hear the [illegible]

[illegible] and [illegible] It serves to en-

large the sinfulness of sin. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4:17.

3. Implicit obedience to the commandments of God is more acceptable than all professions, gifts, and sacrifices. "Behold, to obey is better than sacrifice, and to hearken thou the fat of rams." 1. Sam. 15:22.

4. Obedience is the surest evidence of genuine love to God, and the surest condition of being loved by God. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14:21.

5. Obedience will serve as a safe passport in the day of judgment. "And I saw the dead, small and great stand before God: and the books were opened. and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

6. It is well to be madly in earnest for a good cause. Self-forgetful enthusiasm is needed to overcome the apathy of those dead in trespasses and sins. "The Kingdom of heaven suffereth violence, and the violent take it by force!" Matt. 11:12.

7. Zeal for the Lord of hosts is love set on fire, and cares little for conventionalities. "The zeal of thine house hath eaten me up." Ps. 69:9.

8. Conversion affects the whole life of the whole man for all time to come. It is a complete turnover for God. "The Son of man is not come to destroy men's lives but to save them." Luke 9:56.

9. God by means of the gospel and the wooings of the Holy Spirit takes the initiative in every one's salvation. "The Master is come, and calleth for thee." John 11:28.

10. To those with whom God's Spirit is striving Jesus appeals in, anxious tones "Thou art not far from the kingdom of God." Mark 12:34.

11. Thousands approach the line of decision for Christ and turn back to the former life of sin. They are almost persuaded, but lost. They trifle with most sacred responsibilities. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:62.

Pullen.

On the first Sunday morning of last month Brother J. D. Pullen had a stroke of paralysis. While he was critically ill, yet for a day or two we had some hopes of his recovery. I went to see him almost every afternoon, but on Friday I went in the morning and I was there just a few moments before he breathed his last. Brother Pullen was born October 27, 1868. On December 20, 1896, he married Miss Henrietta Bellamy. To this union were born six children, two died in infancy. The wife and four children survive the loss of a good husband and father. The only daughter, who is married, lives in a near by town, but the sons live in Whitakers with their mother.

The writer is informed that Brother Pullen at first united with the Baptist church but after his marriage, he with his wife, united with Eden, Methodist Protestant church, on Halifax charge. For a number of years Brother Pullen lived on his farm near Whitakers, but for the last few years he lived in town. While he lived near here and in town he attended church and was known as a good, upright man. A beautiful thing in the life of Brother Pullen was his thoughtfulness and consideration for his wife. He was a good provider and the members of his family were well cared for, but he was especially thoughtful of his good, kind wife. Her health has not been good for the last few years and Brother Pullen did everything he could for her comfort and happiness. His last act was one of helpfulness to his wife. Would that there were more husbands who have the same spirit.

The body was laid to rest in the Whitakers' cemetery and the service was conducted by the writer. We realize that loved ones and friends had spoken kind words and shown their sincere sympathy to the wife and children, yet we believe that no one can comfort and cheer the broken heart as the loving, compassionate, comforting Christ. Therefore, we commend the bereaved to Him and pray that His spirit may ever sustain and comfort them.

Fred W. Paschall.

GETTING EVEN.

To get even with one who has wronged us is to get down as low as he is. The more outrageous his injustice, the lower we shall have to get if we insist upon getting even with him. So "getting even" always leaves us worse off than we were before. If ever one man was unfairly treated by another, it was David, at the hands of jealous, unworthy, infuriated Saul. But when David's chance to get even came, he preferred to stay on the heights. To "revenge" ourselves is to return the sort of thing that was given to us. It is as though, having been cheated by counterfeit money, we wait for an opportunity to pass some of the counterfeit back to the cheat. No matter what we have suffered, we cannot afford to do that; for then we have been injured twice, and the second injury is far worse than the first. There is a better way of "getting even" with one who, in order to harm us, has descended to a low level. It is to stay above him in God's company, and by love to bring him up to that level.—Sunday School Times.

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—The President of Germany is elected for a seven-year term.

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LUME XXXII. GREENSBORO, N. C., DECEMBER 3, 1925 NUMBER 4.

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J. F. McCulloch, Editor and Publisher.

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PRAYER.

yond this softly closing door
I shut the world away,
e din of sounding street, the cry
And clamor of the day.
one within a cloister hears
e vesper bells repeat
e old refrain of love and peace,
So here the dusk is sweet.
dials record the speeding hours,
No time or change is here,
seasons wane, no blossoms blow,
Eternity is near.
re is the peace that long ago
Lay hushed and tenderly
on the soul of Him who knelt
In dim Gethsemane.

Arthur Wallace Peach, in The Churchman.

DON'T FORGET TO PRAY.

We are asked to continue our united prayer the High Point College through Decem- r. When you go to prayer be sure to pray e blessings of God upon the college, and on the present campaign to get $100,000. e must have the full $100,000, and God will lp us to get it the sooner if we trust Him.

December Thirteenth.

December 13 is also set apart as a day for ecial prayer in the entire Methodist Prot- tant Church that God will call into the min- ry many of our own young people. Pray r the college. Pray for the church. Pray at the ranks of the ministry may be re- enished. Yours in Christ Jesus,

A. G. Dixon.

THE WORK AND THE WORKERS.

The after-conference adjustments have not en easy to make this time. It has required bit of time and prayerful planning, but the ost of it has been done the very best we uld do it, and I trust all will work out well. or the time being we are asking Rev. R. M. Andrews, Rev. Paul S. Kennett, Rev. P. E. Lindley and Rev. J. D. Hardy to give one Sunday each per month to Winston church.

Rev. J. H. Trolinger has agreed to serve Melton's Grove. Rev. H. W. Kelly of Corsicana, Texas, has been assigned to the Albemarle church, and expects to be in the pulpit there the first Sunday in December.

Rev. P. L. Hinnaman has been serving the South Winston church since conference and expects to continue there through the year. This leaves Porter's and Roseneath to be cared for. These will be supplied by nearby pastors.

Just after conference Rev. W. H. Neese came with a doctor's certificate stating that it would be detrimental to his wife's health to move her to Weaverville this time of year. This was quite puzzling as well as disappointing; but we finally worked it out by shifting Rev. J. D. Cranford to Weaverville, Rev. J. H. Hulin to Midland, and thus permitting Rev. W. H. Neese to remain at Randleman. Bro. Hulin was exceedingly kind and considerate in this matter, and I am sure the Lord will abundantly bless him for it.

In the meantime I have visited since conference Winston-Salem, Roberta, Albemarle and Maple Springs on Forsythe. This last was a fifth Sunday circuit rally—a harvest home service in the interest of the Children's Home, and the offerings of produce and money were splendid.

December Thirteenth.

Rev. F. W. Stephenson writes. "We are calling it 'Men for the Ministry Sunday.' The purpose of the day is to bring to the attention of our people the great need of men for the ministry of Christ in the Methodist Protestant Church. It is a day when we wish to call the people of our Methodism to their knees in prayer, that God may call more of our young men into the great work of the Christian ministry. It is a day when we request our pastors to preach on this, or some related subbject. It is a time for serious thinking, speaking and praying."

The entire Methodist Protestant Church is being called upon to spend the second Sunday in December as a day of prayer and of preaching that God Himself will lay it upon the hearts of some of our brightest and best young people to give themselves to the Christian ministry. We of the North Carolina Conference will do well to fall in with this special call, and observe the day. God calls to the ministry, but he uses human agency to point the way.

Honor Roll.

Fairview church on the Anderson charge shouldbe on the honor roll in the Journal as having paid A. C. B. in full, but word came too late to get it in. So I am making this note here that Fairview may thus be given full credit for paying this budget in full.

Let every church on every charge start in early to pay the budgets in full this year, and get it done in good time to get on the honor roll at Conference.

Quarterly Conferences.

If some pastors and people will just hold their quarterly conferences on some other day than Saturday I can visit more of them.

I plan to go to Randleman for quarterly conference on Saturday, Derember 5th, and to Flat Rock Saturday, December 12th.

Let any pastor who feels the need of help in his first quarterly conference call upon his district chairman, or some leading layman or some brother pastor to attend his conference. Yours in His service,

A. G. Dixon.

"By canceling European nations' debts, or giving them easy terms, Americans would encourage the spirit of militarism. I do not believe that it is fair to shift the burden of the present insane militarism from the shoulders of European taxpayers upon the American public. European nations could easily pay their debts to America if they would disarm."—Bishop John L. Nuelsen, Zurich, Switzerland.

—All the British Empire is in mourning for Queen Dowager Alexandra, who died, Nov. 20, at Sandringham, her country home in England, at the age of eighty. She was known as the Queen Mother, and was deeply loved by the British people. She was the widow of King Edward VII, and the mother of King George V.

—A movement has been started, in England, to have the nations of the world abolish the submarine. It began soon after the destruction of the British submarine M-1, on Nov. 12, which resulted in the loss of sixty-eight lives.

A lay brother writes expressing himself in favor of freedom of speech.

A GOOD BOOK CHEAP.

I am calling the attention of the brethren to a book by Dr. James D. Burrell on the life of Paul, entitled "The Life and Letters of St. Paul." It may be had from the American Tract Society, New York City, for only $1.50 postpaid. It is a book of more than 500 pages, written in simple language, and wonderfully interesting. The men in the Conference course, and the younger men in the ministry, will find it especially helpful.

C. W. Bates.

THE N. C. CONFERENCE 40 YEARS AGO AND TO-DAY.

Sometimes a feeling of discouragement creeps upon us when we look at some of our failures, and the difficulties that confront us, But let us take a look back to 1885, 40 years ago, and compare what we were then, with what we are today. As we have not the figures for 1925, we will use those of 1924. So it will be a comparison between 1885 and 1924, practically a 40 years space of time.

Then we had, all told, 54 ministers and preachers; now, 102 ministers and preachers. Then we had 34 charges, now 81 charges. (The figures for 1925 will be more.) Then we had 12.000 members, now we have more than 26,000 members, or more.

Then we paid our President $700 per year; now we pay him $2700 and furnish a parsonage. The pastors received, in round numbers, $9000. Now, $99,000. Then, an average salary of $290 per year; now, 1924, an average of $1224. Then we had five parsonages, valued at $2,700. Now 61 parsonages, valued at $265.600. Then 64 church buildings, valued at $836.25; now, 228 church buildings, valued at $1,089.450. No doubt 1925 will show an advance over 1924. Then, 112 Sunday schools, with 3,832 scholars; now, 220 Sunday schools with 22,785 scholars.

The percentage of increase in 1885 was 4 per cent, plus; in 1924, 3 per cent plus. According to this, the spiritual has not kept pace with the material. This should give us concern. In stressing the financial, the material, we should be careful lest we ease up on the spiritual. It seems that to a degree we have done this, as much as we may dislike to admit it.

Then we had three town churches, with one or two in course of construction; now we have 38 town churches. Then we had perhaps less than a dozen organs in our churches, with no pianos, or pipe organs, and what we call "choirs" was almost unknown. But we "praised God from whom all blessings flow," with the "human voice divine," just the same, and the people sang, young and old, without distinction. And at Camp Meetings often the song arose in volume as the "sound of many waters." And many were the sinners that were swept into the kingdom upon the great swells of these heavenly, hallelujah songs. No solos, duets, quartets, nor anthems —nothing for show, but for the praise and glory of God.

We had no Budget as we have it now. But we were beginning to take modest collections for "general interests," Forty years ago we collected $370.81 for Home and Foreign Missions. For ministerial Education $84.15. For Theological Seminary $67.22. For Colleges, $20.48.

The largest salary received 40 years ago was $548, Winston Miss., Rev. T. J. Ogburn pastor. The largest circuit salary paid was $545, Orange circuit, Rev. R. R. Mischaux pastor. The next largest was $500, Granville circuit, Rev. W. C. Kennett pastor. One pastor, Brother H. W. Peeples, pastor Rowan Miss., received $35.59. The average, as we have seen, was $290. The pastor of to-day has no idea of what it meant to travel a circuit 40 years ago, on such meager salaries, and the travel was on horse-back, or in buggy or sulky, sometimes through red mud half hub deep for miles and miles. This writer remembers very distinctly a four miles stretch of this kind of road in Rowan Co., a dead level pull for four weary miles. And he received $140. that year, with board and horse feed.

As we have seen, the President received $700 salary, and traveled the District from Dan to Beer-Sheba in a buggy, and furnished his own house. More than 50 years ago, the pastor who baptized this writer, and received him into the church, at his first appointment, appeared with a slit in the elbow of his Salam jeans coat. But he could preach. He knew God and knew the bible. Strong men quaked and trembled under his preaching, fell at the altar and were saved. No hand-shaking, card-signing, nor "decision day" for children in those days. All came to the altar alike in those days. No difference made between young and old. And they would arise with shining faces and "tell to all around, what a dear Savior they had found."

During these 40 years we have built and disposed of four town churches. Still we have 38 remaining. We've made some mistakes, and no doubt will make others, but upon the whole we've gained. We had no publishing house, Children's Home, nor educational institution save Yadkin College. Suppose to day we had no Publishing House, no Children's Home, no educational institution, we would still have more than a 100 percent gain in membership, about 40 percent gain in number of church buildings, about 1000 percent gain in number of parsonages, and more than 800 percent gain in value. There has been a gain of more than 1000 percent. in value of church buildings. A gain of more than 500 percent in our "general interests"—Budgets. A gain of more than $28.000. We have also gained more than 400 percent in the average of pastor's salary. And just about the same in President's salary, when house-rent is considered, as the President used to furnish his own house. We had no summer conference, no C. E. Societies, no Young Peoples' Conference, did not pay a Secretary, Treasurer, Reporter, Stenographer, nor any body to do anything. Whoever published the Journal was supposed to get his postage and express expenses, but nothing more. Every one was supposed to work for the "love" of it. This scribe served several years as conference Steward, 'why he was so called, I never knew) whose duties it was to prepare all the statistical reports, financial and all, neither receiving, nor expecting, any renumeration, save the honor(?), and being critized for mistakes. In this respect there has been little or no change in 40 years. Mistakes are still made, and the critics still criticize. And all goes "merry as a marriage bell."

This reveiw of the past of 40 years ago, and of to-day, should encourage us to go forward. No ground for desponding, but rather for hope and faith. Though some seeming disaster should overtake us, it need not be fatal. The greatest disaster that could possibly overtake us would be to lose faith in God and in the integrity of his word. As long as we have an unshakable faith in God and in his word, and a genuine christian experience, we will be invincible. If we trust in ourselves, in the material, we will fail. Germany was defeated, but she had her people, her land, her homes left her, and so she is regaining her strength. So a conference might meet with disaster in some respects, but it need not be fatal, as long as it has its people, its lands, its houses, and a grim determination to go on. Suppose we had given way to discouragements and prophets of evil 40 years ago, where would we have been today? Let us not do so now. If we will but move forward with determination and in unity, with unquestioning faith in God and in his word, why may not 40 years hence see as great an increase upon that of today, as today is upon the 40 years past: Let no prophet of evil be heard. Let wisdom prevail. J. F. Dosier.

WHY A "MEN FOR THE MINISTRY SUNDAY?"

So many demands are being made upon our pastors to observe special Sundays that one feels constrained to give a reason for the proposal being made by the Board of Education, that one be set aside as a "Men for the Ministry Sunday." We have our regular denominational special days,—Rally Day, Easter, Children's Day. Besides, there is Christmas, Mother's Day, Anti-Saloon League Day, Near East, Community Chest, Education, Thanksgiving, and many other days, until our pastors are either bewildered or exasperated. Their inclination is to ignore all such appeals, and they are hardly to be blamed.

That the Church is in urgent need of more men to fill its pulpits, a glance at the reports of the Stationing Committees of the Annual Conferences is the proof. Charge after charge is left unsupplied, and we are forced to admit that there are others inadequately manned.

"Unsupplied." How can we read the word in the list of appointments without a pang of regret. It means a flock without a shepherd, a group of Christian people left without their natural leader. No one who on stated and regular occasions shall break to them the Bread of Life in the preaching of the Gospel No one to minister to them in sickness and sorrow. No one to give them encouragement counsel and comfort. No one to help them in their evangelistic campaigns, to direct them in their religious education task, and no one to give to their young people that kindly sympathetic watch-care, that only a faithful pastor can give. No one to be to the sinful and careless a friend and a brother. No one to move among the people as God's man, witnessing by life and word to the things of the Eternal.

What, too, of those charges which must pu

up with the services of incompetent and eccentric individuals? Is not their plight almost as serious as those who have no Shepherd? The ministries of the incompetent and eccentric are frequently more destructive than if the charge had no pastor. It can usually be set down that a divided church, a dying church, a stagnant church, a quarrelsome church, is such by unwise pastoral leadership. This is not true always, let it be said with emphasis, as too many churches fail to give their hard working and anxious pastors the right kindof co-operation. It seems better, however, for pastors to accept the responsibility. Needless to say we are forced to keep too many in our pulpits who would quickly be displaced if we had more competent individuals available.

Five colleges and one seminary in the Methodist Protestant Church are well equipped and ready to give the youngman studying for the ministry a competent training. Approximately ninety young men are availing themselves of these resources, but we could take care of several times that number, and do it to good advantages. At the present time, however, we are sending out into the active work only enough to little more than take the places of those passing away, or leaving the ministry for one reason or another.

If the Methodist Protestant Church is to continue its service to Christ and humanity, it can do so only with an increased number, and an improved quality of its ministry. No church can succeed in any large way if it is not adequately and effectively led. We suffer today, not only because of a lack of competent leaders in our pulpits but because of an insufficient number. Is it not advisable then to take some time to think and pray about this matter? Is it not in keeping with our Lord's suggestion to pray that harvesters be secured for the field which is ripe unto the harvest? Is there not something thrilling in the thought that simultaneously all Methodist Protestant people in America will be thinking and praying for this interest? Praying not only that God will lay upon the hearts of our young men his call to the Christian ministry, but that these young men will have the grace to respond affirmatively?

It is our hope that every pastor in the denomination will preach at least one sermon on Sunday, December 13th in harmony with this plan. Also that sometime during the service, a special season of prayer will be observed.

Frank W. Stephenson, Secretary.
Board of Education, Methodist Protestant Church.

—This is a big week for Europe, and Dec. 1 is "the big day." On that date, if plans did not miscarry, the treaty made at Locarno, Switzerland, under which France and Germany agree never to fight one another again, was to be formally signed. The treaty was first signed at Locarno, with the understanding that the formal signing, which would make it effective, would take place in London on Dec. 1.—Current Events.

CONFIRMS BIBLE HISTORY.

The remains of old forts and battle-grounds where David and Saul fought the Philistines have been unearthed on the top of the hill of Beth-Shan, near the Jordan River, in Palestine. The ex cavtions were made by the Palestine Expedition of the University of Pennsylvania Museum.

The very wall on which the Philistines hung the body of Saul is one of the discoveries (1 Samuel, 31:10). The inside of the wall is blackened by fire, believed to have been set by the Israelites as part of their revenge for the death of Saul.—Current Events.

THE HOLY TRINITY—GOD THE SON.

One of the most prominent aims of the modernists is to disprove the doctrine of the Trinity, that there are three Persons in the Godhead, the Father, the Son, and the Holy Ghost. To this end they deny the Virgin Birth and the miracles of Jesus Christ, including the miracle of His own resurrection. They make the Holy Ghost to be but a manifestation, or force, or influence, proceeding from God. In this editorial we shall endeavor to present a few arguments in defense of the deity of Jesus Christ, the Son of God.

In the first place He spoke with the authority of God. "Never man spake like this man," nor ever will, or can. "For he taught them as one having authority,and not as the scribes." With authority all His own He changed, added to, and gave new interpretation to, the Holy Scriptures. Six times in one chapter He asserted, "But I say unto you." He said, "I am the door," "I am the good shepherd," "I am the bread of life," "I am the resurrection and the life." No merely human being could truthfully make these claims.

In the second place He declared that He was God and exercised the functions of Godhead. To the man restored to sight He said, "Dost thou believe in the Son of God?" And to the inquiry, "Who is he, Lord, that I might believe on him?" Jesus replied, "Thou hast both seen him, and it is he that talketh with thee." To the woman at the well of Sychar who spoke of the Messiah which is called Christ, Jesus replied, "I that speak unto thee am he." In these two statements Jesus asserted that He was the Messiah and God. To the paralytic Jesus said, "Son, thy sins be forgiven thee." No one but God can forgive sins, and in forgiving sins Jesus declared that He was God.

The character of the miracles of Jesus proves that He was God. Miracles were performed by Moses, Elijah, Elisha, Peter and Paul. But neither of them performed them in his own name or in the exercise of his own authority and power. They claimed to be the believing instrumentalities through whom God alone performed them. But Jesus performed miracles from Himself, in the exercise of His own authority and power. To the leper He said, "I will, be thou clean." To the blind He said, "Receive thy sight." To the only son of the widow of Nain, He said, "Young man, I say unto thee, Arise." To the corpse four days old, He said, "Lazarus, come forth." No one but God could consistently and truthfully speak such authoritative commands.

And then He received worship that could be rendered to God alone. He was worshiped by the leper, the rich young ruler, the man born blind, the women on the resurrection morn, and by his disciples. He accepted this worship which was due to Him as God. He did not rebuke or censure anyone for worshiping Him, which He would have done if He was not God. Jesus Christ is God; else He was the most consummate liar and impostor of all history. "But these things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:31.—Word of Life.

CHRIST IN US.

Put a piece of iron in the presence of an electrified body, and that piece of iron becomes a temporary magnet, and as long as you leave the two side by side they are both magnets. Remain side by side with Him who loved us and gave Himself for us, and you will become a permanent magnet; a permanent, attractive force; and like Him you draw all men unto you.—Selected.

TELL ME THE STORY OF JESUS.

Tell me the story of Jesus,
Write on my heart every word;
Tell me the story most precious,
Sweetest that ever was heard.
Tell how the angels, in chorus,
Sang as they welcomed His birth,
"Glory to God in the highest!
Peace and good tidings to earth."
Tell of the cross where they nailed Him,
Writhing in anguish and pain;
Tell of the grave where they laid Him,
Tell how He liveth again.
Love in that story so tender,
Clearer than ever I see;
Stay, let me weep while you whisper,
Love paid the ransom for me.

Fanny J. Crosby.

Some time ago I tried to compare what the different religious systems tried to produce, what the aim and end of the whole progress has been. Here was Greece; Greece said, "Be moderate, know thyslf;" Confucianism said, "Be superior, correct thyself;" Buddhism says, "Be disillusioned, annihilate thyself;" Hinduism says, "Be separated, merge thyself;" Mohammedanism says, "Be submissive, bend thyself;" Shintoism says, "Be loyal, suppress thyself;" Judaism says, "Be holy, confirm thyself;" Modern materialism says, "Be industrious, enjoy thyself;" Modern dilettantism says, "Be broad, cultivate thyself;" Christianity says, "Be Christlik give thyself."—E. Stanley Jones.

—Charles MacVeagh, the new U. S. Ambassador to Japan, planned to sail for that country, Nov. 14.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

Amount previously reported, $154,649.17.

C. A. Lamb, $30; J. E. Hanner, $32; R. M. Cox, $500; J. W. McPherson, $5; Miss Bobbie Grissom, $5; Miss Louise Grissom, $5; Mrs. W. J. Teague, $50; Purvis Neese, $20; M. A. Coble, Executor, $500; Miss Mollie Braswell, $6; Mrs. C. L. Johnston, $100; F. W. Paschall, $100; Miss Mamie Johnston, $50; Miss Mollie Wheeler, $25; Henry Braswell, $40; Henry Speight, $100; Mrs. Lena Bradley, $100; R. F. Williams, $300; J. Wright Williams, $20; Mrs. S. C. Whitaker, $5; Miss Dora Pair, $9; H. A. Clark, $15; Miss Mary B. Collins, $20; J. W. Boyles, $70; Mrs. J. W. Boyles, $60; Miss Ruth Boyles, $15; Joseph Boyles, $15; Young Ladies League, Henderson, $8; T. T. Hicks, $400; Miss Doris Rogers, $25; Miss Elizabeth Rogers, $25; A Friend (no name given), $10; J. A. Cooper, $6; Mrs. J. A. Cooper, $6; Miss Minnie Cooper, $1; Wesley E. Jones, $13; Mrs. W. T. Braswell, $100; Z. B. Morris, $10; Mrs. Z. B. Morris, $5; Miss Alta Mae Morris, $5; J. M. Cutchin, Jr., $1,000.00. Total $158,460.17.

Endowment Insurance Fund.

Amount previously reported, $3,638.86.

Dr. A. G. Dixon, $50; L. M. Riley, $5. Total $3,693.86.

OUR NEW FINANCIAL PLAN.

As ordered by the last annual conference, a Steering Committee was appointed to carry out a financial plan suggested to the Conference, whereby the pressing needs of the College might be met. This committee called a general meeting, which was held in High Point on Tuesday, November 24. This meeting, considered the plan and decided upon the following:

The Board of Education will issue notes payable four months after date for $1,000.00 each, and for such other sums as may suit those who will handle them. Different churches and circuits will be asked to take these notes and to discount them at their banks, paying the discount and forwarding to me a check for the amount of the note. These notes will probably have to be indorsed by a number of representative laymen.

As soon as possible a list of unpaid pledges will be furnished those handling the notes, and as these pledges are collected the money is to be deposited in the bank which discounted the note, to the credit of the North Carolina Board of Education of the Methodist Protestant Church, Incorporated, and subject only to the check of the Treasurer of the Board of Education. When the notes mature it is hoped that enough money will have been collected and deposited to pay them off, but in the event that the full amount of any note should not be collected, a renewal note will be issued for the unpaid balance. In this way it is hoped that the amount of unpaid pledges, between $80,000 and $90,000, will be made available at once to meet the pressing obligations of the College.

Pastors and others are asked to preserve this article carefully, so that the plan decided upon at the meeting in High Point may be followed.

Of course where pledges can be collected, or new cash contributions secured, it will be even better than handling the notes, but the notes are for use in those cases where it is not now possible for those who made pledges to pay them.

J. Norman Wills, Treas.

WE ARE GREATLY ENCOURAGED.

The following brethren have already had the notes of the Board of Education discounted and have forwarded the money to the Treasurer.

Dr. F. R. Harris, Henderson, $1,000; Dr. T. M. Johnson, Mebane, $1,000; D. A. McLaurin, Concord, $2,000; Rev. H. Freo Surratt, Charlotte, $1,000; Rev. C. W. Bates, Asheville, $1,000; Rev. J. F. McCulloch, Calvary, Greensboro, $1,000.

It will be noted that three of the notes handled are by Charlotte, Asheville, and Calvary. Surely, if these churches can thus promptly and generously come to the aid of the college, the older ones should not hesitate.

Dr. Johnson only gives another evidence of his unfailing interest in the college, and Brother McLaurin, the efficient representative of the college at Concord, did not hesitate to accept a double portion, and to forward the money promptly.

In addition to this I have received from Rev. Fred. W. Paschall, Whitakers, a check for $521.00, which I understand to be for new cash pledges. I also have the following letter, which I give in full:

Whitakers, N. C., December 1, 1925.

Mr. J. Norman Wills,
Greensboro, N. C.

Dear Mr. Wills:

I believe you said the one hundred thousand dollars our people were being asked to raise for High Point College included the notes given at the called Conference last Summer. I am enclosing one you mailed me, and check for $500.00. You may give me credit for the $1,000. I hope the people are responding generously. If all pastors are working as hard as ours you will be looking for a place to put the money. We have good crops in this section, but prices are low. With kindest personal regards, and best wishes for the success of this campaign for funds for the college, I am

Very truly, J. M. Cutchin, Jr.

This is the same "Mack" Cutchin who sometime ago sent me unheralded and unannounced a check for $1,000.00. He loaned the Board $500.00 as a result of an appeal at the special session of the annual conference last June, and he now contributes this, with an additional $500.00, making a new gift of $1,000.00.

Dr. Harris, the veteran friend of the College enterprise, is also making an extra contribution of $1,000, as he has assumed full responsibility for the note of the Board of Education for that amount. He made an extra contribution of the same amount a few months ago.

Brother R. M. Cox also makes an additional contribution of $500.00, and Brother M. A. Coble of Burlington sends a check for $500.00, and a stock certificate in a reliable investment company for the same amount, in payment of a bequest of $1,000.00 made by his mother.

We are exceedingly grateful to all these brethren for their prompt and hearty response to the appeal. Other brethren have called for notes, and will no doubt be able to discount within the next few days.

We are likewise grateful to those whose payments of their pledges, though of smaller amounts, is an evidence of their interest and their desire to place the college upon a solid financial basis.

The only thing necessary to make the plan a complete success is for all of our pastors to be able to induce their leading laymen to lend their credit to the College, and for every charge to handle its share of the obligation. In it all I see the good hand of our God upon us. He has not yet failed us, but He is working through men. Let us not fail Him.

J. Norman Wills, Treasurer.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. In Full.

1. Whitakers,
2. Fountain Plale.

Paid College Assessment In Full.

1. Whitakers.

Paid On A. C. B.

1. Littleton.....$15.00.
2. Saxapahaw.....$1.00.

Paid On G. C. B.

1. Littleton.....$17.50.

Last week we were wondering who would start the G. C. B. We have that answered this week. Littleton has taken that honor. Littleton also claims first place on the A. C. B. Come on everybody. Pastors, lay the matter on the hearts of your stewards to see to it that contributions come up from every charge in the conference. Small amounts each week are better than waiting a long time to do anything. A little each week before you know it it is all done. Stewards, lay it on the hearts of your people to make the heart of your pastor rejoice to see the name of his charge among those who are in the front ranks for the Lord. Our treasuurer V. W. Idol does not have funds enough in hand to pay off the last month's bills. Divide your assessments by 52 and see just what a small amount it makes for each week, then raise that each week. Or divide it by 12 and raise that amount each month. Better than either plan raise the whole assessment and let the Lord have the advantage of it for the entire year.

God bless each one in your efforts,

A. G. Dixon.

—A memorial for Mrs. Gene Stratton Porter, the noted author who was killed in an automobile accident last December, is being planned by citizens of Decatur, Indiana.

MEETING OF THE UNION BOARD.

The Union Board of Foreign Missionary Administration met in special session on Friday, November 20th, 1925, in the Pittsburg Book Concern Building with the President, Rev. Dr. J. C. Broomfield, in the chair.

Announcement was made of the death of Mrs. S. Wada, the esteemed wife of Rev. S. Wada, in charge of our Tokyo Blind School, and one of the foremost ministers in Japan. The funeral services were held in our Azabu Church, Tokyo, of which Brother Wada had been pastor until assigned to the Blind School, and a large number attended to voice their appreciation of her life and work, and their sympathy in the great loss he had sustained. Rev. E. I. Obee wrote it was one of the most beautiful services he ever saw.

Bro. Wada secured through a Japanese friend a gift of Yen 600. for the Blind school, and the Japanese government annually has been making grants of money to the school, besides special grants for constructing a temporary building, after the great earthquake, which is still occupied by the school.

It has already been published that Rev. S. Mada was signally honored for his good work by the Japanese Emperor bestowing a silver vase embossed with the Imperial crest. The secretary was instructed to express the sympathy of the Union Board to Brother Wada.

The reports from the various departments were submitted and duly considered, and it was gratifying to note that, after the summer vacation, all departments of the work in Japan, the Nagoya College, Girls' school, kindergartens, Blind School, and the work of the churches and mission appointments, had opened up under favorible conditions, and the outlook was promosing for satisfying results during the fall and winter.

The erection of the chuurch at Nagoya College was expected to start at once, as bids had been asked, and the Mission called upon the Union Board for the funds for which to make the payments as the work progresses.

This makes a further urgent call to all those who subscribed at the General Conference for .this church to be built, and we earnestly appeal to all those who have not paid their subscriptions, or have paid a part, to send at the earliest possible date the full amount they promised for this worthy object. We must have a suitable building in which to do the religious work for over 1100 students in our care. Send your check to Mr. H. C. Staley, 516 N. Charles Street, Baltimore, Md.

The celebration of the forty-fifth anniversary of the Yokohama Girls' School, and the successful field day at Nagoya College, when the teachers and teams of all the lower grade schools were invited, were the outstanding events of the last quarter.

In China, despite the unsettled conditions, and the apprehensions of serious trouble, as civil war, the schools were opened with about the usual enrollment, and the work of the pastors was being pushed in our large territory where our Mission operates alone. Brother H. Williams had taken charge of the boys' school in Kalgan, was enamored of his work, and becoming more attached to the people, and pursuing his study of the language.

Dr. R. Fleagle was carrying on the Girls' School, and attending to her growing medical work, and finding more to do than she could find time for, and anxious for workers to help develop the important work.

The usual course of affairs was interrupted September 25th by Rev. C. G. Soderbom and Miss Maude Lawson of the Newark, N. J., Church going to Peking, where, at the Swedish Consulate they were married, and later the religious ceremony was performed by Rev. Dr. Carl Felt of the M. E. Mission. We bespeak for them the hearty congratulations and best wishes of our people.

In India there has been rejoicing over tht passing of the first year language examinations, Miss Frank gaining honors, Rev. and Mrs. Paul M. Cassen passing, and Miss Miskimen's report not to hand when they wrote last, but is expected also to pass. Rev. and Mrs. I. F. Minnis will have their second year examination in February. Six of the students in the Girls' School passed the government examinations, and will be sent to different training schools.

The India budget could not be granted with its increases, and the Mission will strive to make reductions for the ensuing year.

Sec. Klein and Mrs. W. E. Pettet were elected delegates to the Foreign Missions Conference in Jan., 1926, in Atlantic City.

The meeting of the Board's Executive Committee will be held in Baltimore Thursday Feb. 25th, 1926. Fred C. Klein.

THERE IS NO UNBELIEF.

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.
Whoever says when clouds are in the sky,
Be patient heart, light breaking by and by,
Trusts the Most High.
Whoever sees 'neath winter's field of snow
The silent harvest of the future grow,
God's power must know.
Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.
Whoever says, "Tomorrow," the Unknown"
"The Future," trusts that power alone
He dares disown.
The heart that looks on when the eye-lids close
And dares to live when life has only woes,
[illegible] comfort knows.
There is no unbelief,
And day by day, and night unconsciously
The heart lives by faith that lips deny—
God knoweth why. —Bulwer.

Rev. L. W. Gerringer's street address has been changed from 401 Andrew Street to 1113 Bellevue Street, Greensboro, N. C.

BIBLE RULES FOR GIVING.

What did the Lord Jesus say about giving?

It is more blessed to give than to receive—Acts 20:35.

What kind of a giver does God love?

God loves a cheerful giver—2 Cor. 9:7.

How have we received, and how should we give?

Freely ye have received, freely give—Matt. 10.8.

How much should we give?

Every man shall give as he is able according to the blessing of the Lord thy God, which he hath given thee—Deut. 16: 17.

How much did Jacob promise to give?

Of all that Thou shalt give me, I will surely give the tenth unto Thee.—Gen. 28: 22.

How are our gifts accepted?

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not—2 Cor. 8: 12.

How should we honor the Lord?

Honor the Lord with thy substance, and with the first fruits of thine increase—Prov. 3: 9.

What is said of him that pities the poor?

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again—Prov. 19: 17.

How often shall we give?

Upon the first day of the week let every one of you lay by him in store, as God has prospered him—1 Cor. 1: 62.

What promise is given to those who consider the poor?

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble—Psalm 41.1.

How should we treat those who ask for favors?

Give to him that asketh thee, and from him that would borrow of thee turn not away—Matt. 5: 42.

What is God's greatest gift to man?

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life—John 3: 16.

What should we say for this?

Thanks be unto God for his unspeakable gift—2 Cor. 9: 15.—Selected.

A GRANDMOTHER'S RULES.

Somebody's grandmother has given to her descendants these admirable rules of conduct:

"Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

"Speak your words plainly; do not mutter or mumble. If your words are worth saying, they are worth pronouncing distinctly and clearly.

"Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

"Think three times before you speak once.

"Have you something to do that you find hard, and would prefer not to do? Do the hard thing first, and get over with it. If you have done wrong, go and confess it. If your lesson is hard, master it. If the garden is to be weeded, weed it first, and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest."—

HIGH POINT COLLEGE NEWS

Recently we have had visits from many of our pastors and other friends of the college: Dr. T. H. Lewis favored us with a talk at a chapel service during his stay at the Annual Conference. Many of the students enjoyed visiting the Conference, especially those of the young men preparing for the ministry. And since the names of these young men have not been published in the Herald I will give them: Carroll, Madison, Bingham, Little, Braxton, Maxwell, O. C. Loy, William Loy, Wall (M. E.), Broome (M. E. S.).

These are all fine young men and will no doubt do good work when they have finished their preparation.

The Sunday evening services are always inspiring. It is quite a joy to visit this service and hear these young people take part in the Christian Endeavor prayer meeting. So very many take part and some of them de exceptionally well.

Some Books Received but not Acknowledged

We regret that quite a while ago a box of books sent by Miss Dela Bustin from Enleld came to us but was confused with some books shipped here by one of the professors and was not opened and acknowledged. It was a fine collection. Mrs. J. A. Fuller, of Middleburg, N. C., recently sent us a box of books which will be of great use to the students. For these also we are most grateful.

Donations to Special Purposes.

We have received lately for beautifying the grounds from D. A. McLaurin $200.00; Mr. Frank Wineski $100; Dr. S. S. Coe, $25; Mr. W. J. Armfield, $100; Mr. J. H. Muckenfuss $25; Mrs. Kate Kime $1,000. This was divided between campus improvements and other claims. The walks have been laid and used for two months; the trees are now being set and we hope as the season comes for it and as we have the opportunity to beautify the campus with evergreens and other shrubbery.

Dr. George Stuart Here Dec. 11th.

Friday, at 8 P. M. This is the third number of the Lyceum course given at the college. Dr. Stuart is well known in this vicinity and we hope to have a goodly number of our friends at this time. Admission will be charged. But on Dec. 9th, Wednesday night at 8 P. M. the college chorus will give its fall concert; there will be no charae for this concert.

The Torch.

This is the college paper,published by the students and issued monthly. It made its first appearance this semester last week.

There were many vexatious delays which tried the souls of the management, but the publication which is in magazine form is a most creditable number.

Registering for Next Fall.

It is interesting to note that we have already received several applications for admission for September, 1926, inclosing the room deposit. Two came in a single mail last week. This encourages a bit and should encourage those who are interested in the college over the state very much.

The High Point Meeting Last Week.

I was impressed most profoundly with one thing in this meeting which is, we have some laymen as well as preachers who do not intend to see High Point College go down in defeat because of her financial obligations. It was a disagreeable discovery that some of our people got last June, but I have yet to hear of one who has relaxed his efforts because of this discovery. The fact that the college buildings were here and that the college was running was taken by many to be sufficient proof that we had all the money we needed; so it has provento be a blessing to us to let this secret out, and now that our needs are known we have brighter prospects of getting what we needed than in any time since work was started on the buildings.

KEEP ON PRAYING: prayer availeth much. Keep on denying self for the college, for by so doing both you and the college will be benefited. Never before, since I have known the M. P. Church, have we come face to face with a situation which meant so much to our denomination if brought to a satisfactory conclusion, and never before in all this time have we been more greatly troubled over a situation. We believe it will prove to be a great blessing to our church in many ways, and that the blessing will be greater than it would have been had we not been called to wrestle with this difficult problem.

Fraternally, R. M. Andrews.

SERMON TO YOUNG PEOPLE.

Thanksgiving.

Text: "Praise ye the Lord." Ps. 150:1.

Ours is a great God, great in mercy, great in power, great in holiness, great in achievements, doing wonders. Man is the large recipient of His greatness and goodness. All that man is, has, or hopes to be or have comes from the Father of mercies. "It is he that hath made us, and not we ourselves; we are his people and the sheep of his pastures." Out of nature and grace there beams the smiling face, there extends the helping hand, and there speaks the kind, comforting voice. "The Lord is good to all, and his tender mercies are over all his works."

Appreciation of such marvellius goodness is a paramount duty. To express this privilege is a priceless privilege "O magnify the Lord with me, and let us exalt his name together." And we will speak of the duty and extent of thanksgiving.

First, let us consider

The Duty of Thanksgiving.

It is a most solemn debt that we owe to the Most High God. Benefit always confers obligation, and the first obligation is that of gratitude, both felt and expressed. The Psalmist expressed a sense of this obligation when he exclaimed, "What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." In another place the Psalmist exhorts, "Give unto the Lord the glory due unto his name." This is a debt that is the easiest to discharge. It demands the exercise of the breaths that God Himself has given. The grateful soul just breathes out its thanksgiving to God. "He that offereth praise glorifieth me," saith the living God.

We should praise the Lord because He is altogether worthy of it. He is the worthiest of all beings, "the fairest among ten thousand, and altogether lovely." The four and twenty olders "cast their crowns before the throne, saying, for thou has created all things, and for thy pleasure they are and were created." It is written, "The laborer is worthy of his hire." And who labors for us more largely and unceasing than the God of all mercy? It is He that imparts breath every moment. It is He that sends the sunshine and the shower upon the just and the unjust. It is He that makes the fields bend with golden harvests. It is he that removes our sins from us as far as the east is from the west. It is he that gives "the love that passeth knowledge," "the peace that passeth all understanding," and "the joy unspeakable and full of glory" "Every good and every perfect gift cometh down from the Father of lights, with whom is no variableness neither shadow of turning."

And again we are duty bound to give thanks berause it is so well pleasing to God "With such sacrifices God is well pleased." In fact thanksgiving is the most pleasing offering that we can render unto Him, "whose we are and whom we serve." The Psalmist recognized praise as the chief sacrifice: "I wil praise the name of God with a song, and magnify him with thanksgiving. This also shall please the Lord better than an ox o bullock that hath horns and hoofs."

The duty of thanksgiving pays a rich reward. Material, spiritual, and eternal blessings flow from the faithful discharge of thi duty. The Psalmist ennumerates these blessing in this illuminating passage: "Let th people praise thee, O God; let all the people praise thee. Then shall the earth yield he increase; and God, even our own God, shal bless us."

In the next place let us consider

The Extent of Thanksgiving.

All nature, all creatures, and all human beings are commissioned to render praise du unto our God. "Praise the Lord from th earth, ye dragons, and all deeps; fire, an hail; snow, and vapors. stormy wind ful filling his word; mountains, and all hills fruitful trees, and all cedars; beasts, and a cattle; creeping things, and flying fowl, king of the earth, and all people; princes, an judges of all the earth; both young men, an maidens; old men and children: let the praise the name of the Lord: for his nam alone is excellent; his glory is above the eart and heaven." "Let everything that hat breath praise the Lord."

Not only should every thing give thank to God, but we are commanded to be thankf for everything. We are enjoined by the in spired apostle. "Rejoice evermore. Pray witl out ceasing. In everything give thanks; f

this is the will of God in Christ Jesus concerning you." We are enjoined to be thankful even for the dark and painful providences of God, for these are blessings in disguise, and yield "the peaceable fruit of righteousness unto them which are exercised thereby." Paul declared, "We are exceeding joyful in all our tribulation"; "most gladly therefore will I gather glory in my infirmities. that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."

All time and all eternity will not be sufficient to pay this holy debt of thanksgiving. God's mercies are new every morning, and put us under renewed oblagation to praise the Lord. No hope of catching up with this increasing debt. Praise will be the chief employment of the heavenly life, and the happiest. But let us go to the utmost in thanksgiving during the life that now is. Let every day be a thanksgiving day. Let every moment be burdened with the heart's song of praise. "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant, and praise is comely."—Word of Life.

SUNDAY SCHOOL LESSON—DEC. 6.

Paul's Voyage and Shipwreck.

Lesson Text: Acts 27:30-44.

Golden Text: Matt. 14:27.

The Central Truth: "God is our refuge and strength; a very present help in trouble." Ps. 46.1.

Scriptual Points.

1. Immediately after Paul's defense before Agrippa Festus made arrangements to send his noted prisoner, alongwith others, toRome. And he showed undue haste in so doing. For winter was coming on when sea travel was unsafe. The group of prisoners were put in charge of a centurion named Julius.

2. The voyage had not proceeded very far before a most terrific storm arose, which tossed the frail vessel up and down for fourteen days. Death stared them in the face every moment of these weeks. But Paul's mighty faith in prayer brought deliverance. An angel from heaven brought him the message that not one life on board would be lost.

3. The dread of death was so intense that no one had thought of food during all this time. All desire for food had been taken away by the fearful ordeal through which they were passing. Now upon the assurance from God that no life would be lost, Paul urged his fellow-voyagers to partake of some food. This was indispensable in order to endure the experiences of shipwreck that were near. Invoking God's blessing upon the food this man of God urged them all to eat; and they did. It was a meal of much sanctity and solemnity.

4. The sailors, foreseeing the certain destruction of the vessel, were about to flee by seizing the life boat. Paul informed the centurion that unless these sailors remained and did their work no one on board could be saved. Whereupon the centurion gave orders to cut the ropes and let the life boat fall into the sea.

5. With renewed strength and courage, the shipmen, passengers, and prisoners worked to lighten the ship. A valuable cargo of wheat was thrown overboard. The only thought now was to save their own lives, and if possible the ship.

6. The island of Melita, or Malta, now loomed in sight. An attempt was made to thrust the ship into a certain creek. But in the effort they drove the vessel into a big bank of sand and mud. The forefront stuck fast, and the hinderpart was broken to pieces by the force of the waves.

7. The soldiers thought it best to kill the prisoners lest they might escape and they themselves might be held responsible. But the centurion out of respect for Paul would not allow them to do so.

8. All who could swim were permitted to take to the shore. And the rest found some boards or broken timber and floated to safety. So "they escaped all safe to land."

Practical Points.

1. Ours is a storm-tossed life. The prince of the power of the air, who instigates the storms, seeks to make life an earth as jeopardous and miserable as possible. Many a storm of wind has he raised on land and sea to snuff out the lives of human beings. Many a storm of temptation has he fostered to shipwreck immortal souls. And many of these are veritaole Euroclydons in their death-dealing power and intensity.

2. But there is a Higher power than that of this prince of evil. Satan rules by sufferance. But the God of heaven overrules. He makes the rage of demons and men to contribute to His glory. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Ps. 76.10.

3. Amid all these storms the humble and faithful believer is safe under the shadow of the almighty wings. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." Rom. 8:28.

4. But earthly trials come asstepping stones to heavenly places in Christ Jesus to all who walk in the light of His countenance. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

5. Since this is true we can afford to welcome every adversity as a blessing in disguise. Like Paul, we may say, "I am exceeding joyful in all our tribulation." 2 Cor. 7:14. "But we glory in tribulations also. knowing that tribulations worketh patience; and patience experience; and experience, hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5—Word of Life.

There is not one of us who would not like to undo some part of our life, nor is there one of us who would willingly live it all over again.

THE RELIGION OF A PERSON.

Christianity is a way of life, a distinctive way of life; and Christianity has a book, the Bible. I do not want any sensitive person to imagine that I am trying to draw a distinction that is sometimes disturbing to certain types of minds, as if by saying that Christianity is not the religion of a book I am trying to lesson my conception of the importance of the Bible. On the contrary, the Bible is absolutely necessary if we are to know what Christianity is, and we dare not give it a subordinate place in our faith. But what I am saying is that Christianity is not the religion of a way, nor is it the religion of a book. It is the religion of a person. That is to say, what you believe, how you trust, how you eventually come to Jesus Christ, is what makes you a Christian; and it is from what you believe of Him, it is from what you trust in Him, it is from what you love in Him, that you finally derive your permanent and abiding interest in the lierature of the Bible or in the way of life enjoined by that book.—Rev. Harris E. Kirk, in Record of Christian Work.

PRAYER IS THE INTERCOURSE BETWEEN PERSONS.

A religious life without devotion is inconceivable. Jesus builds on this assumption. "Men ought always to pray;" it should be a fixed habit of life. Yet prayer must not become formal, or a matter of routine. If Jesus teaches the manner of true prayer, He does not intend that we should be restricted within the bounds of the phraseology which He employs. Prayer must be our own.

It was just here that the scribes failed, and with strange facility the early Christian church fell into the same snare: for as we have seen before, they soon asserted that we must use this precise form three times a day, and then that ordinary laymen should use no other form.

According to the mode taught by Jesus, prayer must be an intercourse between persons. While we are not to forget the nature or the majesty of God, we are to remember that He is a Father—our very own Father. Not ours to the exclusion of others, not ours to the ignoring of others, not ours as though we were His favorites, but ours because we are members of His family. What we seek we would have in fellowship with others.—John Gardner, D. D.

Do not weaken the muscles, dull the brain, or discourage the heart by thinking of yourself as a martyr. Probably your real trouble is that you aren't busy enough.

The scientist should be the stanchest believer in the goodness and greatness of the Creator. He cannot take a flower apart without finding God at the heart of it.

Man sometimes thinks he can make converts by force. But people can be led, never driven into righteousness. However, we are none the less responsible for the souls of those about us.

CHRISTIAN ENDEABOR TOPIC.

GIVING.

M., Dec. 7, Jesus' principle. Matt. 5: 42.
T., Dec. 8, The law of recompense. datt. 7: 2.
W., Dec. 9, The tithe. Matt. 23:23.
T., Dec. 10, The whole. 2 Cor. 8:5.
F., Dec. 11, A method. Phil. 4:10-20.
S., Dec. 12, The motive. 2 Cor. 9.5-11.
Sun., Dec. 13, Topic—Bible Principles of Giving. Lev 27:30; 1 Cor. 16:1-4, 14.

For the Meeting.

Make this a tenth legion meeting. Get the pledge cards and let every part of the meeting lead up to securing members of the Tither's League. Perhaps, next to a deeper spiritual life, we Methodist Protestants need to know more of a deeper consecration of our financial life. Have members of the Tithers' League or those who give a tenth from your own church to tell of the blessings of giving a definite sum, regularly, to God's church. Allow a few minutes for discussion and questions. Make a number of copies of the following statements, and head them "My Declaration of Finance." Distribute these at the beginning of the meeting, asking each one present to check the number or numbers which stand for his present purposes and which may stand for his future purposes. Collect these and tabulate the results for a permanent record of tithers in your society.

"1. I will keep an account of my receipts and of what I give to the Lord's cause.

"2. I will pray earnestly about this matter of giving, and will seek the Saviour's guidance in it.

"3. I will give regularly to the Lord's work.

',4. I will make trial for —— months of the method of tithing.

"5. I will adopt the tenth as my minimum gift to the Lord's work and I will join the Tenth Legion."

Each will sign his name and hand the slip to the treasurer of the society. Those who will join the Tenth Legion will be given a pledge card to sign.

To the Leader.

When a Christian Endeavorer pledges to give a tenth to the Lord, not all of it necessarily goes through the C. E. Society, but goes out through the wide ravenues of the church, into the great work of the Kingdom. However the greater part of it should go through the church of which he is a member.

Our topic leads us away from giving from impulse and urges us to set up Christian principles of giving based on the teachings found in the Bible. After emphasizing giving a definite amount at regular times—weekly or monthly, urge membership in the Tenth Legion The Woman's Home Missionary Society of our own church have pledge cards and will be glad to supply any quantity to societies The leader's talk in the Christian Endeavor World is very helpful:

My Part and God's

Some one will say that the topic over this is stated backwards. It was placed that way on purpose, because that is the way we so often look at our finance. How much better it reads if we turn it around and say, "God's Part and My Part." A little leaflet in circulation some years ago had a picture of an old man counting out God's part of his crop of potatoes. In front of him was a pile of nine and then one single potato by itself. Looking at the lone potato the old man says: "One potato out of ten! Is any one so stingy as not to give the Lord one potato out of ten!" We would answer back to the old man, "No, perhaps not, but when it comes to ten bushels out of one hundred it does seem a heap." One dollar out of ten is not so hard, but ten out of one hundred or one hundred out of one thousand seems a great gift and a great sacrifice, if we are forgetful that the greater gift is an evidence of the greater blessing from the Lord. The writer knows a physician who started out giving the Lord a tenth. This he did faithfully until his practice became so large that his tenth ran into the thousands when he decided that this amount was too much to give to the church and Kingdom causes. He cut down his gifts and in an unbelievably short time he went bankrupt, whereas while giving the tenth he never was in any financial trouble. Some heirs had a piece of land to sell; they offered it to an auctioneer for a certain price and the auctioneer was offered a fair price for selling at the stipulated price. Another auctioneer came into town and these heirs asked him to sell for them: He agreed to undertake the sale for a certain percent. They agreed and he sold the land for about three times the amount they were willing for the first auctioneer to sell for; but when it came to paying the percent. for the sale they refused to pay, saying that it was too large an amount for such a short time of service. Though they were getting more than twice what they asked for the land, they overlooked that and could only see what the auctioneer was getting for what they thought a very short service. So often we treat God just that way. We overlook His blessings and the increase He gives us. And yet it is what we keep for ourselves that wins His approbation rather than the amount we give. Let's make our gifts in proportion to His gifts The widow was not commended for giving the mite but "all her living." In other words the commendation was for what she kept for herself, or her faith that God would provide.

How Much Owest Thou?

"The path made smooth beneath thy feet,
The way made plain before thy face,
He brings thy soul with patience sweet,
Unto His love's appointed place.
And how much owest thou?"
"The thing thou couldst not be, He is;
The goal thou couldst not, He has won;
About thee throng His ministers,
Before thee shines the light of home.
And how much owest thou?"
"Yet thousands wander, far from light;
Poor sheep look on, and are not fed.
His loved ones perish in the night—
Thy brothers faint for lack of bread.
Then how much owest thou?"

BOB'S PLAN.

"It's my turn now!" said Belle. "You' had twenty swings! I've counted."

"No such thing!" said Joe. "It's only si teen. I've got four more.

"That isn't fair!" burst out Belle. ' think you are too selfish for anything, J Burton."

"Children!" said a voice, "Rob will ha to take the swing down if you quarrel"

"I have a plan, mother," said Rob. "Ju wait a minute."

He ran to the barn, where he had a too shed, and presently he was pounding f dear life. Joe ran to see what he was do with Belle close behind, but the door w latched.

"Now come and see." called Rob from t swing half an hour later.

The children ran and found a wide sea board in the swing, with a little division b tween, so that Joe could sit on one side a Belle on the other. "How nice!" they cri and scrambled into the new seat. Up in the boughs on either side they went.—Sele ed.

"WHEN WILL THE JOURNAL BE OUT"

That seems to be the uppermost questi along about this time o' year. The brethr came at me with it at High Point last wee Perhaps I had better try to answer it, a relieve the anxiety.

The complete proof was received last F day; corrected and returned late Saturda The second proof will be made at once, a the Journal ready for the binders by the la of this week or the first of next week. So may confidently expect delivery by the se ond Sunday in December.

I am expecting the best Journal ever. A I am hoping every copy will be sold. If th are, the next Journal will be absolutely se supporting.

To know what happened at conference, a to be intelligent concerning the work t church is trying to do, you will need the Co ference Journal. I trust you who read t will get your copy as soon as they are ava able. Another notice will appear in the H ald when the Journals are sent out.

C. W. Bates, Secretary

—There are seven times more high sch students in the United States than thirty-f years ago. Then, only one student in ev ten who were graduated from the gra schools, continued his education in h school. Now one grade school graduate every three is in high school.

—The Holy See is borrowing $1,500,0 from New York bankers. The money will used to buy land near the Vatican for the n American College in Rome. This is the fi time, it is said, that the Roman Cath Church has turned to the United States a loan. The interest rate is less than 5 cent—much lower than the rate asked by I lian bankers.

The address of Mrs. Hammer at Mor church last Sunday is highly spoken of.

CHILDREN'S HOME
(T. O. Means Thank Offering.)

T. O. Wm. N. Pegram, Winston-Salem, $5; T. O., C. E. Society, Liberty Hill, Anderson, $5.77; James Braswell, Kanapolis, $2.50; T. O., Miss Emma Kennett, $1; T. O., Kistlers, Cleveland, $10.50; T. O., Miss S. W. Wilson, Harris Chapel, Vance, $1; T. O., Dr. O. E. Finer, Raleigh, $5; C. E. Society, Tiffin, Ohio, $8; T. O., Mrs. D. I. Offman, Burlington, $3.50; T. O., Mrs. L. E. Sykes, Efland, Orange, $1; T. O., A. G. Gray, Grays Chapel, $3; T. O., Mary Gray, Grays Chapel, $3; T. O., W. D. Gray, Grays Chapel, $3; T. O., W. D. Moore, Macedonia, Why Not, $5; H. N. and Mrs. H. N. Austin, Wilmington, Del., $5; Ai Church, Kernersville, $2.26; T. O., Miss Kate Medlock, Ware Shoals, S. C. $1; T. O., Mrs. G. B. Taylor, Ware Shoals, S. C, $1; T. O., Mrs. W. H. Balentine, Ware Shoals, S. C., .50; Holister Birth Day Offering, $2.50; T. O., J. B. Clements, Stancell, N. C., $3; T. O., C. D. Johnson, Greensboro, $2.50; T. O., Rightmyer, Littleton, $2; T. O., L. E. Morris and Little girl, Littleton, $1.10; T. O, Mrs. Henry Bean, Asheboro, $1; T. O., Rev. J. F. Dosier, Randleman, $1; T. O., C L. Johnston, Sheriff, Nash County, $5; T. O., P. P. Richards, Lawndale, $25; T. O, Mrs. W. A. Gantt, Friendship, Fallston, $5.85; T. O., R. E. Leonard, Lexington, $1; T. O., Fred Leonard, Lexington, $1; T. O., J. V. Leonard, $1; T. O., R. U. and Mrs. R. O. Zimmerman, Bethesda, N. Davidson, $6; T. O., Walter Finch, Jr., Kittrell, N. C., $5; Mrs. C. Bernhard, Sheepshead Bay, N. Y., $5; T. O., W. J. Spainhower, Winston-Salem, $1; T. O., Mrs. D. A. Henley, Asheboro, $5; T. O., J. W. Magee, Pleasant Hill, $5; T. O., Miss Nannie Sutton, Lagrange, $1; T. O., Eastern Carolina Training School, Rocky Mt., $5; T. O., Antioch, Mecklenburg, $4.51; T. O., Pleasant Hill, Spring Church, $13.40; Flat Rock, Flat Rock, $12.01; T. O., Lonnie and Mrs. Lonnie McPherson, $10; T. O., Mrs. Gray McPherson Bethal Alamance, $5; T. O., J. A. Loy, Burlington, $5; T. O., State Street Church, Lexington, $24.45; T. O., T. T. Hicks, Henderson, $25;

Sunday Schools:

T. O., Mt. Pleasant, Mt. Pleasant, $12.50; Mrs. J. T. Hull, Sunday Eggs, Bess Chapel, $2; Asheboro, $14.52; T. O., Mizpah, Haw River, $10.05; T. O., Salem, Saxapahaw, $6.06; Bellmont, Mt. Hermon, $5.59; T. O., Flat Rock, Flat Rock, $3.50; West End, $3; Moriah, Tabernacle, $2.54; Efland, Orange, $4.42; Brown Summit, Haw River, $1; T. O., Spring Church, Spring Church, $22; Hebron, Orange, $4; T. O., Graham, $34.25; Oak Grove, Cleveland, $2.28; T. O., Bethesda, Halifax, $40; Shiloh, Randolph, $7.37.

A Thanksgiving program has been given by a group of the children at the following places. Greensboro, First Church, West End, Maple Springs, Forsyth, and First Church High Point.

Each church responded with a hearty welcome and a liberal offering. Three of these offerings will reach the Home later after passing through the hands of the Woman's Home Mission Board. Remember the bazaar to be at the Home December 11th. Pastirs who are near by please make it known to your people that fancy work will be on sale at that time. Supper free for pastors.

We had a good dinner at the Home Thanksgiving day and for that reason feel thankful to all who helped to make it so. The liberal contributions reported in this article makes us feel like traveling on.

E. G. Lowdermilk, Superintendent.

Gillburg.—On Sunday night, November 22, at 7:30 o'clock, Rev. M. P. Chambliss, our pastor, preached, his text being: "What shall we render to God for all His mercies?" It was a good sermon and was enjoyed by all who were there.

We re-organized Sunday school and are hoping to do good work in the coming year.

Alma Poythress, Rep.

—No one can become what he ought to be except by doing what he ought to do. He cannot set up for his ideal a certain kind of man and then persistently do things that are utterly out of accord with that ideal. His doing determines his being.—Methodist Protestant.

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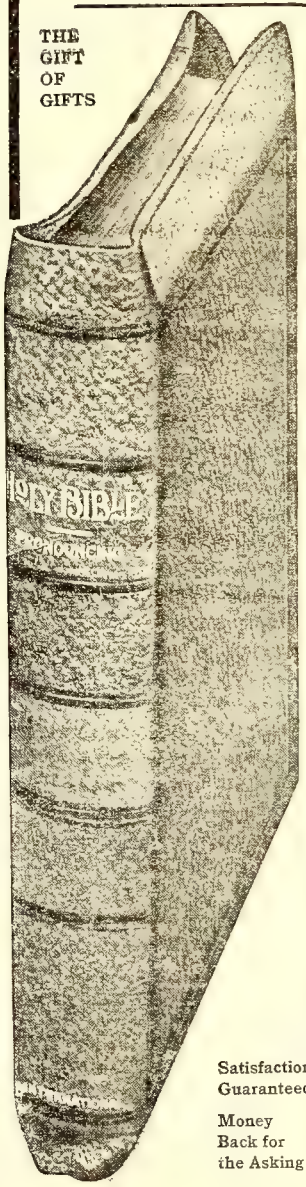

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and of Ăr'pad? where *are* the gods of Sĕph-ar-vā'im, Hē'nā, and I'vah? have they delivered Sā-mā'ri-ā out of mine hand?
35 Who *are* they among all the gods of the countries, that have delivered

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ADDRESS M-85

A BIRTHDAY PARTY FOR PHIL.

"Phil," said his sister Grace, "just think you'll be ten tomorrow! don't you feel old?"

"I've asked for a bike," said Phil.

"I know," said Grace, "and I think you are going to get it, if you promise not to ride it on the boulevard where there're so many cars. But, what I was going to say was, I think we ought to have a party for you."

"Don't want a party," said Phil.

"Now, listen," said Grace. "I'm going to give you a party and you've got to behave. Remember how old you are!"

"What else are you going to give me?" inquired Phil.

"Something lovely. It's a surprise," said Grace.

Phil hated parties, but he was told that he would get his present at his birthday party, so he had to make up his mind to be there.

"Who're you going to invite, Grace?" he asked.

"You can have George and Tom, if you like," replied his sister. "I've asked Kate to come and help me, and, of course, I have to have her sister Alice, and if I didn't ask Charlotte she'd be mad, and Jean and Ruth are coming, too, with just a few of the boys. You see, Jack Daly has a lot of dance records he'll bring along and we can dance."

"I don't wanna dance," said Phil, grumpily.

"Oh, no, I don't expect you to," said his sister. "You can pass the things around and all that. You ought to appreciate what I'm doing for you!"

Phil went over and told his best friend Chuck, who wasn't to be invited to the party because he was too rough.

"Sis is giving me a party, but it's going to be a dumb party," he said. "She's invited all her friends and only George and Tom for me. I'd rather go fishing with you."

"Well," said Chuck, "I know I'm rough. I'll cut it all out when I'm ten next month. Now, don't look so glum. I got a idea. You say your sister is going to have good eats and everything like that?"

'Oh, sure!" replied Phil. "Good eats and presents for me. Probably all the guests will bring me presents. But it'll be a dumb party."

"Well," said Chuck. "Listen here! Why don't you have another little party on the side for yourself? Have me and some of the other fellers and have it in the garage, or some place where your sis won't see us."

Phil liked the idea, and they decided to have the party in the cellar. Chuck was full of inventions. He it was that drew the big black face on some black lining, made a big hole for the mouth, stretched it over one end of a barrel, made little balls out of twine and installed the "Hit the coon" attraction for the party. Each guest was to be allowed five shots at the "coon's" mouth. The best shots got prizes of candy. The prize candy was made in a few minutes of fresh boiled potato combined with powdered sugar and flavored. You couldn't tell it from the finest bon-bons.

They also had a side-show with a curtain over the front of it and a sign announcing the "Biggest Bat in Pike's County." It was a baseball bat!

"We could have lots more things, only we haven't time, seeing as how the party is tomorrow," said Chuck.

The next day, Phil was as good as gold and kept urging his sister to provide lots of grub, because Tom and George had terrible appetites.

Well, the guests began to come, and each had a package for Phil. The presents turned out to be mostly candy, some dance records and some flowers, also a book of poems called: "Gleaned Sun Beams." Phil stood it all nobly. He got the bike he wanted from good old Dad, and Mother gave him three pairs of wonderful warm golf stockings just like Dad's. Grace's present was a cake of soap, wash cloth and towel done up in a fancy box. "Now, you can keep your neck clean," she beamed.

As the guests came in the front door, certain little figures fluttered about the rear of the house and finally disappeared. Soon Phil was missing, so was all his birthday candy. Grace wondered what he had done with all the delicious stuff.

"He'll make himself sick," she said anxiously.

The girls started some of the records on the phonograph, and they were sitting around talking and laughing when suddenly they noticed that there were no boys there at all. All the big boys had gone. Grace jumped up and went to the kitchen. She heard noises down below in the cellar. Down she tiptoed and such a sight met her eyes! There was Phil and his rough friend Chuck, and all his other friends and the older boys she had invited, having a good time with an old sawhorse. She also saw boxes of candy sitting around.

She ran up to her friends.

"We might as well start refreshments," she said. "The boys are all down in the cellar."

So they sat down and had ice cream and cake. Then they all went over to Ruth's house, after turning out the parlor lights.

When the boys came up to see when the eats were to be served they found the party all over. There was a little ice cream left though, and they divided it, and then started out to find the girls.

Ruth saw them coming, and she and her friends slipped out of the house and ran back to Grace's house, lit up the parlor and began the party again:

The boys went to each one of the girl's home and finally Phil bade them all good-night and came home alone. What was his surprise to find his birthday party in full swing!

He was very tired and dirty from playing in the cellar, and he tried to sneak past the door, but Grace saw him and dashed after him, catching him by one foot on the stairs. The other girls crowded out and helped to capture him.

"Many happy returns!" cried Grace.

"Come on, we're all going to give you ten kisses."

My! How Phil struggled and wrestled. But no use! Most of the girls were fourteen and big and strong.

"Phew," cried Phil: "I'm glad I have a birthday only once a year:"

"Ungrateful boy," said his sister, letting him go:

He dashed up the stairs, then leaned over the banister and called:

"Never mind! NEXT JANUARY YOU are going to have a birthday party, too. I'm going to give you one!"—Selected.

THE VILLAGE DARNING-NEEDLE.

Many years ago some people lived in Mystic, Conn., in New England. There were few houses. It was a small village. There were no stores. Most of the people lived on farms and raised sheep. The men sheared the sheep and women would spin the wool and weave cloth with it. They had no nice clothes such as we have now. They had but very few needles and pins then. All the needles and pins were brought across the ocean from England. There were no railways and cars then. People would travel on horseback or in boats. It took a long time to go from one town to another. Boston was far from Mystic. Sometimes when persons went to Boston they bought many things for their friends. They did not go to Boston often. There was only one darning-needle in the village of Mystic in the summer of 1779. A darning-needle is a large coarse needle used to darn stockings. One day a woman wanted to darn some stockings. She walked some miles to a home to borrow it. She wrapped it in a paper and put it into her apron pocket. Then she went home. She walked through some woods. When she got home she could not find the needle. It was lost. She was much troubled. She told all her friends. Some people scolded her and said she was careless. All the people went to look for the needle. They looked in the road and through the woods and down the paths where she had walked. They looked closely at the ground. A little girl found it and picked it up. Then all shouted. They were very glad to find it again.

A man took her home and she gave the needle to the woman who had lost it. Do you think you could find a darning-needle in the road?—The Canadian.

The miraculous birth of Christ is either a fable, or else it denotes that entrance into humanity of something that is distinct from it....If God were ever to be incarnate in the world, in what other manner, so natural, beautiful and real, could he enter into the life of the race?

It is for us to tell the message of the Gospel, and keep on telling it. It is for our hearers to choose—each of them being responsible for the choice he makes.

TEDDY AND THE CALF.

Teddy loved animals. He was still fond of the little fur bunny that he found in his stocking on his first birthday, and now that he was four years old, he delighted in live pets, like the puppy next door and the kitten his Aunt Lucy brought him.

He was quite surprised and much pleased one day when his father came home with a little Jersey calf in the back of his car.

"We must take good care of it, Teddy," he said, "and when it grows up it will be a nice Jersey cow and will give plenty of rich milk for us to use. The little field out back of the barn will be a fine place for the calf to live, and when it rains she can go under the shed that has one open side."

Teddy was much excited. He stroked the sleek sides of the calf, and felt of its ears, and laughed when the little animal put a cold nose against his arm.

"What will we call it, Daddy?" Teddy asked eagerly.

"Well, let me see," said his father; "how about Susie?"

"Susie, Susie," called Teddy, and when the calf turned and looked at him he exclaimed eagerly, "She knows her name already, Daddy. We'll have to call her Susie."

"All right," said his father. "Now I am going to ask you to help take care of the calf, for this will help mother and me, and when she grows up you will enjoy the milk better if you have done your part.

"The calf has learned to drink, and she will have to be fed a kind of milk gruel until she is old enough to eat the grass she needs. Now, your work, Teddy, will be to bring out this little two-quart pail of water three times full, and put it in Susie's trough at noon. You will just have to carry it from this faucet in the barn, out through the door and around through the little gate to the corner of the field back of the barn. I will put water in it at night and in the morning, and mother and I will tend to feeding her."

"Oh, that'll be fun," Teddy exclaimed, clapping his hands. "I won't forget, Daddy."

But, alas and alas!—that's just what Teddy did! He gave Susie a nice cool drink of water at noon one day. The next day his mother reminded him of it, but he kept putting it off—and then he forgot all about it. It was a very hot day, and when Teddy's father came home at night, Susie was bawling dismally in the corner by the little gate.

Mr. Totten went out and came back looking grave.

"Did you give Susie her drink of water at noon?" he asked, "or have you left her to suffer this warm day without any water to drink?"

Teddy dropped his head.

"I'll go and get her some water now," he said, pouting.

"It isn't necessary, my son," said his father, "for I have filled her trough. But you may come with me and sit under Susie's shed on a little box that is there, while your mother and I eat our supper."

"But I'm hungry," wailed Teddy. "I want my supper, too."

"Yes," replied Mr. Totten, "and Susie wanted a drink. You pretend to like Susie, and yet you were unkind to her to let her suffer. Now, my son, you must have a dose of the same medicine."

Teddy was led out to the shed where Susie scampered when it rained, and he sat on the box doing a lot of thinking while his father and mother ate their supper. He knew that there was delicious bread and milk for him, and ice-cold custard, and a molasses cookie. The tears rolled down his cheeks as he thought of it, and how hungry he was.

"I'm sorry, Susie," he apolized "I didn't think you felt bad like this. I won't forget your water again."

"I'm glad to hear you say that," said his father's voice, as he stepped under the shed. "If you are sure that you will remember to be kind to dumb creatures under your care, you may come in and get your supper now. Your mother is waiting."

"I'll try hard to remember," said Teddy soberly.

And so well did he succeed that Susie never had to go thirsty again and bawl loudly for a drink.—Pittsburg Christian Advocate.

Would you save a life if you could?

WOULD you reach out and snatch a child from under the rushing wheels of a motor car? Of course you would—and you can help save a life in a simpler, easier way than that.

Tuberculosis is a constant threat to you and your children. It takes an annual toll of thousands of lives. Yet other thousands of lives are saved every year by the organized warfare against tuberculosis carried on by the tuberculosis crusade. That organized fight against the dread disease has cut the tuberculosis death rate in half. It is financed by the sale of Christmas Seals.

Stamp Out Tuberculosis with this Christmas Seal

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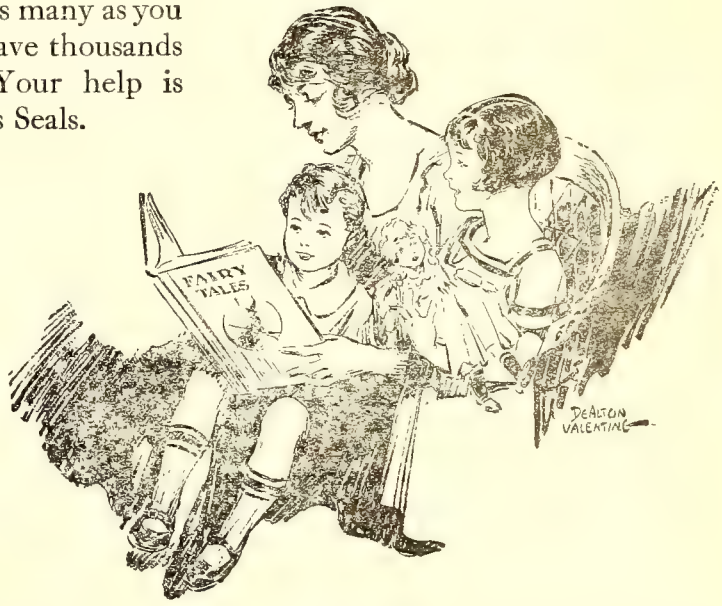

THE NATIONAL, STATE, AND LOCAL TUBERCULOSIS ASSOCIATIONS OF THE UNITED STATES

FROM PASTORS AND PEOPLE.

Henderson.—On Wednesday evening, November 18th, about seven o'clock, we arrived in this beautiful little city to begin our work as pastor of the Methodist Protestant church. We were late getting here, having had considerable Ford trouble, and the good women of the church, who had been getting things in readiness for our coming, had given us out and returned to their homes. We had little trouble, however, in locating the key which has been left at the home of Brother C. F. Tankesley just across the street. Sister Tankesley and her two daughters showed us into the parsonage where we found everything set in order, and in addition the dining table filled and running over with good things to eat and the wood house and coal bin well supplied with fuel. It would take too much space to mention the articles and donors, for the list is a long one. We must say, however, that some were not satisfied at having pounded us upon our arrival, but have continued to repeat the dose from time to time, so that we feel at this writing that every day spent in Henderson so far has been a Thanksgiving day. We thank our Father fir these new-found friends and we thank our new-found friends for what they have done and are doing to make us happy.

On Sunday following our arrival we had the first opportunity of seeing the whole church at work and worship. Two hundred and five were present at Sunday school, and everything seemed to be in good running order under the leadership of the newly-elected superintendent, Brother Faulkner. We were introduced to the school by Brother Sam Harris and after a few words of greeting had the pleasure of hearing Brother T. T. Hicks teach the Men's Bible Class. We doubt if there is a better Sunday school teacher in the North Carolina Conference than Brother Hicks.

At the eleven o'clock service we were greeted by a house full of people and were ably supported in the service by a choir of some twenty voices. The evening service was also well attended, and the Christian Endeavor meeting held immediately preceding this service, was interesting and helpful Next Sunday the first communion service of the year will be held and in the afternoon the every-member canvass will be made.

We feel sure that Brother Pritchard was right when he said that the present pastor should be congratulated on having been assigned to such a splendid church, and I might say in passing that I feel sure that much of the splendid work done here during the past few years has been due to his untiring efforts and efficient leadership. The people speak well of Brother and Sister Pritchard and we feel fortunate in being privileged to take up and try to carry on the work begun by them.

Last Friday we were called back to Winston-Salem to assist in the funeral services of Sister Hauser, wife of our good friend and brother, R. N. Hauser. Sister Hauser was one of the best women we have ever known—faithful to her family, her friends and her church. At her funeral service, which was conducted by the writer, assisted by Bros. Taylor, Williams and Compher, there was the largest congregation we had ever seen assembled in the Winston church, and the floral offerings were numerous and beautiful. We hope a suitable obituary will appear in the Herald later. Our prayers and sympathy are extended to Brother Hauser and all other relatives and friends in this hour of their sorrow.

Although we regret having been called back on such a sad mission, we were glad to see and shake hands with many of our friends in Winston-Salem, who stood by and supported us so faithfully during our five years' pastorate there. We will never forget them and will continue to pray that God may direct in the work there.

We are earnestly praying that this may be a very fruitful year for the local and general church and that the great Head of the church may bless us even more abusdantly than He has in the past. R. A. Hunter.

North Davidson Charge.—I want to say a word about the annual and general conference budget for last year. North Davidson paid all the annual conference budget, and paid on general conference $177.00. I guess it was my mistake; I failed to put on the financial envelope the amount previously paid. I am sorry we did not pay all the general conference budget. We promise to do better this year. I may fail; but if the Lord lets me live I expect to go to conference with every cent paid. If you will look in the last year's Journal you will find North Davidson had a budget of $1575.00; Burlington, $1672 the only one that stands ahead of North Davidson. We are glad we are so important, watch us next conference.

Yours for service, R. S. Troxler, Pastor.

Calvary.—On Monday evening November 23rd the preacher's home was visited by forty or more members of Calvary Church. Not being accustomed to so many visitors at one time I suppose we were naturally a little excited. After the crowd had dispersed and we had sufficiently recovered to act intelligently we began to unwrap packages. Among the things left for use was a fine turkey, a big hen, 68 pounds of sugar, 24 pounds of flour, a number of pounds of lard, meal, several packages of cereals, several cans of fruit, soap, honey, jellies, vinegar, dried fruit, pine apples, milk, raisins, cocoa, sauer kraut, washing powder, soda, potatoes, rice, jello, an alumiun vessel, a piece of dry goods, five dollars in cash. The folks succeeded in giving us almost a complete surprise. Monday forenoon Mrs. W. F. Medearis called us and told us that they were coming over after supper to bring us a Thanksgiving turkey if we were to be at home, but did not intimate that it would require so many people to bring one turkey.

We could not give all the names if we we to attempt it, therefore we will give none, b will say again that we appreciate the fi spirit that prompted the good people Calvary to remember us in this substant way.

The following day, Mrs. J. H. Coble se two brooms in addition to the fine basket good things she brought along with t crowd. And on Thursday some representi from Mrs. S. Brooks' S. S. class, includi Miss Brooks, came and left us a fine lot fruit, and expressed their regrets that th did not get in on the fun Monday night. S later in the week Mrs. Hardin, who is a me ber at Tabernacle but whom we claim h too, along with her daughter, Miss Joan came and brought sausage, cake, pickles, a preserves. Mrs. T. F. McCulloch also e phasized the pounding she had already giv us by giving us some fine sweet potatoes. have also had access to Bro. and Sister J. Cox's turnip patch. Brother J. Norm Kirkman had anticipated the possibility our having something to cook later on a perhaps thought that we might need to ke warm, so he sent us a ton of coal a few da before conference. One and all have o thanks.

The work starts off with a good show interest at Calvary. We have a right go size job on our hands here. There is quite debt on our new church building, and need more space for our rapidly grow Sunday school. Notwithstanding this our p ple yesterday decided to take one of Board of Education's thousand dollar not A spirit of hopefulness and faith perva our work here.

A good percentage of the officials were band for the first quarterly conference l Friday night. Miss Velna McCulloch elected to succeed Brother A. H. Causey secretary, Brother Causey asking to be leased. Brother A. C. Dixon who for the p year made such a good reporter was ag selected to act as publicity man for church. Many have read with interest D Dixon's reports to the Herald and also to daily papers of Greensboro.

Two members were added to our num last Sunday. These are John William Co and W. G. Coble, Jr., young sons of Brot and Sister W. G. Coble.

The evening hour was given over to Woman's Home Missionary Society's Th offering service. Mrs. A. G. Dixon made real interesting and inspiring address. offering was good.

Our local interest just now centers ab our campaign among our members to rais thousand dollars that is due in a few days our church debt. Of course we are going raise it as Calvary usually does.

I am sure that I express the sentiment our Calvary people when I say that we wishing and praying for the success of ev church in our conference. We want to s ceed here, but we want you to succeed You will do the pastor of Calvary a fa

you will let him know when any of our thodist Protestant people are in the eensboro hospitals. And when any of our ple move to Greensbro if you will let me w about it I shall be glad to make an ef- t to save them to the Methodist Protest- Church and for the Kingdom.

L. W. Gerringer, Pastor.

Burlington.—Our work here is going for- rd with steady tread. In the matter of anizations we are a one-hundred percent rch, and all of our organizations are ctioning. The outlook for the nference r is good. Our budget is more nearly dged than it has been at any time during five years here, and when the stewards e completed their work, it appears that entire budget will be provided for. Our cial aim for the year will be to keep the rch keyed to a proper spiritual pitch, and ave all of the membership participants in work and sharers in the benefits.

t the eleven o'clock hour Sunday the me Missionary Society will hold their an- l Thank-Offering service. Bro. Lowder- k is to be present, with a group of the dren from the Children's Home. We are ious to make this service helpful in every , and the coming of the children will add little to this desired end. We expect a e congregation, and a good service.

n important announcement, that will be pleasing interest to the local church, is e made at the eleven o'clock hour. Every nber of the church should be present to r it.

n last Sunday at the morning service, Mr. Champion, asistant to Mr. Wayne B. eeler, with headquarters at Washington, C., spoke to us in the interest of the hteenth Amendment and the Volstead . We were glad to have him wth us, and Dr. Andrews, from the College, who wor- ed with us in this service.

he mother of Bro. Walter Smith passed y last week. She had lived to a ripe old , and lived to a good purpose; and now t her work here is completed, God took to himself. We rejoice with her loved s that there is much to comfort them in passing.

marriage of marked interest with us was mized on the 24 of November, when Mr. T. Stafford and Miss Flora Winningham ame husband and wife. They are both well wn here, and their host of friends will h for them long and happy years of mar- l life.

nd they tell us "there are others."

S. W. Taylor.

Hauser.

t was my sad duty on last Friday to as- in the funeral of Mrs. Mary Murphy user, the young and devoted wife of Bro- r Robert N. Hauser. The funeral service conducted in the Winston church, where had been a member since her childhood, the large attendance and the beautiful and profuse floral offering evidenced the high esteem in which she was held in the community where her entire life had been spent. Mary, as I must always think of her, was one of the best women that I have ever known, and it is not surprising that in her last hours she was able to speak assuringly and comfortingly to her loved-ones and her friends. Her good life will always be an inspiration to every one who knew her. S. W. Taylor.

High Point.—A most interesting exercise was held Sunday evening in the Sunday school assembly room, when the Woman's Home Missionary Society observed its annual Thank Offering. A group of 16 small boys and girls from the Children's Home rendered an attractive programme of songs and recitations, and these little tots acquitted themselves most creditably. Mrs. R. M. Andrews favored the audience with a beautiful solo, "The Lord is my Shepherd," with piano accompaniment by Prof. Dan W. Smith, and Rev. E. G. Lowdermilk, Supt. of the Children's Home, made an interesting talk, telling something of the needs of the Home. Miss Ruth Vuncannon, who has taught and trained so capably, played the accompaniment for the choruses, which were especially enjoyed by the audience. A group of young girls, Misses Annie Robbins, Dorothy Rankin, Alma Andrews, Frances Bodenheimer, Annette Pickens, and Mary Adams, collected the offering, which amounted to $105.40. Among the needs of the Home mentioned by Rev. Mr. Lowdermilk are a phonograph or victrola, a Bus in which the children can be taken to and from church and Sunday school services, and a school building seperate and apart from the Home and Dormitory. The children will hold a bazaar of fancy work and a supper on Friday evening, Dec. 11th, to which the people of High Point and Greensboro are cordially invited.

Revival services will be held every evening this week in the First church by the Men's Evangelistic Club of High Point. Dr. Brown says that he hopes everybody will attend and see what kind of a revival the laymen will conduct.

On next Sunday afternoon from 2 to 5 o'clock the Stewards will conduct the Every Member Canvass of the church, and all members are urgently requested to remain at home during these hours in order that their Steward can see them and get their pledge for support for the coming year.

A banquet will be served to the Andrew Jackson post of the American Legion in the basement of the church next Saturday evening. A number of prominent members and state officers of the Legion and Auxiliary will be present.

The campus of High Point College is being beautified by the setting of a number of trees, principally pin oaks and maples. A large order of evergreens and ornamental shrubbery has been placed with the J. Van Lindley Co. This will make a great improvement on the campus.

Much sympathy is extended to Mrs. H. A. Oaks, a popular member, in the loss of her father, Mr. Joseph H. Thompson, who passed away Friday, Nov. 27, at the home of his daughter, Mrs. A. W. Watkins, of Lexington. Mr. Thompson was a member of a large and influential family of Davidson Co. He was born August 20, 1845, and had attained the ripe age of 80 years. When a youth of 18, he joined the Confederate army, and served with distinction throughout the Civil War. In 1866 he married Miss Cornelia Mock, and nine children were born to them, all of whom survive; Mrs. A. W. Watkins, Lexington, Mrs. C. A. Orell, Advance, Mrs. H. U. Oakes, High Point, Mrs. H. G. Moton, Washington, D. C., Mrs. A. M. Ripple, Welcome, Mrs. Sara Barker, High Point, M. W. Thompson, of Oklahoma, C. L. Thompson, Mocksville, and Odell L. Thompson, Asheville. He is also survived by three brothers, Messrs. C. M. Thompson of Lexington, Duff Thompson of Tyro, and R. B. Thompson of Salisbury: by 29 grand-children and two great grand-children. Funeral services were held on Sunday afternoon at the home of his daughter Mrs. A. W. Watkins, in Lexington, and were attended by a large number of relatives and friends from High Point. Interment was made at his old home, Yadkin College.

We were delighted to receive Mrs. Richard Reitzel into our communion and fellowship on last Sunday morning. She is transferred from the First M. E. Church of Durham, having been Miss Lily Nelson Mason prior to her marriage last June.

We are sorry to note that two of Mr. and Mrs. Vernon Idol's children have diphtheria, and are under quarantine. We are pleased to see that Master Joseph Gray, small son of Mr. and Mrs. J. A. Gray, has recovered from a recent attack.

We are pleased to note that Rev. J. H. Stone is able to attend church services again.

Mr. and Mrs. D. A. Neese and little daughter, Margaret Opal, have returned from a visit to Mr. W. A. Bowman in eastern Guilford.

YOUR CHURCH.

By C. L. Poulston.

If you want to belong to the kind of a church
Like the kind of a church you like,
You need not slip your clothes in a grip
And start on a long, long hike.

You'll only find what you left behind--
For there's nothing that's really new—
It's a knock at yourself when you knock your church.
It isn't the church; it's you.

Real churches are not made by men afraid
Lest some other church gets ahead.
When everybody works and nobody shirks,
You can raise a church from the dead.

And if while you make your personal stake,
Your brother can make one, too,
Your church will be what you want to see.
It isn't the church; it's you.

Selected.

Henderson.—Rev. and Mrs. R. A. Hunter have arrived and Mr. Hunter preached his first sermon Sunday morning, Nov. 22, to a full house. The ushers had to place chairs in the aisles. Needless to say every one is very much pleased with Mr. and Mrs. Hunter.

The Philatheas and Ladies' Aid had the house warm and straightened the furniture by the time they arrived. The members of the church had sent up a pounding during the day, which was placed upon the dining table ready for them.

Rev. Mr. Hunter was called out of town twice last week; once to High Point in the interest of the college, and once to Winston-Salem to preach a funeral.

The girls' mission band gave an entertainment last Tuesday night. They had a fine program and the freewill offering will go to the college.

The stewards will make their every-member canvass next Sunday afternoon, for the budget for this conference year. The holy communion service will be observed next Sunday morning.

The Ashebboro people needn't wait to see how they are going to like their new preacher before they start to work, for we can tell them they can't do anything but love him. Just ask him what he wishes done, then hurry to do it. There is no wiser or more successful leader of churches anywhere than Rev. J. E. Pritchard. Reporter.

Halifax Circuit.—We have been very busy since Conference. We have made one round on our work. Everything is starting off very well, and we hope to have another successful year.

The Sunday school at Eden is moving off well under the leadership of Mr. J. W. Hardee as superintendent. The Ladies' Aid at Eden and the Missionary Society at Hollister, are still doing good work.

The next day after Conference closed Mrs. Street came around to the Parsonage with a fine chocolate cake, with a puzzle question, how can the old become the new? It is true many things took place duringthe recent conference, and what process we passed through, some of the people will never know, but how to prove that the old has become new is up to me. I will try by giving my best service to the work.

We also want to thank Mr. Vinson for a nice new hat, Mrs. W. R. Neville for gas and oil, Mrs. Edwards for stove polish, Mr. Harrison and Mrs. Harrell for beef.

Mrs. A. J. Hunter has gone to Wilmington to spend the winter. We miss her very much.

A Pounding? Yes.

On last Wednesday night—the night before Thanksgiving Day—some of our Eden members gave us a pleasant surprise by giving us an old time Methodist pounding, and it wasn't hot air. After the party had left we found our table filled with flour, sugar, lard, potatoes, rolled oats, apples, raisins, rice, canned fruit, dried fruit, soap, cocanut, grits etc. We found that the following persons had taken part in this: Mr. and Mrs. J. W. Hardee, Mr. and Mrs. Z. A. Hardee, Mr. and Mrs. L. A. Williams and Alva Lee, Mr. and Mrs. D. W. Sykes, Mrs. Lelia Willey, Mrs. J. J. Hawkins, Mrs. W. M. Sykes, Misses Blanche Hardee, Lula Neville, Maggie Willey, May Willey, Elnora Willey, Winnie Burt, and Mrs. E. I. Bellamy. If we have left out any name, it was unintentional. We want to thank every one. Come again, we enjoy it

Our first quarterly conference will convene with Hollister church on Friday, Dec. 18, at 1:30 P. M. The special committee appointed by the last quarterly conference will meet at 1 P. M. C. L. Spencer, Pastor.

Flat Rock Circuit.—We have started off very nicely in the new conference year. I have made one round on the work. The people at each church have greeted me with many kind words, and the word of God says, "A word fitly spoken is like apples of gold in pictures of silver." So we feel that everything looks promising for a successful year. We had such a good year last year among this dear people we can but look for a happy voyage this year; for as the reporter said in her report from Palestine in last week's Herald, this people always love their pastor and they show it in many ways. They visit his family and try to make us all feel that they are glad to have us live among them. And they 'most always bring something besides a kind word, something for the pantry.

Now we are not looking for smooth sailing nor looking for an easy task, but hearty cooperation between pastor and people and all our undertakings overruled by love makes all tasks easy and all seas passable.

On the third Sunday at 3 o'clock I preached at Bethel church and they paid me $61. Brethren, if any of you got more for your first sermon, let's hear from you. My next place was Flat Rock. They came across with $24 and Bethany with $10. So you see I am in right good shape for Christmas, if I don't spend it before I get there, ha! ha!

There will be a Christmas tree at Bethel church on Thursday night before Christmas. There will be a Christmas tree at Gideon's Grove, the time not decided on yet. I do not know the program for Flat Rock and Bethany. I do know that Flat Rock is having an interesting Sunday school under the leadership of J. Wright Pegram. Their number has doubled since our revival: They have a good prayer meeting each Sunday night.

Bethel has a large Sunday school with much interest under the leadership of Frances Pegram, and I trust they will start prayer meeting soon. Gideon's Grove has a good Sunday school under the leadership of G. A. Middleton, but their number is not so large. They have a good prayer meeting each Sunday night. Bethany has a small Sunday school but good interest; S. M. Walker is superintendent

I am sorry that the Sunday school at Palestine has gone into winter quarters. I feel it is a great loss to the church, for it is hard to keep up interest in the church without Sunday school.

Our first quarterly conference will meet at Flat Rock church on Saturday before 2d Sunday in December. Preaching at eleven o'clock. Business meeting at 1:30. Dinner on the grounds. May each official member feel it his duty to be there to help plan the business of the Kingdom for our Master. Everybody is invited to come and be with us, to hear the gospel and get a blessing; it is for you if you will come for it.

Joel B. Trogdon, Pastor.

Concord.—Regular services were held on Sunday at 11 o'clock. Mr. Fogleman preached a very interesting sermon, and a large congregation was present. There was also a good Sunday school attendance—221, and a thank-offering of $32 which will be sent to the Children's Home at High Point.

Instead of the regular evening service an educational play was rendered by the young people of the Sunday school. The play was very good, and a large crowd was present to see it.

Rev. H. F. Fogleman spent Thanksgiving holidays with his parents.

Miss Ethel Blackwelder spent the week-end at High Point College, visiting her many friends there. Miss Blackwelder was in school there last year.

The Senior Christian Endeavor Sociey will hold its monthly social and business meeting Tuesday evening in the Baraca room of the church. Bernice Nash, Reporter.

Why Not Circuit—Notice.

The first quarterly conference will be held on Saturday before the second Sunday in December at Fair Grove church; preaching at 11 o'clock. Dinner on the grounds. Quarterly conference afternoon.

D. I. Garner, Pastor.

Orange Charge.—The first quarterly conference was held at Hebron church on Saturday, Nov. 28th. Each church was represented and the conference business was all transacted hrmoniously.

Bro. C. H. Jones the efficient Secretary was re-elected secretary of the quarterly conference.

The old board of parsonage trustees was re-elected. Also same advisory and examining committees.

We were pleased to have with us at this conference Bro. H. A. Garrett who addressed the conference.

The following Thanksgiving services were held: Sat. night, 7:30, Hebron; Sunday, 29 11 A. M., Union Grove; Sunday, 3 P. M. Chestnut Ridge; Sunday, 7 P. M., Efland.

Bro. Garrett was with us at each of above services and addressed each congregation.

Offerings were taken for our Children's Home at each place. The amounts of these offerings as follows: Hebron, $14; Union Grove about $15; Chestnut Ridge, $12; Ef

land, $130. Of the Efland amount Bros. O. E. and C. A. Bivins contributed $100: we thank all these contributors, also the Wo. Home Missionary societies for assistance in putting on programs.

We are grateful to Bro. Garrett for giving Orange charge this much of his valuable time. We feel his visit to us has not been in vain. Come again, Bro. Garrett.

Sincerely, B. M. Williams.

Hebron, Orange Ct.—Some time has passed since we've sent in a report, but we have not been sound asleep, as our Sunday school is still running, getting ready for Christmas tree. We also have organized a Christian Endeavor society; been running something over one month and has 59 members. We hope it will still grow and that much good may be accomplished thereby.

We had a sermon on the fourth Sunday by our pastor, B. M. Williams; also on that day they paid the debt on the parsonage, of which we are all glad. We are glad to have our pastor back with us and hope this will be a good year for us all in every way.

On last night, Nov. 28th, we had a Thanksgiving talk by Mr. H. A. Garrett, and as you all know we are always interested and helped by his talks and glad to know when he is coming to talk for us. Bro. Williams also made us a good talk on the same topic; then we had a collection or thank-offering of $14, for which we are thankful; only wish that it could have been more. Pray for our success. Reporter.

Pleasant Grove Station.—As I have been elected reporter for the coming year I will write so the Herald readers can see what this church is doing.

In the first place, this church is 100 per cent. organized except the two missionary societies and we hope to organize them soon.

You will also notice from the heading of this article that this church has been made a station with the return of former pastor, Rev. G. L. Reynolds. We have preaching services at 11 A. M. and 7 P. M. each Sunday. We are grateful for the work of our pastor and family, especially the young people's work.

The greatest thing the church has done in the last year is the building of the Sunday school rooms with new furniture at approximate cost of $3,000. We are glad to say that our Sunday school is in the most flourishing condition in the history of the church. With this new equipment and the co-operation of the people we are looking forward to the greatest year's work this church has ever done. We have two live C. E. societies, senior and junior, that meet every Friday night; also prayer meeting for the adults at the same hour. These societies are preparing a Christmas exercise to be given on Christms eve night, Dec. 24.

Bro. Reynolds delivered a splendid sermon Sunday night.

If you want to see your church grow, boost it. Mrs. Ralph Kennedy, Rep.

THE CHILDREN'S GARDEN.

The children's garden's different,
The tasseled corn is gayer there,
The pieplant leaves grow large and round
In layer upon layer there.
These inequalities do fret us;
No worms make houses in their lettuce.
The carrots like the children best.
We grown-ups have to coax ours so!
Just see how in the children's patch
The beans and parsnips leap and grow!
I'm sure the sun and rain and air
Help their plot most. It isn't fair!
We take our garden seriously;
We think it's work to weed and sprinkle!
When plants watch people blind as we
Even potatoes' eyes must twinkle!
But children have the wiser way:
They know that gardening is play.
Don't let plants think that gardening
Is work, O foolish older person!
The children's way results will bring;
They speak the tongue that plants converse in.
They say "Let's play!" And do you know
That to those plants it's play to grow!

—Youth's Companion

GETTING EVEN.

To get even with one who has wronged us is to get down as low as he is. The more outrageous his injustice, the lower we shall have to get if we insist upon getting even with him. So "getting even" always leaves us worse off than we were before. If ever one man was unfairly treated by another, it was David, at the hands of jealous, unworthy, infuriated Saul. But when David's chance to get even came, he preferred to stay on the heights. To "revenge" ourselves is to return the sort of thing that was given to us. It is as though having been cheated by counterfeit money, we wait for an opportunity to pass some of the counterfeit back to the cheat. No matter what we have suffered, we cannot afford to do that; for then we have been injured twice, and the second injury is far worse than the first. There is a better way of "getting even" with one who, in order to harm us, has descended to a low level. It is to stay above him in God's company, and by love to bring him up to that level.—Sunday School Times.

CHRIST AS A VITAL PRESENCE.

To Paul as to Jesus, the Christian is a new creature whose faith works in love, because God dwells with him and in him. So intensely does Paul feel this to be the very center and essence of the Christian experience, that even the facts of the life of Jesus, through which he has come to know God, are seen by him as active and present rather than past. Christ "is," and not "was," crucified. We know Him after the flesh no more; we know Him as a dear and vital presence. The cross is here, and by it I am crucified to the world, and the world to me.

The core of Paul's faith is found above all in the constantly recurring phrase "in Christ," which is found in His writings some one hundred and sixty times. This is, in truth, as has been said, "really the characteristic expression of his Christianity." Here is the [illegible] of his body of doctrine: nothing else is so vital, so necessary, so central.

All through the New Testament this is Christianity, this is salvation, this redemption: to know God in personal fellowship, through faith in Jesus Christ through whose life, teachings, death, and resurrection, or [illegible] as say, through the personality that comes to full expression in these experiences, the grace of God comes afresh every [illegible], every day, every moment, bringing fulness and freeness of life. And the most essential thing about Jesus Christ, that through which He is "the wisdom of God and the power of God," is not that He did thus and so in the past, but that He does "in me" [illegible] I need now. In that Paul, Peter, John, [illegible] and in that they are all one with the mind of Jesus Himself.—Rev. William Pierson Merrill, D. D., in "Liberal Christianity."

STARTLED BY THE CROSS.

As I was running my eye over a line of new books just from the publisher, I picked up James Moffatt's "Everyman's Life of Jesus," and read the following: "Richard Jeffries, the naturalist, once dropped a superficial word in describing the scenery of Somersetshire. In the hamlets 'along the foot of the hills,' he noted, 'ancient stone crosses are often found. Sometimes in the village street, the slender column gray against the green trees, sometimes in churchyard, these crosses come on the mind like a sudden enigma. It requires an effort to grasp their meaning, so long have the ideas passed away which led to their erection. They almost startle modern thought....Life is fresh and green. The stern thought in the stone becomes more cold and grim as the centuries pass away.' Well, the sooner the modern mind is startled by the cross, the better. And so far from being an enigma, cold and grim, the cross of Jesus, summing up the life He lived, is a clue to what otherwise would be an enigma; it is a warm and loving clue, for all its sternness, because it is only stern against what robs life of its true joy and impulse. The plain truth is that it is the cross which is fresh and green in the real life of man. After all, it is not because we are so far from Him in time; it is often because we are so far from Him in spirit and nothing loth to be so far away, so selfish, so dull, so engrossed in what is merely outward, so satisfied with the passing show of phenomena.—From "The Missionary Evangel," by Bishop Edwin D. Mouzon.

ALL WERE PRESENT.

There were one hundred and twenty disciples "tarrying" before God. They were "all of one accord." What a prayer meeting that must have been! "Suddenly" the answer came. There rested on them cloven tongues of fire. Their words burned like fire; they pierced like swords of flame. And that day salvation came and the founding of the Christian Church and the beginning of the Christian centuries.

Flat Rock.—We are now working in the new conference year and hope to make 1926 the most successful year in the history of our church. The attendance has been good so far.

Our first quarterly conference will be held at Flat Rock Church Saturday, December 12th. We are planning to run on the old schedule. There will be preaching at 11 A. M., then after lunch quarterly conference will be held; we hope that all the members of the church, and especially the official members will be present.

We are getting proud of our Sunuday School. It has increased in number very much, especially since our last revival, and the older people to are taking more interest now than they have for years. The singing has also improved at Flat Rock.

A young people's prayer meeting was organized a few months ago, and both young and old are taking a splendid interest.

I think we young people at Flat Rock should thank the older people for encouraging us to develop ourselves into useful workers for the future.

Plans are now under way for the Christmas exercise. Reporter.

Loiza Ellen Moore-Hopkins was born July 21, 1875, and departed this life November 24, 1925. She was married to our beloved brother, J. W. Hopkins August, 1903.

This union was crowned with 22 years of blessfuul happiness which was only too soon disturbed by death's approach.

Sister Hopkins professed faith in Christ at the age of 14 years and united with the Methodist Protestant Church at Brown Summit.

Until overtaken by declining health, she was always faithful to attend her church, and when the flesh failed and the body grew tired, she was still loyal in spirit until life slipped away like the closing of a perfect day. Just as the sun was sinking behind the hills, the death angel came with his gentle touch and soothed her into that blissful slumber from which none ever wake to weep.

Sister Hopkins was an invalid for more than a year and suffered intensely, but she bore it with that cheerfulness that only a Christian could do. Even singing the sweet songs she so muuch loved. Her cheerful disposition made glad the hearts of all who knew her and they loved her.

She was a good woman. No wonder that the self-sacrificing devotion of her husband was so beautiful and touching.

The funeral was conducted by her pastor assisted by Rev. W. F. Ashburn and Rev. E. L. Ballard, of Greensboro.

May the God of all grave sustain the husband and relatives in this sad hour of their deepest grief.

"When through the storm and tempest safely anchored
Just on the other side,
We shall see that dear face throu' death's deep shadows,
Not changed but glorified."

W. D. Reed.

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Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

Dear Brother McCulloch,

Please allow us to express through the M. P. Herald our deepest and heartfelt appreciation to the good people of Brown Summit and community for their unstinted kindness and sympathy expressed to us during the illness and death of my dear companion. Out of the depth of our grief we pray God's richest blessing upon every one.

J. W. Hopkins and Family.

OUR OWN.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we wound our own
With look and tone
We may never take back again.
For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come home at night,
And hearts have broken
For harsh words spoken
That sorrow can never set right.

We have careful thoughts for the stranger
And smiles for the some-times guests,
But oft for "our own"
The bitter tone,
Though we love our own the best.
Ah, lips with the curve impatient;
Ah, brow with the look of scorn;
'Twere a cruel fate
Were the night too late
To undo the work of the morn.

..—"He who does not repel a wrong when he can induces it."

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THINGS TO FORGET.

It is a good thing to "write injuries in the dust, but kindness in marble." These are the places of inscription which they deserve. Injuries make wounds, it is true, but they are outlived or grow over; while kindnesses live on and on, and become producers as well as products. To write injuries in enduring form and kindness in that which perishes is a reversal of that which both wisdom and experience teach.

Rev. E. G. Cowan is in Greensboro for treatment. He and family are in the home of President A. G. Dixon.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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J. F. McCulloch, Editor and Publisher.

Published weekly in the interest of the Methodist Protestant Church as an organ of the Ner[illegible]

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WHY THE BIBLE IS AND WILL REMAIN THE WORLD'S SUPREME BOOK.

When I was a student in college I was amazed and amused to come across this statement in Herbert Spencer's introduction to his Synthetic Philosophy. "Since the Bible has lost its influence over mankind, I have thought it proper to produce a work that would fill the place of the Bible in its influence over the moral life of the world." These are not precisely the words of Spencer, but they fairly state his thought, I believe. I was amazed that Mr. Spencer should think that the Bible had lost its influence, and amused at his presumption in imagining that such a book as his Synthetic Philosophy could fill the place of the Bible. More than forty years have passed since that time, ond the Bible has a wider circulation and a greater influence than ever before while Mr. Spencer's Synthetic Philosophy is known only to a few scholars, and has no great influence over them.

Yet there was a grain of truth in Mr. Spencer's claim that the Bible had lost its influence. There were a few people in that day and there are a few people in this day—perhaps more than we realize—who have lost faith in the Bible. Some of these will perhaps regain their faith, but in the meantime they are in a bad way. Spencer saw that such people are in sad need of some form of truth to lay hold upon. The popularity of some of the bogus substitutes for the Bible in our generation is perhaps partly due to the loss of faith in the Bible, though we believe it is mainly due to an aversion to the personal self-denial required by the Bible way of life. If there is any logical ground for loss of faith in the Bible, what is it? We believe it is in misrepresentation of the Bible by extremists. When people discover that the Bible is not what these extremists claim it to be, they conclude that it is unworthy of serious attention and turn from it. This is not a logical procedure, of course, but men are illogical in very many of their important inferences.

The supreme value of the Bible consists not in the absolute inerrancy of its every statement, but in the incomparable value and importance of some of its statements. It is the world's great book because it presents in a convincing way the world' Great Saviour, Jesus Christ. Take Christ out of the Bible, and the book would sink to the level of Confucius' writings, if it did not fall below.

The Christ of the Bible gives men hope, He gives food for the soul, He gives peace, He gives great joy, He sets before us eternal life in His own glorious presence.

The world will never give up such a book. Men will hug it to their bosoms as their greatest treasure. Future generations of men will recognize the worth of the Gospel of Christ, and will perpetuate the blessed story to the end of time. John in his Patmos vision saw an angel in mid heaven, "having the everlasting gospel to preach to every nation and kindred and people and tongue." Instead of fearing lest the book should be neglected by our posterity, we should use all diligence to make the men of our own day see and appreciate the privilege they have of entering into a personal relationship with the Christ of the Bible which will mean everything good to their own souls.

—The children and grandchildren of R. R. Ross met in his home in Asheboro and celebrated his 75th birthday. All were present except Miss Julia Ross who is at Columbia University. Bro. Ross seems to be enjoying good health as well as the regard of his posterity, and is to be congratulated.

—An Asheboro layman in remitting for the Herald expresses his pleasure in having Rev. J. E. Pritchard and wife in the lead in his church.

—Russell H. Conwell, distinguished Baptist preacher and lecturer, has just died at an advanced age. He was one of the country's greatest men. His lecture, "Acres of Diamonds," was delivered perhaps thousands of times. It never lost its power to inspire. Mr. Conwell was the founder of a college in Philadelphia to which he gave most of his income. He is said to have died poor.

—Otto Wood who has twice escaped from our State Prison, has been recaptured in Mooresville, N. C. His wife has married again, according to his statement. He seems interested in the fate of his children, though he does not blame the other man for marrying his former wife.

—Obituaries are coming fast. Death is busy, and some are going unexpectedly.

CHRISTMAS.

In the December number of the American, Edger Guest has a most readable paper on Christmas, in which he ventures the suggestion that we would have found a Christmas in some way if Christ had not been born, so essential is the spirit of this season to the world's happiness and peace.

However, that may be, the fact is, we have Christmas because we have Christ. He is the very heart and soul of this happy season, and without him it is difficult to see how the world could have ever been possessed of the Christmas spirit.

Since we owe Christmas to Christ, the manner of observing it is a very natural and a very proper reflection. How should Christmas be kept? The first Christmas, celebrated on the hills of Judea, furnishes us an answer. Above everything else, that was a Christmas of praise and worship. The angels sang their heavenly anthems, and the Magi and the shepherds bowed in holy worship at Bethlehem's manger.

And this, I am sure, should still characterize. Christmas. On the day that commemorates His birth nothing could be more appropriate than for the people who name his name to assemble in their churches, erected to his glory, and offer unto him humble and glad worship. In Burlington we do this, in a union service, and I can't imagine anything more fitting for all communities.

For a number of years I have been convinced that our way of observing Christmas is, in some respects, grotesque, and altogether out of harmony with the origin, spirit, and purpose of the day. The Church should create more correct conceptions and set more proper standards for this greatest and most worthy of all festive seasons.

Let us have a Christmas not of noise and liberty of indulgence, but one that turns us in praise and adoration to him of whom the angels sang on that first Christmas day. Let us hope that many of our churches will plan for a service on the day that commemorates His birth.

"Come and worship"
Worship Christ, the newborn King."

S. W. Taylor.

—Rev. W. F. Ashburn has moved from Liberty to Greensboro and is living at 527 Julian street. We welcome him and his family to our city. He has been mayor of Liberty. We do not know whether he would accept the same office in our city, probably not, as it would interfere with his higher work of preaching.

1899—CONFERENCE STATISTICS—1925.

Some Comparisons and Reflections.

By Rev. Luther K. Long.

I was much interested in the comparative statistics of the Methodist Protestant church in North Carilina, as given in the Herald for November the 5th.

Having read from time to time of the marvelous progress made by the Old North state in material wealth, and its increase in expenditures for public schools for both races, I was gratified to see statistical indications of progress along religious lines.

There has been in the North Carolina conference an increase of a little more than sixty percent in the number of charges and pastors, as compared with an increase of less than three percent. in the number of churches. This means that instead of there being, on the average, a little more than four churches to a pastoral charge there are now a little less than three—which means, of course, better pastoral oversight.

In the twenty-five years the membership of the churches has increased by nearly seventy percent. The number of teachers and officers in the Sunday schools has more than doubled, and the number of pupils has very much more than doubled. There are more than twice as many Christian Endeavor Societies, with nearly three times as many members as in 1899.

The gratifying increase in the value of church property is, of course, partly due to the natural rise in value of property already possessed. However, many valuable new houses of worship and parsonages have doubtless been erected. The fine increase in pastor's salaries looks good—the average is nearly four times what it was twenty-five years ago, and there are more than three times as many parsonages.

During practically this same period—1900-1922—an unusual development has been going on throughout the South, accompanied by a shifting of relative standing among the sixteen southern states; there has also been some change in the comparisons between the South and the rest of the country. The World's Work gives us some of the figures.

In 1900 the South's per capita expenditure for public education was $1.25—the per capita expenditure in the rest of the country was $3.71. In the period, 1900-1922, the South multiplied her per capita expenditure for schiols by 6.67, while the rest of the country muultiplied theirs by 4.73. North Carolina leads the southern states in this, having multiplied her per capita expenditures by 16.66 in the twenty-two year period. When it comes to the actual amount of her per capita expenditure North Carolina drops from the first place to the ninth, having spent in 1922 $8.-33, while Oklahima stands first with an expenditure of $14.35. This is not a real fall for North Carolina, for in 1900 she stood sifteenth — at the bottom — and rose to the ninth place in 1922.

The percentage of a state's wealth expended for education is a better standard for measuring its liberality. In this respect Oklahoma is at the top, having spent 0.77 percent of its wealth for public schools in 1922. Texas is second with 0.536 percent, and North Carolina is the third with 0.488 percent. "The two anti-evolution states, Tennessee and Kentucky, stand respectively fourteenth and 12th and Georgia, whose legislature tried to enact similar legislation only last summer and succumbed to the storm of ridicule from the entire state, is fifteenth."

The editor of World's Work makes a statement and then asks two questions.

"Nothing but an imaginary line separates the backward Georgia and Tennessee from the progressive North Carolina. Nothing but a similar line separates the backward Arkansas from the progressive Oklahoma. Why should the people of one state be so much less liberal in the support of their schools than the people of another state that has no better opporunities for obtaining the advantages of civilization? Does the difference lie in the people themselves, in their leaders, or—what may seem the same thing, but is not quite—in a difference in political machines?"

In the same magazine from which I have just quoted is a reference to an important anniversary.

"It is fifty years since the University of North Carolina opened its doors after the Civil War. When it reopened after the carpet-bag government left North Carolina, it was as dilapidated and ill-nourished an educational institution as ever began the task of holding the lamp of knowledge up to the sight of an unlettered and poverty-stricken society. But it had a sturdy inheritance and in fifty years it has become one of the most successful state universities in the country. Its surress is founded upon its own service and upon an increasingly effective state school system. It is an important anniversary. The reopening of the university is about as good a point to begin the record of progress as eculd be found, and in fifty years education in the South has done much to make good the destruction caused by slavery, the war, and Reconstruction."

Twenty years ago, in the place where I lived, a high school building was erected at the cost of $250,000.00. It was one of the best in the state. Fifteen years later I was in a town with only one-seventh as large a population—and it had recently completed a school building that cost $350,000.00. It is easier in these days to get together a large number of pupils and to secure the material equipment for educational work than it is to find a school board, a superintendent, and a force of teachers, all of whom are adequately prepared for the responsibilities that have increased with the increase in pupils and equipment. Some men and women are nobly meeting the situation, others are being trained—but the requirements are much greater than the supply.

Only a few days ago I heard a well-informed man say that a number of the recently built expensive church plants, with which he has had occasion to become familiar, are largely unused and unusable—because the ministerial and lay workers are not capable of operating the equipment. Increase in salary does not always solve the difficulty. I have in mind a man who is receiving two or three times what his predecessors did—and still he isn't more than half the size of most of them.

One is naturally led to inquire, What effect has the increased material prosperity that has come to the schools and churches on the moral and spiritual condition of the people? Have the preachers—with their larger congregations, better church buildings, and much larger salaries—become really larger and finer men? Have the people, including the ministers, grown in breadth of sympathy, in depth of understanding, in height of aspiration—to correspond with the more splendid equipment of the schools and churches, and the more spacious times in which we live?

I have done some observing from the Atlantic to the Pacific, and from the Great Lakes to the Gulf. I read quite throughly several denominational papers, and look into some of the most distinctive books in which current questions and problems are discussed. As a rule I find an unusual alertness and open-mindedness. Of course there are spots in our country, and certain sections of most all the denominations, where the people are more concerned to hold on to the forms of thought and expression with which they have long been familiar than they are to give attention to what God is saying today by the mouths of his holy prophets who are speaking to us in and concerning our own times.

In the main I have no fears for the future of either the school or the church. There are among the ministers many young men and middle-aged men and old men who have the onward and upward look. They not only aspire—they lend a hand.

Certain schools in the North have long been prominent in leadership, but the West and the South are more and more coming to their own. Illinois and California are to be reckoned with in educational matters, along with Massachusetts and Connecticut. The university of North Carolina and Vanderbilt university at Nashville, each has a fine standing. We may expect that Duke university, with its great endowment, and High Point college—which now needs, and should have, the deepest and most practical devotion of all its friends—will each, in its own sphere, give a good account of itself.

Having passed with much credit the last quarter-of-a-century, may the North Carolina Conference of the Methodist Protestant Church gird itself for still greater and broader achievement. And may she come to 1950 with standards held high, and a glad face!

A CORRECTION.

In article of last week, in Herald "The N. C. Conference 40 years Ago and Today," a mistake crept in somehow. Value of church houses 40 years ago (1885), should be $83,625 instead of $836.25 as in said article as it appears.

J. F. Dosier.

THE COMPLETE CHRIST.

Rev. Harris E. Kirk.

"Some of us have the scars of our mistakes upon our hearts and bodies. We have tried to get along with an incomplete Christ, and we have failed, and we came back halt and lame, and at last laid hold of the complete Christ. We might have had Him all along. I want you to have the whole Christ when you go out to live. I want you to know Him as your Lord and Master. I want you to know Him as the One that has bought you with a price. I want you to feel, when the stains of the world are strong, when unclean hands are trying to take away your purity of mind, when temptation surrounds and tortures you, that the hand that holds you to God the Father is the pierced hand of Him who gave His life for you and will never let you go. I want you to feel that Jesus Christ is capable and strong and adequate to bear the total burdens even of a world so complex and so lost as this; and that He is able to make you, where you are and under the conditions of life under which you have to live, a fruitful disciple and a true interpreter of His truth to mankind. I want you to know Him not only in your emotions, or to hold Him in your vagrant impulses, but to put behind the clarity of your vision and the sincerity of your faith the courage and sanity of strong and deep conviction. So that in the great hours of trial that lie before you, the larger phases of your education and the perfection of your natures for your eternal life, you may be able to say as His greatest disciple said, 'For to me to live is Christ. I know whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him against that day!'" —Record of Christian Work.

"IMAGINATION IN PRAYER."

By Rev. H. H. Smith.

Dr. Alexander Whyte has given us a great book on prayer entitled, "Lord, Teach us to Pray." It contains twenty-three sermons on various aspects and methods of prayer. Dr. Dinsdale T. Young, an eminent English preacher, referring to this book, said. "It helped me to preach as few books have helped me of late. It put a new song on my lips. Here is a classical work of experimental religion."

Dr. Whyte was endowed with a wonderful imagination and he made good use of it in his preaching. Describing the man who knocked at midnight, he gives this vivid picture:

"It is night. It is midnight. The night is dark. All the lights are out, and everybody is in bed. 'Friend, lend me three loaves! For a friend of mine in his journey is come to me, and I have nothing to set before him!' He knocks again. 'Friend, lend me three loaves!' He waits a while and then he knocks again. 'Friend, friend! I must have three loaves!' 'Trouble me not; the door is now shut; I cannot rise and give thee!' He is dumb for a time. He stands still. He turns to go home. But he cannot go home. He dare not go home. He comes back. He knocks again, 'Friend!' he cries, till the dogs bark at him. He puts his ear to the door. There is a sound inside, and then the light of a candle shines through the hole in the door. The bars of the door are drawn back, and he gets not three loaves only but as many as he needs. 'And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'"

Referring to the Master's spending all night in prayer, he said. "The Man of all prayer is still on His knees....See! the day breaks over His place of prayer! See! the Kingdom of God begin to come in on the earth."

His dramatic spirit and vivid imagination brought forth this apostrophe while preaching: "O, Paul, up in heaven, be merciful in thy rapture! Hast thou forgotten that thou also was once a wretched man?"

In his sermon on "Imagination in Prayer," he shows us how the imagination may aid us in our devotional life. Concerning Bible-reading and prayer he makes bold to say:

"Never, then, I implore you, I demand of you—never, now, all the days and nights that are left to you—never open your New Testament till you have offered this prayer to God the Holy Ghost: 'Open Thou mine eyes.' And, then, as you read, stop and ponder, stop and open your eyes; stop and imagine: stop till you actually see Jesus Christ in the same room with you. 'Lo! I am with you alway!' Ask Him, and if He hides Himself from you, ask Him aloud,—yes, aloud,—whether these are, indeed, His words to you, or no. Expect Him. Rise up, and open to Him. Salute Him. Put down your book. Put down your light, and then say such things as these—say. 'Jesus Christ! Son of David! Son of Mary! Carpenter's Son! Son of God! Savior of sinners! of whom I am chief!' Speak it out. Do not be afraid that both men and devils hear thee speaking to thy Saviour What about them all when thou art alone with the Son of God? And, besides, all men are asleep. 'Art Thou in very truth here, O Christ? Dost Thou see me, Dost Thou hear me? Yes! Thou art here! I am sure of it. I feel it. O blessed One! O Son of the Highest! I am not worthy that Thou shouldest come under my roof. But Thou art here! Here, of all the houses in the whole city! And here with me—O my Saviour: with me of all men in the whole city!' Fall at His feet, kiss His feet. Kiss His feet till thy lips come upon an iron nail in them, and, after that, thou wilt know, of a truth, Who He is, that is with thee in the night-watches!"

Only a devout soul with a rare and reverent imagination could rise to such heights, but it shows us how our devotional exercises may be enriched by the proper use of the imagination.

REPORT ON MISSIONARY MAGAZINE FUND.

The following Christian Endeavor Societies have contributed the amounts opposite their names toward the magazine subscriptions for our North Carolina Missionaries, Revs. J. Clyde Auman and J. F. Minnis.

West End, Greensboro, $2; A Friend, Skipper, Va., $2; Asheboro, $3; Calvary, Greensboro, $3; Grace, Greensboro, $3; Concord, $2; High Point, First Church, $2. Total received, $17.00.

The subscriptions have been renewed. However, not enough has been received to pay for the renewals. I had to renew them without further delay in order that the magazines might reach our missionaries as Christmas gifts from us. Any society that has not made a contribution to this fund now has the privilege of doing so. A dollar or two from a few more societies will be sufficient. I am planning to send to Brothers Auman and Minnis the names of the C. E. Societies that contribute to this fund so that they may thank you directly for your gift.

Send check or money order to Rev. L. W. Gerringer, 1113 Bellevue Street, Greensboro, N. C. No, I have not moved since conference as some one supposed, but we now have city mail delivery on our street. Hence the change of address from 491 Andrew to 1113 Bellevue. L. W. Gerringer.

EVERY MEMBER CANVASSING.

You may be surprised at the heading of this article, but really that is not the name of the plan used only as it was named by the writer. The plan is really known as the Honor System.

I am not going to take space and time to tell you how it originated, but I am going to tell you how it worked at State Street.

After giving it due publicity we set apart a Sunday afternoon when all the members of the church were asked to come and make their pledges for the new Conference year. A committee was appointed to be on hand to present cards and have every one make pledges to cover the budget for the year.

Eighty-four percent came that afternoon and pledged, and the remaining ones were seen the following week by one man. The committee at the church enjoyed their work and some remained the most of the afternoon and we had a good social time together, talking over plans for the new year and every one pronounced it the most satisfactory plan they had ever seen worked to get subscribed the amount for the budget.

The hours we set and asked the folks to come were from two to five in the afternoon. Our folks said it was so much better than the old way; let every one have a part in the work, and that we got more to subscribe that afternoon than some had ever known to be at home when so many canvassers went out.

We let every one know that if they were not here some time during the day set that they would be seen the next week.

If I have not made this plain, I would be glad to answer any questions. This can be worked anywhere, town or country, if enough publicity is given it and you will be surprised at the number of folks who will enjoy an afternoon at the church just to talk over the work for the coming year. N. G. Bethea.

—Fair feathers make fair fowls.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. In Full.

1. Whitakers,
2. Fountain Plale.

Paid College Assessment In Full.

1. Whitakers.

Paid On A. C. B.

1. Littleton.....$15.00.
2. Saxapahaw.....$1.00.

Paid On G. C. B.

1. Littleton.....$17.50.

THE WORK AND THE WORKERS.

We are glad to note the good reports, in the Herald, of the work starting so well on so many of the charges. Also glad to note the kind receptions and heavy poundings.

This last Saturday and Sunday were spent with Rev. W. H. Neese and his people on Randleman charge. They held a very progressive and sweet-spirited quarterly conference on Saturday afternoon. The pastor made several recommendations looking toward the betterment of the work. All of which, with some modifications, were adopted. The conference agreed to start out early in the year to raise every cent of all claims for the year.

Mr. Wiley Ward of Asheboro was present and added much to the conference by his timely remarks, and his interest in the work. Though a member of the Asheboro Church he is very much interested in the work on Randleman.

On Sunday I attended Sunday school and preached at the Mt. Lebanon Church, and Sunday afternoon preached at New Salem Church. The people heard the word gladly. Bro. Neese was called away from the afternoon services because of the death of Mrs. Neese's mother, Mrs. W. A. Amick, of Liberty.

Next Sunday, Men For The Ministry Sunday.

I realize that our annual conference by special resolution, set aside the month of May, 1926, in which pastors are directed to preach at each church on the call to the ministry. But the General Secretary of the Board of Education has asked that Sunday, Dec. 13th, be set apart as a special day of prayer that God will call more young men into the ministry. I realize that circuit men cannot preach to all their congregations on any one Sunday; but it has occurred to me that wherever we are gathered in service Sunday, December 13th, whether it be in Sunday school or preaching services, attention might be called to the fact that this is "Men for the ministry Sunday" throughout the Methodist Protestant Church, and a special prayer offered to God that He will call more young men into His harvest. Let nothing interfere with our plans for May, but in connection with our praying especially for the college we can certainly pray for more laborers on next Sunday.

The Every-Member Canvass.

It is getting a bit late for the every member canvass, but where it has not been made it certainly should be made at an early date. The every-member canvass is nothing more nor less than "Seeing Every Member," as one good brother at a country church expressed it, and getting every member to tell the stewards early in the year just what they will pay per week, or per month, for the support of the local church and for the budgets. The newest and best way to make the every member canvass is called "The Honor System."

This system calls for each member to go to the church at an appointed time and tell the stewards just how much they will pay for the year. Of course there will be some who may not get to the church for such a meeting, and they should be sought out quickly by the stewards, or canvassers to know just what they will do. It is not fair to any member of the church to pass them by unsolicited for funds for Kingdom purposes. I take it that no real Christion wishes to dead-head it to heaven. People can pay more, and will gladly pay more, if we have a system of weekly or monthly collections, than if we just follow the old method of calling on them once per year, and then of talking about turning them out if they don't happen to have any money at that time. It is neither right nor legal thus to turn folks out.

Putting Folks Out Of The Church.

I have never been able to understand the desire that seems to be rampant these days to "drop" folks from the church rolls, and in various ways to "get them out" of the church. Our discipline gives a scripturo' course to pursue followed by a legal course to take, and if we are unwilling to take the Scriptural and the legal course then they should be permitted to remain in the church, and we should put forth every reasonable effort to win them to a higher and a more useful life.

"Help us to help each other, Lord,
Each other's cross to bear:
Let each his friendly aid afford
And feel his brother's care."
"Help us to build each other up,
Our little stock improve;
Increase our faith, confirm our hope,
And perfect us in love."

Yours in the Master's service,

A. G. Dixon.

SPECIAL PRAYER ASKED FOR REV. E. G. COWAN.

Rev. E. G. Cowan and his family are living with us in the district parsonage for the winter.

Brother Cowan does not seem so well as he did a week ago. He is anxious to get well, if it be God's will, that he may continue his work in the ministry. His young wife, a noble christian woman, and his two manly boys are longing for him to get well.

If you are a christian, stop and offer up an earnest prayer to God for His blessings upon this family, and especially that God will spare Brother Cowan and make him well, if in accord with His will. God will hear and answer prayer.

Faithfully, A. G. Dixon.

KEEP FOR REFERENCE HERALD OF DECEMBER 3.

Every pastor and many laymen should keep last week's Herald, December 3rd, for reference. On page four Mr. J. Norman Wills gives in clear, concise terms, "Our New Financial Plan" for the College.

It is difficult for some of us to carry the details of a plan in our heads, so this copy of the Herald kept at hand will help.

Several of our charges responded last week by falling in with new plan and responding with the cash. But, note, that it was not the stronger charges in most cases.

Come on, brethren, and friends, and let all of us as individuals, and as churches, and as charges pay up early.

"Shop Early" is a slogan we see on every hand. "Pay up Early" should be the slogan for all of us with reference to the High Point College at this time. Much more depends upon paying up early than many of us know.

Many of us believe that Great Things are just ahead of us, if we will move heaven and earth until we as Methodist Protestants have done what heaven knows to be earth's best in this present campaign. A. G. Dixon.

High Point.—The Woman's Home and Foreign Missionary Societies held their monthly business meeting with Mrs. S. S. Coe in Emerywood Monday afternoon with good attendance.

Circle number o of the Foreign Society, composed of young ladies, will meet at the church on Thursday evening with Misses Ruth and Elizabeth Welch and Pearl Leonard as hostesses.

In the absence of Dr. Brown on account of illness, the pulpit was filled by Dr. Andrews of the College on Sunday morning at the 11 o'clock service, and he gave a very timely discourse on stirring up our talents and gifts for the work of the Master. He says that one of the greatest problems of the church today and one reason why it is not more efficient is that members do not find their proper place to work. In view of the fact that we have a large number of new recruits, we hope that every one will promptly find a job and begin work in it. Our religion needs exercise as well as our minds and bodies, and the busiest Christians are without a doubt the happiest. At 7.30 P. M. the exercise was conducted by "Brother Bill" Stephens, who assisted his brother in the great evangelistic campaign conducted recently in our city.

The Stewards conducted the Every Member Canvass last Sunday afternoon from 2 to 5 o'clock, and met with encouraging success with the increased budget for the coming year's work.

A delightful Concert will be given on Wednesday evening at High Point College by the Choral Society assisted by friends from the city. An elaborate program has been arranged by Prof. Dan W. Smith. The choral feature will be the "Fantasy on a Russian Folksong" with violin obligato by Mr. Roy. He will also play a solo number. Incidental solos will be sung by Mrs. R. M. Andrews and R. Arthur Elmore.

Miss N. McIntyre will be the accompanist

A rare treat is assured to all who attend, and the public is cordially invited, there being no admission fee.

The children at the Home will hold a bazaar and supper on next Friday evening from 5:30 to 7:30 o'clock. Articles of fancy work will be on sale, and supper will be served for 50 cents per plate.

Dr. George R. Staurt will appear at High Point College on Friday evenig, December 11th as the third attraction in the Lyceum Course. This eminent speaker is well known to High Point people, and many will be glad to have the opportunity of hearing him again.

Two married couples in our membership have lately passed their Golden Wedding anniversaries, Mr. and Mrs. Albert A. Halton of Steele St. and Mr. and Mrs. H. U. Bryant of Ring St, and both events were celebrated with appropriate festivities at their homes. Many congratulations are extended to them by a host of friends and relatives upon the rare privilege of enjoying fifty years of life's joys and sorrows together.

We are pleased to know that the children of Mr. and Mrs. Vernon W. Idol, who have had scarlet fever, have recovered and the quarantine has been raised.

Mrs. W. P. Pickett will leave December 18th for Tampa, Fla. to spend the winter months with her daughter, Mrs. H. S. Meredith.

Mr. and Mrs. E. L. Douglas are rejoicing over the arrival of a new son in their home on December 4th, and Mr. and Mrs. J. E. Gibson are also receiving congratulations on the addition to their little family of a son, who will bear the name Earl Smith.

Mr. H. A. Bencini's handsome new home on Montlien Ave. is almost completed.

Charlotte.—We have started off this year's work in a very encouraging manner. All organizations of the church have manifested great interest in their part of the work. On the part of organization, our church is one hundred per cent. As this is the first year the local congregation has attempted to stand alone and assume all the financial obligations it will take harmonious and hard effort on the part of every member. Heretofore we have conducted a mission church, but our people are glad to undertake the responsibility of self-support. The local budget is right large this year on account of the parsonage lot which becomes due within a year's time. Besides the Annual and General Conference budgets have been raised and the full amount of pastor's salary assumed. Also the church has voted to carry a note for High Point College of $1,000. However, we feel the membership will loyally raise all obligations.

The Ladies' Aid Society has agreed to raise the remaining debt of $200. on the church. This relieves the situation greatly. Last year this society made a fine record in raising money for the completion of the Sunday school rooms, paying the final note on the parsonage part of the church and various other things, amounting to about $700. So they are starting this year by promising substantial support.

The Woman's Foreign Missionary Society, although a young organization has been a valuable factor in church work. They have been apportioned by the N. C. Branch $100. and they have assumed a scholarship in the Birdwood school in India. Recently a supper was served in the social room of the church the proceeds, about $35. being applied on this assessment. The society is a member of the Inter-denomination Mission Union of the city.

All three societies of Christian Endeavor are doing splendid work. The young people's division received donations for the Near East Relief, the Intermediates having pledged $25. and the Juniors $10. on the college fund.

The Choir, under the direction of Prof. McIlvain, is undertaking to present a Cantata, Heralds of Jesus, for the Christmas season. The Junior and Senior choirs are uniting in this work. The music for the church has been greatly improved since securing a director.

The people of the church have received us kindly for the third term. It is our desire to put into the work our all, trusting to make this the best year in the history of the church.

H. Freo Surratt.

Welch Memorial Church.—We are in the midst of a great revival. It began November 29th.

At the close of the George Stevens revival held here in the fall, a band of young men who accepted Christ as their Saviour banded themselves together and organized an organization called the "Gang"—gang for Jesus Christ, as they use to be the gang for the "Devil." They are assisting in the meeting. It is just inspiring to hear their wonderful testimonies. They are more than six hundred strong, and they are doing a great work.

There have been about one hundred professions and reclamations. Fifteen accepted Christ last night.

The meeting will continue through this week and maybe longer. The church is greatly revived. Last Sunday at the 11 o'clock service twenty came forward and gave their names for membership. Many more yet to join.

We had a large Sunday school last Sunday and hope the attendance next Sunday will be larger still. I want to say Welch Memorial Church is awake as she never has been. Pray for us, for prayer certainly does change things.

Mrs. J. W. M., Rep.

Matthews Chapel, Greensville Ct.—We are proud that conference saw fit to send our same pastor back for another year. We are not yet tired of hearing and seeing Brother Powell.

Our Sunday school is holding up pretty well so far during the fall months, and I hope the interest may still continue, but several of our neighborhood families are going to move away and we are sorry to give them up, for we will miss them in our Sunday school.

We hope others may move in to take their places.

Brother Powell gave us a very interesting sermon Sunday afternoon as usual.

The first quarterly conference will convene at Matthews Chapel on Saturday before the third Sunday and Brother Powell urges all official members to be present.

The W. H. M. S. of our church is planning to give a play, "Farm Folks," on the evening of December 18th at the Vineland school; the proceeds will be used as a payment on our church organ.

The Christmas holidays are fast approaching and we extend our wishes to the Herald and its readers for a very merry Christmas.

Reporter.

(Thank you!—Editor.)

Charlotte, Richland Circuit.—This church has passed through a prosperous year with Rev. C. H. Hill as pastor. We are delighted to know that he has been returned to us for another year. His first sermon of the year, Sunday, December 6, was an encouraging one and plans were laid to accomplish great things this year.

The first quarterly conference will be held Saturday afternoon, December 12, at Browers Chapel.

The attendance at Sunday school has been unusually good this fall.

Our prayer meeting, also, is progressing and the interest is encouraging.

We are very sorry to know that the pastor's wife, Mrs. Hill, is in High Point Hospital for an operation and we ask the christian people to pray for her speedy recover.

Reporter.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

Amount previously reported, $158,460.17.

H. A. Garrett, $20.

Mount Pleasant Circuit: Mount Pleasant Church: Mrs. W. D. Bowan, $2; Vallie Bowman, $1; D. E. Smith, $10; Mrs. D. Grant Coble, $10; Miss Josie Causey, $35; T. K. Causey, $150; Mrs. R. B. Causey, $15; F. M. Milloway, $6; J. Vance Burgess, $1; W. L. Spoon, $75; W. G. Causey, $20; R. C. Causey, $35; Pleasant Union Church. J. T. Neese, $20; Thomas R. Neese, $5; Rosa Neese, $5; Homer Neese, $5; Robert Neese, $5; W. H. Bennett, $5; D. Grant Coble, $50; Mrs. C. V. Hardin, $1; Roy Bowman, $40; W. T. Bowman, $20; R. T. Keck, $5; Willie Shaw, $10; Grady Bowman, $10; Misses Mattie and Sue Whitaker, $6; John W. Jones, $5. Total $159,032.17.

J. Norman Wills, Treas.

—Dr. G. Campbell Morgan, distinguished British clergyman and lecturer, will become special preacher for the First Presbyterian Church, Cincinnati, O., on Jan. 1, where, according to the terms of his contract, he will remain until June 1. It is expected, however, that before next summer he will have entered into a permanent relation with his new congregation.

STOPPING A SCURRILOUS SLANDER.

How fast and far a lie will travel in a given time if not stopped at its very inception is a problem which even the best of mathematicians are not able to solve. The only way to prevent the problem from arising is to use every means possible to keep the lie from getting a running start.

A salacious bit of slander against the morals and discipline of the University of Illinois given utterance at a recent meeting of the Illinois Federation of Labor was promptly nipped in the bud by speedy and decisive action on the part of the university authorities. Two deans of the university and the sheriff of Champaign county appeared before representatives of the Federation of Labor and completely disproved the statement that drunkenness and its usual accompaniments were common among the students. The evidence showed that this lie started in the diseased brain of a young fellow who had never been in the university as a student and who fabricated the stories out of whole cloth for the columns of a yellow newspaper. It was demonstrated that in a student body of 10,000 the list of those requiring to be disciplined for misconduct is so small as to be almost negligible. On the other hand the evidence submitted proved to the satisfaction of the representative of the federation of Labor that a high standard of morals is maintained in the university and that discipline is rigidly enforced when necessary in spite of the fact that many students are handicapped by the bad example of parents who constantly disobey the fundamental laws of life and heedlessly violate the Volstead Act.

This baseless slander against a great educational institution is only symptomatic of a tendency that seems to grow more pernicious among some folk who have no reverence for truth so long as a lie will serve their selfish ends. Prurient gossip of the backyard fence variety has taken on huge proportions with the cystic growth of the yellow journal and the pornographic magazine. Indeed it would seem as though the tendency to indulge in an intoxication of lying is due to a bootlegging impulse which afflicts America at the present time. We search for the truth only to find that falsehood has outdistanced the truth and thrown such a smoke-screen around the facts as to make discrimination exceedingly difficult.

Even religion is not free from the tendency of propagandists to prevaricate. If the slandering of some men with the opprobious title of heretic could be met with the same dispatch and determination that was shown in the case of the University of Illinois it would have a wholesome effect upon public opinion and especially upon those who pander to the prejudices of gullible people and exploit them for ulterior ends.—The Baptist

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We don't nnow what kind of skins make the best shoes, but banana peels make the best slippers.

WHY HOLD A CHRISTMAS SERVICE.

Loyalty to our Lord and our church requires that in a signal way we should not fail to observe the memorable occasion.

The greatest event in human history, from which have come benefits which outweigh all others known to man, ought to be most becomingly celebrated, to arouse still deeper interest in the children and young people whose life and career are now being largely shaped under the care and guidance of the church.

The work of Christ's Kingdom, represented in part by the Methodist Protestant Church, needs at this juncture the increased support of all the agencies and membership of our denomination.

The budget called for by the General Conference as the proper amount which our church should contribute for the extending work of all our boards and institutions, known as the general interests, has not been raised in any one year, and as a result great opportunities for service have had to be passed by, and undermanned and inadequately supported work has helped to retard the progress of our denomination at home and abroad.

We are rounding out the first century of our church's life and service to mankind. and the founders, the leaders, and the members who started and built up our church by their sacrifices and toils have set a glorious example for us to follow, and we do well, in the centennial celebration authorized by the General Conference, to honor their memory and voice our gratitude for their heroic actions and great achievements under God,

One part of that celebration calls for the laying on the altar each year of this quadrennium the budget in full, but we failed to do that last year, and we are called upon to exert ourselves to the utmost, and do this one thing this year, and the other two years of the quadrennium.

The Budget Council, created by the General Conference, has sought to stimulate interest in the budget, and to help the pastors raise their local church's budget by sending out specially prepared leaflets, etc., and as a further aid it has prepared an excellent Christmas service for use by our Sunday schools with the distinct understanding that the offering shall be placed in the regular budget from which each board and institution shall receive only the percentage authorized by the General Conference.

The complete service with collection envelopes, in any number required by our Sunday schools, will be sent free, and you have only to mail a card to Rev. E. A. Sexsmith, 516 N. Charles St., Baltimore, Md., for all the supplies you need, but the time is short, so order at once.

Where White Gifts and other special services are held, it is hoped that our Sunday schools will send a suitable part of the offering to their annual conference treasurer with the statement that it is for the budget, and from the Christmas service.

The work of the different boards cannot be maintained as developed unless a larger proportion of the budget is raised, and, as the former Christmas Service issued by the Board of education was withdrawn by the General Cinference, and numerous schools asked for a simliar service, the Budget Council is trying to meet conditions and demands by the service it has published.

We earnestly appeal for the largest possible offering, every cent of which will apply on the local church's budget, for the need of money was never more urgent.

Fred C. Klein.

IRVING BACHELLER ON THE MIRACLE OF MIRACLES.

Hope Beyond.

By Luther K. Long.

One of the notable things in present-day manifestations of religion is the interest literary men of mature years are taking in the subject. Booth Tarkington, Basil King, William Lyon Phelps, and others have recently written on some phase of religious thought or experience.

And now, in the September number of The American Magazine, Irving Bacheller has a distinctive article on "Why I am not afraid to die."

The fear of death is not so common as some religious teachers would have us believe. Mr. Bacheller says: "Many a man have I seen nearing death; but never have I seen one who betrayed the least fear of it. The memory of these brave ones suggested to me the closing lines in Eben Holden. An unconscious, even an unbidden, faith seems to come to those who need it. I suppose there are some who have sold or slain their own souls so that they have nothing to be saved, but I do not believe there will be anything like the amount of damnation in the world to come which many of us expect."

He quotes with manifest approval the words of Benjamin Franklin: "I believe that the great multitude at the Day of Judgment who are expecting to see their neighbors damned will have to rest content with their own salvation."

Mr. Bacheller tells a personal, boyhood experienie that is rather impressive. He says

"I remember returning to my home once in my boyhood after a day of sinful self-indulgence. I had a heavy sense of guilt, increased by two or three cheerful lies. Suddenly I discovered that I was not fooling my father. In an hour of suffering and repentance I began to know how much my father loved me. The whole incident has been a great help to me. If he had turned me from his home and heart forever, what would I think of him now? If the world has learned anything, is it not that love and mercy are the greatest things we know? Shall we not believe that our Heavenly Father has them and is most generous with them?"

Mr. Bacheller counts a great deal on the power and persistance of personality. The outstanding thing about Franklin and Lincoln

and other great and good men, is personality. He says of Jesus:

"Greater than His words, or His deeds must have been the personality of Jesus. Is this thing to perish utterly? If so, birth becomes a misfortune, life a delusion and an injustice, and the power that rules the world a heartless, aimless thing. This to me is unthinkable. The strongest teaching of science is that nothing perishes."

This brings us close to the central, the most vital part of the Christian hope and confidence. What is that on which Mr. Bacheller is willing to base all? He says:

"But my faith is founded mainly on certain miracles. I am aware that many balk at the Gospel miracles. I do not, but my faith has little need of them. I base it on miracles, proved beyond all question, on facts unassailed and unassailable. The corner of my structure is the miracle of the lonely divine personality of Jesus. What care I whether or not he was born of a virgin? Did the dreams of the prophets relate to Him? I have no doubt of it, but with me that is not an essential point. The fact remains that His birth was the most prodigious and unaccountable event in recorded history.

"A miracle greater than the raising of Lazarus from the kingdom of Death was the raising of Jesus from the kingdom of Herod. Think of the environment! The rotten body and the leopard soul of the Idumean tyrant, Herod, with his court of strumpets, sycophants and grafters. The religion of the Jews was a mass of law, stern to cruelty, and largely outworn. Its God had become a heartless tyrant, kept on his throne, as one may say, by stoners, dagger men, and like murderous fanatics."

"Out of this wallow of moral rottenness and savage fanaticism and religious ferocity rose the Prince of Peace, the sweetest, wisest, most loving soul the world has ever known, even in far better days.

"Josephus has described his environment in Galilee. It was such as would naturally have produced in Nazareth a religious tyrant, a man of conquered friends and hated enemies. It didn't. It produced a man who won his friends by love, and who hated no one—not even his enemies. Here was a miracle of God far greated than any recorded in the Gospels. A tree growing to great stature out of a bank of salt without nourishment would be a miracle no more amazing."

It is good to have attention called in so interesting and vigorous a manner to the supreme value of the moral and spiritual qualities of Jesus. Jesus himself—rather than his marvelous physical and healing powers—is what attracts and uplifts those who are drawn to him. Salvation through union with him is one of the distinctive notes in Paul's teaching. This union with Christ is at the same time union with God. The Son has life in himself, even as the Father has life in himself. And those who are united with Christ live in him, even as he lives in the Father. This banishes fear of death and gives us peace as we contemplate the words of Jesus, "Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory."

SUGGESTIONS FOR "MEN FOR THE MINISTRY" SUNDAY.

First. Let every minister preach a special sermon on "The Call to the Ministry."

Second: Let him call his congregation to special prayer after his sermon.

Third. Let him follow the preaching and the praying with personal interviews with the young men of his parish.

Fourth: Let him send the names of any interested young men of his parish to the Secretary of the Board of Education, Rev. F. W. Stephenson, 316 West Diamond Street, North Side, Pittsburgh, Pa. Or, should he be further desirous of information as to what constitutes "The Call to the Ministry," and will address President H. L. Elderdice, of the Westminister Theological Seminary, Westminster, Maryland, he will send him free of charge a phamphlet on that subject.

MOTHER'S CHRISTMAS GIFT.

It was real Christmas weather, and the snowflakes dancing merrily down were dressing the whole world in white "just for Christmas," as Dolly told Jerky.

Jerky was all dressed up too, with a smart red ribbon around her neck, that Mother had tied in a fine stick-up bow, and looked very pretty against her soft dark fur. Aunt Margy had sent Jerky, then a tiny kitten, for a birthday gift to Dolly, and since then they had been great chums, and indeed Dolly had got into the way of talking to Jerky, as though she understood her. Perhaps she did!

"Who would ever think that little snowflakes like that sould prevent a great big train from arriving at the proper time," she went on. "You know Aunt Margy is coming from Montreal, and Mother showed me a tel-tele—, not telephone, of course, I know that word, but a yellow paper that people send when they want to say anything in a hurry, and the train won't arrive till very late, because of the snow, and Aunt Margy won't be here, until long after we are in bed.

Jerky could not say anything, but rubbed her head lovingly against her little mistress' shoulder.

"The dreadful part of it is that I have no present for Mother yet. You know Aunt Margy always takes me to choose it, the day before Christmas, and now I have all the money saved up, and Aunt Margy won't be here in time, I can't say anything to Mother about it, 'cause she mustn't know.

Off she ran to her little desk, and was soon back with pencil and paper, and sat busily writing for some time, with many a stop.

At last she was finished. "Now listen, Jerky, I'm going to put this in stocking tonight for Santy, I know he'll help me and this is what I have said:

Dere Santy:

Aunt Margy is not here and I can't buy a present for mother. I saved a dollar to buy her some present, so I put it in my stocking. Will you get it for me? I know you like to help people.

Your loving,

Dolly.

Just then she heard Mother calling.

"Dolly, Dolly. Come and help me decorate Aunt Margy's room with holly."

She tucked away the note safely in her desk, and, followed closely by Jerky, ran downstairs.

Mother helped her hang up her stocking, and then tucked her up with a good-night kiss. When she was alone, she scrambled out of bed, fetched the note for Santa and put it carefully in the top of her stocking, so that a bit of white showed plainly against the black.

"He'll surely see that," she said, as she settled down in bed again, with Jerky in her arms, and was soon in the land of dreams.

She was awake bright and early next morning, and there was her stocking stuffed full of candy, pop-corn—packages of all sizes and shapes.One was tied with a broad Christmassy ribbon, and a note was twisted in the ribbon. Her note was gone, and she eagerly read as follows:

"Dear Dolly—

"Here is the present for Mother, so don't worry. Of course, I like t o help everybody, and most of all nice little girls.

"Will come again next year.

"Love from

"SANTY."

"I knew he'd help me," cried Dollly, as she ran down to see Aunt Margy, and show her the wonderful package that Santy had left for mother.—Selected.

CHRISTMAS PROGRAMS.

As the time is short, I am asking that you send in your order for the Christmas Program "Joy to All People" which has been provided by the Budget Council of the General Conference.

The programs are furnished free to all churches which will make an offering to the General Conference Budget. This affords you an excellent opportunity to assist in raising the budget of your Church.

The orders received to December 4th are as follows:

Maryland, 73; N. Carolina, 57; Ft. Smith-Okla., 29; W. Virginia, 24; Eastern, 23; Michigan, 22; Ohio, 22; Indiana, 19; Pittsburgh, 15; Iowa-Missouri, 15; Georgia (Col.), 10; Arkansas, 8; Alabama, 7; Georgia, 7; Onondaga, 7; Texas, 6; Kansas, 6; Louisiana, 2; Colorado-Texas, 2; Illinois, 2; South Carolina, 2; Kentucky, 1; making a total of 359 orders and 20,992 Programs sent out.

No doubt many churches will use the White Christmas program. If so, include the General Conference Budget in the list of gifts.

Please send all orders to Rev. E. A. Sexsmith, 516 N. Charles St., Baltimore, Md.

E. A. Sexsmith.

—Fields have eyes and hedges ears.

CHRISTIAN ENDEABOR TOPIC.

CHRISTMAS JOY.

M., Dec. 14. Joy of salvation. Luke 2:25-40.
T., Dec. 15. Joy of God with us. John 1:1-5, 14.
W., Dec. 16. Joy because of heaven's interest. Luke 2:8-20.
T., Dec. 17. Joy in God's love. 1 John 3:1-3.
F., Dec. 18. Joy in gift-giving. Acts 20:35.
S., Dec. 19. Joy in hope. 1 Pet. 1:1-9.
Sun., Dec. 20. Topic—Why is Christmas a Time of joy? Matt. 1:18-23; 2 Cor. 9:15.

For The Meeting.

Decorate as elaborately as possible with Christmas suggestions, an illumined star or stars, Angels about Christmas tree if you wish, but make the decorations suggestive of Christ rather than of Santa Claus. Let this be Christ's night with our C. E.'s at least. Many others will be exalting Santa.

Dramatize if possible the story of the birth of Christ, some way but do not use a doll to represent Him. Just cover the manger and let imagination supply the baby Christ. Perhaps Luke will give you the best description of the Birth and incidents with it but draw from all the Gospels as well as from your memory of all the pictures you have seen representing the event and give just a short pageant of the very best.

For The Leader.

This would be a good time to plan a "White Gifts Meeting." Tell the Society of the needs of some one of the church or of the community. If there is no one whom your Society can help in your church or community be prepared to tell them some of the needs of the Children's Home or of the other missionary work done by the church and conference.

Exalt Christ as the first Christmas gift—God's gift to man. God gave all in giving himself in the person of Jesus Christ. Our best is the very least we ought to offer Him. We cannot take our gifts and lay them at His feet as did the Wise Men but in giving them to the needy and for the needs of His church we are as truly giving to Him as did the Wise Men. Plan for as many Christmas carols as possible.

Making Christmas Verify The Bible.

The days which we celebrate in memory of Christ—Christmas and Easter—should be made to confirm faith in the Bible, the Book that tells the story of Him whom we honor. We want to rejoice and be glad and have them filled with happiness. But the source of our joy and happiness should be such as would honor Him and which we could ask Him to share. Christmas is the fulfillment of prophecy. It is the beginning of the revelation of God's plan of salvation. It celebrates the coming of the Saviour and is a religious festival and should not be merely a day for hilarity and for worldly pleasures. To too many Santa Claus has become more the hero of Christmas than Jesus is. Santa has his place but only to represent the spirit of giving, while real service and praise and honor should be given to Him whose birth we celebrate.

Christmas should be made to strengthen our faith in God's keeping power. The helpless little babe in the manger was marvelously cared for and guided into manhood and service so the same heavenly Father will care for each of His children. Let's trust Him. Let's rejoice in Him.

Happiest Christmases.

"One says that his happiest Christmas was spent in a Manchester slum, helping to feed the hungry. Why? Because that work is the result of love, and love grows as we serve. Love is joy."

A minister tells of his happiest Christmas as one on which he and his wife bought some toys, some candy and nuts and some pictures and went into the home of some poor children and got right down on the floor and played with the children and made for them a happy Christmas. Make some one else have a happy Christmas who would not have one but for you and you will yourself be the happier.

All Children at Christmas.

Children who are brought up on the simple things of life are the happiest people in the world. The more we grown-ups can be like children in simplicity and in sincerity the happier we are and Christmas makes us forget ourselves if we want to, and be like children, if we will. Just the season naturally brings happiness, and while our hearts are filled with Christmas joy and we are thinking of others, wishing to make them happy we ourselves are filled with joy and gladness as nothing else thrills us—just the pure simple joy of loving service, a joy that springs from unselfishness.

Christmas Joys Are For All.

"The great joys of life—love, friendship, home, service—are not for the rich alone, but also the poor. So is the joy of Christmas. It is for all, since love and peace may be enjoyed by all."

SUNDAY SCHOOL LESSON—DEC. 13.

Paul In Melita and Rome.

Lesson Tert: Acts 28:16-24, 30, 31.
Golden Text: Rom. 1.16.

The Central Truth: Paul, a prisoner in bonds, became God's agent to liberate those in bondage to sin and led captive by the devil at his will. And this liberation was wrought by the preached gospel of Jesus Christ, the Son of God.

Scriptural Points.

1. The fateful storm had blown the ship about five hundred miles from Crete almost due west to Melita, which was five hundred miles south from Rome. Upon this island Paul and his company spent three months. Paul performed many miracles of healing and won the good will of the people of the island. He doubtless preached the gospel and won many converts to Jesus Christ; "who also honored us with many honors; and when we departed they laded us with such things as were necessary."

2. The first stop-over was at Syracuse, on the Island of Sicily. Thence they sailed to Rhegium, a town in the toe of the Italian boot. They next sailed to Puteoli, a town on the west coast, about a hundred miles from Rome. From here they made their way overland to Rome. At Appii Forum and the three taverns Christians from Rome met Paul and his party and extended greetings and a glad welcome. This greatly gladdened the apostle's soul, who "thanked God, and took courage."

3. Paul was again given special distinction in being allowed to dwell by himself with a soldier that kept him. This must have been "his own hired house," mentioned in verse 30. He was given the privilege of free inttrcourse with his acquaintances and friends.

4. As soon as he became settled in his new quarters he sent for the Jews of Rome for a necessary conference. He explained that he was compelled to appeal unto Ceasar, not to bring any accusation against his nation, but for his own self-preservation and to have the opportunity to bring them at Rome the gospel of Jesus Christ, the Son of God, who is the Messiah promised in the law and the prophets.

5. These Roman Jews had not heard of Paul and his conflict with the Jews at Jerusalem. They had heard of the new religion but only the testimony of its enemies,—"that everywher it is spoken against."

6. A day was appointed for Paul to speak concerning this new faith. It was an all day meeting. Paul argued out of the Scriptures accepted by all Jews that Jesus of Nazareth was the Messiah and Savior therein set forth. Many questions were no doubt asked and answered. "Some believed, and some believed not."

7. For two years this prisoner, chained to a Roman soldier, embraced every opportunity to preach the gospel to all comers, and laid the foundations of the most influential church of Christendom.

Practical Points.

1. Sin enforces the most shameful slavery There is nothing to be ashamed of but sin "Jesus answered and said unto them, verily verily, I say unto you, whosoever commiteth sin is the servant of sin." John 8:34.

2. The farreaching program of Jesus Christ is to undo the hellish work of sin. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor he hath sent me to heal the brokenhearted to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them thot are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19

3. In the forgiveness of sins there is blessed freedom from this galling bondage: "And ye shall know the truth, and the truth shall make you free. . . . If the Son therefor shall make you free ye shall be free indeed." John 8: 32, 36:

4. It is the freedom of children to a Heavenly Father. "But as many as received him to them gave he power to become the son of God: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but ofGod." John 1: 12, 13;

5. It is the freedom of a pure heart and

holy life. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17,18.

6. It is the freedom of a mutual deadness to the world, with all its emoluments, allurements and power to harm. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14

7. And it is the freedom of a complete life in Christ Jesus. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20.—Word of Life.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

About that Missionary Contest of October 29th. It is for both Home and Foreign societies. We hope after the Christmas rush many of the auxiliaries will take time to use it. Those we have heard from, say it is very interesting and proved to be instructive. The names of those correct in answers will be printed later after we hear from more auxiliaries.

We are nearing the Christmas season, and thinking of the places to make happier by our gifts. As a suggestion to the committees in charge of distribution of gifts we use here an extract frm a letter by Dr. Woodford:

As Christmas Approaches.

We appreciate very much the kind interest of our friends who wish to send Christmas presents to our students, but we believe that the time has come in the development of our work, when a good treat at Christmas time, both to the day school and the Sunday School is entirely sufficient. If you wish to contribute to this treat we would be glad to have you do so. Gifts to the school, that can be enjoyed by all, to be given out as needed is a much more satisfactory plan, and there are many needs of this kind. Wash cloths, soap, towels, handkerchiefs for boys and girls, stockings,for boys and girls no. 8-10, socks no. 10-11, combs, pins, safety pins, work gloves, garter ribbons, tape, sewing thread, tooth brush, tooth paste, medicine such as salves, liniments, laxatives, disinfectants, adhesive tape &c., canned fruit, pickles, dried fruit, quilts and comforts for single and double beds, dark outing flannel blankets for single and double beds. Clean second hand clothing of all kinds especially for children for our cooperative store the proceeds of which go into our scholarship mainteance fund, which helps boys to work their way through school.

How To Ship Freight.

We find our road to Slade gets in bad condition when there is even a little rain, so it is likely we will not be able to haul much freight over it in winter.

The Mountain Central Railroad runs now whenever there is enough freight to make a load. Freight or express can, therefore be sent for us to Campton Junction and though it may be delayed, it is likely to reach us sometime.

We still prefer shipment by parcel post when not too large; direct to Pine Ridge, Wolfe County, Ky.

CHILDREN'S HOME.

T. O, Welch Memorial, High Point, $25.35; Mt. Pleasant, N. Davidson, $1.77; T. O., Mrs. John Howard, Great Falls, S. C., $5; T. O., Cedar Cliff Federation, $13.50; Midway, Haw River, $2.51; T. O., Mrs. Nettie Burroughs, Henderson, $1; T O., Mrs. J. E. Deviney, Greensboro, $2; T. O., Mt. Pleasant, N. Davidson, $40; T. O., Haw River, Glen Raven Charge, $16.55; T. O, A Friend, Dabney, N. C., $1; T. O., New Hope, Why Not, $7.66; T. O., Corinth, Littleton, $7; T. O., Hawkins Chapel, Littleton, $3.40; T. O., Vanghan, Littleton, $3.10; T. O., Mt. Zion, Pinnacle, $10.-65; T. O., Mrs. Charles Smith, Asheboro, $1; T. O., Charles B. Auman, Biscoe, $5; T. O., Ladies' Aid Society, Mt. Lebanon, Randleman, $10; T. O., Glen Raven, Glen Raven Charge, $17.85; T. O., Forsyth Charge, All Churches, $36.50; T. O., Enoch Ludford, Charleston, $25; T. O., Miss Rubby Hughes, Burlington, $10; T. O., Miss Emma Lee Poole, Greenville S. C., $2; Mrs. J. E. Coble, Benaja, $2; Alison Grove, Concord, $2; T. O., Asheville, $19.10; T. O., Miss Daisy Richardson, Route 4 Greensboro, $5; T. O., Denton, Denton Charge, $17; T. O., Bethel, Randolph, $5.35; T. O., Pearl W. Fishel, Vanghn, $5; T. O., Whitakers, $83.26; Miss Sophia Meroney, High Point, $2; Mrs. Elizabeth Gibson, Sturgis, Mich, $25; T. O., Albermarle, First Church, $31.54; Catherine Disney, Baltimore, $20; Zoar, Mecklenburg, $2; Mrs. W. L. Woody, Pleasant Hill, $2; Welch Memorial, High Point, $11.40; T. O., Pleasant Grove, $27; Alison Grove, Concord, $2.

Sunday Schools:

Charlotte, First Church, $8.28; Bethesda, Halifax, $1.25; Bess Chapel, $12; Palistine, Flat Rock, Sunday Eggs, $1.85; T. O., Whitakers Chapel, Enfield, $18; T. O., Saxapahaw Union, $24.16; Gibsonville, $8.41; T. O., Baltimore, West Forsyth, $5.45; Winston Salem, $8.56; Graham, $7.16; T. O., Canaan, West Thomsville, $3.76; T. O., Siler City, Siler City, $37.22.

Other Gifts:

Ray Street School, High Point, cakes, bread, sugar, fruit, canned goods, jelly, preserves, post toasties, oatmeal, puffed rice, potatoes, grits, crout, grapenuts and such like; Deep River Mills, Randleman, 174 yards of nice plaids; Mrs. A. T. Gunn, Danville, Va., a coat suit; Miss Bessie Gunn, Leaksville, a sweater; Miss Cordell Gunn, Wentworth, a blouse; Ladies' Aid Society, Spring Church, a nice quilt, also two doz. note books and tablets; Mrs. J. W. Thacker, High Point, six pounds butter; Dr. Cutchin, Whitakers, one bag peanuts; Rehobeth Sunday school, pecans; Mrs. Mary Pritchard, Mackeys, nuts; Mrs. H. R. Lee, High Point, a nice cake; Mrs. J. B. White, Miss Alma Woodley, William Phelps, Miss Jennie Swain, Miss Fannie Curls, White Bros. of Rehobeth S. S., nuts; Mrs. G. L. Davenport of Rehobeth S. S., candy; Bennett Bros., High Point, four dressed turkeys; Mrs. D. H. Schaephe, Ilion, N. Y., syrup; Mrs. E. E. Jordan, Liberty, three dresses, two coats, and a cape; Chapin Sacks Corporation, High Point, five gallons ice cream; E. M. Holt Plaid Mills, Burlington, a nice lot of ginghams; Circuit Rally, Maple Springs, Forsyth Charge, corn, wheat, pumpkins, sugar, irish and sweet potatoes, turnips, beans, fruits and a nice good dinner on the ground for all to enjoy.

For all these gifts and Thank Offerings we are trying to be thankful in a way, as we trust, that will be acceptable to both God and man.

E. G. Lowdermilk, Supt.

Harris Chapel, Vance Ct. There has not been a report from this church in some time; but we are still moving along, not so fast perhaps as some of the churches.

Rev. M. P. Chambliss, our pastor last year, and again next, is also a student at Western Maryland College. That is a long way to come to preach. but he comes occasionally and preaches for us, and seems very much in earnest. We are looking forward to the time, when he will be through school and can stay with us all the time.

We had a glorious revival last July, Mr. Hethcock was Mr. Chambliss' help; he did fine preaching. I think there were eleven joined the church.

We have a very good school, not so good as it could be and should be. We will continue the Sunday school through the winter, and we are planning to have a Christmas tree.

Reporter.

THE POWER OF THE BLOOD.

Eph. 1:7; Rev. 1.6, 7, 14.

We have heard often of life being in the blood. Not long ago in Philadelphia a woman of 35 years suffered from anemia and upon the physician's advice was removed to a hospital. There it was determined that her life could be saved only by transfusion of blood. Her husband offered himself for the purpose. As she apparently was dying immediate action was taken. His arm was bared, he was etherized, his pulse artery severed and inserted into the large vein of his wife's left arm. Every beat of the man's heart sent a stream of warm blood into his wife's body. The effect was soon noticed, her strength returned and she fully recovered. Can one doubt her husband's love for her? Just so, can one doubt Christ's love, who gave His blood to redeem his enemies?—Expositor.

A CHALLENGE.

One of our good North Carolina laymen who can be relied upon to do what he says offers to refund the money if any pastor or laymen will send 40 cents to The Layman Co., 35 N. Dearborn St., Chicago, for literature on church finances, if the sender is not satisfied with what he gets for his 40 cents,

LITTLE TIM'S CHRISTMAS.

Tim was a newsboy.

He had no mother or father, the latter dying when he was a baby, while his mother died about a year before the opening of this story.

He was now 10 years old. All day he roamed the streets and sold papers. At night he stayed with an old lady, who rented two rooms of a house which was situated in a narrow and dark street. He paid her a part of his money, which he made selling papers, as rent for one of her rooms.

It was Christmas eve, and the old lady with whom Tim lived was going to move away. Her son had sent for her to come and live with him, and she was going to leave on Chirstmas eve.

Tim had no place to go, and he couldn't stay at this house any longer. Where should he go? What should he do? If he stayed out he would freeze, for it was snowing, and he might be covered by a great drift.

While he was wondering what to do, the wagon drove up to the door to move the old lady. Tim had gotten his little package of things ready, and was just telling the old lady good-by, when a carriage, which had two fine sorrels hitched to it, drove up to the door. A well-dressed man alighted and came to meet the old lady.

"Does a little newsboy live here?" he asked.

"Yes," said the old lady, pointing to Tim. "There he is."

Then he told them that he was Tim's uncle, and that about five years before he went West and invested in a mine, which had made him a rich man.

He had never heard from Tim's mother, who was his sister, while he was away. When he returned from the West, he learned that she had been dead about six months. He set to work to find her child, but did not have any success until a few days before he learned of Tim from an old man to whom Tim sold papers.

He took Tim to his home, which he bought on his return from the West. They arrived there late on Christmas eve. Tim went to bed early, and you may be sure Santa Claus did not forget him. On waking, he found candy, nuts, fruits, tops, marbles, blocks, a drum, a ball, a sled, and, what he liked best of all, a pair of skates. Tim went coasting and skating, and only came in the house once all day, and that was to eat his dinner.

At night before he was tucked away in his little bed, he said it was the happiest Christmas he had ever spent.—Selected.

A CHRISTMAS GIFT FOR PATRICIA'S MOTHER.

By Frances Margaret Fox.

Patricia surprised her mother the day before Christmas when she said, "How I wish we were poor folks instead of being rich!"

"That is a queer wish," Patricia's lovely mother answered.

She and her ten-year-old daughter were busy that afternoon tying blue and pink sashes on a bushel-basket full of dolls that were to be taken that very Christmas Eve to be put in Christmas stockings at the orphanage.

"I hope you do not mean that you would like to be an orphan!"

"No, mother dear," was the laughing answer. "I mean that I wish we were poor folks just for Christmas, so I could give my mother a real Christmas present! Oh, don't be worried," Patricia added as her mother looked more surprised than ever. "Of course all we children have presents for you. You ought to know that, because father told you right out what he took us shopping for last week, and you can't guess what I picked out for you: but a real Christmas present is different. If you were a poor mother and I were a poor little girl I would have to earn a Christmas gift for you somehow, the way poor little girls always do in books, and you would keep that Christmas present always, and it would be a loving kind of a gift, don't you see?"

"Yes, Patricia," mother answered slowly, "I do understand what you mean; but, my child, there is a gift I long for now, and only you can give it to me."

"Why, mother, what is it?"

As Patricia asked the question she tied a pink sash so carelessly one loop of the bow reached the curly hair of the doll she held and the other loop touched the wee black slipper.

"Didn't I show you how to tie the sashes?" mother inquired, pointing toward the doll.

"Yes, mother, and I will tie that sash over again. Please tell me what I can give you, mother?"

"You may if you will, give me a Christmas gift that I will appreciate, Patricia. I would like to have you promise to do well, whatever you do, as your mother has tried to teach you."

"Honestly, mother, would you call a promise a real Christmas present?" Patricia inquired as she untied the carelessly made bow and did a perfect one.

Patricia laughed merrily because she thought her mother was joking.

Just then an automobile stopped in front of the house and when Patricia ran to the window two little girls in the back seat motioned for her to come.

"Kathie and Edie are here early for me to go with them to make Christmas towels for the orphans at their Aunt Mabel's. There will be fifty girls at their Aunt Mabel's party, and we are each to hem a towel. Won't it be fun to hem Christmas towels for orphans!"

A few minutes later Patricia danced down the front steps swinging a blue satin workbag and calling to her mother, "I promise you, mother, that I will take fine pretty stitches, carefully, just as you have taught me! I won't hurry not even for Santa Claus. I am starting your Christmas present."

"It is a beautiful Christmas present." Patricia's lovely mother said so earnestly Patricia knew her words were not a joke.

The little girls had a delightful time at Aunt Mabel's Christmas party that day. They played games for an hour and almost forgot that they had been invited to sew for the orphans until Aunt Mabel asked them to get their work-baskets and be seated. Then she asked them to thread their needles and put on their thimbles while she passed the towels.

"Now do your best, girls," Aunt Mabel said to them, "because your stitches will be your special Christmas gifts to the little orphans. Now if you are ready, we will listen while we sew, to Christmas music from New York, over my new radio."

Patricia suddenly felt solemn as she heard the unseen choir begin singing "O Little Town of Bethlehem." Her first stitch was perfect. "Christmas stitches," she thought to herself, and made another perfect stitch. Instead of thinking about the orphans as the music of the far-away choir filled the room, Patricia thought of her mother. She made another perfect stitch, slowly, and another.

Patricia looked at her row of pretty stitches and was glad. "I am keeping promise," she thought, just as the choir began singing joyfully, "Hark, the Herald Angels Sing!"

When the concert was over, half the towels were finished and Patricia was the only one who had not yet hemmed one end. Then the fun began. Those who had finished their towels and had written their names with lead-pencils in the corners as they were asked to do, began teasing the others,—the "slow-pokes."

"Guess Patricia has been dreaming," some one ventured at last.

"She is as slow as molasses," said another.

"Your orphan will grow up before you get your towel done," a third little girl suggested. It seemed as if every one of the fifty had something to say.

Patricia's cheeks grew redder and redder because she didn't enjoy being the last one to finish her work and so keep the others waiting.

"I am making this towel for my mother," she explained as she slowly and carefully made another perfect stitch and another and another.

"Why, no," her friend Kathie protested. "Aunt Mabel bought those towels for the orphans!"

"Oh, I know that," Patricia answered patiently. "I mean I promised mother that I will do well whatever I try to do,—that is all. Do not wait for me, go on with your games. I am happy."

Patricia was happy. She played that every little stitch was saying, "Merry Christmas" to Patricia's mother. I will try to be as straight and perfect as a Christmas angel."

At last Patricia finished her towel and wrote her name in the corner. Then the children were invited to the big dining-room for ice-cream and cake. Later, when they were gathered in the living-room again they found six sewing teachers from the public schools talking and laughing with Aunt Mabel.

"You didn't know, girls," explained Aunt Mabel, as she turned toward her guests, "that your work was to be judged. These friends of mine who teach little girls how to sew, came

to tell me which towel is most perfectly hemmed. One of our Christmas towels looks as if the flower fairies made the stitches. The little girl who did the work is to receive a pride. Her name is Patricia. Come, Patricia, if you please, and accept your prize; it is the most perfect work-box I could buy in all New York, fitted with gold thimble, young lady size, and scissors and tape-line and everything needed for sewing. Merry Christmas, Patricia," Aunt Mabel finished as she handed the exquisite work-box to the surprised little girl, and "Merry Christmas, Merry Christmas!" echoed all the children.

As for Patricia, she believed herself to be the happiest child in her home city when the stars shone out that Christmas Eve, and she gave her mother the Christmas gift she earned because she kept her promise.

"We don't have to be poor after all!" Patricia said as she danced for joy.

"No mother would be poor if she didn't have a cent in the world, if she had a little daughter like you," answered Patricia's mother, softly.

"And will you keep the work-box all your life the way poor mothers of poor little girls do in books?" Patricia inquired with shining eyes.

"I will," answered her mother. "I shall be proud to show it to my grandchildren and tell them the whole Christmas story!"

"And tell them," added Patricia as she ran away to call her brothers and sisters, "tell them that this was a Merry, Merry Christmas at our house."—Selected.

A CHRISTMAS GUEST.

Jennie M. Bingham, in The Christian.

The slow-moving car wheels turned a few times with the greatest reluctance, groaned and stopped. The engine, throwing out great jerks of noise and steam, stuck its nose in the snow bank and shuddered. The engineer, fireman and conductor met in the caboose for a brief conference. The conductor went back to tell the impatient people in the crowded coach. At that moment he was not popular.

"The junction's only six miles," said a prosperous-looking man, "and there they have a snow plow."

"You can take your choice," said the conductor severely, "of staying here and freezing to death, or walking a few rods to the village—Greenwood—hotel there. Tomorrow if it stops snowing and they can get the snow plow through from the junction, we'll get somewhere."

A man in the back of the car swore softly, and some women burst forth into hysterical exclamation. They had been to the city to buy presents, and a group of people were going home for the holiday.

It was Christmas Eve.

The trainman trampled a path to the station and to the little hotel just beyond. Greenwood was absolutely white, save for the gray sky which bent over it and from which was falling an incessant storm of snowflakes.

It was a sullen procession that stamped its way into the village inn. The only happy man was the very excited hotel keeper, who assured everybody of accommodations and who called loudly for the cook, the chambermaid and the sort of porter to wait on his guests.

The last man to enter was a big round-faced fellow in a fur overcoat.

He was a traveling man—everyone knew that—from his well-worn cowhide sample case to his generous air of owning the universe. He hung back when everybody was clamoring for a room.

"Guess I won't show any bristles, seeing it's Christmas Eve," he said. And when everything had been taken, and some rooms in private houses, and the benches in the office, he asked cheerfully.

"Got any hay in the mow, George?" The host turned to greet a young man just entering, who shook the snow from his long coat and looked about pleasantly. Soon he extended his hand to the commercial man.

"I have a spare bed," he said, "in a room just big enough to turn around in, and you're welcome to it."

"Good enough. I'm with you, if the bed can stand the snore of a full-grown man."

He picked up his bag and followed his guide out into the snow. As they walked along his host remarked, "It's a very humble parsonage home, but my wife welcomes—"

The big man stopped and actually stammered, "You don't look the part Governor—I mean, Reverend—Downing. See here, I can sleep on the dining-room table down at the tavern."

"Nothing of the sort," declared the young man, taking hold of the big arm; "my wife would never forgive me—on Christmas Eve. We've got some pork and beans for supper. Maybe you're a New Englander?"

"You bet I am—from the ground up. Why, Plymouth Rock should have been set up in our front yard."

The Parsonage Guest.

And just here they turned in at a small white house, looking bleak against the gray sky. A little three-year-old girl came running to greet her father, and the minister's wife, clad in a big blue-check apron, came in answer to a call for "Betsey." She was dishing pork and beans and cutting molasses cake, and she had a shy manner which the guest thought rather fetching.

"I'm Wellington," he explained, "traveling for Hyde, Lowe & Co., of Chicago, drug specialties. Been at it five years."

It was easy to see that the minister was very much in love with his wife. He complimented her on the pork and beans, and her new dress (which the guest thought almost ugly), and on her red-raired baby of a year old; indeed, he left nothing for the guest to say.

She blushed and protested, "Now Winthrop, please" and then he would tell how pretty she looked the first time he ever saw her. He had to go out "to catch an official member" as soon as he had cleared the table and wiped the dishes.

He hod been seated by the fire in the sitting room and was trying to make friends with the little people, who seemed afraid of his size and loud voice. But presently their mother undressed them and put on little bath robes, rather faded and dingy, to be sure, but soft and warm, and sat down in the rocker with her baby in her arms. There was a stool for the little girl, but Mr. Wellington saw his advantage and was quick to follow it up.

"Come here, little maid-o'-the-mist and let me rock you (that's the name of my favorite toilet soap)."

She looked him over carefully, and, encouraged by a smile from her mother, was lifted up in his lap.

"Sing, muvver," she said.

"Oh, not tonight," protested mother. The baby gurgled out some roaring sounds.

"There!" said the guest, "the little 'un is calling for the soloist, too. Don't stop on my account."

"How wonderful that you can understand the baby," laughed the mother, happily. "His father says he can't understand a word he says. It must be you have a baby."

He was rocking the little girl. "Cuddle up, little maid-o-the-mist, and mother'll sing."

And she did. It was a lullaby in a sort of minor tune:

A Babe lies in the cradle,
A little Babe so dear,
With noble light He shineth,
As shines a mirror clear,
This little Babe so dear.
Whoso would rock the cradle
Where lies the gentle Child,
A lowly heart must lead him,
By passion undefiled,
As Mary pure and mild.
O Jesus, Babe beloved!
O Jesus, Babe divine.
How mighty is Thy wondrous love!
Fill thou this heart of mine
With that great love of Thine!

When she had finished, the baby was asleep and was forthwith tucked up in his crib. It was the little maid's bedtime, too.

"Not quite yet," pleaded the guest. "This is Christmas Eve." He liked the feeling of the little child in his arms, and she liked it, too.

A Christmas Story.

"Tell a story, muvver," she said, and the big man, looking wonderfully benignant in the firelight, aided and abetted, "Of course, a story; who said a story? All of us."

She had started a protest, but instead she began, "Years ago, away across the sea, were some shepherds taking care of their sheep by night—"

"And lambs, too," interjected a sleepy voice.

"Oh, yes, the lambs, too, and all at once they heard beautiful music away up in the sky—the beautifullest music ever was, and there were angels singing—"

"Wiv fleecy wings?" asked the sleepy voice.

"Yes, and they sang about a little Baby in a manager who had just been born, and who

would love everyone and make them happy. And the shepherds started out to find the baby—Jesus."

"And did the little lambs go, too?"

"You just bet they did," cried the big man, very much interested; "'twas their chance. Maybe the biggest, best shepherds took one under each arm—who knows now?—and they took all their children, too—Harry and Walter and Betsy, and—what's your name? Oh, yes, Helen—well, Helen got right in on the ground floor—she had a reserved seat, as you might say. She was the nice little girl of the best shepherd."

His enthusiasm was carrying him away. He turned apologetically to the story-teller: "Don't know as it says all that in the Bible," he muttered; "not unless it's a new edition."

She was smiling, and she answered softly, "We know this—He gave the children the best place."

Helen was asleep and was carried to the small bed next the baby's crib. Then the minister's wife brought out the two stockings—the tiny one for baby and the larger one for Helen.

"Of course the baby won't know what it means, but Helen would be broken-hearted if baby was left out. Winthrop made a rattle-boy for baby out of a baking-powder can, and a wagon for Helen out of a starch box. And I made a rag doll and dressed it up fine. I'll show you." She was very proud of their handicraft. He admired it all.

"When you get tired of running a gospel shop, you can make automobile bodies and artificial ladies in store windows," he said cheerfully.

She brought out two bright picture books. "My father and mother sent these. They have never seen the children. I went home with my first baby five years ago, and I was so glad I did, because he didn't live, and father and mother took such comfort with him."

"Ought to go every year."

"I've planned to go twice since, but just couldn't. Father is a superannuated preacher (so they call them, and he and mother are the dearest people in the world. I'm their only living child." Her voice trembled a little. "Of course I've sent the children't pictures, and I treasure up every word they say to write to them, but father is growing blind and mother has rheumatism dreadfully, but she makes gingerbread boys, just as she used to for me, and sends them 'way out here to the kiddies. But here I am talking about myself all the time. Tell me about your family."

Another Story.

He did not respond at first, and she hastened to say, "Oh, forgive me. Maybe it's too sad. I know you love children. Helen never goes to strangers. Please don't tell anything—"

"Guess I'm going to want to after a minute," he answered in a thick voice. "No, ma'am, I'm single at thirty-two and likely to stay so, and as for children, they are more or less a nuisance. I see 'em on trains. When you see 'em at home it's different, but I don't see 'em there. Didn't have much bringing up myself, and my sister married a good-for-nothing, and I had to help her with the young 'uns. But one day I saw in the hotel at headquarters a peach of a girl. She had charge of the linen, and she wasn't painted, stuccoed, giggling, what'll-you-offer kind. She walked around as if she was saying her prayers, so calm, and not seeing you—rather sad-looking, too. Oh, she was deep. She got me and then, madam, I found she had a child hidden away. She was paying for it and wasn't going to say a word, and just spring that brat on me after the minister had hitched us up. Now, I can't stand lying. It makes me mad clear through. When I gave judgment, she just said she loved the child and she should never give it up—and, ma'am, we went different ways, and I don't put up at that tavern, and I've never seen her. I'm a little quick ma'am, and I told her where to go."

The minister's wife did not answer. The flame leaped up and her face showed plainly in the firelight. Her cheeks were wet.

"Poor child," she said gently, "that's the way mother's love—real mothers, and she was a real mother."

"She's a lying mother!" he said sharply.

"I know—that was very wrong. She should have trusted your generous heart and told you all, but if ever there could be excuse for lying, it would be in such a case. She never lied about anything else? No, of course not. And did she tell you about the child?"

"Oh, yes. It had red hair," and then he stopped, embarrassed, "and it was a year old, and it had a tooth or two—maybe a whole set—I don't remember."

"Just like my dear baby."

"Yes, ma'am, I thought of her all the time you was a-holding it. I kept thinkin' and thinkin' o' her. She's sort of your kind, too—not a bit like me. I sent her some money afterwards, but she sent it back."

"Of course. Poor little mother, and poor kiddie boy. And such a father as you could be to him."

"I guess you don't know me, ma'am, and you wouldn't expect me to take that baby."

She looked up at him with a happy laugh and raised her finger warningly. "You are wishing for him this minute, and for the mother who gave up everything for the child she loved. And you are going to find her and tell her so."

He gave a most ungracious grunt, and just then the minister came home, and it was bed time, and the next morning was too lovely for anything. Betsy gave her husband a book which he had been wanting for months and he gave her a gold pin (frightful extravagance!), and the little people were very happy and the minister included the guest in his prayer, and the guest said, "Amen!" right out loud.

He found he couldn't pay any board bill, but in about ten days thereafter Betsy had a letter from him:

Dear Mrs. Downing: The inclosed check is to take you to see the old folks. Don't delay very long, because the angels are just woiting around for such people as that superannuated minister and his wife, wanting to hustle 'em into heaven, where they'll feel most awfully at home, I'm thinking. Take Helen and the red-haired baby. I've got a red-haired baby myself and I can understand every blamed thing it says; it talks Choctaw. I am to be married to a very nice woman; just your style. Next yeor we are giing to have a Christmas for our kiddie, just like yours. Thanking you for past business and soliciting your patronage for the future, I am respectfully.

P. S.—Please tell me where in the Bible that story was that you told. I don't know whether to look in Abraham, Isaac or Jacob. Also kiss the young 'uns for me, especially the red-haired one.

FROM PASTORS AND PEOPLE.

Glen Raven Church.—We are glad to have Mr. Williams and family returned to us for another year.

The church has been growing in number of members, and we think spiritually. We have some faithful workers in different lines of church work. There is a men's prayer meeting held at the church every Sunday morning at 8:30. The Ladies' Aid Society has been doing some faithful work. There is one organized Christian Edeavor Society; and the mid-week prayer meeting is held at the church every week, led by some layman most of the time. The Sunday school is alive and growing. We have a faithful superintendent, if he is not there on time Sunday morning, we think something unusual has happened. The Baraca class out grew the old room, so the class built a new one which it is now occupying. After some delay the pastor and family are enjoying electric lights in the parsonage.

Reporter.

Pleasant Grove.—Our work for the new conference year is starting off fine at this point. We held our first quarterly conference soon after the close of the annual conference. We had a good harmonious conference. Pastor's salary was raised to $1600 and ordered paid monthly. They also added the annual conference budget to salary and ordered that it be paid to pastor monthly. This is a fine step forward and one that every church ought to take. This relieves the pastor of all financial anxiety and worry, and enables him to do better work. Then, too, monthly payment of budget means that conference claims can be handled with embarrassment to no one. These people are to be commended for taking this forward step.

Brother Arville Cecil, one of our best members, has been sick for several weeks. He was suffering from high blood pressure before conference, and is still shut in. Dr. York, his attending physician, thinks he will be out soon. We miss him and his good wife in our Sunday school and church work. They are faithful. Mrs. G. L. Hilton, another very faithful member and teacher in the Sunday

school, was kept from church Sunday on account of some trouble with her eye. We hope she will not have to be out long.

Miss Vashti Albertson has returned from the hospital where she underwent an operation for appendicitis. Glad to see her at church Sunday.

Mrs. O. W. Cecil, 112 Newton street High Point, was baptized and received into the church Sunday. We welcome Mrs. Cecil to our church, and feel that in her we will have a faithful member. We have other applicants who will be received later.

Superintendent Teague is very much elated over the large attendance at Sunday school last Sunday. The attendance was the largest in the history of the school.

The young people's C. E. Societies are taking on new life. Last meeting was largely attended.

We wish to thank the families of Bros. I. A. Teague and B. E. Payne for substantial gifts for the table. These gifts were in quantities sufficient to keep the table supplied with vegetables for several days. We also thank Bro. Hubert Payne for 15 gals oil for the range. Bro. Hubert is son of B. E. Payne, of Pleasant Grove, and lives in High Point. He is in the employee of the Southern oil Co. of this city and has a beautiful home on English street. He professed faith in Christ at our last special meeting at the Grove. He has a good christian wife and one small son to make his home pleasant and happy. With Jesus as their guide and helper, they have a bright future. A little more than a year ago they were called upon to give up their youngest child but this, we hope, will only draw them closer to him.

Our young folks are preparing a nice Christmas program to be rendered on the night of December 24th.

G. L. Reynolds, Pastor.

Toluca Charge.—The pastor for the Toluca charge, J. M. Morgan, presented a wonderful sermon at Hebron Church December 6th.

The people of this community was glad to know that God had directed Brother Morgan back to the Toluca charge. He has done great work in this community in the past but expects to accomplish more in the near future.

With the aid of Brother Morgan the people of this community expects to erect a Tabernacle near Toluca where annual meetings will be held.

As the Fallston charge has been divided, will also be erected some where near Toluca. plans for a parsonage are being discussed. It

Frank Hauser, Reporter.

Bess Chapel and Budgets.—As soon after conference as possible the first quarterly conference was held. The every-member canvass and the duplex envelopes were recommended and adopted. The pastor went with the stewards on the every member canvass,—explained the budgets and in most instances secured a separate pledge for the budgets. The loose change at the regular offerings, with few exceptions, was given to the budgets. The special services, Christmas, Easter, Children's Day, and Rally day were observed and special offerings taken for the budgets. The Christian Endeavor Society promised to try to raise $50.00 on the budgets. They gave a play at the consolidated school building, and cleared more than $50. Of this amount $40. was given to the budgets and $10. to the endowment of High Point College. A Woman's Home Missionary Society was organized and secured some funds for the budget. Tithing literature was introduced and given out once a month at the regular services. By the above method we secured all the annual conference budget, and right much on the General Conference Budget on a charge that previously paid practically nothing on either budget. A similar plan is being followed this year, with the addition of the Woman's Home Missionary Society's renting three acres of land to grow cotton for missions. System, information, and adaptation of plans to local church will aid greatly in raising the budgets.

E. A. Bingham.

Bess Chapel.—The work for the new year has started off nicely. The Woman's Home Missionary Society held a special service on Thanksgiving Day. Every one seemed to enjoy the service fine. The Sunday school is making special preparation for the Christmas service. We are also thinking of having a Christmas tree.

The pastor and family were given a surprise pounding on Thanksgiving morning. We will only mention a few articles received: turkey, cord of good wood, pumpkins, irish and sweet potatoes, sugar, corn, cereals, canned goods of different kinds and fresh meat They are still bringing fresh meat. It was a glad surprise, and made us real happy on Thanksgiving Day. We appreriate the gifts and the givers, and pray God's blessings upon them. E. A. Bingham.

Graham.—We have been busy here at Graham since conference. We are delighted to have our pastor, Brother Williams, with us again. He has been giving us some thoughtful and needed sermons. Tonight he preached on "The Fear of Man," using as his text, Prov. 29.25, "Fear of man bringeth forth a snare, but whoso putteth his trust in the Lord shall be saved."

We were glad to have Rev. C. B. Way with us at the morning service. He preached a splendid sermon from St. John 13:15. "For I have given you an example, that ye should do as I have done to you."

At the night service the Men's Quartette, Bros. P. B. and C. E. Core, Shatterly and Steele sang an impressive song, "My Precious Saviour."

We were glad to have with us last Sunday a Men's Quartette from Henderson, Bros. C. M. Core, C. E. Core, Hight and Holmes, who gave us special music at both services.

The first quarterly conference was held at the church Saturday evening, November 28th, at 7:00 o'clock, with a good attendance.

The Ladies' Aid and Mrs. Williams' Sunday school class gave a Brunswick Stew and barbecue dinner on Tuesday and Wednesday of last week. About twenty-five dollars was realized.

The Christmas program is being prepared under the direction of Mrs. Arthur Williams. It is to be given on Wednesday night before Christmas. All church members and Sunday school members are urged to come out and help make this service a success.

E. C. R., Reporter.

Greenville Ct.—To the officials: Take due notice hereof and govern yourselves accordingly. Be sure that you attend first quarterly conference—to convene at Mathews Chapel on Saturday before 3rd Sunday, 19th day of December, 1925. Bring good reports. Let's start the year with a record conference.

Pastor will preach at 11 o'clock; lunch for members of quarterly conference. After lunch, transaction of the business of charge.

Don't fail me. Rev. H. L. Powell, Pastor.

..Mt. Pleasant Ct., Mt. Pleasant Church.—On Thanksgiving night 50 people of Mt. Pleasant church visited the parsonage, all bringing something good to eat. A real pounding. We hereby express our sincere thanks to them for their kindness. May the good Lord bless them. We would be glad to give each name but it would require too much space in the paper. Several of the brethren and sisters remembered us with good gifts before and after the special pounding. One brought us a fine turkey for Thanksgiving. We hope to show our appreciation of all this kindness.

G. F. and Mary Millaway.

Asheboro.—Just a few lines to say that next Sunday will be known as Young People's Day at our church and the pastor will preach Sunday morning on The Call to Service. We are hoping to have a goodly number of young people present.

Next Sunday afternoon we are to conduct our every-member canvass for the newyear. And this time we are trying a new plan. The Stewards will be at the church Sunday afternoon from 2—4 o'clock and the people are asked to come and make their pledge.

Two new members, Mrs. Pritchard and Mrs. Hal Hammer Walker, were received last Sunday, and we are hoping to have several more to be received next Sunday.

J. E. Pritchard.

Efland, Orange Charge.—Regular preaching service was held Sunday night at 7 o'clock. Brother Williams preached a good sermon. "Whatsoever ye would that others should do unto you, do ye even so unto them," being his subject. The collection went to the Near East Relief.

Plans are underway for a pageant for Christmas. The Woman's Missionary Society is directing the pageant.

Our Sunday school observed GoldenRule Sunday. A special collection was taken for the Near East which amounted to $11.20.

Mrs. E. S. Taylor, Reporter.

Spencer.—Our new work is starting off fine We are looking to the Lord for great things this year. We are undertaking big things. But we have a big God to look to for big things.

We have received a number of kind letters in the past few months with donations in them. We sincerely thank every one of these dear friends, and pray God's richest blessing on every one of them. Or it is so helpful to have real friends to help in time of need. You all know we have had three years of trial. I was under a dark cloud for one whole year. And my poor wife has been in the valley and shadow of death for two whole years and 30 days. And is no better. And never will be any better. I do not know how much longer she has got to wait in the valley before she crosses over. I do not know how many more long nights we will have to watch by her bedside, and keep the fires burning before she goes home.

We thank our own dear daughter for leaving her home and coming to her mother's bed side to wait on her dear old mother until the end comes, let that be soon or late. No one else can take her place with her mother. I am giving her $20.00 per week to stay right with her mother so I can go out and preach a little more before I go home. I told my daughter I thought I could make enough some way to pay her and keep us all eating. I love to work until the end comes. I thank God for friends.

I did enjoy the Conference so much. It was a good big conference. May our Father bless all the brethren. Pray for us.

Your brother and truest friend.

D. A. Braswell.

Shiloh, North Davidson Circuit.—Everything is running smoothly at Shiloh. Our Sunday school is lively and well attended. We are looking forward to Christmas, when we expect to honor the Christ Child in a service of prayer, verse and song.

We are proud of our Christian Endeavor Society. The members are a bunch of wide awake young people. They had charge of the evening service Sunday evening at 7.30 and rendered such a good programme that pastor and people are glad to give them the praise they deserve. There was a good crowd present, considering some were kept away by the death of Grandma Evans. The offering was fifteen dollars. We are expecting great things from them in the future.

John, Richard, Floyd and Carl, all sons of our class leader, Mr. Jeff Berrier, are bearing the expense of painting the church both inside and outside. We rejoice in the fact that, though their home is in Florida, they still remember the church back home where sleeps their beloved mother. We are thankful that our home boys hold fast their love for their home church, and that the roar and din of the city does not smother its call. Possibly that is one secret of their success.

We are glad that Mrs. Troxler is able to be with us in our different church services again. We hope she may soon be able to take an active part once more.

The Wednesday evening prayer meetings are pretty well attended, and they are an inspiration to all who go. It carries one back to the days of Wesley, when God's Spirit burned in men's hearts, and lost men and women learned that religion was worth while. If you feel your spirits drooping, just visit our prayer meeting on Wednesday evening as on the first Sunday morning at 11 o'clock and hear the testimonies of fellow christians. It's uplifting.

Mrs. Wiley Shoaf, Rep.

Mt. Zion.—We do not seport as often as we did awhile nevertheless things continue to happen and the Sunday school is still running.

Our average keeps up well considering the fat that there is at present an epidmetic of matrimony raging in the midst of our young people.

To start with back early in the spring Miss Bertha Mikles married and moved to Reidsville, N. C. Recently Mr. Roy Stone and Miss Sula Westmoreland married and moved to Winston-Salem, N. C. This wedding was followed by another. Mr. Charlie R Mikles and Miss Addie Stone married and departed to "Fancy Gap" on the top of the Blue Ridge Mountain. Mr. Mickles is principal of the public school at that place.

These young people were all very enthusiastic Sunday school and church workers, so when we lose four or six of our best workers at one clip it hurts.

We miss these dear people in many ways, but we hope and pray them God-speed. and may their interest in Sunday school and church never become less, but may they realize more fully than ever the great importance of their "staying in" and doing more than they have ever done for the Master's cause.

We are glad indeed to have Rev. A. L. Hunter for pastor again, all interested in the advancement of christian duties on this charge I feel cure are exceedingly glad Bro. Hunter is to serve us as pastor for the coming year.

Last third Sunday at 11 o'clock Rev. Raleigh Hunter preached for us using the subject, "The Glory of God." Those of you who have heard Bro. Raleigh preach know without my telling you that he was fine. For those who havt never had the privilege of hearing him I will say that the sermon was very plainly and beautifully delivered and everyone present enjoyed it to the utmost.

We have had two burials at Mt. Zion recently; Mr. Egbert S Culler, who was a member at Mt. Zion. Mrs. Joe McDowell, a member of the M. E. South church at Siloam, N.C.

Last Sunday night at 7 o'clock we had prayer meeting at Mt. Zion conducted by Mr. W. D. Rierson; a goodly crowd was present and good interest shown.

We will have a Christmas entertainment this year.

May this be the very best year our conference has ever known and may there be a great ingathering of souls as a beautiful harvest this year. May God's blessings ever be with us.

C. W. Allen, Reporter.

First quarterly conference will convene on Saturday before third Sunday in December at 1 o'clock P. M. with Pinnacle church.

Let evtry official at least be present at this conference because it is very important that we start the new year right.

C. W. Allen, Sec. Qt. Conf.

Spring Valley, Vance Circuit.—This is our first report on the new conference year, but we have not been asleep. We have been at work. We are indeed glad to have Brother Chambliss come back to serve us this year, and we intend to cooperate with him in every way we can to make this the most successful year we have ever had.

Our Sunday school is doing nicely. This morning was a beautiful morning and we had a goodly number present for services.

We are continuing with our mid-week prayer services each week, and we hope to gain many souls for the Master in these meetings this year.

The H & T Young People's League had an oyster supper on November 27th, and the clear proceeds amounted to $37.56. This will be used to help on our additional Sunday school rooms, which we hope to get started on in the near future.

On last Sunday night we held a Thanksgiving service at the church. The Woman's Home Missionary Society opened their Thank Offering Boxes. The amount raised was $11.64. We wish it could have been more.

We are making plans for a Christmas entertainment now.

Pray for our success at Spring Valley.

Reporter.

Tabernacle Charge.—We took up the work on this charge the first Sunday after conference. We have made one round on the charge and have preached at all of the churches. The congregations have been good and the attention they have given to the word has been inspiring. The people are kind to us and speak well of the former pastors. We think this a good indication. When people speak well of former pastors it makes us feel like they will speak well of us when we pass on. And when they speak unkindly of former pastors we are fearful they will speak that way about us when we pass on.

We held our first quarterly conference at Tabernacle Saturday, the 5th. The attendance was not as good as we had hoped for but those present seemed very muuch intereste in the work. All the business was transacted in a spirit of love. Some matters were discussed, and some suggestions were made that give promise of a good year. May we all work and pray for a successful year on all of our charges.

Edw. Suits.

—Hyprocrisy is the necessary burden of villany.

—Think first and speak afterwards.

—WHY DO YOU GO TO CHURCH?

PRESIDENTIAL MORTALITY.

Three defeated candidates for President of the United States appeared in the Supreme Court room simultaneously recently. This moved an eastern Weekly to a census which shows that there are but five living men who have been defeated nominees of major political parties for the White House—and only one living ex-President. The relative longevity of those who "run" and "lose" compared with those who "win" and "serve"—a ratio of five to one—might be an exhibit to prove the devastating wear and tear of the Presidential burden on human resistance. Or the comparative oblivion that has swallowed most of these ex-candidates, since the incandescent hour when they stood momentarily in the sun, might invite a thesis on the mutability of fame. You might try and name this quintet yourself—before reading farther. One or two will occur to you readily enough. But a "perfect score" will be denied most readers. Our one living ex-President, of course, is Chief Justice Taft of the Supreme Court. Our five living ef-would-be-Presidents also includes Justice Taft—and ex-Secretary of State Hughes—and ex-Ambassador John W. Davis—and ex-Governor Jimmy Cox—and ex-Judge Alton B. Parker.

THE NORTH WIND LOVES MOUNTAINS.

The South wind loves gardens
  Softly there to blow
Up and down the leafy ways
  Where daffodils grow;
And roses pink and white
Bloom for his delight,
  The South wind loves a garden
With summer blossoms bright.

The West wind loves valleys –
  Sheltered and still,
At the hour of sunset
  He tiptoes down the hill,
When stars light the sky
He croons a lullaby –
  The West wind loves a valley
Where gray shadows lie.

The East wind loves islands,
  Set on tropic seas,
Gleaming, white shored
  Fringed with palm trees.
Where jungle ferns grow,
He wanders to and fro,
  The East wind loves an island
Where spicy odors blow.

The North wind loves mountains
  Bleak and bare and white,
He piles the snow on green hills
  And tucks them out of sight.
He swoops triumphant, down
Or valley, field, and town,
He locks the brook in chains of ice
As on his way he goes,
  The North wind loves the mountains
For he's monarch of the snows.

Selected.

—Be sure you're right, then go ahead.

WHAT DID HE SAY?

A Cockney pupil I had once;
Though strange his speech, he was no dunce
"Name the vowels in order," said I.
He began with the product of the fields—
  when it's dry;
And then gave a pronoun, his knowledge to
  show
Of grammar, I thought. Then he mentioned
  "not low."
Then spoke of an implement gardeners employ;
And lastly, a tint. What a comical boy!

E. R. D.

HABIT, AS SEEN BY THE POET AND BY THE SCIENTIST.

The poet says:

Habit at first is but a silken thread,
Fine as the light-winged gossamers that sway
In the warm sunbeams of a summer's day;
A shallow streamlet, rippling o'er its bed.
Yet unhardened thorn upon the spray;
A lion's whelp that has not scented prey;
A little smiling child obedient led.
Beware! that thread may bind thee as a chain
That streamlet gather to a fatal sea;
That sapling spread into a gnarled tree;
That thorn, grown hard, may wound and give
  thee pain;
That playful whelp his murderous fangs reveal;
That child, a giant, crush thee 'neath his heel.

Dr. Frederirk C. Spurr, a scientist says:

Habit has a physical basis. The continual repetition of certain actions sets up a movement in the grey matter of the brain by which a kind of pathway is cut, as a rough road is made on earth by the perpetual passing of traffic, or the continual trampling of feet over it. Once the road is made travellers naturally tread it. And once the physico-mental road is made in the brain newcomers always take it as the easiest way. So the nervous system is gradually changed by repeated action and becomes either our friend or our enemy. Man finds himself bound by it—its victim. When the nervous system becomes our tyrant, we may well cry out, "Who shall deliver me from the body of this death,"

Daphne: "I want to give Harold a surprise for his birthday—can you suggest something?"

Coral. "Tell him your age, darling."—Sydney Bulletin.

ANTI-CHRISTIAN SOCIOLOGY as taught in Journal of Social Forces, by Rev. Wm. P. McCorkle. First edition distributed gratuitously. Orders coming in. Second edition (revised) now ready. Pronounced by Prof. Donovan, Smith College, Mass., "an admirable formulation of the case against the sociologists." Send in orders and distribute to friends. Price 20 cts. per copy, five copies or more, 15 cts. per copy. Address Rev. Wm. P. McCorkle, Burlington, N. C.

—A good name is rather to be chosen than great riches.

IN HONOR OF THE DEAD.

Evans.

Sarah Elizabeth Evans was born July 31, 1860, and died November 28, 1925. In the year 1881 she was married to Albert Hill Evans, who preceded her in death about fifteen years ago. To this union were born seven children, Little Odell died in infancy. Their first born son, Albert Hill Evans, Jr., of sainted memory, died four years ago. Those who survive are Harvey Evans of Baltimore, Will Evans of High Point, John Evans of Lexington, and Jess Evans and Mrs. D. L. Koontz of near Lexington. One brother and 25 grand children also survive.

She was converted and joined the church in her girlhood, and remained faithful to the day of her death. On November 30 she was laid to rest by the side of her husband in the Shiloh cemetery under a mound of beautiful flowers, after a funeral service in the church conducted by her pastor, Rev. R. S. Troxler, and assisted by her former pastor, Dr. C. L. Whitaker. The songs were both appropriate and beautiful. By request, Dr. Whitaker, whose songs she enjoyed so much while lying flat on her back with a broken hip, sang that beautiful song, "Shall the Circle be Unbroken." He also paid a beautiful tribute to Grandma Evans, whom he knew and loved so well while her pastor. He said that to him hers was a most beautiful face because it radiated the beauty of her soul.

Grandma had been almost an invalid for two years as the result of a fall which broke her hip. But so patient and cheerful was she that her pastor found it a joy and an inspiration to sit with her and sing the songs she so much loved. Hers was an unassuming life, and yet it has been to us a joy that shall always be to us a sweet remembrance. Her chief concern was her children, and for them she never ceased to pray. When she received a letter from one of her boys not very long ago telling her that he had given God his life, she said she felt like throwing her stick away and walking alone, she was so happy.

Grandma was sick only about 24 hours and her death was as unassuming as her life. So quietly did she slip away that those watching by her side knew not when she took her departure. Who would not rejoice to slip away and be with Jesus? Let us try to follow her to that Good Land. Mrs. Wiley L. Shoaf.

Mrs. Etta Allred Ferguson.

Mrs. Etta Ferguson, November 22, 1888,—November 29, 1925. Age 37 years, 7 days. Succumbed to pneumonia which came as a complication to a long siege of poor health.

She was converted in early life and joined the Methodist Protestant Church of Gibsonville. She was one of those rare Christian spirits that was but little seen but much beloved by those fortunate enough to know her. She was devout as a Christian and devoted to the church she loved, upon whose services she was a faithful attendant as long as she was physically able.

She was buried from the church of her membership Monday, 3 P. M., November 30,

1925, in the presence of an overflowing congregation, whose presence and floral offerings were a token of the esteem with which she was held by the community. Rev. G. H. Hendry, her pastor, officiated.

She leaves her aged parents, Mr. and Mrs. W. D. Allred, Willie Ferguson to whom she was married December 11, 1910, two children, —Arthur, 12, and Leola, 14; two living sisters and one brother to mourn her going. One sister preceded her to the heavenly land.

To those who sorrow and lament at her going as they tread in the shadows may we not remember that the morning, all light, all joy draws on apace. Till then may God bind your aching hearts and comfort you with the hope of full immortality.

G. H. Hendry, Pastor.

Pender.

John S. Pender, born February 18, 1858, died December 6, 1925. Funeral services conducted from Chestnut Ridge Church, December 7th.

The following ministers assisted the pastor in the services. J. D. Williams, T. A. Williams. D. R. Williams, T. M. Johnson, and M. Ivey Crutchfield.

Telegram was read from R. C. Stubbins expressing regret that he could not be present and calling attention to the Christian character of Brother Pender.

Each minister present spoke of the influence for good which the deceased has left upon his church and community.

The large crowd present on this occasion, showed the esteem in which he was held.

In the passing of Brother Pender the community has lost one of its best citizens; Chestnut Ridge church one of its most loyal members; the brothers a brother indeed; the wife and child a devoted husband and father.

After services at the church the remains were laid to rest in Chestnut Ridge cemetery, he himself having designated the spot.

May God comfort the bereaved ones, especially his loving companion.

Our loss is his eternal gain.

B. M. Williams.

—Chestnut Ridge Church will not seem the same now that Brother John Pender has gone.

AGAIN I SAY, DON'T FORGET TO PRAY.

God is doing wonderful things for us whereof we are glad. In the midst of it all let us remember to pray most earnestly for His further blessings upon the High Point College.

Pray that He may lead all of us who can give a dollar or more to send it in at once. And pray that He will lead those to give largely who can give largely.

Our needs are great. His people have the money, and He can and will lead them to give the money to this great cause if we ask believing.

"Thou art coming to a King,
Large petitions with thee bring;
For His grace and power are such
None can ever ask too much."

A. G. Dixon.

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Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

CHRISTMAS.

There's Christmas music in the air
And joy and laughter, too,
And Christmas spirit everywhere,
So how can one be blue?

With every one so happy,
And crowds of girls and boys
Exchanging Christmas greetings,
And wishing Christmas joys.

Was ever such a time as this,
With peace and love on earth
So sure to make our days seem bright
And fill our hearts with mirth!

A CHRISTMAS POEM.

Come, my heart, canst thou not hear it,
Mid the tumult of thy days?
Catch the old sweet song of angels,
Join thy voice to swell their praise!
Hast thou never shared the blessings,
Never known kind heaven's gift?
Bethlehem thy Saviour cradled!
Heart of mine, a song uplift.
First to hear were drowsing shepherds,
Sore afraid that winter's night;
Soon their Bethlehem's low manger
Changed the song to wondrous sight!
Ever since all they who hear it
Find a Saviour where they dwell,
Sing it, heart! Who knows what toilers
Thou the Christward way shalt tell?
Long ago the angels vanished,
Oh, their song is sounding still!
Millions now with hope are singing,
"Peace on earth, to men good will."

—Anon.

IN HIS KEEPING.

He has kept us and shielded us from ten thousand ills when we did not know it; in the midst of our security, we should have perished every hour but that He sheltered us from "the terror by night and from the arrow that flieth by day,"—from the powers of evil that walk in darkness,—from snares of our own evil will. He has kept us even against ourselves, and saved us from our own undoing. Let us read the traces of His hand in all our ways, in all the events, the chances, the changes of this troubled state. It is He that folds and feeds us, that makes us to go in and out,—to be faint or to find pasture,—to lie down by the still waters, or to walk by the way that is parched and desert.—Selected.

THE VOICE OF THE CHRIST CHILD.

The earth has grown old with its burden of care,
But at Christmas is always young.
The heart of the jewel burns beauteous and fair,
And its soul full of music breaks forth on the air
When the song of the angels is sung.
It is coming, old earth, it is coming tonight
On the sad and lowly, the wretched sod,
The feet of the Christ-child fall gentle and white
And the voice of the Christ-child tells out with delight
That mankind are the children of God.
On the sad and lowly, the wretched and poor,
The voice of the Christ-child shall fall,
And to every blind wanderer open the door
Of a hope that he dared not to dream of before
With a sunshine of welcome for all.
The feet of the humblest may walk in the fields
Where the feet of the Holiest have trod,
This, this is the marvel to mortals revealed
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God.

—Bishop Phillips Brooks.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

Pres. Elderdice 3dec26

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METHODIST PROTESTANT HERALD.

J. F. McCulloch, Editor and Publisher.

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SPECIAL NOTICE.

Will every pastor, whose Sunday school's Children's Day offering has not been sent in, please see to it that it is sent at once to the annual conference treasurer.

We also appeal that as much of your church's budget as possible be sent immediately to him, as a most urgent call has come to the Union Board for funds, and we must look to the pastors for immediate help. We cannot carry on the work without money from the churches.

Very sincerely yours,

Fred. C. Klein, Exec. Secy.

A detailed infallibility of the Bible from beginning to end has never been proved. It can never be proved or made probable. The Bible is indeed a glorious book. It marches on to the loftiest heights to which human vision has ever ascended. Even in its opening chapters, as has been noticed, it contains riches of high value. Taken in its trend and outcome, it affords most safe and salutary guidance. —Dr. Henry C. Sheldon.

Faith needs no infallibilities; and when it leans upon them it becomes something less than itself. No infallibility, no theory of inspiration, whether fundamentalist or modernist, can supply the place of the immediate experience of divine reality. The redeemed know well enough that redemption is real, for it has changed their lives and set them in a new world. And they know that their Redeemer liveth, for He wrestles with them for their souls. The fact of redemption may be as real to them as ever it was to Paul or Augustine or Luther. Theologies and creeds and critical methods can have no other purpose than to set forth the glory of this great reality. They seek to explain it; and the believer can afford to smile when he is told that one day they may succeed in explaining it away.—The Christian World, London.

THE WEALTH OF CHRISTMAS JOY.

The first Christmas was a most happy one. A very few on earth had a share in this joy. A happy mother gazed fondly upon her firstborn, the long-promised Savior of mankind. A few shepherds "returned, glorifying and praising God for all the things that they had seen and heard, as it was told unto them."

But the celebration of this glorious advent was mainly an angelic one. It is likely all the angels of heaven gathered about the Bethlehem manger to do homage to the new-born King. For we have the record of this mandate of the Most High. "and again, when he bringeth his firstbegotten into the world, he saith, and let all the angels of God worship him." Heb. 1:6. In obedience to this command all the angels must have come to earth to praise and glorify the Babe of Bethlehem. The shepherds saw a part of this concourse from the skies. "And suddenly there was with the angels a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, and good will toward men."

And let the believers of earth vie with the angels of heaven in awarding honor and might to our Savior and Lord. It is well to make others happy with messages and gifts of Christmas love. It is well to be thankful for the million and more blessings that have followed in the wake of the gift of God's only begotten Son. The supreme privilege of Christmas is to bring joy to the heart of Him whose birthday we celebrate. Let us pour the wealth of all our love upon the altar of His devoted heart. Let us render to Him the praise and glory due unto His name. And let us in complete selfforgetfulness rededicate all that we are and have to the extension of His Kingdom in the hearts and lives of those for whom He died.—The Word of Life.

"HE IS FAITHFUL THAT PROMISED."

By C. H. Spurgeon.

Every promise of Scripture is a writing of God, which may be pleaded before Him with this reasonable request: "Do as Thou hast said." The Creator will not cheat His creature who depends upon His truth; and, far more, the Heavenly Father will not break His Word to His own child. "Remember the word unto Thy servant, on which Thou hast caused me to hope," is most prevailing pleading. It is a double argument: It is Thy Word, wilt Thou not keep it? Why hast Thou spoken of it if Thou wilt not make it good? Thou hast caused me to hope in it; wilt Thou disappoint the hope which Thou hast Thyself begotten in me? —Selected.

That life is most holy in which there is not only petition and desire, but most of waiting upon God; that in which petition most often passes into thanksgiving.—F. W. Robertson.

DAY BY DAY.

"As every day's work required." (1 Chron. 16:37).

This was all that Asaph and his helpers were required to do in their ministry before the Lord. No worrying over the future. Why should we worry, for we know not what a day may bring forth? He who said, "Behold, I come quickly," may be here before the morrow. The weary watch will then be over and the saints enter into the rest and glory of their Lord. "Sufficient unto the day is the evil thereof." How much fainting and discouragement would it save us if we dwelt not upon the tasks of the future, nor tried to plan ways to get out of difficulties before we really get into them. Our Lord, the Creator of the earth, and who sitteth upon the "circle" thereof, never fainteth nor is weary. "He giveth power to the faint." Our duty is to live in the present day, ever praying, "Give us this day"—"casting all our cares upon Him." For He careth for us. Leave the past with Him who knoweth our frame and remembereth we are but dust. Today is all we have, and that is under the watchful eye of Him who letteth not a sparrow fall apart from Himself. It will save many heartaches, many tears, if we honestly confess failures of the past, bring them to God to be put under the blood of His Son who loved us and gave Himself for us, and then refuse to brood over failure and folly, looking up to Him in faith and hope for the future. It will also save many a discouragement and disappointment if we refuse to plan ahead, to borrow trouble about the future. Our place is to trust in God day by day for wisdom and ever needed grace. Day by day His manna fell, and day by day it had to be gathered. Be sure of fellowship with God, of quiet communion with Him each day for in our abiding in our risen Lord and His abiding in us, there is rest, wisdom, grace and power. Put your trust in the Lord and leave the future to Him who never leaves nor forsakes His own. "As thy days so shall thy strength be."—O. R. Palmer.

—The Christmas tree, which has become an almost universal symbol, and is by most persons supposed to have originated in Germany, had its origin in Egypt at a period long before the Christian Era. The palm-tree is known to put forth a branch every month, and a spray of this tree, with twelve shoots on it, was used in Egypt at the time of the winter solstice, as a symbol of the year completed.

A DUTY, A WARNING, ETC.

All who have been reading the Herald know that Dr. Dixon begs and insists that all the people pray for High Point College. Certainly it is our duty to pray for it and we should not have to be told.

But Dr. Dixon is a wise man and he is setting a trap for you. I know what I am talking about, and I warn you not to pray for High Point College unless you want to put some money in it.

Now I will tell you how that trap works. It is reversible and will catch you in two ways. First, if you pray for the college your hand will be in your pocket before you know it and you will be paying for it. Second, if you pay for it, you will soon feel that you have a share in it and you will be praying for it. Result—a good feeling way down in your heart because you have done your duty and stood by your church in its hour of need.

And the good feeling just grows and grows and in the end you will find yourself loving your college, your church, and your denomination so well that you will want to do your share and then more in everything it undertakes.

The college belongs to our church and our church belongs to our God, and we can't very well make a mistake by going into it for all we are worth.

And I will just whisper this for the benefit of those who are afraid to trust the Lord with their money, I believe it pays financially. I have never wanted for a dollar since I invested the first one in High Point College. I have never been able to be a big giver but I have tried to answer every call that has been made.

Sometime ago a lady asked me if I had not pledged too much considering how hard I had to work for my money, but I told her that I could not see that I had, for I considered our church and all that was connected with it the most worthwhile things we had.

However, the great trouble is getting our people to see that it is their duty as Methodist Protestants to support the college. And I fear that some of our pastors don't feel that it is their duty to press the subject.

I know one preacher who objected to an offering being taken in his church for the college—said his people were just run to death for money. Well, I took the trouble to look up what that church had been doing, for there was nothing in sight that showed it had hurt itself. I found that it had done as much as lots of other churches, but if I ever hear of its death I will know it was not caused by overwork.

Many of our churches are suffering today from oversymjathetic pastors and two little giving.

Our people need pushing for their own good and the pastor is the one to do it.

When that speaker at the Washington Foreign Mission Convention said the pastor was the key to the missionary problem, he might also have added that he was the key to every problem of the church, and if he does not unlock the door and take the lead the church will never do anything. I know it is a little hard to shoulder the responsiblity, but who else is to do it?

Not half of our people read the church paper and if the pastor doesn't agitate these things how are the people to know there is a struggle going on for the college or anything else?

One of our preachers at the District Convention said, I "rapped" on them in my little speech, but also had the goodness to say they needed it. And I can almost hear myself right now being accused of the same thing again.

Well, if I do rap on you it is not because I didn't think we have fine preachers, and I think a lot of them.

It is a little off my subject (if I have one) but I believe I will tell you how long I have been loving preachers.

When I was about seven years old there was a revival going on in the Baptist church at Chapel Hill, and two great big preachers who were engaged in the services passed my home going to and from church. I thought they were the most wonderul men I had ever seen, and like Zacchaeus of old, being low of stature, I climbed the fence in order to get a better view of them.

I attracted their attention all right, but instead of commading me to 'come down' they stopped, patted me on the head and asked me to come to church that night. I went too.

That is my first remembrance of church or preachers and I have been loving both ever since.

And if I do scold a little sometimes, it is because it hurts me to see the interests and institutions of our church just dragging along and the people so indifferent, and oft times it is because they are not taught and urged to be otherwise. Some preachers don't think it is their duty to do a thing but preach the Gospel and then they take care to shy around the part that teaches giving. Most of us know more gospel now than we live up to, and I sometimes think it would do no more good if our pastors would rap on us good and hard and tell us plainly what we ought to do.

There will always be some who don't want to hear it, but I have yet to hear of a congregation that does not like its pastor because he insists on his people doing the work that our conference has mapped out.

The working church is the giving church, and if we ever amount to much we have got to do more than pay pastor's salary.

If our people would pay the budget, Mr. Minnis, our missionary, would not have to use the shade of a tree for a school room when only $100 would build a house.

But don't any of you pray for missions if you don't want to help build churches and school houses. And don't pray for the college unless you are willing to put your dollars in it, for I fear it would be time wasted.

However, if you are the least bit thankful that you and your children live in a land of religion and education, pray and pay, and pray for everything that our good old church stands for and support it in every way.

Mrs. J. J. Crawford.

PROUD OF HIS MOTHER.

The mother of John Quincy Adams said in a letter, written when he was only twelve yeors old:

"I would rather see you laid in your grave than see you grow a profane and graceless boy."

Not long before the death of Mr. Adams, a gentleman said to him: "I have found out who made you."

"What do you mean?" asked Mr. Adams.

The gentleman replied: "I have been reading the published letters of your mother."

"If," this gentleman relates, "I had spoken that dear name to some little boy who had been for weeks away from his mother, his eyes could not have flashed more brightly than did the eyes of that venerable old man when I pronounced the name of his mother. He stood up in his peculiar manner and said: 'Yes, sir, all that is good in me I owe to my mother.' "—From the Day Spring.

RAISING THE CONFERENCE BUDGETS.

One of the encouraging signs of progress at Asheville during recent years has been the increased response in giving to the Annual and General Conference Budget. For the past two or three years the Asheville church has been on the Honor Roll. Year before last, during Brother Gerringer's pastorate, the General Conference Budget was over-paid, as it was last year. I do not know what methods he used to accomplish that, except that a special effort was made for Educational Day, when the offering amounted to $100. I suppose each man has a different way of getting the result, and the result is the most important part of it after all. I have found the following plans helpful toward reaching the goal last year:

1. Make the folks intelligent. I did not preach a sermon on the Benevolenes last year. Instead, I prepared a chart which was placed in a prominent place in the church. This I divided in half, one side for the Annual Conference Budget, the other for the General Conference Budget. Under each I placed the items of the Budget, giving the percentage for each item, and the amount to be given to each in dollars and cents. This was also sent to each member on a small card, except that in this case only the totals were given. This year a letter containing this itemized Budget Statement has been sent to all the members. The folks will know how every dollar they have given to the Budgets is divided, and what they are giving to.

2. Adopt a slogan. We found during the Great War that slogans are effective. Indeed many a political campaign has been won with nothing more. "The Full Dinner Pail," for instance. The slogan we adopted for our Budgets is: "Every ct of every $ for every Interest." We didn't quite make it, not all the

items were raised in full. But we came nearer than the church ever had before.

3. Emphasize the special days. Easter, Children's Day and Rally Day were all observed with good results. Indeed, the bulk of our Budgets was raised on these occasions. We expect to put even more emphasis here this year, beginning with Christmas service.

4. Give a reward. On two of these special days the pastor offered the scholars in the Sunday school a chance to get a Bible or a Testament as a prize for bringing in the largest offering. These I made as my contribution to the offering. I feel confident the offerings were much larger than they would have been without this incentive.

5. Use pageants or other missionary plays. This of course is helpful in getting the Missionary Societies' Budgets raised. We gave a couple last year, and hope to give more of them this year. They are not only a help in raising the finances, but they are instructive as well. Most of them are so simple that any church can put them on.

And all this comes back to the beginning: If the folks are instructed in the activities, of the church, and it doesn't matter how the instruction is given, the money will follow. Mind and heart and purse are closely related. We are going to have to reach the first two before we reach the last one. It will take some work, but it can be done. C. W. Bates.

WORTHY AMBITION.

By Rev. H. H. Smith.

A worthy ambition has often blessed the world, but an unworthy ambition has often cursed it. Did not our Master encourage worthy ambition when He said on one occasion: "Whosoever would become great among you shall be your minister?" The Master taught that there is a true greatness which we should strive to attain, and the way to become truly great is to live a life of unselfish service of others. We cannot have too much ambition for this kind of greatness.

Frances Willard's life well illustrates what it means to be ambitious in the best sense of the word. Relating some experiences of her early life, she said:

"Very few things waken my contempt, but this couplet in the hymn book did.

"Make me little and unknown,
Loved and prized by God alone."

Its supreme absurdity angered rather than amused me, for who could be 'loved and prized' by the Great Spirit and yet despised by the lesser spirits made in His image? Who could deliberately desire to be 'little and unknown,' of small value and narrow circle in a world hungry for help and strength and uplift, yet beloved nd prized by God? No! I wanted to be now and in all worlds my very utmost. I fully puruposed to be one whom the multitudes would love, lean on, and bless. Lying on the prarie grass, and lifting my hands toward the sky, I used to say in my inmost spirit, 'What is it I am to be, O God?' I did not wish to climb by the overthrow of others, and I laid no schemes to undermine them, but I meant that the evolution of my own powers should do for me all that it would. I felt that a woman owed it to all other women to live as bravely, as helpfully, and as grandly as she could, and to let the world know it."

The test eme a little later when, on the same day, she received two letters; one an offer of the presidency of a girl's school with a large salary, the other an urgent request to take the presidency of the Chicago branch of the Women's Christian Temperance Union, with the promise of only a very meager support. She did not hesitate, but immediately accepted the position of presidency of the W. C. T. U. She endured real hardships in this work and often walked miles because she did not have the requisite nickel for carfare.

Her brother protested against her action in accepting this position which did not promise her a support and said to her:

"Your faith method is simply a challenge to the Almighty. You have put a chip on your shoulder and dared Omnipotence to knock it or."

But how well was her faith justified! Eternity alone will reveal the great good she did. She lived to see the Woman's Christian T. U. grow from a small beginning to an organization numbering more than 300,000 in the United States, and with local unions established in 10,000 towns. Her native state has placed her statue in the Hall of Fame at our national Capitol Building, and in the eyes of her fellow-countrymen she is regarded as worthy to be numbered among our country's truly great.

CONFIDENCE AND QUIETNESS.

George McPherson Hunter.

The confident is always quiet. Knowing and believing in Christ our Lord gives a deep certainty to life, which is followed by serenity of spirit.

The writer of the book of Ecclesiastes in the Bible somehow got hold of the best things and the best places under the sun, yet he confessed loudly that he found all that he had gained hard and oppressing; the things coveted, arid and wearisome. With all his gains and fretting he found no island of quiet whereon to rest the soles of his feet.

This generation is marked by a passion for knowing and doing. The youth of America are crowding into colleges, and parenthetically that is something for which we thank God and take courage. But knowledge, school work wisdom, scholarship, all that goes by the name of education, may end in weariness and satiety, Newspaper men see and hear almost everything that is going on in the world and there is often a touch of cynicism about their attitude to life. Scholars and students know history and science, but they are nearly all afflicted with paralyzing hesitations.

Knowledge may bring power, but it cannot bring rest. What shall it profit anyone if they acquire all the learning in the Encyclopedia Britannica yet believe nothing? Jesus did not say, "Go ye into all the world and acquire great learning, and ye shall find rest unto your souls." But He did say: "Come unto me and I will give you rest."***

The Protestant Christian Church is obsessed with a passion for doing things. It would seem as if the voice of the prophet is dying out and the executive and the program-monger has arisen. Our Presbyterian garment has been somewhat torn by sectional strife over theology—chasing theological winds is an old Presbyterian pursuit. One party cries, "Believe! Believe!"—the other cries, "Organize! Organize!"

A publisher complained recently in private that books on the technical side of the church's and minister's life were in large demand, while virile books on scriptural exposition, the spiritual life and theology barely paid for the marketing.

"I am so much immersed in work," was the complaint of a pastor, "so forced without due reflexion to hurry on to the next job that is waiting to be done, that I often find it difficult to see the wood for the trees." That is undoubtedly the position into which not a few of the best pastors in the country are being forced, and it leads towards incomplete service or a breakdown.***

The sublime question in the Catechism, "What is man's chief end?" and its answer has helped to shape the destiny of the Presbyterian Church. "Man's chief end is to glorify God and enjoy Him forever." Anyone looking at the church, reading its literature and attending its conferences would think: "Man's chief end is to be on a committee, and keep eternally busy." One is tempted to ask, Is life all summed up in action? Has reflection no place? Is meditation a lost art?

Finally, it is only in quietness and confidence that we find and are able to hear the whisperings of messagers of God that "hover around us like Heavenly incense."

"The secret of the Lord is with them that fear Him." Secrets are never shouted to those in a hurry, but to those who stand still and are silent before Him. "For thus saith the Lord Jehovah, the Holy One of Israel, in returning and rest shall ye be saved; in quietness and confidence shall be your strength."—Ex.

Why Not Circuit.—I came to this circuit in time to fill my regular appointments the Sunday following conference. I finished my first round on the work yesterday. I have been kindly received at all the churches. and in all the homes that I have visited. For their congenial spirit the pastor feels most grateful. Hope to give them my best service. This is a big circuit and there is much to be done.

Our first quarterly conference was held Saturday December 12, 1925, at Fairgrove Church. All the churches were represented. The business of the conference was carried on in a most pleasing manner. The pastor made three recommendations which were unanimously adopted. Our aim is our budgets paid in full, and we are going to work to that end. Come on, Why Not, and let's put it over.

D. I. Garner, Pastor.

THE TRUE SPIRIT OF CHRISTMAS.

Of all the year's festival days, Christmas is peculiarly the festival of love. Easter commemorates the resurrection of Jesus. It is our festival of life, divine and immortal; for the power that raised Christ from the dead has passed into the lives of the millions. It comes with peculiar appropriateness at the season of the year when nature is awakening to spring and everywhere are warm winds, sunshine, growth and beauty.

Thanksgiving is our festival of Divine Providence celebrating the loving care of God over all that He has made. It comes at the time when in agricultural communities the earth's fruitage has been garnered and the year's work draws to a close. It is a good time in all pursuits to close the book with God and to bring to Him the only possible return for His beneficence, the gratitude and appreciation of our hearts.

But Christmas is the climax of the Christian year. It is our festival of love, and as such is it not beautifully fitting that the day should be celebrated by the bestowment of gifts? It is as natural for love to give, as for birds to sing and for flowers to grow.

The spirit of Christmas is the spirit of giving. This takes hold upon all classes of people, carrying into every soul the sweetness and purity of love's ministry. It lavishes gifts in homes of wealth and it finds a way in the direst poverty.

Christmas was the day when God gave His richest gift to men—Jesus the Christ. That marvelous gift of the ages has proved the inspiration of the day and given birth to the spirit of giving among men. And for this reason let us give remembrances to just as many people as we can afford to give, to those of our own homes, to our friends and to the poor. It doesn't need to be much, so that it is a token of friendship. Remember particularly the lives that are cast into hard places. Lift a mortgage, pay a debt, send a check to the brave woman who is fighting for her children. Bring the young man or young woman who is away from home to your own fireside. Send a Christmas dinner where you are sure there would be a scanty one if you did not send it.

The spirit of Christmas is love expressing itself in service. The love of God found its expression in the gift of a Savior to the world. The love of Christ found its expression in the gift of a life of pure and unselfish service to mankind. He gave Himself to the closest association with men so that every man might take heart in the struggle and have reasonable hope of being able to live likewise.

This gift of service is the best gift which can be given to the world. And this gift is within the reach of everybody. There is no excuse for those who do not make it. None are too busy to be friendly and none too great to stoop to little kindnesses. I once thought there were natures that could not be touched, but I know now that it was a mistake. The most inexorable duty men ever have is to love and render services of love. It was one of the last teachings of Jesus that we will be judged at last by our attitude in practical service to the needy and the oppressed, the stranger and to those who lack the plainest necessities of food and clothing.

But this spirit of Christmas which is to find its expression in the gift of loving service is not the spirit of mere benevolence. Kindness that is not inspired by comradeship is not beautiful at all. It may be pity from a proud heart, but that is not friendship, and it is not the deep brotherly love of Christmas. Men need friends more than they need alms. We are inseparably bound together as one race and man of all races. The world need the sympathy and recognition of the humble, the rich of the poor, and the [illegible] for this reason the life which [illegible] in unrestricted and universal brotherhood is the life which has most nearly [illegible] the spirit of Christ and of Christmas. [illegible] and among them that [illegible] of loving service. Thus will the spirit of Christmas be [illegible] and make the world better and better.—Exchange.

CHRISTMAS DAY.

The two supreme events in human history, [illegible] beyond the comprehension of the finite mind, and [illegible] world, [illegible] can only stand [illegible] astonishment, are that the Creator, [illegible] Himself in mortality, came down to earth, as heralded by the shepherds of [illegible] "Glory to God in the highest, and on earth peace, good will"—and the other [illegible] incomprehensible sacrifice when [illegible] the Cross of Calvary the same Creator [illegible] for the redemption of mankind.

[illegible] these two events all the world, in [illegible] or another, bows in reverence.

[illegible] that [illegible] every book that is printed, dated A. D., "In the year of our [illegible] bears witness to the reality of the birth [illegible] Bethlehem.

The greatest paintings of all the world have been [illegible] by men who had caught the inspiration of the Divine message voiced in Bethlehem and through the succeeding years [illegible] the end upon the Cross.

The [illegible] poems in all the world have had their inspiration in the same source.

[illegible] the central figure of the Babe in Bethlehem and the Redeemer upon the Cross [illegible] history converged, and from it diverges: history, indeed, as has well been said, is but "His Story."

It is well, therefore, that at this Christmas season the human heart should take on a deeper sense of reverence, a deeper sense not of hilarity and merriment, but of joy; a deeper sense of man's responsibility to God and to his fellow man: a tenderer love for little children; a kindlier spirit for the sick and the suffering, with an outpouring of the heart and the purse in seeking to bring comfort and cheer and joy and happiness to those about us.

It is meet, therefore, that standing with head uncovered and hearts attuned to the Infinite we should catch the music of the heavenly chorus, and give glory to God in the Highest for the mercies with which He has so abundantly crowned our lives and the life of our nation, and yield unto Him who died upon the Cross the homage of contrite hearts full of gratitude and love, that as we face the problems of this life and the certainty that sooner or later we shall be summoned to give an account of the deeds done in the body, we can have the assurance of a life everlasting of which death is but the portal that leads us into a broader and grander and more glorious life than it is possible for the heart or the mind of finite man to conceive.—The Manufacturers Record.

Asheboro.—For some reason my Herald of last week did not come, however, those whose paper did come say that my letter last week said that Mrs. Hal Hammer Walker united with our church on the previous Sunday. Now the facts are that Hal Hammer Walker, a little boy of eight years, united with the church and not his mother. She has been a member some years. I will not charge the mistake to anybody—just let it go.

The past Sunday was one of the best yet. There were two hundred in Sunday school and a house full of people at church service. Five more people joined the church as follows: Mr. H. W. Ferree from Mt. Zion on West Thomasville charge, Mrs. Ferree from the M. E. Church at Farmer, Miss Vyvalee Nelson from Bethany on Randolph Charge and Miss Grace Boling and John Redding on profession of faith.

Tonight we had one of the best Workers' Conferences we have yet seen. The Sunday school Superintendent, Brother W. L. Ward, and his teachers came together and for more than an hour discussed the needs of the Sunday school and the various classes in the most business like way. It certainly was refreshing to see the work done so well.

Next Sunday morning we will have the Christmas sermon and music and Sunday evening at seven o'clock we will have the entertainment by the Sunday school.

Some of the laymen are making an effort to handle two of the notes for the college.

J. E. Pritchard.

Welch Memorial.—The revival is still going on. It is one of the greatest revivals that we have ever witnessed. It got started and cannot stop, or it has not stopped as yet. We were expecting to close last Sunday night, but had too much interest to do so, it had been in progress for two weeks. Sunday morning we opened the doors of the church to receive new members, and forty-seven responded; thirty-six were baptised, while the other eleven came in from other churches, some from the Baptist, Lutheran, and M. E. There are many others who were not present Sunday morning, who will come in later; several have already told me they were coming the next time I opened the doors of the church. We were expecting to close Sunday night, but there were twenty-five professions, so we announced service for Monday night, and there were thirty-three professions, so we announced service for Tuesday night. The number who professed

Monday night brought the total up to about two hundred and fifty. Many of those who professed were already church members, they promised to go back to their church and go to work for their Master. Some went to other churches to join. We are proud of the number which came to our church, most of them are heads of families.

Sunday was a red letter day for our church in every way, we had the largest attendance at Sunday school that had ever been in the history of the church, and the regular congregations were large. The house were filled to over flowing at each service, there being many turned away for the want of room. The whole church has taken on new life, it is just wonderful to see the results of this meeting. I was proud of my church before, they were so kind and appreciative; they began to pound me right after conference and are keeping it up. We have had so many different ones to come in with some fresh meats that we have not had to buy but a very little for the past two weeks. We do appreciate their kindness and thoughtfulness of us. One of the good members said in testimony Sunday morning, that they did appreciate the pastor, said they would not exchange him for any other in the conference. I am sure that I would not exchange churches with any other pastor in the conference. There are many churches that are stronger than Welch Memorial, but there are not any which are more loyal to their pastor, that is I havefound none that stands more loyal to their pastor than this one has for the time that I have been serving them.

Brethren and friends, pray for me that I may be worthy of the kindness shown me, and that I may be the best pastor possible, and lead them on to victory through our Lord Jesus Christ. T. E. Pierce, Pastor.

Reidsville.—Our Sunday school is progressing very nicely under the leadership of Prof. J. H. Allen. We had a goodly number present yesterday and three new scholars.

Our pastor, Dr. Williams, preached two good sermons. At the morning service he told of the great need for ministers of the gospel. At the evening service he spoke on "A Blessing or a curse." He told how we could make our lives a blessing by obeying God's commandments and how by not obeying them we make our lives a curse.

The C. E. Society held its regular business and social meeting at the home of Mr. H. S. Dixon last Tuesday evening. Much business was transacted at this time that was of interest to the society and new officers were elected as follows:

President, Mrs. G. M. Reed; Vice President, Miss Effie McCollum; Secretary, Mrs. H. S. Dixon and Treasurer Miss Lola McCollum. After the business was dispensed with, a social hour was enjoyed during which fruit was served.

Our Sunday school is planning to have a Christmas program, and a committee is busy at present preparing it.

This is probably the last report we will have before the holidays [illegible] to each and every [illegible] a merry Christmas [illegible]

Mrs. H. S. [illegible]

Macedonia, Fall[illegible] Charge.—[illegible] glad to have [illegible] to us for a [illegible] disappointed [illegible] meaningly for his [illegible] work.

There was no [illegible] Sunday [illegible] Sunday [illegible] school will be at 3 P. M. [illegible] preaching at [illegible]

Our [illegible] wife, Mrs. W. D. Hoyle, is still on the sick list. I [illegible] readers will remember her in their prayers.

Since our last report death has visited Macedonia community and removed [illegible] Ambrose Cline. He was born April 1862, departed this life [illegible] 1925. He was married to Miss [illegible] Hoyle and to this union three children were born: [illegible] tus, Hoyle, and Hale. The widow and children survive him, also seven [illegible] aged mother and several [illegible] The funeral services were conducted by Brother Morgan and the remains were laid to rest in the family burying ground [illegible] Chapman grave yard.

May God's richest blessings rest upon the grief stricken widow and children.

We were very glad to have Mr. [illegible] from Oak Grove worship with us Sunday. Mr. Haynes is a splendid bass singer and [illegible] in singing. We heartily [illegible] Mr. Haynes."

Our Sunday school is not large but the interest seems good.

I will close by wishing all the Herald readers, "A Merry Christmas and a Happy New Year." Pearl Barnes, Reporter.

High Point.—The first quarterly conference will convene on Wednesday evening at 7:[illegible] o'clock, and it is earnestly hoped that a full attendance of members will be present to join the work of the new [illegible] with enthusiasm.

The choir will render a Christmas [illegible] and a program of Christmas [illegible] on Sunday at the evening service. Music treat is promised all those who come.

The Ladies' Aid Society [illegible] meeting on Monday afternoon at the home of [illegible] with the following hostesses: Mesdames [illegible] T. Penny, H. T. Oakes, H. T. [illegible] and F. L. Johnson. The Society was [illegible] serve were for the church.

The Brotherhood or Men's Club will have a meeting on Tuesday evening and [illegible] Mrs. D. A. [illegible] Society will serve a [illegible] evening is assured, and [illegible] church should join.

On Sunday morning [illegible] very timely and [illegible] sermon on the ministry as a "Profession." This day was observed throughout the denomination as "[illegible] for the Ministry Sunday." There was great rejoicing in the congregation, [illegible] young men of the First Church should be called of God to enter the ministry, and devote his life to the upbuilding of the Kingdom. Dr. Brown says it is not a life of ease, but [illegible] in rich rewards of responsible service.

[illegible] the vows must expect suffering, but what unspeakable joy in the rendering of the service in His holy name.

[illegible] has launched a campaign to increase the attendance of young men at Sunday school. Practically the whole time Sunday morning was taken up in discussing the importance of getting young converts into regular attendance upon church and Sunday school service. Mr. L. R. Johnson is the [illegible] and efficient teacher of this class, and it was announced that it will meet in another [illegible] room in future, having outgrown their [illegible] quarters. Nearly every member has promised to invite some young man to the [illegible] Sunday morning.

At the eleven o'clock service last Sunday morning Miss Lee Sowell, a student at High Point College, sang a beautiful solo, "Oh [illegible] Weary" with organ accompaniment by Miss McIntyre.

Mr. J. Richard Reitzel has been elected Secretary of the Merchants' Association of [illegible] and has entered upon his duties.

We were delighted to receive two additions to membership last Sunday, Mr. and Mrs. Vernon Pe[illegible]

Ai Kernersville Charge.—Our work for this new year has started off nicely.

Our new pastor, Brother F. R. Love, filled his second appointment at Ai yesterday morning at the eleven o'clock hour, with a right good congregation. All gave him their most concentrated attention while he preached a most [illegible] sermon. He made the lesson so plain that even a child could understand that it is a wonderful thing to live the life of a Christian.

[illegible] our new pastor and the help of God we are trusting this will be our most successful year.

The young people of Ai have organized a young people's Christian Endeavor Society, and are starting off nicely. They carried their meeting to the home of Mr. John Watson near Kernersville on Saturday night, December 5. The meeting was held in the home for Mr. Watson's eldest son who is now an invalid. We hope that with the help of God he will be restored to health.

The Sunday school at Ai is doing fine. We [illegible] Brother B. M. Whitt for our Superintendent. We are sure with the help and cooperation of others Brother Whitt [illegible] and work on.

[illegible] and brother took dinner at the home of Mr. and Mrs. J. R. Peo[illegible] Reporter.

Brevity is the soul of wit.

CHILDREN'S HOME.

T. O., C. E. McCulloch, Wilmington, $10; T. O., Friendship Station, Albemarle, $20.11; T. O., Concord, First Church, $34.66; T. O., New Hope, Vance, $15; T. O., Eva Jones, Jamestown, $5; T. O., Mrs. C. V. Hardin, Greensboro, $1; T. O., H. and Mrs. H. Heiniger, Grand Rapids, $5; T. O., Mrs. T. F. Humphreys, $1.50; T. O., Lyman E. Davis, D. D., Pittsburg, $10; Sapling Ridge, Alamance, $15.95.

Sunday schools Thank Offerings.

St. Paul, Greensboro, $17.72; Julian, Tabernacle, $3.75; Worthville, Randleman, $21.-02; Stony Knoll, $9.78; Mt. Lebanon, Randleman, $31.15; Mitchells Grove, Guilford, Sen-class, $5; Mitchells Grove, Jun-class, $2.-05.

Church and Individual Offerings:

Bethel, Flat Rock, $3.51; W. M. Byerly, Lexington, $3; Rose Hill, Pageland, S. C., $4.52; Fair Grove, Why Not, $6; Pleasant Hill, Why Not, $2.25; Pleasant Hill, West Forsyth, $8.16; Board of Stewards, Fairmont, W. Va., $100; A Lover of Children, Lometa, Ten., $5; Lelia Miller, Mt. Vernon, Ohio, $12.50; Mrs. T. F. Humphreys, Wentworth, Sunday Eggs, $3.50; S. C. Criddlebaugh, $10; Yadkin College, $3.70; Macedonia, Fallston, $1.10; Mrs. J. C. Coble, Benaja, $2.50.

Sunday schools regular offerings:

Concord Saxapahaw, $3.10; West Lexington, $15; Young Peoples Class, Sapling Ridge, $5.15; Caroleen, $3; Tabernacle, $2.05; Concord, First Church, $25; Bethel, Mocksville, $3.10; Friendship, Mt. Hermon, $1.68; Ray Memorial Bible Class, Graham, $2.30; Whitakers, $6.50; Matthews Chapel, Brunswick, Va., $2.50; Draper, $3.54; Reidsville, $8.75; Mitchells Grove, $5.60.

Others Gifts:

Miss Blanche Mooney, Oak Ridge, domestic; A Burlington Friend, a pair of slippers; Junior Missionary Society, Concord, Saxapahaw, a quilt as a thank offering; Woman's F. M. Sicioty, Concord, Saxapahaw, a quilt as a thank offering; A friend, apples.

The Bazaar was a success. The children's fancy work sold real well and the people seemed pleased with the work.

About one hundred people took supper with us. The Ladies' Aid Society of Frst church, High Point, furnished us nice cakes. Mrs. Brown's and Mrs. Hughes' class made us candy. The Ladies' Aid Society of Randleman, sent us a nice lot of Home made candy. All this cooperation is much appreciated. The offerings are coming in and we are going on. Thank you. Help us to keep doing so.

E. G. Lowdermilk, Supt.

CONCORD AND THE COLLEGE.

It is natural for us to point with pride to the fine support Concord Church has given the High Point College. This church has done more, we believe, for the cause than any other one such church in the North Carolina Conference. Of course you must consider the membership both in numbers and financial strength. We have no rich men whatever. No pretension is made by any one to even rank with the wealthy men of Concord. But the gladness with which our people there contribute brings us to the firm conclusion that people give, not in accordance with their strength of pocket but with their strength of prayer. You need not expect people anywhere to give in proportion to their financial ability, but in proportion to their willingness. This is demonstrated conclusively at Concord.

There is a man in the M. P. Church of Concord who only a few years past was on the smallest wage earner's list. By prudence and prayer, hard work and foresight he has come to hold considerable influence and prospects. This man has already given fifteen hundred dollars or more to our college. He is not rich but he gladly gives of his prosperity to the cause he loves. As a matter of fact when a person sets aside one-tenth for the Lord's work he will both prosper and create for himself a record to attract the attention of the entire conference. A number of Concord people are doing that very thing.

Another man we have in mind is there working hard but by giving the Cause its due share has sent about eight hundred dollars to the college. This represents the spirit of the people there. Just the other day a person who, I suppose never even saw the Concord church, said, "they are the best people in the Conference to pay."

Please remember, too, that they are always coming up with all local and conference budgets. Most of the members are on an average wage earning basis. But it is remarkable what people can do when love and pride in the work leads the way.

Asheboro, Burlington, High Point, Henderson and other strong churches we know;—Why not come on in this time of need and show some of the spirit exemplified in Concord liberality. Why! When President Andrews called for a special offering some months ago for the college needs, the Concord people got busy as if to say we can't afford to let our college suffer, and sent in over one hundred and forty five dollars—the largest by forty dollars of any such answer to that call.

We are expecting strong churches to read this and make an effort to run ahead of Concord (if you can) and point the way to bigger liberality in accordance with your strength.

P. E. Lindley,
P. H. Scarboro.

A WORD OF THANKS.

I wish to take this method of thanking each one that so kindly contributed to the offering that was taken for me at the annual conference in High Point.

Brethren, you will never know how much we appreciate your kindness and your interest in us, and we thank you, both for your offering and your prayers. You have our sincere and heart-felt thanks for both.

We know that God answers prayer, and I am sure that I am better than when I first returned to North Carolina, and that is due partly to prayer. Words fail me just here in expressing to you my appreciation but my heart goes out to God in thanksgiving for the kindness that He has permitted you to show us in this trying and dark hour.

May God in His wisdom very richly and abundantly bless you each and every one is my prayer.

Brethren, please continue to pray that if it be God's will I may be restored to health and be able to do still more work for the Master in His Kingdom.

Again may I say thank you each and every one, and God bless you.

Very sincerely, E. G. Cowan.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our Heavenly Father to remove from labor to reward our friend and brother, F. S. Cheek.

Therefore be it resolved.—

1st.—That we bow in humble submission to the will of Him who is too wise to err and too good to be unkind.

2nd.—That our Baraca class has lost a faithful friend and our church a valuable member.

3rd.—That the home has lost a wise council; the wife a faithful husband; the daughter a loving father; and the community a good neighbor.

4th.—That a copy of these resolutions be spread on our minutes. That a copy be sent to the family. That a copy be sent to our city paper and also a copy be sent to the Methodist Protestant Herald for publication.

Committee.—

J. G. Rogers,
L. E. Anthony,
T. T. Stafford, Committee.

Another Pounding.

On the 20th of November we arrived at the parsonage of English St. Church.

On Wednesday night following the good people of English St. Church made us feel good, by giving us a good pounding. It is good to be pounded with good things to eat, by good people.

"Behind every gift is the giver," and a motive that prompts the gift.

The gifts of the pounding party were all good and useful, just such things as any preacher and his family needs.

For this reason we appreciate them very highly. But the spirit of kindness and generosity that these gifts represent we appreciate still more.

Life without friends and love is a barren waste. We sincerely thank you, good friends.

We hope to show our appreciation of all this kindness by rendering better service.

Rev. W. M. Pike.

—Death removed a valuable man in the taking of Bro. Madison Brown, of Julian. Especially will Shiloh Church miss him. He had been the Sunday school superintendent for years.

THE WORK AND THE WORKERS.

Saturday and Sunday, December 12th and 13th, were spent most pleasantly with Rev. J. B. Trogdon and his people on Flat Rock Circuit. The familiar scenes of my childhood days, and the privilege of meeting and preaching to many life-long friends make it doubly pleasant to visit Flat Rock.

I went to be with Brother Trogdon and the folks in their first quarterly conference, and preached three times while on the work. On Sunday morning, wife spoke at Bethany while I was preaching at Gideon's Grove. We both spoke to most earnest listeners in all the services.

The quarterly conference was one of the very best. Not a voice was raised which was calculated to pull back on any forward move. Improvements were proposed at the porsonage and voted through immediately. No one even objected. Pastor's salary really paid in advance. Pause and think! Pastor's salary paid in advance. Good! They are also collecting the budgets along with pastor's salary, and will be sending in payments on these soon.

Pastors And Friends, Please Note.

Very little has been sent in on the budgets to date. The Treasurer, Mr. V. W. Idol, High Point, N. C., has some pressing claims that should be paid at once. He cannot pay without funds, so I am hereby asking all pastors and all church treasurers to collect and send in payments on the annual conference budget at once, please. In the closing moments of conference many promised to begin on the budgets early in the year. One and a half months have passed, and our treasurer has received very little yet. Please attend to this at once, and thus help over the emergency of the first weeks of the conferenct year.

This is the very best time of the year to make church collections. Let us redeem the time.

The Conference Journal.

I have before me a copy of the 1925 conference Journal. Our Secretary, Rev. C. W. Bates, is to be commended on his work, and also on getting the printer to give us such a good job of work. I have been interested in studying the Statistical Secretary's report. From this report I cull these facts. In the value of all church property we have reached a total valuation of $3,102,249, an increase over the previous year of $857,554. We also paid $2,602 more on the General Conference Budget than the year before. And we made an increase in payments on the Annual Conference Budget of $249. Our increase in the number of church members for the year was 2,009. And our increase in Sunday school enrollment was 1,877. This is all very encouraging, especially when we remember that this favorable gain was made in spite of the fact that crop conditions, and cotton mill conditions were the poorest they have been in years.

There were some decreases, however, that are not very heartening. We note that our pastors were paid $2,093 less than the year before. A glance down the list will show you that just 18 charges failed to pay pastor's salary in full; and almost invariably they were the charges which promised the smallest salaries. Let every charge set out early in this year determined to pay all claims in full. It can be done.

We note that the Woman's Foreign Missionary Society gained 163 members, but their income was decreased by $1,949. And that the Woman's Home Missionary Society gained 150 members, but their income was decreased by $468. Let all pastors and friends "help those good women" in their Missionary efforts. There is no reasonable reason why there should not be a Foreign Missionary Society and a Home Missionary Society in every church where there are as many as a half dozen women can band together under a promise to pay 10cts. per month for missionary service.

Get a copy of the Journal and study it, and it will lead you to wish to do better for the Lord this year.

Let Us Continue To Pray.

Continue to pray for the College. There are great things in store for us if we will just pray, and work and pay. If you can pay then pay quickly. If there is anything you can do, do it speedily. Every Christian can pray, so pray that God will still do greater things for us, and through us.

Yours in His service, A. G. Dixon.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

Treasurer's Report Of College Building Fund.

Amount previously acknowedged, $159,032.-17.

Rev. Lawrence C. Little, $25; G. W. Pearson, $20; Mrs. B. C. Lambeth, $5; Mrs. J. M. Cutchin, Sr., $20; J. F. Alexander, $10; Mrs. T. L. Speas, $10; Mrs. George M. Isley, $5; W. F. Redding, $50; W. L. Ward, $125; Geo. F. Crutchfield and wife, $15; Miss Susie Stafford, $20; Mrs. J. E. Kimball, $5; Mrs. C. A. Cecil, $25; E. Walker Mann, $5; J. B. Rogers, $5; Rosa Johnson, $5; E. F. Kiger, $28.35; O. H. Johnson, $15; Mrs. H. G. Paris, $2; To furnish room in dormitory—Woman's Home Missionary Society, Mt. Hermon Circuit, $30; M. Alexander, $2.50; Miss Mattie Cheek, $20; Junior C. E. Society, Graham, $10; P. B. Core, $20; J. M. Anglin. $10; Miss Blancher Fuller, $4; F. V. Steele, $1; G. R. Shatterly, $1; Mrs. M. J. Morris, $5; Mrs. W. R. Carter, $10; Jesse Carter Day, $6; O. E. and C. A. Bivins, $100; Rev. J. Clyde Auman, $25; O. H. Pickett, $5; Miss Flossie Siler, $25. Total, $159,712.02.

In my report published in the Herald on November 26 I included $32.00 without giving the names of those paying that amount. This was due to the fact that a letter was temporarily misplaced. It is to be credited as follows: Mr. and Mrs. T. B. Richard. $20; H. G. Richard, $10; Miss Mattie Williams, $2.

Endowment Insurance Fund.

Amount previously reported, $3,693.86.

No receipts this week.

The Plan Is Working.

Since my last report Rev. G. F. Millaway has brought in $550 cash, collected from subscribers, and $450.00, proceeds of a note. Of course when subscriptions can be collected in full, it is so much the better, but let us bear in mind also that we are hoping by this plan to secure more money than is available from subscriptions, as well as to secure advances on subscriptions which cannot be collected at this time.

Yesterday our good friend, Rev. S. W. Taylor, brought in a check for $4,000, having handled notes for that amount, and he thinks it probable that he can add another $1,000.00 to this shorty.

The fine example already set ought to encourage other points to respond to the call. It was Brother Taylor who made the motion that the Treasurer be given every assurance that the best efforts of those present at the meeting in High Point would be put forth to secure $45,000.00 due one of the banks by January 1. This, it will be borne in mind, is for the note indorsed by fifty ministers and laymen, who will be relieved of their responsibility when the note is paid. Brother Taylor has certainly done his part, raising nearly one eleventh of the entire amount. May we not have action on the part of a number of others in time for report nert week?

Work on the pamphlet which the High Point meeting requested the Treasurer to prepare is under way, and this will be ready for distribution within a short while.

It has been hoped by some that a large gift could be secured from some source, or sources, but it has been definitely ascertained that this is impossible at present. It is, therefore, "up to us" to provide the needed money. Methodist Protestants of North Carolina, we can do this thing. It is really too early for us to ask or expect someone else to do it for us. Astonishment has been expressed by many at the magnitude of our undertaking and the degree of success with which we have met heretofore. We have determined that we will not fail, but let us not hesitate too long. Let us be worthy of the confidence which has been shown in us.

With thanks to all who have sent encouraging words, and encouraging checks, I am

Sincerely yours,

J. Norman Wills, Treas. of Building Fund.

Did I say "the plan is working?" Rather, some are working the plan, and have proved that it can be done. J. N. W.

MARRIED.

Hardin-Smith.

On the night of December the fifth, at the home of Brother L. R. Hughes, Randleman, Mr. Cletus Hardin, son of Mr. and Mrs. Eddie Hardin, and Miss Mozelle Smith, daughter of Mrs. S. F. Smith, were happily united in matrimony. Dr. A. G. Dixon performed the ceremony, which was witnessed by a few close friends of bride and groom. Our best wishes follow these young people. Wm. H. Neese.

CHRISTIAN ENDEABOR TOPIC.

PRESS ON!

M., Dec. 21. "Go forward." Erod. 14.13-15.
T., Dec. 22. Press on to Christ-likeness. 2 Cor. 3:17, 18.
W., Dec. 23. To spiritual achievement. 2 Pet. 1:1-11.
T., Dec. 24. To faithful service. 1 Cor. 15:58.
F., Dec. 25. To entire consecration. Rom. 12: 1, 2.
S., Dec. 26. To Bible knowledge. Ps. 1:1-6.
Sun., Dec. 27. Topic—Press on! Phil. 3:7-14.

To The Leader.

Decorate with ever greens and place placards suggesting a new chance with the new year, such as "Beginning again." "New Year, New Opportunities" "Another year, another opportunity."

Let the leader then speak of each New Year coming as a new opportunity to do the things we had wished to do but did not get done last year. Each day is God's new chance for us. Let yesterday and its failures go. No one can change it. The best God can do with it is to just forget it, for he says "I even I, am he that blotteth out thy transgressions for mine own name's sake, and will not remember thy sins." That is the best God can do for us in regard to past mistakes. So let's ask Him to do just that with the past year and then ask for His guidance to make the best of the new opportunities of the New Year. God has a plan for each life. Find out what that plan is and go at developing it and making it a reality. It is better plan for a better life than you can possibly make for your self, no matter what that life plan is.

Pressing On To Material Achievements.

When God placed man in the garden He told him "to have dominion." And this is still man's privilege. To subdue and have dominion over all material things, always remembering that "He that ruleth his own spirit is better than he that taketh a city." Material things are to be subdued and not to be allowed to rule or become the thing sought after. Material wealth may be the greatest blessing or the greatest curse, according as it is ruled or allowed to rule.

A little boy whose wagon was caught on the curb called for his father to help him out. The father refused and gave as his excuse that if he helped him with difficulties he could over come himself the boy would come to depend on help and not be an overcomer of difficulties.

"The pupil that labors to solve his problems unaided gains a victory and makes progress which enables him to make still better progress later. Press on that you may be better able to press on yet further."

Pressing On To Spiritual Greatness.

Fellowship with Christ, a consciousness of His rights in lives and of His presence day by day, to be a partaker of His power, a doer of His work is the great achievement of the Christian.

No matter how far we have advanced in the spiritual life we must still press on, for there are heights we have not scaled, work we have not done, joys we have not reached.

Press on to better work in the society. No group does its best. We can do better tomorrow than we have done today. Plan well, pray much, and labor hard.

Press on through difficulties. Do not grow discouraged. No matter what happens, you win if you persevere.

SUNDAY SCHOOL LESSON—DEC. 20.

Pauls' Summary of His Life.

Lesson Text: 2 Tim. 3:10, 11, 4:6-18.
Golden Text: 2 Tim. 4:7.
The Central Truth: The faithful life is always crowned with a triumphant death.

Scriptural Points.

1. The Second Epistle to Timothy has been called the swan's song of the great apostle. In it he takes a backward view and recites in brief the struggles and triumphs of his marvellous career. In it he also takes a forward view and in glowing rapture pictures the glories of immortality.

2. He mentions seven phases of his ministerial life. As to doctrine he had been faithful to declare the whole counsel of God and preach the unsearchable riches of Christ. His manner of life, or conduct had been above reproach; he had lived the religion that he professed. His purpose had been to glorify the name of His Lord. He had been loyal and steadfast in defending the faith once for all delivered to the saints. His long suffering, or endurance, had marked him a hero of the cross of the first class. His charity, love, and forgiveness had abounded in the face of the sorest assaults upon his life and character. And his patience in the midst of it all was the crown jewel of his resplendent character.

3. As to persecutions and afflictions we have a more circumstantial account in 2. Cor. 11: 23-28: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a day and a night have I been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

4. The apostle was possessed of a strong presentiment that the hour of his departure was near. It might have been the day for his execution had been set.

5. "I have fought a good fight." He was the scarred veteran of many a battle field for the right.

6. "I have finished my course." His ministry to the Gentile world has touched almost the entire population of the known world.

7. "I have kept the faith." He had been put in trust with the gospel. He had been faithful to that trust.

8. With a forward, upward look he beheld a crown of righteousness, resplendent wit glittering stars, that awaited his coming.

9. A list of true and false friends is give Luke, the beloved physician and companio in travel, was the only one with him at thi time of writing. He says a good word fo John Mark, whom he criticised mose se verely at one time.

10. Alexander the coppersmith was a pow erful opponent of the apostle. At Paul's firs reply in controversy with this man, he stoo alone. All openly or silently sided with th coppersmith. Paul graciously invokes forgive ness for this cowardly apostasy.

11. "Nothwithstanding the Lord stood wit me." And this was most comforting and re assuring. To be alone with God was more tha the plandits of all the world besides. An through the Lord Paul won out in this con tention.

11. Paul's faith never wavered. His con fidence in God's overruling and sustainin providence was unsuestioned. He kne whom he had believed.

Practical Points.

1. Faithfulness in conduct and service i the most praiseworthy trait of the Christia life. "Be thou faithful unto death, and will give thee a crown of life." Rev. 2: 10.

2. They that fight the battles of the Lor shall shine as the brightness of the firmament and as the stars forever and ever. "Figh the good fight of faith, and lay hold on eter nal life." 1 Tim. 6:12.

3. To love the present world is to deny th Lord of glory. "Set your affections on thing above, not on things on the earth. For ye ar dead, and your life is hid with Christ i God." Col. 3:2.

4. Wordlimindedness is a poisonous gas tha stifles the life of the church: "Love not th world, neither the things that are in the world If any man love the world, the love of th Father is not in him." 1 John 2:15.

5. A holy life is better than a thousan good professions. "Pure religion and undefile before God and the Father is ths. To visit th fatherless and widows in their afflictions, an to keep himself unspotted from the world." John 1:27.

OUR TASK AND OUR PRIVILEGE.

Paid A. C. B. In Full.

1. Whitakers,
2. Fountain Plale.

Paid College Assessment In Full.

1. Whitakers.

Paid On A. C. B.

1. Littleton—$20.00.
2. Pleasant Grove—$10.00.
3. Saxapahaw—$1.00.

Paid On G. C. B.

1. Littleton.....$17.50.

Littleton still holds first place on those pay ing on A. C. B., and stands alone on the G. C B.

We welcome one of the new charges, Pleas ant Grove, to the list in A. C. B. this week Pleasant Grove takes second place.

A. G. Dixon.

—Early to the church—late to the court.

WOMAN'S MISSIONARY DEPARTMENT.

Mrs. J. M. Stone, Editor.

Report of Treasurer N. C. Branch, W.H. M. S. for Oct. and Nov., 1925.

Dues.

Asheboro, $5.25; Asheville, $6.60; Caroleen, $5; English St., High Point, $17.15; Fair Grove, $5.30; Flat Rock, $9.10; W. D. Fogleman, Hebron, $3.80; Gillburg, $6; Hickory Ridge, $5.25; Hollister, $6; Hobbs Chapel, $4; Henderson, $10.40; Mebane, $4.30; Moriah, $8.50; Mt. Carmel, $4.55; Mt. Pleasant, $3; Mitchells Grove, $6.30; Matthews Chapel, $13.90; Maple Springs, $6.10; NewHope, $2.42; Pleasant Hill, $5.60; Rehoboth, $2.30; Spencer, $3.60; Spring Valley, $7.80; Union Chapel, $11.40; Union Grove, $1.20; West End, $1.90; Winston-Salem, $11.85; Weaverville, $3.50; Pleasant Union, $2.40; Pinnacle, $2.80; Bess' Chapel, $6.20; Gibbsonville, $10; Creswell, $6;

Clothing Child At Children's Home.

Friendship, $15; Mebane, $5;

Perpetual Member.

High Point, $30.

For Children's Home.

Henderson, $14.68; Union Chapel, $66.50; Reidsville, $26.60; Enfield, $10; Caroleen, .50; Burlington, $25; Mt. Carmel, $6.60; Mitchell's Grove, $1.30; Maple Springs, $2; Tabernacle, $2.40; W. D. Fogleman, T. O., $14; Chestnut Ridge, T. O., $12; Efland, T. O., $130.

Scholarships High Point College.

West End, $25; Hobbs Chapel, $1; Gillburg, $2; Flat Rock, $2.25; Reidsville, $6.25; Pleasant Hill, $4.50; Rehoboth, $5; Caroleen, .50; Tabernacle, $9.90; English St. $9; Mt. Carmel, $6.30; Mitchells Grove, $2; Moriah, $5; Maple Springs, $1; Esther Tarkington, return scholarship, $100.

Bethel Home.

Hobbs Chapel, $1; Gillburg, $1; Reidsville, $5.75; Pleasant Hill, $4.50; Enfield, $5; Caroleen, .25; Tabernacle, $9.90; Burlington,$33; Mt. Carmel, $6.30; Union Grove, $4.25; Mitchels Grove, $2; Moriah, $11; Maple Springs, $1; Enfitld, $10; Asheboro, $15; Winston-Salem, $20.25; Mt. Pleasant, $15.

Pine Ridge.

Hobbs Chapel, $1.25; Gillburg, $4; Henderson, $18.45; Mrs. J. A. Collins, $1; Weaverville, $12.50; Mrs. Geo. T. Penny, $10; Grace, $34.42; Asheville, $1.05; Enfield, $13; Efland, $14; Flat Rock, $3.06; Reidsville, $16.27; Winston Salem, $36; Pleasant Hill, $10.30; Caroleen, $1.90; Tabernacle, $14.06; English St., $3.94; Mt. Carmel, $9; Mt. Pleasant, $6.50; Union Grove, $1.13; Bess Chapel, $3.03; Moriah, $18; Union Chapel, $5; Maple Springs, $4; Asheboro, $4.75; Tabernacle, $32.05.

Pittsburg Mission.

Hobbs Chapel, .25; Gillburg, .25; Henderson, $1; Reidsville, .50; Pleasant Hill, .50 Caroleen, .25; Tabernacle, $1.10; Burlington, $3; Mt. Carmel, .70; Mitchels Grove, $6; Moriah, $1; Maple Springs, .43; Grace, $7.

Baltimore Home.

Hobbs Chapel, .25; Gillburg, .60; Henderson, $3; Reidsville, $1; Winston-Salem, $5.20; Pleasant Hill, $1.15; Enfield, $2; Caroleen, .50; Tabernacle, $2.60; Burlington, $6; Mt. Carmel, $1.60; Mitchels Grove, $1; Moriah, $2; Maple Springs, $1; Grace, $14.

Ohio Work.

Hobbs Chapel, .25; Gillburg, .60; Henderson, $3; Reidsville, $1; Winston-Salem, $5.20; Pleasant Hill, $1.15; Caroleen, .50; Tabernacle, $2.60.

Sunday Eggs.

Spring Valley, $6.25; Union Grove, $1.10.

General Fund.

Gillburg, .55; Henderson, $1.70; Reidsville, $1.55; Pleasant Hill, $1.70; Tabernacle, $3.60; Burlington, $9; Mitchels Grove, $1; Moriah, $2.

Mrs. S. W. Taylor, Treas.

Refund Mrs. Hupfield's Expense—$20.00.

Received from Young People's Societies.

Myra Crawford M. C. $2.10; High Point, Buds of Hope, .15; West End, Buds of Hope, $2.45; from Myra Crawford M. C. for Scholarships, $2.40; Bethel Home, $1; Thank Offering, $6; Henderson, M. C., Scholarship, $8.05.

Mrs. H. A. Garratt.

IN MEMORIAM.

On September 27, 1858, Mary Edgeworth Kime, daughter of Wm. Miles and Rebecca Kime, was born. She inherited by birth the sterling qualities that were characteristic of her ancestry. On December 16, 1875, the subject of this sketch was married to W. A. Amick. If she had lived until the 16th they would have been married fifty years. To this union were born four sons, C. L., G. A., W. C., and H. F.; three daughters, Mrs. W. H. Neese, Miss Sarah Amick and Mrs. Tom Brown.

All are living and live in N Carolina except W. C., whose home is in Florida.

There are fourteen living grand-children and two dead, one living great-grandchild and two dead.

The brothers and sisters of the deceased are as follows: H. G. Kime of Burlington, R. W. Kime, of Salem, Va., Mrs. J. Rom. Smith of Liberty, Mrs. D. B. Castor of Concord. Miss Sarah Kime of Raleigh, W. A. Kime of Liberty and Mrs. G. H. L. Lingle of Mooresville.

Besides these she leaves a host of other relatives and friends.

In early childhood she united with Richland Lutheran Church. The training received here, in connection with the intensive training at home, effected a stable foundation for that larger life which she so nobly lived.

After her marriage she united with her husband at Mt. Pleasant Methodist Protestant Church, and with him remained a vital member until her Heavenly Father called her home. She was kind, unselfish, far-seeing, hopeful, gentle and generous. She was especially kind and loving as a wife and mother. For many years physical infirmity strove to obtain the mastery, but an indomitable will deferred the day, until her head had whitened with the frosts of sixty-seven winters. All through her life she remained steadfast and true to the objects nearest her heart, namely: her home, her church, and her God. She was so interested in the mission societies of the church, being a charter member of the Home Society.

Near the end of her career she desired that the book of Acts be read. It was read to her by Floyd and she expressed her gratitude. Two days prior to her passing she declared herself ready to go, and expressed herself as being gratified at the prospect of having her desires so nearly fulfilled.

The stricken husband, the broken hearted children, and the sorrowing brothers and sisters are exhorted to praise God for such a life, culminating in such an heroic passing, and look to our Heavenly Father for the guidance of your souls to that destiny that has no limitations, and to that circle of companionships that never ends.

By W. H. N.

Card Of Thanks.

We wish to express our deepest gratitude and appreciation for the many kindnesses shown us by word and deeds, and the many floral offerings, during the sickness and death of our wife and mother,

W. A. Amick and family.

On November 28 the home of Brother Jesse L. Evans was made sad by the death of his mother, Mrs. Sarah Elizabeth Evans. She was born July 28, 1860. In 1881 she was happily married to Albert Hill Evans; to this union were born seven children, six boys and one girl.

She joined the Methodist Protestant Church at Shiloh in early life, and lived a devoted Christian life unto death.

The first of her dear ones to be taken from her by death was Robert Otis who died in infancy. In 1910 death claimed her husband, Albert Hill Evans, leaving to her only her six children to rejoice with her in health and happiness, and to comfort her in sickness and in sorrow. And about four years ago death entered this happy home again, claiming as its victim the valiant soldier of the cross, the late Albert Hill Evans, Jr.

She is survived by four sons and one daughter, William V. Evans of High Point, Harvey L. Evans of Baltimore, Jesse L., John B., and Mrs. D. L. Koontz of Lexington and one brother and twenty-five grandchildren.

I think it can be truly said of her: "her works do follow her," for all who knew Brother Albert Hill Evans, Jr., knew him as one of ther best workers in the Methodist Protestant Church. The early training in the home helped to make him what he was and I am sure it was a happy meeting the other night when mother, sons, and father met around God's great white throne to part no more.

We all bow in humble submission and say, Lord, thy will be done. Brothers, sisters, grandchildren, relatives and friends have our deepest sympathies, and remember that our loss is her gain.

The funeral service was conducted by the pastor assisted by Rev. C. L. Whitaker of High Point College, and Rev. Mr. Crutchfield, pastor of South Davidson charge, and the body was laid to rest in Shiloh cemetery to await the resurrection morn.

R. S. Trorler, Pastor.

AUNT CLARA'S MERRY CHRISTMAS.

(By Jap Miller.)

In war times it was a New Clauda with a population of one thousand. Now it has a different name with a population of two thousand. A beautiful town with plenty of room it is. A home in New Clauda meant one-half to five acre lots, a town of flowers, shade and fruit trees, a home for birds. The little church was well attended, because our people feared and loved the Lord with the exception of Jake Hall. Money was Jake's lord and master. The first Sunday in December, in 1862, at the Sunday school we met Aunt Clara. Her class of little girls called her dear aunt but aunt was only nineteen, and a fine young lady who loved the Lord.

Today there was a sadness over all, no laughing. This morning Aunt Clara was to be a bride at the morning service. Charley wore a smile and would say to all, "I will be back soon, we will lick the rebs and then Clara and I will settle down and help to make New Clauda a better town if it can be done, for you know it's a fine one now. The Lord will carry me through. Do you promise? I do until death do part us," and it was that way on December 25, 1863. Charley was doing picket duty when an enemy bullet snuffed out that fine young life. They called it the civil war—oh, my brother, when will this old world learn to call murder by its right name? Did our people mourn the loss of Charley? Yes, they were heartbroken. Aunt Clara went to her Lord and Master and He carried her through the dark hours.

She continued to teach her class to the end, they grew older together and as one dropped out some one would take his place. Aunt Clara was teacher in our public schools until 1873 when her father died. A year later her mother followed the father and Aunt Clara was left alone.

The Doctors Knew.

She sold the big home and built a small house next to the church she loved so well. Two years after she was stricken and for three months there was little hope. Then the doctors said she would recover in part but that she never would walk again, and it was that way.

She was a fine worker with the needle and did much sewing and knitting, read books, studied the Scripture and her life was busy. Young girls with their heart troubles found peace at the home of Aunt Clara. Soon young men and old went to her when life's problems were to be settled. Nothing could be done without the help of the Lord, she said, so she guided them out of crooked paths and into the straight and narrow way.

When the weather was bad, her class would go to her home, and as the years rolled by from near and far they came to dear Aunt Clara for advice and help. In 1876 we left New Clauda and went far away. Now it is 1916 and we are back at our old town. Christmas is near and there is to be a great Christmas dinner at the church Christmas eve. They call it "Aunt Clara's Merry Christmas." There is to be a home-coming for Aunt Clara's boys and girls. Her big family is coming home and there will be more than fifty present. More than 100 had died and could be there only in spirit.

Boxes and packages had been coming for a week, full of cheerful greetings for Christmas.

The 5:30 train came in Christmas eve. Who is that big, well-dressed man? He is a banker from the big city on the lake, several times a millionaire.

Forty years ago a young man on a dark night called at Aunt Clara's and remained for two days, then went away, Aunt Clara standing good for him . The young man and the big banker look to be one and the same except that the banker is forty years older.

There is a beautiful lady—a settlement worker in New York. They say she and her helpers have saved thousands of young girls —but why came she to Aunt Clara's Merry Christmas? Oh well, why not? Aunt Clara saved a girl one time from the fire that kills the soul—why not come? The Merry Christmas is here and every one has the Christmas spirit, every one loves every one and Christ loves them all.

Comes Jake Hall.

My! My! What a fine tree loaded down with gifts. Oh! what a happy crowd it was. Aunt Clara was there in her wheel chair. The preacher is praying. "Bless and keep our dear Aunt Clara and grant, Oh Lord, she may guide us many years yet." Now, all is over, the town is in darkness.

Next morning a neighbor boy and girl go over to Aunt Clara's. "A Merry Christmas, Aunt Clara." She smiles and looks right at them but does not speak. They are frightened and run to their mother. The mother goes over and waves her hand, "a Merry Christmas, Aunt Clara." There was the dear old face and it wore a smile.

Aunt Clara's Merry Christmas started on earth but ended in heaven. They say Aunt Clara's boys and girls met her there to bid her welcome. This Christmas morning was Aunt Clara's seventy-third birthday. She was a Christmas gift to our old wicked world and she also is a Christmas gift to heaven.

Two days later in the church the funeral was held. They sang "Rock of Ages" and "The Sweet By and By," aunt's favorites. The preacher is saying "I am the resurrection and, He that believeth will never die." The text is "Who is Our Neighbor?"

"Why, Aunt Clara, for she with the spirit of her Christ rendered aid to the broken hearted" and then the preacher breaks down and is crying like a child.

Who is this coming forward? Old Jake Hall, the rich man, the miser, the gold lover, who cares nothing for the Lord or any one on earth. Its all the dollars with Jake Hall.

He says to the preacher "May I say a few words?" "Yes, yes, say on wicked man.

"She got the Lord to have mercy on me and I should do for dear aunt what I should do for the Lord and for this town and she said that we needed a new and bigger churc so I want you to get the plans ready righ soon and I will pay all bills. It must be nice one for our dear aunt wanted it that wa I now love you people and I love the Lord. A light passed before me, some say it wa the Lord knocking at our door, we don know."

Now they are all crying. Uncle Jacob the call him now. He bade them a merry far well one year ago and with a smile on h face said "I am going to see Aunt Clara.

BIBLE RULES FOR GIVING.

What did the Lord Jesus say about giving

It is more blessed to give than to receive- Acts 20:35.

What kind of a giver does God love?

God loves a cheerful giver—2 Cor. 9:7.

How have we received, and how should w give?

Freely ye have received, freely give—Ma 10.8.

How much should we give?

Every man shall give as he is able accor ing to the blessing of the Lord thy God, whi he hath given thee—Deut. 16: 17.

How much did Jacob promise to give?

Of all that Thou shalt give me, I will sur ly give the tenth unto Thee.—Gen. 28: 22.

How are our gifts accepted?

If there be first a willing mind, it is accep ed according to that a man hath, and not a cording to that he hath not—2 Cor. 8: 12.

How should we honor the Lord?

Honor the Lord with thy substance, a with the first fruits of thine increase—Pro 3: 9.

What is said of him that pities the poor

He that hath pity upon the poor lende unto the Lord; and that which he hath giv will he pay him again—Prov. 19: 17.

How often shall we give?

Upon the first day of the week let eve one of you lay by him in store, as God h prospered him—1 Cor. 1: 62.

What promise is given to those who co sider the poor?

Blessed is he that considereth the poor; t Lord will deliver him in time of trouble Psalm 41.1.

How should we treat those who ask for f vors?

Give to him that asketh thee, and fro him that would borrow of thee turn not aw —Matt. 5: 42.

What is God's greatest gift to man?

God so loved the world, that he gave h only begotten Son, that whosoever believe in him should not perish, but have everla ting life—John 3: 16.

What should we say for this?

Thanks be unto God for his unspeakab gift—2 Cor. 9: 15.—Selected.

—Rev. C. E. Phillips, pastor of Pagela Circuit, is living in Monroe, N. C., and as thot all mail be directed to 502 Windsor S Monroe, N. C.

—Rev. C. B. Way has made an engageme with the Lexington Dispatch and will gi his whole time in the office. His address Box 69, Lexington, N. C.

IN HONOR OF THE DEAD.

Watts.

On November 25 Mrs. Guy L. Watts, daughter of Rev. and Mrs. J. W. Quick, of Pageland, passed away. Mrs. Watts had been sick for more than a year. She made a brave fight but the grim monster overcame her, but she went down declaring that she was still conqueror through the Lord Jesus Christ. She died trusting the Lord. Mrs. Watts was loved by all who knew her and will be greatly missed by her host of friends. She leaves to mourn their loss her husband and one little child, 14 months old, her father and mother, Rev. and Mrs. J. W. Quick, three sisters and one brother. She was laid to rest in Rose Hill cemetery. The writer was assisted by the pastors of the M. E., the Presbyterian and the Baptist Churches in conducting the funeral services. C. E. Phillips.

Elliott.

December 3, 1925, Mrs. Jane Alice Elliott passed away in the home of her daughter at Handy, N. C., aged 76 years. She was the widow of the late Patterson Elliott. And to this union were born one son, Mr. James P. Elliott, of Handy, and three daughters, Mrs. W. A. Frank of Handy, Mrs. Pres. Varner, of Chandlers Grove, Mrs. T. R. Keith of Atlanta Ga. There are eight grandchildren and two great-grandchildren.

Sister Elliott was converted at the age of eleven years, and lived a faithful and devoted christian all her life. Was a member at Lanes Chapel M. E. Church. Her sweet jovial disposition made her a favorite among all, old and young. All who knew her loved her. The writer has known her only a short time, but visited her during her last sickness. And while she was afflicted and very feeble much of the time during the last year, she manifested a sweet spirit all the while.

She told the writer a few days before she died that she had been making preparation for this journey for a long time and that the way was clear, and she was ready to cross over and be at rest.

It was an inspiration for any pastor to know her and be in her presence and we have no doubt that she has joined her loved ones on the other shore.

Funeral was held at Lineberry M. P. Church, by the pastor, on December 4th at 11 A. M., and her body was laid to rest in the church cemetery.

The mound that marks her resting place was covered with beautiful flowers, which is evidence of the high esteem in which she was held, by her relatives and friends. All the bereaved family have the love and symathy of the entire church and community.

C. E. Ridge.

Hauser.

Mary Murphy Hauser, daughter of Mr. and Mrs. J. D. Murphy and wife of Mr. Robert N. Hauser, was born April 27, 1893, and triumphantly passed from earth's toils to her reward in heaven, November 25, 1925.

It was my good fortune to know the deceased since she was nine years old, to receive her into the church and to officiate at her marriage and to be her pastor for ten years. It can be truly said that a good woman has gone from us. It is not strange that Mary left that last message of assurance that she was going home to rest with her Lord, for she gave Him her heart early in life and consecrated her powers to the service of God.

May the Lord comfort the bereaved and may the memory of the consecrated christian life of this wife and mother remain with them until they shall be called home to meet her where parting will be no more.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees."

J. D. Williams.

Carter.

Brother S. C. Carter, familiarly known to a host of friends as "Uncle Chris," died Tuesday, November 10, 1925. If he had lived until January 17th, he would have been sixty-nine years of age.

I have used the word "died." Certainly for him it is an unfortunate and meaningless word. It is better to say that on that day he entered into the more abundant life. He wanted to die in order that he might live.

We often use the words "he was a good man," without realizing the full content of the words. It can sincerely be said that Brother Carter was a good man, and no qualifications need be put upon the words. He often said he was "trying to live to the glory of God." And as one who knew him over a period of years, I can testity that he did that thing, and did it largely.

Brother Carter was never known to speak evil of any one. He was especially considerate of the character of his pastors, and would permit no one to say aught against them. He was loyal to an unusual degree to his church, to his pastors, to the denomination. One of the things that distressed him most during his long illness was the fact that he could not attend services or contribute as he had formerly to the support of the church.

Brother Carter leaves a widow by a second marriage, and a number of children by both marriages, all of them devoted to him in life and holding him in precious memory.

The church and the family are poorer by his going; but heaven certainly is richer with the presence of another man "who walked with God and was not because God took him."

Brother Carter's body was laid away in the family grave yard overlooking the little town of Democrat where he had lived for many years, the services being conducted by Rev. J. S. Williams. C.W. Bates.

Mrs. L. M. Bassett.

Mrs. L. M. Bassett, for many years a member of the Asheville Methodist Protestant Church, died on Monday morning, November 23, 1925, leaving a number of children to mourn the loss of a good mother. Her husband preceded her in death eight years ago this coming April.

Mrs. Bassett did not have an opportunity to come to church often, but none ever doubted her interest and loyalty to it. And she trained her children in the same good way. The former pastors of the church here at Asheville, as well as the present pastor, can bear abundant testimony under what great difficulties these both mother and daughters have been true to our cause here.

Mrs. Bassett was sick less than a week, but her frail body could not withtand the attack of the severe case of pneumonia. But she was ready to go when the summons came and bore testimony to her peace with God.

In the absence of the pastor Rev. J. S. Williams conducted the funeral. He has my thanks for the kindness.

C. W. Bates, Pastor.

Death of a Baby.

On Saturday evening, December 5, death came into the home of Mrs. and Mrs. Worth Bulla, Asheboro, N. C., and took their darling baby, Everette Worth, aged ten months.

The funeral service was conducted at Charlotte M. P. Church, Sunday afternoon by Rev. C. H. Hill. A large congregation of relatives and friends gathered to extend their sympathy to the grieved parents.

Although Everette was suite young, he was always present at Sunday school with his parents and was one of our precious jewels. He will be greatly missed. We loved him so much. May the Heavenly Father comfort and bless the bereaved family, we commend them to the sympathetic Christ who said, "Suffer little children to come unto me and forbid them not for of such is the Kingdom of heaven." Lillie M. Henley.

THINGS TO FORGET.

It is a good thing to "write injuries in the dust, but kindness in marble." These are the places of inscription which they deserve. Injuries make wounds, it is true, but they are outlived or grow over; while kindnesses live on and on, and become producers as well as products. To write injuries in enduring form and kindness in that which perishes is a reversal of that which both wisdom and experience teach.

Beyond this softly closing door
I shut the world away,
The din of sounding street, the cry
And clamor of the day.
As one within a cloister hears
The vesper bells repeat
The old refrain of love and peace,
So here the dusk is sweet.
No dials record the speeding hours,
No time or change is here,
No seasons wane, no blossoms blow,
Eternity is near.
Here is the peace that long ago
Lay hushed and tenderly
Upon the soul of Him who knelt
In dim Gethsemane.

—Arthur Wallace Peach, in The Churchman.

FROM PASTORS AND PEOPLE.

Pageland Circuit.—The first quarterly conference will meet at Rose Hill Church in Pageland on Saturday before third Sunday, of this month at 3 o'oclock. All members are asked to be present as we have some important business to transact. C. E. Phillips.

Saxapahaw Charge.—Thank Offering services have recently been held at Orange Chapel, Salem, and Concord. The service at Concord was in the form of a missionary play. It was very interesting and instructive. Three of the churches on this charge are planning Christmas entertainments. From time immemorial Orange Chapel has been suspending Sunday school during the winter months. This custom will be broken this year. The Sunday school will run on through the winter.

The people of this charge have given the pastor a hearty welcome as he begins his fourth year on the work. There seems to be the spirit of cooperation at each church. It is the desire of the pastor to make this the best year of the four.

Mrs. Cecil Ferguson, wife of the superintendent of Concord Sunday school, recently joined Concord Church, coming to us from the Baptist Church. We welcome this good woman into our fellowship.

The little daughter of Mr. and Mrs. J. C. Guthrie, who has been near death's door, is improving slowly.

Two Poundings.

On the third Sunday in November the good people of Orange Chapel Church loaded the pastor's Ford with almost everything needed for the pantry, consisting of irish and sweet potatoes, coffee, honey, sugar, canned apples and strawberries, jelly, sweet pear pickles, pears, sausage, canned plums, two chickens, and handkerchiefs. Then the first Sunday in December the good people of Concord agreeably surprised their pastor when they gave him two Ford loads of provisions; flour, sweet and irish potatoes, sugar, canned peaches, kraut, canned snap beans, coffee, brown sugar, peach pickles, jelly, canned tomatoes, canned blackberries, meat, one pumpkin, and one ham. Some of the names were not given, so we will not give any names. We are grateful to each one. May the blessings of God rest upon each one and help me to give them the very best service I am able to render.

H. L. Isley.

Annual Banquet Of M. P. Baracca Class And Election Of Officers.

Burlington M. P. Baracca class enjoyed its annual banquet in the church hut Thursday night at 7:30. The ladies of the church served the supper and they had a fine supper. The Social Committee has this in charge each year. The class has on roll about 200; last Sunday there were 101 members present at the banquet and business meeting that followed. 84 members were present. The class is divided in two sections A and B. Mr. Dave DeMoss is captain of section A and Mr. James Thacker is captain of Section B. The following officers were elected for coming year: Mr. W. V. Coble was re-elected president; 1st vice president, Mr. Henry Graves; 2nd vice president, Mr. Andrews Thomas. Mr. Layton Anthony was the elected secretary with Mr. S. C. Jones 1st assistant and Mr. M. J. Staddler 2nd assistant secretary; Mr. L. R. Pickard was re-elected treasurer. Press reporter, J. E. Workman, assistant press reporter, Mr. Lener Jones. Mr. George C. Smith was re-elected Teacher and Mr. J. G. Rogers 1st assistant teacher and Mr. H. L. Graves 2nd assistant teacher. The membership Committee, Social Committee, Financial Committee and Hospital and Visitation Committee to be named later. The pastor, Rev. S. W. Taylor, was present and gave the class a check for winning the prize he offered to the class that secured the most subscriptions for the church paper, the M. P. Herald. The class thanked him for the prize and returned it to him. Then he gave the prize money on the 210 new Sunday school song books the class decided to buy for the Sunday school in the near future. The class voted as being opposed to any change in the Volstead Act that would allow the people to have wines and beer and they wanted the ones that were in the city trying to get signers to a petition to get the law makers to give them wine and beer to know that as for the class, they were not wanted in Burlington now or in the future. The class enjoyed the special music rendered by Mr. Crutchfield and Mr. Chas. Moore, Mr. Dawkins, Mr. Casper Riddle, and Mr. Owen McPherson. J. G. Workman, Rep.

Concord, Saxapahaw Charge.—The Woman's Foreign Missionary Society of Concord M. P. Church gave a Thank offeriny service on Saturday night, December 5. A large crowd was present. A very interesting program was rendered and enjoyed by all. It consisted of a short play, recitations by the Jr. Society, a short talk by the pastor, Rev. H. L. Isley, and music. The collection amounted to $12.

The pastor preached on Sunday as it was his regular appointment. A very large crowd attended the service.

There will be preaching at Concord church third Sunday at 2:30 P. M.

A Christmas tree and exercise will be given Christmas eve, 7:30 P. M. Everyone cordially invited.

The Christmas holidays are fast approaching and we extend our wishes to the Herald and its readers for a very Merry Christmas.

Reporter.

Chapel Hill, Davidson Ct.—We were very much pleased to have our same preacher come for another year. Glad to have him and family in our homes. We welcome them any time He preached for us the third Sunday, giving us a good sermon. We have not got organized for Sunday school yet. It has been raining most every Sunday. But we will try again next Sunday. And it has rained our our prayer meeting the last two times. Next Sunday night is the time again. They met last Saturday evening to make plans for the arbor and are to go to work on it some time soon; hope they will have better accommodation in the future at the camp meeting

Friends, let us do our best for the Lo Time is swiftly passing on and death is our trail; let us be at our Father's busine

Lizzie Cranford

Charlotte.—The work for the new year started off nicely and we are indeed grate to have Rev. and Mrs. Surratt with us for other year.

The first quarterly conference was h Thursday evening, December 10th. The ports were very encouraging and we are h ing to make this year one of the best in history of our church.

A new secretary was elected, Mr. J. Hamkins. Plans were made for the year, the goal was read and approved.

We are glad to report that our church vo to carry a note of $1000 toward the coll fund. Miss Enolia Presnell was elected tre urer of this fund with the pastor as assista

Mrs. Ridge, the wife of Rev. Atlas Ri of Friendship charge, who is at present the Charlotte Sanatorium for treatment, improving and expects to return home so

The Ladies' Aid Society held its regu monthly meeting the first Monday. Seve plans were suggested as to how to raise mo for the coming year. At present a private e sale is being conducted.

We are very glad to have Miss Nan Lowe milk of Asheboro worship with us during stay in the city. We are all glad to welc Mrs. J. B. Spaugh, former member of Ga Church, into our membership.

Mrs. B. W. Littl

Siler City Church.—The writer was surp ed to find such a big little church in Siler C Since conference there have been four mons preached to appreciative congregati The people have opened their hearts homes and have shown a great desire to w for the Master. The Sunday school is do nicely. The Christtian Endeavor Society much alive and good programs are given Sunday evening. We regret very much Mr. Wade Siler, one of our members, been very ill. We trust that he will soon restored to health and strength again.

We will have much more to report f Siler City next week. F. L. Gibbs, Pasto

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Liberty Church, Siler City Charge.—Thi the first opportunity the writer has had to pert regarding the work at Liberty since signed there by the recent annual confere We now have every thing organized and be in better shape to let the outside we know what we are doing.

The writer has preached to large congre tions that seemed hungry for the gospel is always an encouraging and hopeful sign the work of the Kingdom when people att the services of the church. During my trip to Liberty I was much impressed the kind-hearted men, women, and young ple that I found who were ready to co-oper in every way possible.

Sunday, December 13, was a great day

e preachig services; the Sunday school, and ristian Endeavor.

The Sunday school, under the direction of new superintendent, was largely attended. e morning and evening preaching services nd the church filled to its capacity. At h services Miss Georgia Boone, of Burling-, N. C., sang beautiful solos which were y uplifting and added much to the good ging of the choir which was decidedly im-ved.

The Christian Endeavorers discussed the top-"Giving." The program was one of the t ever witnessed by the writer. Every one program was well prepared. A piano and a vocal duet added much to the well pared program. There were at least fifty sent for the meeting. F. L. Gibbs, Pastor.

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leasant Grove.—The Ladies' Aid Society their monthly meeting with Mrs. I. A. gue. Almost all the members were present. president, Mrs. A. C. Cecil, was absent on account of the sickness of her husband. wish him a speedy recovery.

rother Reynolds gave us two good and ded sermons Sunday. At the morning ser-his subject was "The crucifixion of ist." Since sin caused this most cruel th we need to stay near the cross in order ee sin as it really is. When we drift from cross sin seems small and there is no ll sin. At the night service he preached on resent Tense Religion," using as his text n 3:36. In order to get the blessings in e for us we must have a present tense gion and believe the bible a present book. e are sorry Mrs. Reynolds was not able to t church Sunday. We hope she will be us again soon.

ur pastor's daughter, Mrs. Pearl Honey-is helping to prepare the Christmas en-inment. She is also the president of the or C. E. Society. We certainly appreciate help.

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vidson Ct.—Our first quarterly meeting held at Lineberry Church Saturday, Dec-r 12th, at 2 P. M. All of the business that before the conference was transacted in irit of love and co-operation.

e conference passed a resolution to com-the work on parsonage and paint it. hen this is done Davidson Ct. will have e six room Bungalow style building, and ll be a credit to the good people of this ge.

nother item of interest was the election of ard of six stewards, (one for each h) to make the every member canvass he budgets. We named them "Missionary ards." They are being furnished with a f names of the respective churches, and of them are already at work. They have at opportunity to do a great work for the er. And I believe they are going to work at their task.

e had a call meeting of the members of berry Church last Wednesday night to the question of whether we would build an addition to the present building or build a new church.

The vote was unamimous for a new church. The church trustees have bought a little bunch of timber close by and this is to be worked by free labor and the profit to go to church building fund. It was encouraging to hear our strongest men financially stand up and pledge their hearty support. And I predict that in the near future there will be erected a beautiful brick church at Lineberry.

Pleasant Grove is to have a Christmas tree and exercise on Thursday night, the 24th.

Last Satuday eve while the writer was holding the quartery meeting a number of the good women of Linberry church met at the parsonage and pounded the preacher's wife. Some who came to the quarterly conference also brought useful gifts.

The pastor and family greatly appreciate every article brought and more especially do we appreciate the spirit of love that prompted the gift. I pray that our Heavenly Father will bless them all and help me in return to render my very best service as a pastor.

We are now approaching the holiday season and here's wishing the Editor, and all the readers of the Herald a Merry Christmas and a prosperous New Year.

Faithfully yours, C. E. Ridge, Pastor.

Fallston.—The littleson of Mr. and Mrs. Guy Wright passed away December 12, aged one year, eight months and five days. He has never been a strong child but a very sweet child. He was sick fourteen weeks. Weep not, dear parents, as those that have no hope. While Elon can't come to you it is possible for you to go to him. He is in the sunlight of God's flower garden, beckoning for you to come.

We have lost four members in our church the past year by death. Mrs. Samantha Grigg, Mrs. Catherine Bingham, Mr. John Hartman and Mr. Marvin Walker.

A large number have joined our church this year, while others have been dropped and some have removed to other churches. The harvest truly is great but the laborers are few.

We have prayer meeting every Wednesday night. Christian Edeavor Society has also been organized, which will meet once a month. Miss Anna Mae Lackey was elected president.

The first quarterly meeting will meet next Saturday.

The averge attendance in our Sunday school the last year was 166. Our collection amounted to $120.00 We paid $87.21 for literature, and the fourth Sunday offerings goes to our Children's Home. Reporter.

Flat Rock Circuit.—Our first quarterly conference met last Saturday at Flat Rock Church, December 12. Dr. Dixon preached for us at 11 o'clock. The business meeting at 1:30. It was a good day for all who were present. The reports were all very encouraging and a sweet spirit prevailed through the meeting.

Brother Dixon preached at Gideon's Grove at 11 A. M. Sunday and at Flat Rock 3 P. M.

I heard many nice things said abo t his sermon at Gideon and I heard him myself at Flat Rock. He brought us three great messages. Sister Dixon preached for me at Bethany Sunday at 11 A. M. She brought a great message of love from John 3.16. Everybody enjoyed the message. I feel their visit to this work will be long remembered. Come again.

The prospect is very encouraging for a good year. Brethren, pray for us that we may do the Lord's will. Then we know He will make our way prosperous.

May God bless our entire Zion.

Joel B. Trogdon, Pastor.

Shiloh, Randolph Circuit.—We are delighted to have Mr. A. O. Lindley back with us this year. He brought us a good message on Sunday, December 13, at 11 o'clock.

December 6, Mr. McCulloch of Greensboro, preached. His subject was, "A Call to the ministry." It was enjoyed by every one. He is to bring us another mesage first Sunday.

Our Sunday school is moving along fine, the interest is good. We are going to have a Christmas tree and program, Thursday night, December 24, at 7 o'clock. Everybody is invited.

Mr. Grady Hemphill was elected steward to collect $21.43 to help support the college.

Monday morning the sad news came to us, that our beloved superintendent, Mr. M. Brown, left his earthly home to receive his reward in heaven.

Best wishes to the Herald and readers.

Reporter.

Bethesda, Halifax Ct.—We had a pretty good congregation out yesterday, and Mr. Spencer gave us a good talk on the appointed subject—the need for more men in the ministry—emphasizing also the need for leaders in other branches of church work. We are glad to have him teach a class in Sunday school for us, as he does when he is here second Sundays. Our Sunday school is small, and does not seem to be making much progress. We greatly miss those who have moved away.

Mr. Spencer's "puzzle question" which he intimates he could not answer, was merely an inquiry, in rhyme, as to what process be, the "old" preacher, went through in order to become the "new." He speaks as though there were dark doin's "the people will never know." We hope the process was not very painful, and are glad that, in this case, the old is the new, so that we have him and his family with us for another year.

Mrs. Horace Mitchell left, a short time ago, to join her husband in Florida.

Miss Harriet Wills of Greensboro, and Mrs. W. J. Boyd, from near Manson, were recent visitors here in their old home neighborhood.

Rev. and Mrs. Bethea lately spent a few days in this section. Reporter.

Flat Rock, Vance.—We are beginning the new conference year in fine spirit. We are very glad to have Rev. Mr. Chambliss on our field for another year.

The election of Church officers was held on his first appointment at Flat Rock as follows: Trustees—A. E. White, J. W. Reavis, J. T. Hester, S. H. and H. J. Satterwhites; Stewards—B. W. Jones, S. W. Reavis, F. G. Hester and C. A. Wortham; Mr. Reavis Secy. and Treas. of Board of Stewards; Sunday school Superintendent, N. J. Parrot; Asst. Supt., F. G. Hester; Secy. and Treas. of Sunday school, B. W. Jones.

Rev. Mr. Chambliss held his first quarterly conference on December 5th. That evening he met with our stewards in a business meeting to plan the year's work. We feel proud of our board of stewards and expect to see the finances of our church go forward. They are now about complete with the every member canvass and will report results next Sunday. They want to raise one half of year's finances during first three months. Friends, let's help them.

Mr. Chambliss gave us a splendid sermon on his first appointment. We wish it possible for him to be here once a month.

We had sixty-nine in Sunday school last Sunday morning ond nearly as many at the evening prayer meeting. Seems our prayer meetings are taking on new life.

The money is in hand for a Christmas tree and treat that will be given on evening of December 25. Old Santa Claus expects to be there and meet all the children.

The W. H. M. S. is coming on nicely. They held a public Thank Offering service on Thanksgiving evening. Offering nearly $10.00.

The J. Clyde Auman Mission Band still hold their meetings, but have lost some of interest as the leader has been hindered from meeting with them.

We will not have Christmas program and offering as we expected, but hope to take an offering on December 27th which will be forwarded to conference Treas.

A shadow of sadness wae cast over our Sunday school last Sunday when it was known that Mrs. Amick, mother of our much loved Mrs. Neese, had passed on to her reward. Much sympathy was expressed for Mrs. Neese.

Wishing editor and readers of Herald a Merry Christmas. M. V. W.

Fountain Place.—We are glad to have Bro. Hendry back with us for another year, and we are hoping for great things this year.

Bro. Hendry is giving us a course in Bible study at 7:30 each Thursday evening, which is very interesting and instructive.

We have a live Sunday school, though small. We have 90 on roll, with 72 present last Sunday, with a belated Thanksgiving offering of $36.08, which was sent to our Children's Home at High Point.

Our Sunday school will render a Christmas pageant on Wednesday eve, December 23, at 7:30. T. A. A., Reporter.

Graham.—We are glad to be returned to Graham, for another year, and we are hoping to do more in a financial way this year.

We thank the Ladies' Aid for their making the parsonage more comfortable and attractive.

On the evening of December 3rd about fifty of our members came to the parsonage in a body bringing us lots of nice things to eat, and some to wear, and we received a nice load of coal from one member. And we have had notice served on us not to purchase a turkey for Christmas, and we think we know what that means.

May God bless these good people for their good deeds and kindness.

We thank you one and all. Wishing you a Merry Christmas. D. R. Williams.

The Postal Card, W. F. Kennett, Editor.

To Rev. Joel B. Trogdon.

Dear Brother Trogdon:—

You are pastor of one of the best charges in the N. C. Conference and dear old Bethel is one of our best rural Churches. I noticed that for your first service at Bethel this year you received $61.00, I think that is the correct amount, any way you asked if any pastor received more for his first sermon "let him speak out in meeting," or something to that effect. Well, last Sunday was our first service at Mt. Carmel, one of the three churches composing Granville Circuit, and after preaching his first sermon the pastor received $141.05 on salary. Come again, Brother Trogdon. It is well to provoke one another to good works. This was an advanced step at Mt. Carmel. Brother W. P. Garrett, the treasurer, had prepared subscription cards and they were placed in the hands of all members present with the result that the $141.05 was paid. In filling out the cards the children of the church were not overlooked and we noticed some of them handing in their cards.

Our first quarterly conference. December 5th, was not a good day for a quarterly conference. The roads were not good and about 10:30 rain began to fall and the conference tell off in attendance. However, we had a fairly good attendance and the work for the new conference year was launched. About $75.00 was contributed on the circuit for the Children's Home as Thanksgiving offering.

The Herald.

The M. P. Herald has been unusually rich since the annual conference and we are getting new subscribers and also renewals. All our people, old and young, big and little, should read the Herald, and of course, The Postal Card.

From Albemarle to Thomasville.

We made the trip in two and half hours, driving through a constant downpour of rain all the way, but this is not the object of this letter.

To begin with, about a week before conference, Brother Jap Hatley called me into his office and gave me a check and told me to go get a new suit of clothes, and with that check were the names of those giving the $35.00 for that purpose. By the assistance of a friend, I not only got a suit, but a discount on the suit, a good belt, a tie, and had enough of that money left to pay for all my meals at conference. These folks did more than they thought they were doing. And some times I believe the good we do unconsciously goes farther than that good we try to know that we do.

Then after we went home from conference, and the good folks learned we were leaving many of them came and expressed their love in words, acts, and other ways. The ladies of the church community were very kind to Mrs. Trollinger. Mrs. F. L. Trexler gave her articles of clothing, Mrs. C. L. Hatley a table runner, Mrs. R. D. Biles gave her a set of pillow cases. Then the morning we left, Mrs. John U. Whitlock, Mrs. C. Lester Melton, Mrs. S. R. Hutchins and Miss Ollie Whitlock brought us a dozen jars of canned fruits, preserves and jellies.

We left behind us in Albemarle some of the very best people in the world. Their names are written upon our hearts, and will always remain there. And we believe that we have left some of our best friends there. This is one of the tragedies of the pastor's life. We must get up, go, and leave friends and in some instances never see them in this world again. It is true that new ones are made, but the old ones must remain. May God bless the dear people of the Albemarle church, and may he guide them in the selection of a pastor, and may he lead them as no other man has yet led them, to a greater success which they deserve. We will watch the progress of this church and are expecting it to do much in Kingdom service.

We arrived in Thomasville, and managed to get enough of the furniture arranged so that we could have a place to sleep that Thursday night. On the first Sunday we served as pastor there were 188 in Sunday school, and as many or more stayed for preaching. Last Sunday there were 224. A new roll has been made, with a goal of 400 by Christmas, and if the increase is made each week as it was last week, we will have more than 400.

Last Wednesday night the storm broke. The preacher was assaulted, and left mortally wounded by the side of the kitchen table. It was on this wise. We came home from prayer meeting, and doffed coat and collar, and would have been ready for the Land of Beautiful Dreams soon, when the door very un-ceremoniously opened, and the street was emptied into the front hall. I thought the crowd would never get in the room. The kitchen was filled and some stood in the dining room and hall, and for one time in my life I had nothing to say. When the smoke of battle had cleared away, and the besiegers had retreated we found a small grocery store had been left with us. Leading the list was 37 pounds of sugar, flour, salt, lard, sausage, apples, evaporated peaches, prunes, 14 jars of home canned fruits, pickles, jellies, and preserves, canned kraut, canned cherries, canned peaches and pinapple, citron, pumpkin for Thanksgiving pies, post toasties, corn flakes, oat meal, puffed wheat, seeded raisins, molasses, coffee, pork and beans, butter, chip beef, macaroni, grape nuts, and liver pudding. And

that was not all, Brother Walter Loftin had sent us a load of wood, and Brother D. R. Connell asked me what my moving bill was, and paid that for me.

The work is starting off nicely, and it seems that the people "have a mind to work." Time and space will not permit me to say more, but the church reporter, Mrs. A. H. Ragan, will have a report that will doubtless give the reader an idea of the organization here. Befort closing I want to say that I have never seen a church so throughly organized as this one was when I came, it speaks well for them, and also for the former pastor, Brother Reynolds. They love Brother Reynolds, and speak well of him, and he will be loved by this people. J. L. Trollinger.

Spencer Charge—Yesterday was a good day for us in Charlotte. We held two services, received seven new members into the church. Others promised to unite with church soon. The congregation was more than double what it had been. We got two new subscribers to the M. P. Herald. Sold 25 new song books. We have a number of children to baptize at our next appointment. We will hold our first quarterly conference here in Concord at my house, December 11 at 2 P. M. We are expecting a good quarterly conference. We are hoping and praying to get in better quarters soon. Then our work will grow faster. As soon as we can get a lot we are planning to build a Tabernacle on the lot and worship in that until we can build a church. Brethren, pray for us.

Yours in the work, D. A. Braswell.

SERMON TO YOUNG PEOPLE.

The Best For Jesus.

Text: "And when they had opened their treasures, they presented unto him gifts; gold and frankincense and myrrh." Matt. 2:11.

The wise men brought to Jesuus the very best that their country afforded. They were wise in so doing. For the New King of all the earth, just arrived from the glory world, was entitled to the best that human hearts and hands could bestow. The wise men's example demands worldwide imitation. The entire race are subjects of this King of kings and Lord of lords. As the almighty and beneficent Sovereign of souls and destinies He calls for the best that is in us and outside of us for the extension of His Kingdom and the glory of His name. Let us therefore bring to Him on this another anniversary of His birth, in unstinted measure, the gold of character, the frankincense of love, and the myrrh of service.

Let us bring to Him

The Gold Of Character.

"To be, or not to be, that is the suestion," and the supreme question of life. "As a man thinketh in his heart, so is he." Character is that quality of the soul that foreshadows and seals destiny. It is the only coin of earth that has circulation in the other worlds.

Good character, like the gold of earth, is God-given. We build, or form, character out of the material and with the disposition and strength that God has given. Man becomes good, not by resolution or reformation, but by the power of divine grace. Character is on achievement of redemption. Sin is taken away by the blood of Jesus. Soul purity is imparted by the Holy Spirit. Righteousness of heart and life come through faith in Jesus Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Character is the supreme achievement. Jesus said to the seventy: "Notwithstanding in this rejoice not, that the devils are subject unto you; but rather rejoice because your names are written in heaven." Nothing can please the Lord of glory more than to be good, right, and holy in heart and conduct. Without the faith that produces a holy character it is impossible to please God.

And let us also bring to Jesus

The Frankincense Of Love

The Almighty is jealous of the supreme love that is due Him. The first of all His Commander, or son or daughter, more than he does Him, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Real and acceptable discipleship to Jesus brings about this supreme love to him. He has declared that if anyone loves father or mother, or son or daughter, more than he does Him, he is not worthy to be His disciple. Jesus demands the best from our hearts because He has given us the best out of His own heart and life. His supreme sacrifice on the cross is the greatest and mightiest love-offering of all time and all eternity.

His is a most winning love. "We love him because he first loved us." His is a compelling love. "The love of Christ constraineth us." It is by the power of the love of God shed abroad in our hearts that we are inclined and enabled to love Jesus with all our hearts and our neighbors as ourselves.

In the last place let us bring to Jesus

The Myrrh Of Service.

Character and love are weak, insufficient, and unavailing if they do not express themselves in uplifting service. Character demnds a life worthy of the high, christian calling. Love longs to dispense loving deeds and sacrifices.

All service is accepted as rendered to "him that loved us and gave himself for us." He has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Jesus just hungers and thirsts for service in His name and for His glory. He has said, "My meat is to do the will of him that sent me, and to finish his work." And it is also His meat and drink for His followers to do His will and finish the work that He has given us to do. Our work of faith and labor of love is most pleasing to Him.

Let us not be satisfied with anything less than the best for Jesus. Let us not say, "This, or that, is good enough." Some one has said, "The good is the greatest enemy of the best." Our blessed and most adorable Christ is entitled to the very best that we can give. Let us render to Him the purest heart, the holiest life, the most ardent love, and the most selfsacrificing service. And let us make this Christmas the happiest birthday that Jesus has ever had.—Word of Life.

A SELECTED NOTE.

A young man called upon his pastor to say he had made a mistake in joining the church and to ask if he would not better leave it.

"What makes you think that you have made a mistake?" asked the pastor.

"Because," the young fellow answered slowly, "I can't feel it any more. I know, of course, that religion isn't simply emotion. But it shouldn't bore me. There's something very wrong when that is so. I—I can't tell you how I have fought it. Of all the men in the world, I feel that doctors ought to believe. And yet, I can't believe."

"When you united with the church you were in Mr. Houghton's class, I remember. Did he make you study?"

"He certainly did!" the young fellow responded, laughing in spite of his troubles. "You had to study if you were going to hold up your head in that class."

"And when he died, you kept on your Bible reading for a time, but it grew more and more perfunctory, and then you began to forget it altogether; and when you did take it up, you were bored. Is that it?"

"That is about it, sir."

"You are studying medicine. When you have your degree will you never look at your books again?"

The young fellow's face flamed. "I don't know what you mean, sir. A good doctor never stops studying. He has to keep up with every experiment, every discovery."

"And yet you expect, as a Christian, to take in enough Christianity in a year to last the rest of your life!"

"But it hasn't lasted; that's exactly the point."

"Certainly. That is the point with thousands of Christians in the church today—lack of food. Have you studied your Bible to see what it has to say to doctors? Have you studied it to learn about human nature and the way to treat it? You keep up with the latest medical discoveries—have you laid out for yourself a course in the great discoveries of men whose work it is to interpret the Word of God? Have you studied the nervous system? Have you ever put it all to practical tests, as you experiment in your laboratory? In other words, have you given God half a chance?"

The young man's face had cleared. He held out his hand.

"Thank you, sir" he said.—Youth's Companion.

—According to Pliny, the Gauls of Caesar's time wore a ring on the middle finger, but the fashion of the next generation changed so that finger was left bare, while all the rest were loaded.

PREACHER'S BIRTHDAY ON SUNDAY.

The pastor of Calvary Church, Greensboro, is a year older than he was last Saturday. Before last Sunday he could say that he was only — years old, but now he has to acknowledge that he is — years old, or one year older than he was last Saturday. He acknowledges with sincere appreciation the gift of a nice brief case given by Mrs. J. H. Coble, and a ten dollar check by J. F. Williams and family.

While gifts are being acknowledged he wants to also acknowledged two cash donations since conference, one from Brother T. K. Causey and the other from Mrs. Mary C. McCulloch.

And still there are gifts to be acknowledged. The pastor does not want to fail to show his appreciation of any. During conference and since Mr. and Mrs. C. A. Parish have given us two nice lots of fresh meats. Mrs. Parrish also gave the lady of the house a good new home-made quilt. The preacher folks have been enjoying some of Brother E. F. Alfred's fine turnips.

But this article started out with a statement about a preacher's birthday. Yes, it was on Sunday but he did not celebrate.

Lexington, State St. Church.—Silence on the part of this reporter for the past few weeks does not by any means signify that there has been nothing to report. All the work is moving along encouragingly. Sunday school continues to grow, and the C. E. Society grows larger and better all the time. The children and some of the young ladies of the Sunday school are practicing twice or three times a week for the Christmas program which will be given next Sunday night, beginning at 7:30 o'clock.

On the first Thursday in December the Woman's Foreign Missionary Society met with Mrs. J. W. Lindsay. The meeting was interesting and helpful. Mrs. F. J. Cox, president, led the devotional exercises. The 2nd and 3rd chapters of the book we are studying were reported on by Mrs. J. F. Burkhart. This course of study, "Prayer and Missions," is proving quite a benefit to our Society in many ways.

Mrs. Curtis Koonts will report on the 4th chapter at the next meeting which will be held with Mrs. F. J. Cox on the first Thursday in Janurary 3:30 P. M.

Our pastor at the eleven o'clock service Sunday brought before us in a very forceful and eloquent way the need of more ministers and leaders in all the branches of the work.

Mr. and Mrs. Bethea's report of the supper and bazaar at the Children's Home last Friday is quite a glowing one. They were well pleased with the progress the children are making under the efficient leadership of Mr. and Mrs. Lowdermilk and their helpers.

Reporter.

—The Canton Christian College in China has developed disease-free silkworms that produce several times as much silk as the ordinary farm variety.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

HIGH POINT COLLEGE.

College of the Methodist Protestant Church. Co-educational. Fitting for life and for university courses. Just closed a successful year in which one hundred and thirty-four students were enrolled in the freshman and sophomore classes.

Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

Toluca Charge, Laurel Hill.—Brother J. M. Morgan preached to a large congregation at our church last Sunday, December 13. He delivered a wonderful message. We are all glad that God sent Brother Morgan back to us from conference, for we feel we could not do without him.

Our Sunday school average is off a little, because some of the scholars moved away, but we hope to get some back in their places that will be just as good workers.

As the Fallston Charge has been divided we are hoping that the new parsonage will be erected near Toluca.

Lois Willis, Reporter.

Love, Joy, Why Not Circuit.—The church was filled to its seating capacity last Sunday to welcome our new pastor, Rev. D. I. Garner, who preached for us an excellent sermon. The people seemed highlypleased with the way he is starting the work off for the new year. We have planned to take an offering every 2nd Sunday on the budget. The collection last Sunday amounted to about $40.

Our Sunday school is still improving under our efficient Superintendent, Mr. Frank Hulin. May we all resolve as the new year starts off to be more punctual, more prayerful and more attentive to our church than ever before and to discharge our duties faithfully.

We are hoping for this to be the greatest year yet at Love Joy Church. Our church needs recoveringvery much and our committee has decided on metal shingles which will make a very good and lasting roof.

We were glad to have Rev. J. W. Hulin, our former pastor, with us the 5th Sunday in November who preached us a good short sermon. He has a warm spot in many hearts who were delighted to have him visit us and preach for us again.

Prayer meeting next Sunday led by A. W. Hulin.

We Make a Specialty of

LOOSE LEAF BOOKS FOR MINISTERS' USE.

WILLS BOOK AND STATIONERY CO.

Sunday school every Sunday at 10 o'clock.

The health of the community is very good at the present time.

Best wishes, Robert Reynolds, Reporter.

New Hope Church, Vance Ct.—Owing to the fact that our reporter is off at school our reports have not been sent in promptly. But I am thankful to say our church is still alive and doing a splendid work.

We were indeed glad to have our pastor, M. P. Chambliss, back with us for another year. He filled his appointment at New Hope the first Sunday in December and gave us a good sermon.

Just before the service officers were elected for the coming year, and a Thanksgiving collection was taken for the Children's Home.

Our Sunday school, which has been running continously for the past thirty-five years, is still doing a great work. The attendance has been very good this fall, considering the weather, and we trust it may continue good all the winter.

We are hoping and praying that this may be our best year at New Hope for the outpouring of the Holy Spirit.

Wishing all the readers of the Herald a merry Christmas. Edna J. Paschall.

—A church debt is the devil's salary.—Beecher.

—Big churches, little saints.—German proverb.

—He that goes to church with an ill intention goes to God's house on the devil's errand.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST ALL YE ARE BRETHREN

XXXII. GREENSBORO, N. C., DECEMBER 24, 1925 NUMBER 7.

ODIST PROTESTANT HERALD.

McCulloch, Editor and Publisher.

weekly in the interest of the
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Pres Eldridge dec26

BI WISE'S ADVANCE STEP.

sociated Press sends out from New
following report of an address by
S. Wise, Jewish rabbi in New York.
hat Mr. Wise has taken a great step
n his thought of Jesus. He now ac-
s as a real man and a Jew and an
al teacher of morality. Let Mr.
another forward step and recognize
the Son of God and he will be a
y converted Jew, a Christian. Here
port of the Associated Press:

k, Dec. 21.—(AP.)—Accepting Jes-
zareth "not as a myth, but as a
abbi Stephen S. Wise, of the Free
e, believes that the doctrines of the
are basically those taught by the
ders.

unity is not impractical and unat-
s the Jews feel it is, Dr. Wise told
ation in Carnegie hall yesterday, it
e the Christians have failed to live
teachings. The doctrines preached
form a code of ethics unparalleled
tory of morality.

was," said Rabbi Wise. "I accept
te the notion I had been led to be-
ier in my life—a notion that Jesus
yth and never existed. I tell you,
l repeat these words to every Jew
world if need be: 'Jesus was
ust accept this fact at once.'"

; that Jesus, as a Jew, taught a doc-
t was essentially Jewish in spirit.
se continued.

se Christendom has renounced Jes-
t, shall we continue to deny him.
we, his brother Jews, are free to
and his teachings anew.

we not say that this Jew is soul
ul and that the soul of his teaching
and nothing but Jewish? The teach-
sus the Jew is a phase of the spirit
l the Jew godward."

REV. D. A. BRASWELL HOME BURNED.

The home of Rev. D. A. Braswell was almost completely destroyed by fire shortly before 1 o'clock this afternoon. Nothing was saved, it was said, all the personal effects and furniture being consumed by the flames.

How the fire started was not known. According to members of the family, when it was first noticed, the entire top of the house was a mass of flames and there was not sufficient time to rescue anything.

Mr. Braswell's wife, who is an invalid, was carried out of the house to the home of a neighbor immediately after the fire was discovered.

In addition to Rev. and Mrs. Braswell, Mr. and Mrs. J. A. Jenkins and children resided in the house. They were unable to save any of their effects.—Journal paper.

This is a real calamity to Brother Braswell. Think of it! His wife a helpless invalid and his home gone, his furniture gone, his clothes gone. Brother Braswell found his house far gone [illegible] from his Sunday appointment. He writes that the property loss is $5,000, with only $1,000 insurance to balance it. If Brother Braswell ever needed help he needs it now.—Editor.

CHILDREN'S HOME.

Salem, Saxapahaw, $4.36; Miss Sue Jarrell, Egleville, Tenn., $4; A friend, Vickery, Guilford, $6; Canaan, Denton, $1.25; Midland, $6.10; Clarence Stamey, Fallston, Christmas offering, $100; Midway, Guilford, $3.31; Dr. R. V. Yokely, Thomasville, $10; W. H. M. S., Grace Church, Elkhart, Ind., $4; Efland, Efland Charge, $1.61; Mrs. Carrie Braswell, Kannapolis, $2.50; Rev. J. C. Broomfield, D. D., Pittsburgh, Pa., $15.

Church and Individual Thank Offerings:

Calvary, Greensboro, $68.65; Brown Summit, Haw River, $5; Shoals, Pinnacle & Mt. Zion, $5.36; Reidsville, $24.36; Lebanon, Spring Church, $7.44; English Street, High Point, $8.69; Cid, Uwharrie, $2.80; Loves Grove, Midland, $3.57; Community Church, Thomasville, $50.

Sunday School Thank Offerings:

Fair Grove, Haw River, $5.85; Shiloh, N. Davidson, $43.77.

Sunday School Offerings:

Liberty, $7; Mebane, $10.55; Thomasville, First Church, $8.96; Haw River, $6.30; Hickory Ridge, Forsyth, $4.85; Bethesda, N. Davidson, $6.70; Lebanon, High Point, $4.83; Shiloh, Randolph, $2.40; Bethany, Randolph, $5.40; Bethany Sunday Eggs, Mrs. D. T. Gaster, $1.40; Gideon's Grove, Flat Rock, $1.43; Pleasant Union, Mt. Pleasant, $1.16; Grace Church, Greensboro, $14; Grace, Greensboro, $1[illegible]; Lawndale, Union, $11.31; Pine Bluff, Midland, $3.04; Mt. Carmel, Forsyth, $3; Calvary, Greensboro, $12.84.

Other Gifts:

Mt. Olivet, "Buds of Hope," Balkin, Va., Toys, Stockings, and handkerchiefs; Girls Club, Westminster, Md., Stockings for all the children; C. E. Society, Tiffin, Ohio, a present for each child; J. J. Harp, Liberty, Mo., Toys, candy, and such like.

Miss Millie Bowman who has been confined to her bed for a number of days, seems to be much improved, we are glad to say.

If gifts and offerings will make people happy we will have a good time at the Home during the holidays.

We wish for all our friends multiplied happiness and joy during the holiday season.

E. G. Lowdermilk, Supt.

A HAPPY NEW YEAR.

The coming year may not bring to you and me many of the treasures of earth. It may be a difficult year financially, and pain and sorrow may enter our lives and our homes. We may be misunderstood and criticised, and even persecuted. Our friends and neighbors may find it in order to pity us for our poor plight. But if we walk with God through the new year, if Christ is so gracious and kind as to make His home in our hearts, if our lives are freighted with cargoes of heavenly treasure, and if at the end of the year we receive the divine approval, we shall be rich indeed and in truth, and the year will be a year of high achievement and supreme success.—Selected.

MY NEW YEAR PRAYER.

I do not ask for either wealth or fame
  Shall be my portion down life's troubled way;
I only ask that there be given me
  The needful strength for work from day to day.
Just strength, that with the morning's fresh, sweet dawn
  I may arise, and fully rested be,
Renewed my mind and body so that I
  May do the waiting work cheerily;
The strength to meet the fretting little cares
  And trials, so prone to vex, with sunny smile,
And grace to say the gentle, kindly word
  To those I love and patient be the while;
The grace to let the hasty, angry tone go by
  unheeded, and to ever be
So strong that in confusion and distress
  I may be helpful, yet so quietly.

—Mother's Magazine.

CON[illegible]

[illegible]

[illegible] Family Tree," he thrusts [illegible]

[illegible]

lecting p[illegible]

[illegible] a part of which we t[illegible]

[illegible]

lion of the A[illegible]

[illegible] political problems, and that creative [illegible]

[illegible]

of the nation [illegible]

[illegible]

[illegible] ous in at least one sentence: "Governments which ignore the Christian conscience of men in time of peace cannot justly claim the lives of men in time of war." That is a terrific statement. In that sentence appears to be, if not a veiled declaration of pacifism for the church, an unveiled invitation to pacificism on the part of individual. Rigidly interpreted, it goes farther than anything in the resolutions that were displaced to make room for it. If, however, it had been generally understood to mean what is undoubtedly implied, the General Conference would never have given it unanimous approval; probably would not have given it approval of any sort.

The sentence immediately following the one just quoted from the declaration on the church and war is not less interesting, and [illegible] place in a document [illegible] in its preamble, deals with [illegible] than with the attitude of [illegible] war. The sentence in question reads: "Secret diplomacy and political [illegible] must not draw men into the dil[illegible] between support of country [illegible]." We pass over the [illegible] introduction of "di[illegible]" a remarkable word to use when loy[illegible] to country are the horns [illegible] with Christ on the one hand and country on the other is doubly un[illegible]. It is obviously a misuse of lan[illegible] what we assume was meant [illegible] than what was said. We must ask, is [illegible] an alternative for the disciple [illegible] Christ is at stake? Surely [illegible] said, "Seek ye first the kingdom of [illegible] and his righteousness." "Whosoever he [illegible] that [illegible] not all that he hath, [illegible] my disciple." It is only by part[illegible] that one can choose an alter[illegible] We had not supposed—however a [illegible] choose in the weakness of his [illegible] under the stress of temptation—[illegible] church in a formal and most [illegible] would suggest an alter[illegible] Christ.

[illegible] are only two brief sentences in [illegible] setting forth a wor[illegible] and constructive program for world [illegible] Not its denunciation of war but its [illegible] for peace constitutes the value of the document. High-sounding but ambiguous and meaningless phrases about governments which ignore and cannot claim, and about [illegible] dilemmas, amount to noth[illegible] in the face of the present world [illegible] probably—though by what au[illegible] [illegible] editor of the Dis[illegible] has changed the caption which this [illegible] through the debates of [illegible] from "The Church and War" to "World Peace." Nowhere [illegible] is there a plain answer to the straight question, what is the church going to do about its own attitude toward war? [illegible] in attendance on the Council of [illegible] in Pittsburgh in February, 1924, the New England Conference of the Methodist Episcopal Church at its session in April of the same year, and the North-East Ohio Con-

[illegible] lution?

[illegible], D. D.

[illegible] resolutions have not pro[illegible] ought to do.

[illegible] ent deliverance [illegible] of the church. It was also ambigu-

in September, 1925, attempted to de[illegible] the attitude of the Methodist Episcopal [illegible], but they had no authority to speak [illegible] for themselves as individuals. Various bodies have taken action of a similar [illegible]. Aside from the National Council of Congregational Churches, none of them are [illegible] from any great branch of [illegible] church, and with the independence of Congregational churches, it is doubtful if [illegible] National Council has anything more than [illegible] powers in this matter. The Quakers, Moravians, and a few other small bodies [illegible] established for themselves a definite [illegible].

[illegible] to be hoped that the Study Conference on World Peace being held in Washington [illegible] week will arrive at a clear determination [illegible] the duty of the church in this [illegible] and will be able to formulate some state[illegible] which may commend itself to the [illegible] churches. Before that conference [illegible] great opportunity, and upon it [illegible] great a responsibility. To find a [illegible] say, a program through which the [illegible] may make effective for peace [illegible] for peace that has been expressed in [illegible] of preambles would be of [illegible] service to civilization.

[illegible] in our view, even that is not the [illegible] duty of the church at the present time. The church is under severe criticism [illegible] its failure to know its own mind [illegible] to declare consistently its mind on the [illegible] not of peace but of war. Before the [illegible] can move with freedom into leader[illegible] in a program of peace for the world, it [illegible] free itself from entanglement with the [illegible] system.

[illegible] consider the criticisms leveled very [illegible] just now against the church. By [illegible] "church" we mean our American Protestant churches, and by "war" we mean international war. Riots, insurrections, rebellions, [illegible] wars, are altogether another matter.

[illegible] is said by some that the church is against [illegible] and for all wars. The statement is not [illegible], but with certain limitations and elab[illegible] it fairly states facts.

Certainly the church has been against war [illegible] there were no wars. Seldom has an organized body of believers [illegible] itself on the subject. With practical unanimity [illegible] have spoken against war. The history of [illegible] New England Conference of the Methodist Episcopal Church is the history of [illegible] of war and of protests against war. If [illegible] of the brethren were otherwise minded, [illegible] kept silent. A few have been otherwise minded. After we got into the World War [illegible] interested to hear one man avow that he [illegible] not hold the peace principles of "so many [illegible] you brethren," but he waited until the [illegible] patriotism of war made a congenial [illegible] atmosphere before he spoke. How many churchmen there are, in any or all denominations, who have a secret faith in war, or how many there are who do not care—I mean not care as Christians—one way or the other, we have no means of knowing. We do

[illegible] that American Protestant [illegible] war.

[illegible]

liberate [illegible]

or one-hundred-per-cent. Americans. It comes [illegible]

[illegible]

war in the abstract, against the glorification

[illegible]

as we.

[illegible]

mind, some of my ministerial friends [illegible]

against all wars of [illegible]

[illegible]

for justice, for humanity, for a new day, for [illegible]

[illegible]

ed, news is colored, lies are told. We are just

beginning to unlearn much that we sacredly believed during four dreadful years.

Further, in considering the appeal that war makes to men, we must recognize that changes come on purpose during the war itself and after the war. It may start a holy cause and end a selfish grab. Some of us still remember the magnificent purpose of McKinley as he sent out soldiers against the naked brown men in our Eastern archipelago. "The Constitution," said he, "follows the flag." And the policy of benevolent assimilation was begun. But after the war of subjugation it was found that the Constitution interfered with the tariff, and a majority of the Supreme Court decided that the Constitution does not follow the flag.

If the church is to continue to vote support and justification of wars because they come as an angel of light, a defense of holy things or a crusade against the devil, then the church will continue to merit the charge that it is against war and for wars. [illegible] will come that way. May we for a moment [illegible] the church will consent itself in this rather ambiguous position, [illegible] by its avowed fealty to Christ to denounce war and forced by other considerations to support war? At least it should avoid the sneers of the militarist. It ought to recognize and frankly admit that it is going to get into the next war whatever it is and whenever it comes. Therefore the church ought not to oppose all preparation for that war which the expert deem necessary.

But, as a matter of fact, the church has been just as vigorous in its opposition to preparedness as to war itself. Is it possible to suppose that the church will justify its record by becoming an advocate of militarism? I do not believe it. Yet in conclusion I am not ready yet to advocate the Quaker attitude of non-resistance, though I am moving in that direction. The old [illegible], the old habits, [illegible] with me. However, I am convinced that the present position of the church is [illegible] able and indefensible. It is a position of promise, of time-serving, of compromise. What can we do? While we are [illegible] teachings of Jesus or the [illegible] use of force for the spread of His Kingdom, we can make one definite move.

Let us begin at once to say that while we may not be clear as to the limits of Christ's teaching, or altogether in agreement about it, we are clear that war is against the program and that, therefore, the church will have no part or lot in it. We will not use the [illegible] proclamation of the [illegible] purpose of arousing the [illegible] dedicate themselves to the [illegible] the sons of God [illegible] death merely, death of [illegible] many of [illegible] ruin of what was [illegible] spirit. I suppose [illegible] sophistry of the [illegible] We sadly know that we [illegible] mean nature of ours, not yet so long freed from the beast, and teach it to hate and kill, without branding deep the marks of hatred and brutality. Again let us say that not only will the church refrain from inciting to war and from encouraging men to enlist for service, but also it will keep its freedom to oppose a war, not by silence merely, but actively.

These three decisions we may make even in the poor light we have and with the lack of clearly defined guidance:

1. Let us earnestly set about finding out what the teaching of Jesus really implies for our personal and ecclesiastical conduct in the world we live in.

2. Let us divorce the church from the whole business and system of international war.

3. Let us protect the church's freedom to act not by silence merely, but positively in view of the circumstances in any given case.

Surely the church has come to the parting of the ways. How can it longer claim to be the church of Christ and treat with indifference the fundamental attitude of Christ, implicit in all His life and explicit in all His teaching? If the church is to save its own soul, it must follow Christ here. And what shall it profit the church, if it gain the whole world and lose its own soul?—Zion's Herald.

THREE KINDS OF THINKING—AND ONE MORE.

By Luther K. Long.

No doubt there are many kinds of thinking. But there are three sorts with which everyone is familiar—and a fourth to which all of us should aspire.

Dr. James Harvey Robinson has placed us thinkers under great obligation by the publication of his most interesting and daring book, "The Mind in the Making."

This is not a difficult book to read. One can thumb its pages quite rapidly; but it will repay several careful readings, and [illegible] study.

I am not allow the author to tell the reader what he thinks concerning these four sorts of thinking, and I should be more than gratified if he would induce readers to secure the book, and study its entire contents.

The first is Reverie. Dr. Robinson says: "We all appear to ourselves to be thinking all the time during our waking hours, and most of us are aware that we go on thinking when we are asleep even more foolishly than when awake. When interrupted by some practical task, we are engaged in what is now known as reverie. This is our spontaneous and favorite way of thinking. We allow our ideas to take their own course and this course is determined by our hopes and fears, our spontaneous desires, their fulfillment or frustration, our likes and dislikes, our loves and hates and resentments. There is nothing else anything like so interesting to ourselves as ourselves."

The second sort is practical thinking. "The reverie, as any one can see for himself, is constantly broken and interrupted by the necessity of a second kind of thinking. We have to make practical decisions. Shall we write a letter or no? Shall we take the subway or a bus? Shall we buy U. S. Rubber or a Liberty Bond? Decisions are easily distinguishable from the free flow of the reverie. Sometimes they demand a good deal of careful pondering and the recollection of pertinent facts; often, however, they are made impulsively. They are a more difficult and laborious thing than the reverie, and we resent having to make up our mind when we are tired, or absorbed in a congenial reverie. Weighing a decision, it should be noted, does not necessarily add anything to our knowledge, although we may, of course, seek further information before making it.

"A third kind of thinking is stimulated when anyone questions our belief and opinions. We sometimes find ourselves changing our minds without any resistance or heavy emotion, but if we are told that we are wrong we resent the imputation and harden our hearts. We are incredibly heedless in the formation of our beliefs, but find ourselves filled with an illicit passion for them when anyone proposes to rob us of their companionship. It is obviously not the ideas themselves that are dear to us, but our self-esteem, which is threatened. We are by nature stubbornly pledged to defend our own from attack, whether it be our person, our family, our property, or our opinion. A United States Senator once remarked to a friend of mine that God Almighty could not make him change his mind on our Latin-American policy. We may surrender, but rarely confess ourselves vanquished. In the intellectual world at least peace is without victory.

"Few of us take the pains to study the origin of our cherished convictions; indeed, we have a natural repugnance to so doing. We like to continue to believe what we have been accustomed to accept as true, and the resentment aroused when doubt is cast upon any of our assumptions leads us to seek every manner of excuse for clinging to them. The result is that most of our so-called reasoning consists in finding arguments for going on believing as we already do."

The fourth kind of thought is the most important and is what Dr. Robinson calls creative thinking. He says. "It has not the usual qualities of the reverie, for it does not hover about our personal complacencies and humiliations. It is not made up of the homely decisions forced upon us by every-day needs, when we review our little stock of existing information, consult our conventional preferences and obligations, and make a choice of action. It is not the defense of our own cherished beliefs and prejudices just because they are our own—mere plausible excuses for remaining of the same mind. On the contrary, it is that peculiar species of thought which leads us to change our mind.

"It is this kind of thought that has raised man from his pristine, subsavage ignorance and squalor to the degree of knowledge and comfort which he now possesses. On his capacity to continue and greatly extend this kind of thinking depends his chance of groping his way out of the plight in which the most highly civilized peoples of the world now find

themselves. In the past this type of thinking has been called Reason. But so many misapprehensions have grown up around the word that some of us have become very suspicious of it. I suggest, therefore, that we substitute a recent name and speak of 'creative thought' rather than of Reason. For this kind of meditation begets knowledge, and knowledge is really creative inasmuch as it makes things look different from what they seemed before and may indeed work for their reconstruction.

"In certain moods some of us realize that we are observing things or making reflections with a seeming disregard of our personal preoccupations. We are not preening or defending ourselves; we are not faced by the necessity of any practical decision, nor are we apologizing for believing this or that. We are just wondering and looking and mayhap seeing what we never perceived before."

Such is creative thinking, the sort of thinking that gets us somewhere.

OPPORTUNITY.

With doubt and dismay you are smitten
You think there's no chance for you, son?
Why, the best books haven't been written
The best race hasn't been run,
The best score hasn't been made yet,
The best song hasn't been sung.
The best tune hasn't been played yet,
Cheer up, for the world is young!
No chance? Why the world is just eager
For things that you ought to create
Its store of true wealth is still meagre
Its needs are incessant and great,
It yearns for more power and beauty
More laughter and love and romance,
More loyalty, labor and duty,
No chance—why there's nothing but chance!
Don't worry and fret, faint hearted,
The chances have just begun,
For the Best jobs haven't been started,
The Best work hasn't been done.

Berton Braley.

INTELLECTUAL REVOLUTION.

We are in the midst of the greatest intellectual revolution that has ever overtaken mankind. Our whole conception of mind is undergoing a great change. We are beginning to understand its nature, and as we find out more, intelligence may be raised to a recognized dignity and effectiveness which it has never enjoyed before. An encouraging beginning has been made in the case of the natural sciences, and a similar success may await the studies which have to do with the critical estimate of man's complicated nature, his fundamental impulses and resources, the needless and fatal repressions which these have suffered through the ignorance of the past, and the discovery of untried ways of enriching our existence and improving our relations with our fellow men.—James Harvey Robinson.

—A happy holiday season to all our readers!

SUNSET.

By Norman LaMarche.

Sunset, we welcome thee with all thy purple glow;
And in thy radiance soft, we only ask to know
If this is Beulah Land where shadows never lurk,
Where one can rest content from thoughts of irksome work?
Youth springs to all the tasks of life with unfeigned zest;
Nor counts his task complete unless one do his best:
What tho' the load be heavy, or the hill be steep;
He knows at nightfall, his will be the boon of sleep.
In middle life with brawn and brain developed strong,
We heed but little, tho' the way be steep and long:
Our chiefest aim is to attain the summit hold;
And win our cherished laurels 'ere they call us old.
The gods of old Olympus never counted years;
But reckoned only deeds worth while, and smiled at fears!
The spirit of a god, said they, is ever young,
So long as he the bowstring of his heart keeps strung.
'Tis folly then, to choose the least resistance path
And seek to cunningly avoid the tempest's wrath,
As tho' we were but weaklings and not fit for strife—
Too limp and languid for the testing times of life.
But now that sunset time is come, we gladly rest,
In sweet content at eventide and know 'tis best
That we should cease from all the jolts that fret and wear,
And lay our plans for something larger Over There!

NEW IDEAS.

We can learn much from the past in regard to wrong ways of dealing with new ideas. As yet we have only old-fashioned and highly expensive modes of meeting the inevitable changes which are bound to take place. Repression has now and then enjoyed some temporary success, it is true, but in the main it has failed lamentably and produced only suffering and confusion. Much will depend on whether our purpose is to keep things as they are or to bring about readjustments designed to correct abuses and injustice in the present order. Do we believe, in other words, that truth is finally established and that we have only to defend it, or that it is still in the making? Do we believe in what is commonly called progress, or [illegible] that as belonging only to the [illegible] on the whole, arrived, or [illegible] the way, or mayhap just starting?—James Harvey Robinson.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

[illegible] $159,712.[illegible]
[illegible] Kirkman, $1[illegible]
[illegible] Thompson, $1[illegible]
[illegible]

[illegible] Insurance Fund.

[illegible] $3,695.86.
[illegible]

It was a great pleasure to me to read t[illegible] the Concord bre[illegible] Enterprise [illegible] express my [illegible] the co-operation a[illegible] all who have th[illegible] plan, and have hel[illegible] needs.

[illegible] comes from Rev. E[illegible] Pierce of Welch Memorial of High Poi[illegible] the interest on note for $50[illegible] check has been received for th[illegible] amount.

[illegible] there are others who are aski[illegible] "What about Greensboro, High Point, H[illegible] on, and other prominent churches?" I [illegible] the Chairman of the Steer[illegible] Greensboro will take the m[illegible] in a very few days, and may be [illegible] No doubt we shall h[illegible] in due course, either throu[illegible] of through collections, [illegible] subscriptions.

[illegible] but little progress tow[illegible] the $45,000.00, to take up the n[illegible] to January 1. [illegible] on deposit, [illegible] of the insurance no[illegible] been a very great help.

[illegible] to relieve the Tre[illegible] he tenders his sincere tha[illegible] for everyone a most happy Chr[illegible] season, I am

[illegible] J. Norman Wills

THE JOURNAL IS OUT.

Before this appears in print you will h[illegible] allotment of Journals. If [illegible] let me know at once, an[illegible] to you. Because of [illegible] and other unfore[illegible] enough to [illegible] you have [illegible] so I can [illegible] you.

C. W. Bates, Secretar[illegible]

[illegible] Circuit.—[illegible] nicely, good [illegible] It is planning [illegible] We are [illegible] C. H. Hill, has retu[illegible] another year. Mrs. C. [illegible] is a patient in [illegible] recovering nicely [illegible] days.

[illegible] met [illegible] evening. [illegible] usual way. [illegible] salary was raised one hundred [illegible]

Mrs. M. C. Henley, Reporte[illegible]

THE [illegible] OUTLOOK.

[illegible] $4,000 has been [illegible] Church, Ferndale. A [illegible] on a personage [illegible] The present session [illegible] expected a d[illegible] for the Bud[illegible]

[illegible] members of the [illegible] a five-[illegible] in the treas[illegible] increase [illegible] in Ma[illegible]

Eastern. The church at Roseland, N. J., is [illegible] launched a five-year [illegible] for the Superannuate Fund.

[illegible] A revival was held at Pleasant [illegible] in addition to the [illegible] the revival service a[illegible] the pastor and the leader [illegible] A new church [illegible]

[illegible] built and [illegible] of $12,000.

[illegible] was held recently [illegible] pastor of the [illegible] The Tim[illegible] Knight [illegible] D. Gamos, pastor of [illegible] Ministerial Association o[illegible]

[illegible] church has in[illegible] anniversary. On [illegible] was an offering of [illegible] Sunday [illegible] Squirrel Hill [illegible] Order of [illegible] received [illegible] Sunday [illegible] member of the West [illegible] Common Pla[illegible] Hill." Two recent [illegible] is to replace the present building at Parsons.

"MAN-FAILURE" OR "MYSTERIOUS PROVIDENCE"—WHICH?

By Rev. [illegible]

Several years ago there was a disastrous railroad wreck, which caused the death of a number of persons. An investigation brought forth the [illegible] "Pure accident." The railroad was [illegible] ran in a [illegible] "Thousands are killed [illegible] Thousands of people are being killed by avoidable accidents every year. Statistics re[illegible] 1924. [illegible] railroad [illegible] during 1924.

[illegible] ers how to care for their small children, mortality among infants and small children w[illegible] to fifty per cent. Plagu[illegible] fifteen might be almost fully controll[illegible] his full duty to himself and [illegible] The native of India bathes hi[illegible] self and the body of his dead relative in t[illegible] then uses the water fro[illegible] same river for drinking and cooking pu[illegible] To failing to teach his fellow-ma[illegible] the elementary things of hygiene and sa[illegible] causes filths to be swept awa[illegible] and various diseases.

[illegible] that there are in the Nea[illegible] orphan children "having litt[illegible] care, unhouseled and huddled t[illegible] in the refuge barracks. [illegible] in the last analysis, "mar[illegible] made these orphans. (Being mad[illegible] is bad enough; shall they now suffe[illegible] and clothing because of "man-fai[illegible]

[illegible] example of "man-failure" [illegible] place the blame for th[illegible] we know it was caus[illegible] failing to do his duty toward hi[illegible] and what a horrible traged[illegible] than 10,000,000 dead so[illegible] wounded; 9,000,000 war or[illegible] war widows; 10,000,000 re[illegible]

[illegible] much of the suffering and sorrow [illegible] may ever remain inexplicabl[illegible] charge a "mysterious Pr[illegible] with the ills of humanity which [illegible] foresight, might be prevented. [illegible] was called upon to conduc[illegible] service of a mother who had bee[illegible] from four helpless children, th[illegible] an infant, and the oldest not mor[illegible] years of age. Depressed and be[illegible] such a "mysterious act of Provi[illegible] made some remark concerning th[illegible] A physician standing near, wh[illegible] woman during her illness [illegible] could expect to live and d[illegible] While this remark did not les[illegible] of the occasion, it shed som[illegible] on the question of a "mysterious Pro[illegible]vidence."

If we are prone to ask why the ship wa[illegible] providentially guided a few feet in an[illegible] direction, that a thousand lives migh[illegible] saved; or why the train was not delaye[illegible] few seconds, that the lives of a score o[illegible] school children in a motor bus might be sav[illegible] or why a merciful Providence did no[illegible] interfere to save the life of the poor mothe[illegible] who violated the plainest laws of health; i[illegible] questions arise, it may help us to rea[illegible] what a great theologian, Dr. Fairbairn, says [illegible] Nature and Providence:

"Nature, in order that she may be bene[illegible]ficent, must be inexorable in her laws. Th[illegible] greatest calamity that could happen to man [illegible] would be the grant of supernatural aid when[illegible] they had by negligence or ignorance, o[illegible] act of wilfulness, involved themselves in [illegible] The very miracle that was worked [illegible] Nature in a destructive course, [illegible] calm her in a tempestuous mood, would arres[illegible]

the progress and the amelioration of mankind; for by enabling man to expend most external help, we take from him the desire to improve, to trust his own intelligence to obey the law of his own conscience and reason, and to amend by effort his own life and the lives of men.....

"We all know there is nothing so fatal to the manhood of a people as the charity that pauperizes. Were we so to relieve the improvident as to make him as well off as the provident, so to protect the thoughtless from his thoughtlessness that he would not suffer as little as the thoughtful, so to take the spendthrift's hand, whenever he had emptied it, that he would know no more than the industrious and the economical, what would be result but to set the highest possible premium on the shiftless and retrogressive qualities of man? And so, were men, whenever they provoked Nature or challenged her to vindicate her force, to destroy them, to be saved from the consequences of their own folly; were they, whenever they invited calamity, to be miraculously lifted out of it, they would—in the very degree of the promptness and efficiency with which the supernatural power interfered on their behalf—have their moral blood injured. Nature must be permitted to be herself if she is to do her best for man. In her severity lies the education which is the best thing that man can ever afford to lose."

May these words of [illegible] "The Philosophy of the Christian Religion" help us to ever trust the good and gracious Father, "whose mercy endureth forever" and in all the experiences that try our faith believe that he is governing his world for His glory and the good of all his children.

Let us put forth every effort to stay the hand from avoidable and preventable evil whether physical or moral, and yet be doing God service but let us not attribute to a "mysterious Providence" the sorrows and sufferings of those who carelessly or wilfully violate the plainest laws of life. What an appalling amount of unnecessary pain and sorrow in the world!

Alleghany, Davidson Ct.—We are glad to have Brother Ridge back with us again. He preached for us the fourth Sunday a good sermon, and again yesterday the second Sunday. He surely does preach well. There was a right good crowd out to hear him. The people seem to like to hear him. Sickness and death hindered some from being at church.

Jackey Broadwine, [illegible] was to be buried at the Mount Pleasant ground which hindered some from being at church. Samuel Smith, one of our members, is not expected to live which hindered some. We sympathize with the sick and the afflicted and we ask prayer for them that they may be restored to health if it is the Lord's will, if not may they all be resigned to the Lord's will, for death is coming to us all some day and we should be ready for that day.

The Sunday school is keeping up very well, but is not what it should be. Brother Cook [illegible]

Prayer [illegible]

[illegible] FOR [illegible]

1. Will [illegible]

[illegible]

[illegible] week i[illegible]

[illegible] ing fire.

[illegible] —A. F. [illegible]

"MIND YOUR OWN BUSINESS!"

[illegible] ence left him [illegible] that his country might call him Fath

THE NEW YEAR'S LETTER.

My Dear Girls and Boys.—It has been 365 days since I last wrote you a New Year's letter. It does not seem nearly that long, and yet we are all a year older, and, I hope, a year better.

Many a gray hair has been added to my locks, for I have been ill the most of that time; but you, who are in the morning of life, I trust are only more lovely and more lovable.

I heard our minister preach, yesterday, on "The High Places." You will find his text in the nineteenth verse of the third chapter of Habakkuk:

"Jehovah, the Lord, is my strength;
And he maketh my feet like hinds' feet,
And will make me to walk upon my high places."

And, as I listened to him, I hoped that each one of you were striving day by day to gain that eminence that comes from duty done, and that for you there is not one single regret as you review the year that has gone. Constituted as I am, I can not have regrets. They are too sad and too distressing. It struck me, as I listened yesterday, that the subject would be most appropriate or my New Year's message to you.

High places! Oh, I know how hard it is to gain them oftentimes; yet once in awhile, if we truly love the things that pertain to His kingdom, it is given to us to gain these high places for a little while; to gaze out over such an expanse of spiritual beauty that our souls swell with joy and exultation.

"Build thee more stately mansions, oh, my Soul,
As the swift seasons roll;
Leave thy low-vaulted past;
Let each new temple nobler than the last
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

That is what I am asking for you in this letter. We must get out into the expanse of His love, if we would receive its revivifying, refreshing powers. Too many hours we stay in the lowlands and grow dull and spiritless and inactive.

I think it is our bounden duty to make the most of life. I heard a young man say, only the other day: "My life is worth nothing to me." And I replied: "How can you say that? You have youth, ability, friends. You owe it not only to yourself, but to our Father in heaven, to make the most of every opportunity. If you have not other incentive, you owe it to Him to do your very best. As the poet says:

"Honor and shame from no conditions arise
Act well your part, there are all the honor lies."

He has His niche for you. Try and find it, and ennoble it with your best efforts."

In looking over my few treasures, the other evening, I came across a little silver wrist-chain; attached to it was a medallion with the name and the army rank of my adopted soldier son engraved upon it. He gave it to me when he came back from France. He wore it all through the World War, so that if he were killed in battle, he could be identified. I shall always keep it, and the other evening, as I looked at it, I thought of you, and I hoped that this New Year each one of you were wearing the insignia of the Christ-life, so that your identification may be established among the Lord's own. Be sure, more than anything else, that you are wearing it. You know what the Psalmist says:

"The sacrifices of God are a broken spirit; a broken and a contrite heart O God, thou wilt not despise."

New Year's! I write this message with a heart that is full of love to each one of you, and hopes as well. Don't disappoint me.

I want you to occupy the high places that are reached only by patient climbing, the performing of the tasks that have been given you. Don't be discouraged if the labor is hard, if the days seem monotonous. Remember that every day God is working out for you the best and the noblest plan, and that each hour you are in His care. Resting on this assurance, you will go from "strength to strength."

If disappointment and trials come, trust Him still. A young business woman I know was disappointed about a certain trip she wanted to make. The automobile in which she was going in was disabled in an accident, and had to be taken to the shop; but on the day she was to have gone, she made an important deal, and received on her commission $100, and she said to me, "You don't know how much I needed it."

God is at the helm. Trust Him, then, with the management of your affairs.

After the rush of Christmas is over, in the week between it and New Year's, there always comes to me a feeling of solemnity. I am about to receive another gift from my Father's hand—a bright, new year, untarnished and unmarred. Mine to beautify or to make unlovely—mine in which to do good deeds or deeds that are not good. Mine to enrich and ennoble or to dishonor and defame.

Mine and yours.

Oh, my young people, shall we not, then make this the best year of them all? Let us enter upon it with a high and holy resolve to live up to the best that is in us; to remember that we are solemnly obligated to live it well. "Noblesse oblige," remember.

Through His great mercy He has given us another leaf from life's page on which to write. Shall we not keep it, then, as pure and white as it is now?

New Year! A beginning of another period of life.

As I have told you before, I always appropriated New Year's as my own special holiday. When my parents were alive, that was the day they always came to my house. How much pride I always took in my New Year's dinner, that must not fall short of the Thanksgiving and Christmas ones. I have always, and do yet, make much of it.

Occasionally I give New Year's gifts; but always about me on that day is a feeling of solemnity. What will the little, bright new year bring me? Laughter and tears, clouds or sunshine?

My prayer that day is always more fervent than it is on other holidays. Some one once said this: "O Lord, prepare me for the things Thou has prepared for me."

And that is the way I feel. I may have my full quota of sorrow or of grief—I do not know. I only know God will guide me over the way, no matter how rough it may be and occasionally He will lift me to the high places. I have always been so sorry for Moses, to think he was not permitted to enter the promised land. By one little act he cut himself off from that country flowing with milk and honey. And yet God was so good to him at the last; He took him up into the high places and bade him look over into the fertile valleys with their fruit and grain.

The High places! Oh that is what I am asking for you this New Year's Day. To climb to the heights, and glimpse there the magnitude of His love. I am asking that you keep the temple of your soul swept and garnished, that the view may be unobstructed. I am asking for you the necessary ambition that you make the most of your opportunities and it is your duty to grow and develop and bloom in whatever part of the Master's vineyard you are placed.

Resolve this New Year's Day to live closer to Him than you yet have. To weed out the little sins and the little faults in your heart's gardens, so that the little flowers of kindly deeds may grow.

I wore such a pretty white waist the other day; but, in looking down at it I saw across the front of it a dark stain. I do not know how it came there; I only know it quite spoiled its beauty and its freshness. I was glad to take it off. And so do we, realizing this permit sin to spoil the beauty of our characters.

The High Places! Oh, my dears, that is what I am asking of you in this letter. The worth-while things, the gentle and kindly deeds, the sweet spirit that shines out and makes the plainest face beautiful.

If regrets come, remember that none of us are perfect, and keep on trying. Study your Bibles, grow in grace and in the knowledge of the Lord. Ask Him to give it each day—that needed portion of His grace.

As some one has said: "A Christian is the world's Bible, and the things he does and says are its pages." Be very careful, then, to place no stumbling-block in any one's way.

New Year is a time to take stock and to review the past, and, as we enter the little kingdom of the new year, let us be much in prayer. The little kingdom is ours. Let us be very careful, then, not to soil its beautiful interior with acts that might destroy.

And now remember—the High Places! That

is what I am asking for you in this New Year's letter.

Ever, always and forever, I am ONE WHO LOVES GIRLS and BOYS.

A PROTECTING CHRISTMAS TREE.

It did not cost the Martins anything for Christmas trees. They lived on the outskirts of a small town in the Berkshire Hills and a day or two before Christmas they simply went out into the hills and cut a tree. There were plenty to be found, though the Martins never cut the first one they came across. Indeed, the boys had a way of keeping their eyes open for fine trees many months in advance of Christmas, and usually they had a good tree located long before the 25th of December. Then just before Christmas they had marked, cut it down and carry it home on their shoulders.

This year Carl Martin had located a beautiful tree on one of his fall hunting trips. It grew quite a ways from the house—perhaps three miles. But it wasn't very large and Carl didn't mind the prospects of carrying it home in the least. He was an out-door boy used to tramping for many miles over the rough, hilly country carrying a heavy pack. So two days before Christmas he cheerfully set out after dinner to get the tree.

"Going to take the hatchet, Carl?" asked his father. "If you don't need it I can use it on those fence posts this afternoon."

"I won't need it," answered Carl. "I have my heavy knife and it won't take me ten minutes to cut through that tree. I'll be glad not to have the hatchet to carry."

"All right." His father surveyed the sky. "Looks like snow, doesn't it?"

"I'll get back before it falls, I guess," answered Carl. "Anyhow there isn't any danger. I know this country."

His father smiled and said nothing. He, too, had confidence in his boy's ability to take care of himself.

Carl set out at a good, swinging pace and in little more than an hour had reached the tree. He cut it down with his knife, being careful not to let the small trunk split. Before he had finished the job the snow, which came sooner than he expected, was falling quite thickly. As he sat resting for a moment after cutting down the tree he decided to take a short-cut home so that he might not have to wade through too much snow with his burden.

This short-cut was peculiar. It was along the bed of an abandoned trolley line and included a long trestle across a little valley. The trolley tracks had been laid several years before to connect some of the small hill towns with the larger cities. But then the company that had laid them had failed and no regular cars had ever run over the line. Finally the rails had been taken up but the wooden trestle remained. By following this trolley roadbed Carl could shorten his homeward journey by a full mile.

With his tree over his shoulder the boy trudged forward through the snow, his head down against the wind. He came to the trestle and [illegible] his steps carefully. The [illegible] covered with two or three inches of snow, but by shuffling his feet he made sure of his footing on each one.

As he was thus plodding forward Carl was suddenly startled by a commotion in the snow ahead of him and a menacing growl. Instinctively he stepped backward, missed his footing and slipped between two ties. Fortunately the ties were close together and he did not drop through to the ground forty feet below. Instead he stuck, wedged fast, with his hips between the ties. And there, crouched in the snow a few feet in front of him, was a large Canadian lynx, [illegible] savagely.

When Carl thought about it afterwards he understood plainly enough how the encounter came about. The lynx was using the short cut also and because of the dimming afternoon light and the thickly falling snow did not see him until they were within a few feet of each other. No doubt, too, the animal had been watching its steps more closely than the path ahead, just as he had been doing.

Now, however, Carl did not have any time to reason this out. As he fell he had retained his hold on the butt of the Christmas tree and had convulsively brought the tree forward in an effort to check his fall. So he faced the lynx with the tree in his hands as his only weapon. He had his knife in his pocket, but it was awkward to get at it and he dared not drop the tree to reach for it lest the creature seize that opportunity to spring.

Carl knew something about the lynx. He knew that the bob-tailed cat in front of him was a mighty dangerous antagonist, even though it was one of the smallest members of cat tribe. A grown man, well armed and free to move as he pleased, might well dread an encounter with a lynx in a tight place. But Carl new also that a lynx will not attack a man unless cornered and so he did a natural thing that was, nevertheless, a mistake.

He shouted suddenly with all his might and shook the tree at the animal. If they had both been in an open space the cat would probably have run. But the lynx felt that it was cornered. It could not move to either side and though it could have retreated along the trestle it dared not turn to run along that narrow path.

So instead of running, the fierce animal, his huge yellow eyes gleaming and his fangs bared, launched himself straight at the boy. Carl, moving almost as swiftly, caught the creature full in the face with his Christmas tree. The lynx clung to the tree, biting and scratching, and struggling to reach the boy through the stiff branches.

The weight of the animal bore the tree down and it struck the ties. The lynx's hind legs slipped between two ties and in a scramble to save itself from falling, it abandoned for the moment its onslaught against the boy. But just beyond the tip of the tree it crouched in the snow, glaring at Carl with a ferocity that showed it had no intentio of giving up the fight.

Carl knew that he could not hope to hol the creature at bay for long. Another charg like the first and the lynx would probabl reach him. The boy was sorely afraid but no ready to give up. He resolved to beat th animal off as long as he could.

Then into his head shot an idea. It migh give him a chance! With a fresh courage h awaited the next rush.

It was not long delayed. Again the anima with a savage cry launched itself at the boy Again Carl managed to interpose the tree s that the lynx was caught among the branche And again the creature struggled to get a him.

But this time Carl did not let the tree fal to the ties. Putting every ounce of strengt he had into the effort, he swung the tre around and cast it from him. Over the side o the trestle it went, carrying the lynx into th depth below. At the same instant the bo placed his hands on the tie in front of hin and wit a mighty heave drew himself up t his feet. He felt for his knife in case the ani mal should return to the fight.

But there was no more fight left in tha lynx. Dimly through the snow Carl saw i scurry down the ravine. And it looked to hi as though the creature were hurt by the fall.

Then Carl showed again the stuff that wa in him. Instead of hurrying home he waite a few minutes and then went down into th ravine and recovered the tree. And when h had taken it home, broken and mangled a it was, and had told his story, his father said

"Do we want the tree? My boy, we woul not have any other tree in the house! It' the finest Christmas tree we ever had. An it's going to be the merriest Christmas!"—

Notice.

Our first quarterly conference will be i Littleton Church on New Year's day. Preach ing 11 A. M. Then lunch and quarterly confer ence will be held after lunch. Rev. R. C. Stub bins will be with us to preach and hold con ference for us. Everybody is invited to come Come and bring some one with you, and a small lunch.

J. B. O'Briant.

Lashley—Edwards.

On Saturday afternoon, December 19, th writer united in marriage Mr. Kennie Ed wards and Miss Berta Lashley, both of th Orange Chapel community and both member of Orange Chapel Methodist Protestan Church.

Mrs. Edwards, who is a daughter of Mr Sam Lashley, is a young lady possessing many sterling qualities.

Mr. Edwards is the the son of Mr. C. D Edwards, one of the prominent farmers o the Orange Chapel community. We wish ther much happiness as they journey through lif together.

H. L. Isley.

Mrs. George Amick was buried at Mt Pleasant yesterday.

[illegible]

milk. I've [illegible]

delivering th[illegible]

pretty heavy [illegible]

"I've [illegible] milk to peddle, and I'm very [illegible] People [illegible] their milk for [illegible]

[illegible] advised [illegible] on the shoulder, "I'll [illegible] won't be back till even[illegible] on any [illegible]

[illegible] and [illegible] opened the door [illegible] Mrs. Judson, her first [illegible] that lady [illegible] a ghost.

[illegible] chair by [illegible]

[illegible] you."

[illegible] milk.

[illegible] Mrs. Jud[illegible] Martha. "I'm [illegible] milk.

[illegible] the house where her [illegible] a maiden lady, [illegible] leading from the sitting-[illegible] Martha was [illegible] her best to assist her up, but found it impossible. So she made her as comforta[illegible] she could, and started for help.

At the nearest house, in response to [illegible] knock, often repeated, a feeble old lady [illegible] the door.

"Is there anybody here who can go o[illegible] Miss Webster's till I get a doctor?" [illegible] Martha. "She broke her ankle, [illegible] think."

The old lady peered at her, curiosity s an[illegible] on every feature. "Hey?" she cried [illegible] the loud tone of the deaf.

Martha repeated the question several tim[illegible] She finally learned that the old woman w[illegible] the only one at home, so there was no h[illegible] to be had in that quarter.

In her excitement Martha had actua[illegible] carried the milk can to the door. As so[illegible] as the woman spied it, she asked: "Got a [illegible] milk?"

Martha nodded.

"Give me two quarts," said the old la[illegible] and though Martha was in great haste to [illegible] she complied.

In the next house an Irish family liv[illegible] Even before Martha could ask her questi[illegible] Mrs. Mulcahy caught sight of the milk c[illegible]

"And is it milk ye've got?" she ask[illegible] [illegible] "The saints be good to ye, ch[illegible] for bringing it. I'll take three quarts if [illegible]"

"She's a foine lady," said Mrs. Mulc[illegible] when Martha stated her errand, "and fa[illegible] darling, it's meself would be glad to do so[illegible] thing, but Timmy's got the measles, and [illegible] man ain't home neither, so what kin I [illegible] at all, at all?"

Martha concluded to waste no more ti[illegible] but go directly for the doctor. Fortuna[illegible] Dr. Brown had but just returned from [illegible] Wheeler farm. Leaving the milk cart at [illegible] barn, Martha got into the doctor's sle[illegible] and they drove back to Miss Webster's [illegible] ankle was broken, as Martha had gues[illegible] and she assisted the doctor while he set [illegible] fracture. When he had finished, he said:

"Now, little girl, just stay here a w[illegible] longer till I can get somebody to come [illegible] take care of our patient, and then, after [illegible] are rested, we'll go home and thankfully [illegible] our dinner."

No Thanksgiving dinner had ever ta[illegible] so good to Martha before, though she mi[illegible] her parents. The doctor insisted upon h[illegible] [illegible] her place at every opportunity. "[illegible] must repair the tissue you've used up to [illegible] child," he explained.

Late in the afternoon Martha drove h[illegible] tired, but happy. As the doctor had said, [illegible] father was comfortable, and was quite [illegible] much interested as her mother in listen[illegible] to the narrative of her experience.

But Martha's Thanksgiving surprises w[illegible] not all ended. A few days later her fat[illegible] who had nearly recovered, came home [illegible] morning and gave her a huge bundle.

"Miss Webster told me to give that [illegible] you," he said. "It's good and heavy, w[illegible] [illegible] The bundle proved to contai[illegible] [illegible] turkey. Around its neck was [illegible] a blue ribbon to which a card was attac[illegible]

bearing the words: "For Miss Martha Whatever, with the compliments of those whom she made happy on Thanksgiving. Look in my heart."

Martha was nearly over-whelmed by this gift but she proceeded to investigate the meaning of the card's last sentence. The inside of the turkey proved to be neatly lined with white paper and contained a dainty box, inside which reposed a beautiful watch, suitable in size and inscribed. Of course Martha was happy. She had been longing for a watch for some time, and this one was a beauty.

"Why, mamma," she explained, "we'll have a second Thanksgiving day now, won't we? That wind and snow brought me good fortune, though I didn't think it was very nice then." -Farm Life.

SHE SPOKE TO HIM.

They all came laughingly into the corner drug store. There were three of them—pretty little Betty, red-cheeked Molly, stately Nan, plump Polly and quiet, brown-eyed Daisy. They were merrily talking as they seated about the little tables, when old George passed.

He was carrying an armload of boxes. Old George was the colored man about town doing faithfully the small jobs that came to him.

He knew every one of those girls—had known them since they were little children—but as he passed where they were sitting a stumbling, shuffling old figure with his armload of boxes, no one spoke to him—that is no one but Daisy.

"How do you do, George?" she said in her sweet, clear young voice. "I hope your rheumatism is better."

George bowed and smiled. "Yes'm, Miss Daisy, yes'm," he replied; "it's much better, thank you, Miss Daisy." He shuffled on with his load, a smile on his old, black face.

Fern looked across at Daisy. "What in the world did you want to speak to that old negro for?" she asked impatiently.

Daisy flushed. "I always speak to old George," she answered quietly. "He's old and sick, and I wouldn't hurt his feelings for the world. I've known him all my life."

And no one said anything more.

Old George's employer looked up as he came out carrying his load. "Well, George," he said, "you seem to be in good spirits. Got some new jobs, or found some money?"

George shook his head. "Jobs and money is mighty good," he replied, "but dey ain't everything. I know something that has 'em beat—kind words." He smiled again. "Miss Daisy, she done just spoke to me," he said proudly. -Exchange.

THE WHITE NEW YEAR AT THE FARM-HOUSE.

"May we not consider the matter settled, Miss Edgemore?"

"No, it is better to be slow in deciding. Then one is sure. I would like till the first of the year to decide. I am going home as you know. I will write from there."

"Is there any other plan in your mind?—if I may ask that without being obtrusive." There was an anxious wrinkle in Mr. Maye's usually smooth forehead.

"By nothing definite. But I have a conscientious dislike to rushing important matters without a careful examination of all their phases, and this I consider important. Do not you?"

"Yes—yes. Our business is such that we are loth to put into responsible places those who have not had a long familiarity with its intricacies. And we are still more loth to part with one who has made herself invaluable—as you have."

"Thank you, Mr. Maye. Well, you will have me back before the first, probably in person."

"I hope so! Well, Merry Christmas, Miss Edgemore, and a happy New Year!"

Loretta Edgemore smiled at the emphasized word." She knew what it meant—the hope to have her return. She had worked for fourteen years with the firm of Maye, Dale & Company, and now had been offered—a new and strange departure for the old house—a partnership in the concern, with full control of one department. They had been her bankers during the years of her careful, conscientious service, and now offered her this safe investment for her money, as well as a position well fitted to her cultured taste and exceptional ability.

On the old Edgemore farm all was pleasant bustle. "Loretta" was coming home for two weeks. She did not visit home as often, these late years, as the love of father and mother craved, but, of course, how could it be expected? Years of business life in the city had brought around her many friends, interests and demands that did not touch the home circle at all.

"Wife! You haven't forgotten how Loretty likes those mutton turn-overs, have you? And the raspberry cuttie?"

"No, Joel. I have forgotten nothing—mothers never forget."

"Don't they? What's the matter, Lora? Not sorry the girl's coming home?" The farmer stroked out his labor-scarred hand and tenderly touched his wife's cheek.

She shook her head, the tears falling faster at the loving movement.

"I'm just thinking, Joel—maybe I'm getting selfish. They say old people do. But there won't be many more home-comings for the boys—we're getting well on in years. And—and—I'd like to see more of her. She's our only one."

"There, there, Lora! You're a bit blue. Tired, eh? Tell you what, when Loretty comes, I'll take you away for a day—our wedding day comes then—and we'll go off to the city ourselves. It's all right, Lora, only we must not get in the girl's way. She has her life to live, you know, when we are gone."

They had some long, quiet evenings by the big hearth fire and the dear old people listened with wide eyes and flushed cheeks to their girl's stories of the city.

Then, leaving her in charge for a couple of days, these lovers of almost half a century went a jaunting to the town where they had known the sunny days of "courting." Mother was resplendent in a long, soft, warm cloak, and fine new bonnet that was stylish and yet kept the searching wind from aching ears and father laughed at the neuralgia-breeding east wind in his fur cap and overcoat with great fur collar. Who wouldn't be "mighty proud" of a girl like "Loretty!" So they celebrated their wedding day with tears and smiles, and then—each with a hidden burden—went back to the farm; for Loretta could be with them only a few days more, and—who could tell what might happen before another year should roll around?

Thus thought was busy until "the wedding-party" returned. Then there were tellings and tears and laughter again.

"Well, daughter, you'll be on your way to the city soon again. Will you be quite so busy this next year? You couldn't come any oftener, could you?" said Joel, looking wistfully at his "girl."

"I expect I shall be busier than ever, father. But I will write just as often—oftener if you are lonely."

"Lonely. Oh, daughter—!"

"Why, mother, dear, what is the matter?" for now sobs were shaking the mother's slight form.

She shook her head. "Don't mind—me," she said, brokenly. "But—I love you—Loretty—and—you're all we've got—and—my old heart—gets—hungry-like. That's all. You've been dutiful and beautiful, child!—but we're old and—you mustn't mind."

A veil dropped from Loretta's eyes. Had her father always been as white-haired, as bent, as tremulous, as he was tonight? Had mother aged thus in ten minutes? Why, ten years ago she was plump and rosy and brown-haired. How was it her eyes had been "holder" thus? As her mother got up and moved about the room, striving to regain her self-control, Loretta noticed that the dear feet—once "light as a fairy's"—dragged a little.

Silence set with the group before the dying fire. Then the good-nights were quietly said. But in that quiet house three hearts kept watch. In Loretta's room the lamp burned all night and under its glow lay open her Bible at the underscored words: "Honor thy father and thy mother, that thy days days may be long in the land which the Lord thy God giveth thee."

When the day before New Year's came, it seemed to the daughter that her parents were graver and feebler than they had been since her coming.

"Can you stay and watch out the Old Year with us, child?" they asked at breakfast.

"Yes, indeed. I do not need to be in the city till the night of the 2nd. Yes, we will have nuts and apples and stories before the fire. Then father will pray, and then, while the little New Year is pressing his rosy face against the panes, we will sing the old hymn,

Come, let us anew

Our journey pursue.

We have done it ever since I can remember —we three!'' Loretta spoke gaily, but her heart sank as she noted the look of sadness settle even more deeply on the faces of her beloved ones.

It was a beautiful winter night, that last night of the Old Year. They drew back the curtains and sat by the hearth, alternately enjoying this starlit scene of snow-crowned hills and the wonders that a picture-loving eye always finds ''in the hollow down by the flare.'' But they did not talk much. Heart-voices had full sway.

When the ''grandfather'' clock in the corner pointed five minutes before midnight, they were on their knees, Joel poured out his heart to God—thanks and praise for the past, love and praise for the present, and trust and praise for the future; and, above all—''Keep the steps of our child, crown her life with thy loving kindness! We thank thee for her love. She has been the crown of our old age. Now, O Father, as she goes back to her work, bless her and make her a blessing. We are old—our days decline—we may not meet again—keep thou us, O Lord, according to thy tender mercy, we pray thee!''

They stood, embracing, by the leaping fire. Would another year bring them together?

''I have a New Year's present, dear ones,'' drawing them close to her. ''Would you like a New Year's present?''

''You are our best gift, darling,'' murmured the mother, brokenly.

Loretta's laugh was salted with happy tears. ''Well, that's just it. There is no place on earth like this dear home, and—I'm going to stay in it. Mother? Don't cry! Oh, father, did you want me so? Yes, I will be your girl again—till death parts us!''

The next morning when Joel had gone out to give New Year's ''extra'' to his faithful gray, Lora opened the little parlor door and looked in. Then she called her daughter in a low, wondering voice, full of queer little joy-quavers.

''Loretty! Do tell me! Am I crazy—with joy? The old house looks all new. The walls look fresh, the rooms look bigger, the carpets aren't so old fashioned. And the old parlor set, there, why, it looks downright handsome, and it hasn't done so for years. I was tired of it all. Am I crazy, Loretty?''

''No, my mother, no. If you'll just forgive your girl for not seeing her privilege sooner, everything will look brighter to her, too. And, oh, mother, mother, you are younger, you look more like my rosy little mother, this blessed New Year's day.''

''Yes, child, joy has cleared our vision. It is—it is going to be a white New Year for us all.—Zion's Herald.

—Tests are being made of the ground where Greensboro's new passenger station is to be built. Piles are driven in earth and weights placed upon them. The sinking into theground is watched and thus the nature of the underlying ground ascertained.

FROM PASTORS AND PEOPLE.

Asheboro.—The Asheboro M. P. Church is now falling into line for a real year's work. It seems the church has decided to follow the new pastor who is very ably taking the lead in the church work and is receiving the full co-operation of all departments of the Sunday school and church.

At the fourth quarterly conference it was decided to use a new system on the every member canvass. This system is that the stewards meet at the church with the pledge cards and the members come to the church and make their pledges instead of the old house to house canvass method. By this means a new light is thrown upon the ''Giving'' and it seems to us it is much better to bring our offering for the year to the altar with a willing heart than to have some one appointed to come to us and ask us for a certain amount for the year.

On Monday night the board of stewards met with the pastor at the parsonage and at this meeting decided to conduct the canvass on Sunday afternoon, December 13th, which was carried out at the church with great success, as the people responded wonderfully to this method. Mr. J. D. Ross is chairman of the new Board of Stewards with Mr. W. C. Hendrix as treasurer.

Yesterday was a full day for us. Out of 208 enrolled at Sunday school we had 200 present. It seems there is an increased interest in the Sunday school work in all departments. At the preaching hour we also had a full house. Five new members were added to the church at this time: Mr. and Mrs. W. H. Ferree, Miss Viva Lee Nelson, Miss Hazel Bowling, and Master John Redding. These, with the addition of Mrs. J. E. Pritchard and Master Hal Hammer Walker on November 29th make a total of seven new members for the first month of the new conference year.

After the reception of the members Mr. Pritchard brought a wonderful message on ''The Call to Life Service,'' preaching especially to the young people as mapped out by the annual conference.

Sunday afternoon, besides the canvass held at the church, there was also a Township Sunday School Institute for the officers and teachers of the various churches of Asheboro Township. Two spendid addresses were heard on Sunday School work—one by Rev. B. E. Morris, pastor of the First Baptist Church, and the other by Rev. C. G. Smith, pastor of the Presbyterian Church. The theme stressed especially at this Institute was ''How Can We Get and Hold the Teen Age Young People in the Sunday School.''

The Christian Endeavor Society met at 6:15 with good attendance and an interesting program was enjoyed with Mr. Frank Redding as leader.

At the evening service Mr. Pritchard brought us another inspiring message on ''The Marks of a Christian.'' He especially emphasized the characteristics that mark a Christian from one of the world.

Next Sunday the pastor will preach the annual Christmas sermon at the morning h and the Sunday school will give their Chr mas entertainment at the evening hour which time an offering will be taken for various boards of the denomination.

Reporte

Cid, South Davidson Circuit.—Rev. M Crutchfield filled his appointment at Cid day. He delivered a message on the g call to the ministry. I hope it will appea the people and may some answer the cal some way. Brother Crutchfield was with on the fourth Sunday in November, and g us a good message. We were so glad to h Mr. and Mrs. Wade Kindley and child of West Lexington, to worship with us to And highly appreciate Mr. Kindley's help organist in the absence of our organist.

Also glad to have Miss Callie Miller, of langer, to worship with us today.

It was almost decided to retain the s old officers and teachers of the church Sunday school. Our Sunday school is do very well, but could be lots better. Th has been some sickness around here. But th are always a faithful few that are worl and expect to go through. The cottage pr er service is still going on with large atte ance and good spiritual interest. It will on next Saturday night at Mr. Marcus Wright's. Mr. Isaac Black who is over years old goes to about every one, and no way but to walk. He takes his lantern pulls out and sometimes he catches a rid

We were so glad to have Rev. J. D. Ri visit us during conference, also Mrs. Ro Short and bright children.

We were so sorry to hear through the rald that Mrs. C. H. Hill was in the Hosp I am praying for her recovery. I was so s to learn of the death of Mrs. Mary Childr of Denton, She was buried at Denton. was a good and kind woman. She leave husband and many relatives and friends mourn her departure. Mr. Willie Byerly last week and was burried at Watters Gr He was over 60 years old and a member the church. Typhoid fever the cause of de He told a friend that he was not afraid die. We are glad to note that Mrs. Ha Morris' health has improved so much. was able to attend church today at Cid

Mr. and Mrs. Robert Hoover, of Pi Grove, have moved to his farm here, kn as the George Jones place. We welcome th good people. We were so glad to see s a good report frm Rev. J. B. Trogdon's w may it be a help to others. So wishing Herald and its many reads a happy Chr mas and a prosperous New Year.

A worker in His vineyard. Reporte

West Lexington, South Davidson Charge It is the pleasure of the writer and his w to again be associated with the good peo of West Lexington Methodist Protest Church after leaving them a little more th one year ago. We are very glad to be b in Lexington and have cast our lot with West Lexington people and their pastor

oor with them in the Sunday school and urch work during the coming year.

Services last Sunday were well attended, th morning and night. The Sunday school tendance was 128, which was an increase as mpared with the attendance of one year o. Brother H. C. Koonts, our superintendt, is a busy superintendent, always thinking d planning for the betterment of the Suny school. The approaching Christmas proam to be rendered on Thursday night reved much attention in the Sunday school t Sunday, and final plans for the program re announced.

Rev. M. Ivey Crutchfield, the pastor of th Davidson charge, is already becoming pular with West Lexington church as its tor. While he has preached only a few es since entering upon the work, he is ning the love and respect of the people l we predict he will soon have a warm ce in the hearts of all the people of the rch. He is an excellent young man and es promise of developing into one of our t preachers in no far distant future. This ter bespeaks for him the prayers, the pathy and the co-operation of the South vidson Charge for his success during the ing year.

he Lord's Supper was administered at morning service last Sunday, Brother tchfield officiating in a very tender spirit. unusually large number of the church bers participated in the service. Preced- the communion service, Brother Crutch- l brought the congregation a very helpful sage from the text, 1 Cor. 11:28, "For often as ye eat this bread, and drink this ye do show the Lord's death till he e." It was a discourse on the Lord's sup- and a very appropriate one.

e following persons were formally re- ed into church membership at the morn- service last Sunday: Mr. and Mrs. C. L. rick, Miss Lena Hedrick, Mock Hedrick, Miss Arleen Hedrick, all coming from Carmel Church; Rev. C. B. Way and Mrs. . Way from our Shelby Church. The re- ion of these seven new members is a l beginning for the new pastor which is average of about one per Sunday since adjourment of the Annual Conference.

C. B. Way was elected reporter at this ice.

e Conference Journals arrived last week the pastor distributed a large number of to members of the West Lexington ch last Sunday.

is writer had the privilege of speaking e congregation at the service last Sunday t, and it was a great pleasure to speak ch a responsive congregation of hearers, there seemed to be an inspiring spirit ailing in the service which every preacher eciates as a great help in the presentation is sermon.

e have Sunday school every Sunday at , and preaching services every third Sunday morning and every Sunday night under the present plan of appointments being followed by our pastor.

C. B. Way, Reporter.

Philadelphia, Greensville Circuit.—We have new started in the new conference year, 1926, hoping to do more in the church work this year than we did last.

We are indeed pleased with our new pastor, H. L. Powell. He is doing a good work here and has been for the last two years.

Our Sunday school is still moving along, not so fast perhaps as it should. May God's blessings be upon us in all the church work during the new year. Let each one of us do our part toward making it the best year ever. With God's help we can do it.

With best wishes to the Herald and its readers for a merry Christmas and a happy New year. Reporter.

Pine Bluff, Midland Charge.—The first quarterly conference was held Saturday, December 19, at Love's Grove. All the churches were represented and the pastor, Rev. J. W. Hulin, was present. The general business of the church was transacted in a systematic way. The spirit of cooperation and brotherhood was dominant throughout the meeting. All the churches reported some definite and well laid plans for the ensuing year; especially was this true as to the financial phase of the work. Here before we have not paid out on the different claims of the church. We are not absolutely sure we will meet them all this year, but we have set that as our goal; to meet every cent of every claim. Therefore we intend to work and pray to that end.

Brother Hulin has now moved into the parsonage and seems to be at home, at his work. We are glad he is with us, because it seems from what we can observe, that he is making new acquaintances fast and is liked by all the people. His subject Sunday, December 20, was "The great ability of Jesus to save." In this line of thought, he pointed out how practical religion is. The subject was made applicable to every day life and common place things.

We pray God's richest blessing upon the whole North Carolina conference, and Brothmer Dixon as our efficient leader and guide.

Reporter.

Liberty Church.—We forgot to report last week that Liberty decided to handle a $1000.-00 note for the college; and that eight subscriptions were secured for the Herald.

F. L. Gibbs.

Siler City, Siler City Charge.—Yesterday proved a good day for our church at Siler City. The morning service was especially well attended with many visitors present. Regardless of the inclement weather the Sunday school was up to par. The evening attendance was good considering the weather. The pastor is impressed with the loyalty of the Siler City people. Two more subscriptions were secured for the church paper making a total of ten for our charge recently. The church voted to take a note of $500.00 to apply to the college. Siler City would like to do more but they are doing this at a sacrifice since there are so many other obligations on our hands at present.

The Christian Endeavorers gave an interesting program. The topic "Christmas a Time of Joy" was discussed. A duet added to the well planned program.

Preparation has been made for our Christmas entertainment Wednesday evening.

F. L. Gibbs.

Haw River Ct.—Our third year on this work is starting off well and the people are hopeful for a good year despite the fact of poor crops in this section. We have received on Budget since conference from Fair Grove $37; Friendship, $36; Midway, $32; Mizpah, $23; Brown Summit, $16. (cts. are omitted).

Midway has had a splendid Christmas service which resulted in a severe pounding for the pastor and wife.

Brother Phibbs, a friend to our church, gave us a nice felt mattress, Mrs. Ds. Shreve, a nice set of table ware, Brother Fred Jones, half bbl. Graham flour. The above are the largest gifts but we have been continuously pounded with chicken, birds and fresh meats. For every gift, we are profoundly grateful and hope to repay them in service. Pastor.

Albemarle.—It has been some time since we have had a report, due to the fact we have been very busy getting things in shape for another year.

Our new pastor, Rev. Mr. Kelly, and his family arrived in Albemarle, December 12th. Judging from the congregation Sunday morning and evening the people were delighted to have him and his good wife.

We are looking forward for this to be one of the greatest years in the history of our church. The stewards and members of the church have gone ahead and perfected their organization before the pastor arrived. Under the direction of the new board of stewards we will not have any trouble to finance the church this year. We have had some of the largest collections since Conference that has ever been raised in the history of the Albemarle Church. The first appeal the stewards made to the people they raised $170.00.

The Ladies' Aid Society as well as others have been willing to do more than their part. They have helped to furnish the parsonage, also had it painted.

At the regular monthly meeting, at the home of Mrs. M. Hatley, the work had been so successful the past year that all the officers were unanimously re-elected to serve another year. Reporter.

—Calvary church had two splendid Christmas services; one on Sunday night by adults of the Sunday school and one last night by the children.

BOARD OF EDUCATION ITEMS.

To what extent our pastors observed "Men for the Ministry Sunday" we have no way of knowing, but we are hoping it was not entirely overlooked. In fact we know it was not. Bulletins have been received in which we found special subjects used by the pastors with our object in mind. Two brethren have written in the names of young men who have indicated their intention of becoming ministers of Christ. These evidences alone are gratifying. If the "powers that be" are in accord with the idea we would like to make this an annual affair.

The following excepts from a letter received from Dr. J. C. Berrien will be of interest to his friends:

"I am so happy this hour to be able to tell you that God has begun to answer the prayer of the church almost before we asked. the 13th was the day you asked our churches to pray the Lord of the Harvest to send forth laborers into His harvest, where the fields are white, the laborers few. How good God is to give me friends in my old age.

"I have had my eye on a young High School boy for some time. Today his uncle tells me he is thinking of the ministry, and his folks want to make a minister out of him, if the Holy Ghost does also. If, as in the case of Samuel, God is calling, I shall be extremely happy. Help me in your prayers to hold him for our Seminary.

"Oh, how startled and thrilled with joy I was as I opened the Recorder Saturday the 12th and saw my picture on the cover. It gave me an exquisite surprise and joy, after reading what dear Dr. Lyman Davis and you said; and my boys, J. C. Broomfield and E. J. Headley. Hallelujah, I am not forgotten. My chief joys in life are that my boys are doing what I cannot do.

"God bless you more and more.

J. C. Berrien."

The returns from Rally Day are gradually coming in and while not quite up to those of last year are doing well. The standing of the conferences at the end of November was as follows:

Ohio, $2,705.53; Maryland, $971.75; Pittsburgh, $724.67; West Virginia, $518.85; Kansas, $240.83; Eastern, $227.73; North Carolina, $196.26; Alabama, $125; Illinois, $84.75; Arkansas, $77.63; Texas, $75; Iowa-Missouri, Kentucky, $17.50; Colorado-Texas (Colored), $10; Indiana, $5.85; Georgia, $4.55; J. C. Berrien, $5.

That makes a total of $6,152.46 as compared with $6,907.25 received to this date last year. However, we do not accept that as an evidence the results will ultimately be less when all the reports are in. In the list West Virginia, Alabama, Arkansas, Texas, Iowa-Missouri, nd Colorado-Texas (Colored) already show large increases which is very gratifying indeed.

The Budget Council is well pleased with the response of the Church to the Centennial Christmas Program. The last report received from Dr. E. A. Sexsmith, from whose office the program has been distributed, indicated that close to 450 orders had been received. Since the largest number ever recorded for the old Educational Day was but 460, this feature of the work of the Council evidently meets with the hearty approval of our people. Were it not for the intensive plans of some of our conferences the response would no doubt be even larger.

While these items are being written the young people attending our colleges and seminary are now hurrying home for the holidays. From almost every angle this has been one of the most successful terms in the history of our educational efforts. Increased attendance has meant increased enthusiasm. With faculties as strong or stronger than usual, improved organization and discipline, and some progress in equipment, these have created a spirit of greater satisfaction on the part of the students. But it is the same old story. More funds would speedily bring forth greater results for our young people and our church. At the present time the returns from the General Conference Budget are far below what they were a year ago and we are very anxious.

To December 1 one year ago the Board of Education had received from the unassigned funds of the General Conference Budget $22,784.64. This year we have received but $11,152.21 or a decrease of $11,632.43 which with the decrease in the Rally Day receipts to date of $753.79 means we have been compelled to get along on $12,387.22 less than received at this time last year. Unless there is a pronounced change in the next two months every department of our work will be seriously embarrassed and our schools compelled to face damaging deficits.

The following clipping from the St. Petersburgh Times should be of interest.

"They call them "freshwater colleges." They're small places compared with some of our monster schools; their enrolment generally ranges from 200 to 1,000, their buildings and equipment often aren't as new or as spacious as one might wish, and their instructors (like most other college professors) are woefully underpaid.

"As like as no', the only way the rest of the country ever hears of them is when one of them accidentally possesses a football team of unusual excellency and beats a Princeton, a Cornell, a Michigan, or a Notre Dame.

And we call them "freshwater colleges" and let it go at that.

"But very, very often, when you look up a prominent man in "Who's Who" you'll find that he was St. Mary's '94, or Beloit '01, or Swarthmore '88 or Charleton '06.

"Somehow, there's a tremendous percentage of these small colleges represented in "Who's Who."

"Some years ago we Americans, as a nation, conceived the idea that to be valuable a thing must be large and wealthy. So we set great store by our big universities, with their $10,000 students apiece, and ignore the rest.

"And that's where we make a great mistake.

"After all, what does a lad go to college for? Probably there are a dozen reasons; but should not the main purpose be to learn how to think, to train himself so that he is able to form his own conclusions, to search for the truth?

"The smaller colleges, as a general thing seem to offer a more favorable atmosphere for all this than the larger ones. This is true even though it usually has poorer professors than the large colleges.

"Distracting outside activities are apt to be fewer. Less fuss is made about the football team. There are fewer student-owned automobiles. Dances and parties occupy a smaller place on the calendar.

"The man from the small college probably won't be as snappy a dresser as the big University man, perhaps he won't be as well up on the latest shows and the newest dances. Very likely he'll never make as good a bond salesman.

"But taking it by the large, he may know a little bit more about how to use his gray matter.

"And, consequently, he'll be a slightly more valuable citizen."

Frank W. Stephenson, Executive Secy.

First Church, Spencer.—There has been no [illegible] from Spencer since conference. We are still at the home of A. L. Moore, but hope to find a hall soon. We organized our Sunday school December 6, Mr. C. R. Jackson Supt., Mr. J. L. Furr, Secy.-Treas. And we feel that the Sunday school will be a great help in building up our church here. Brother Jackson and his good wife have been faithful workers from the beginning. We have been hoping that the Southern R. R. Co. would give us a [illegible] as they have all other churches. Would be a great blessing to us as we have so few members. However, we hope we can get a lot and but where we can have more room. Our W. H. M. S. organized in July have worked and made over $130.00 to pay on our piano and seat books. We now have 20 members in our W. H. M. S. and have some faithful workers too. Rev. D. A. Braswell has preached for us twice since conference, and we are up and in advance on Spencer's part on pastor's salary and hope to collect budgets too. Pray for us and for the M. P.s in Spencer that have not come with us yet, that the Lord in some way may make them feel the need to work while it is day.

Mrs. A. L. Moore.

—Seven nations that owe war debts to the United States made payments on those debts [illegible] 15. The total amount paid was more than 15 million dollars, divided as follows. Great Britain, $ 2,310,000; Belgium, $677,472; Czechoslovakia, $1,500,000; Finland, $180,000; Lithuania $16,378; Poland, $500,000; Hungary, $39,611.

IN MEMORIAM.

n the afternoon of December 5, 1925, Mr. ner G. Whitfield, aged 67, passed to his rewards.

r. Whitfield was a son of Rev. John rin Whitfield and Martha Conrad Whit- deceased.

r. Whitfield's death came after a brief ss and was quite a shock to his many nds and relatives. The deceased had been mber of the Methodist Protestant church a few years, but was always a large sympathetic supporter of the church. He Mr. Walter Beavans signed the note made possible the purchase of the lot our new church in Lincolnton. Mr. Whit- will be missed in business, for he was ublic spirited man; in the church, for he always willing and ready to do more his part; in the home, for he was kind, e and a good provider, and in our hearts, ve loved him.

e was born near Lincolnton and his body sleeps near the place of his birth.

s funeral was conducted at the Method Protestant Church by his pastor, Rev. R. tubbins; the burial service conducted by Knights Templars. May this good man in peace "till the day break—"

R. C. Stubbins.

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bout ten o'clock, Wednesday morning, mber 2, 1925, death entered the home of and Mrs. J. B. Bivins and bore home to their only son, Daniel Thompson; aged year and four days. Funeral service were impressively conducted by Rev. G. W. es. at Bethel Church and interment was erbel cemetery. Many beautiful flowers letely covered the small mound beneath n lay the sweetest flower of all; just bud- on earth to bloom in Heaven. Transplant- y the Good Gardener to a richer, more e soil, where flowers do not fade or die, grow in immortal beauty, shedding forth ternal fragrance which reaches back to . Weep not, dear parents and sisters, better so. God never makes a mistake. k out of the grave; look above. Tommy sweet little saint in Father's Home; one od's little ones. Imagine how sweet he there in all his glorious beauty. Think rowing up in Heaven with nothing to or molest. At school on high, under the ge of God and the angels; being prepar- r the work God intended for him, for he could not be trained here. He ful- his mission here and went home to God never a sin against him, oh, how glori- His mission. Do we wonder what? Per- to draw us closer to God. You tried to igh before, but now you feel to say— Lord, show me what to do. In what I can serve Thee best? Whatsoever Thou lst have me to do; Lord, here am I— me. How do we know? Because we have d this way. We, too, have loved and giv- ck to God, our dear ones. They are God's hey are ours. We can not lose them now; keeps them from all harm. Some time in the quiet hour they seem very near to us. We seem to feel their presence. [illegible] they are often with us. [illegible] waiting for us. [illegible] will, we can well [illegible] called death [illegible].

Whereas, we the members of [illegible] and Foreign Missionary Society are bereaved by the [illegible] sister dear. From the depths of our hearts, dear sister and family, we sorrow with you.

Therefore be it resolved—

That we extend to the parents and sisters our sincere sympathy and commend them to our Father's care, who alone can heal broken hearts.

Resolved that we bow humbly to the will knowing that He doeth all things well and all things work together for good to them that love him.

Resolved, that we [illegible] child, and we will trust our dear ones to Father's care.

The funeral for Mrs. W. A. Amick was conducted from Mt. Pleasant Church [illegible], by Rev. G. F. Mihaway, assisted by Rev. J. E. Pritchard. The floral offerings, [illegible] in which the deceased was [illegible]. The pall bearers were nephews and grandsons, and the flower bearers were nieces and grand-daughters of the deceased. A Friend.

Bandtown Charge.—By [illegible] Journal you will see the Bandtown charge does not appear among the list [illegible] contributing to our children's [illegible]. Mr. [illegible]'s offerings [illegible] the whole charge [illegible] was $26. [illegible] overshot, and [illegible].

Married.—[illegible] Mr. Charles [illegible] and Miss May [illegible] were united in matrimony by the writer in the parsonage here. We bid them God speed.

Deceased.—Mr. Lee Wood, [illegible] years, died in a High Point Hospital Friday night from shock received in auto [illegible] one week ago. The funeral service was conducted by the writer from Mt. Lebanon Church yesterday at noon. A large crowd attended the service.

General.—At New Salem yesterday Mr. and Mrs. I. L. Siler were received by letter from Calvary, Greensboro.

New Salem and Worthville churches will each have special Christmas exercises Thursday night. Mt. Lebanon will have a Christmas exercise Sunday, 11 A. M. A number of the Ladies' Aid members presented us recently. Several others have reminded us of their interest in us by gifts consisting of fresh meats, potatoes and other essential items.

[illegible]der.

[illegible] thought that [illegible] while [illegible] land [illegible]

Till his salvatio[illegible]

T. A. Williams.

[illegible] Sunday [illegible] our [illegible] at [illegible] is [illegible] the Church, [illegible] and [illegible] of [illegible] were [illegible] had an [illegible] side of [illegible] pastor, at the home of Mrs. F. P. [illegible] year are [illegible] have [illegible] material.

Reporter.

SUNDAY SCHOOL LESSON—DEC 27.

Review.

Golden Text: "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5.1.

Lesson 1. teaches that the unknown God of the Greeks was the known God of the Jews, the living God. Creator of heaven and earth, and the giver of all material and spiritual blessings, that Jesus Christ died and rose again that repentance and remission of sins might be preached in His name, and that He will come again to judge the quick and the dead.

Lesson 2. teaches that Paul toiled with his hands to defray expenses, that, when the Jews at Corinth blasphemously rejected the gospel of salvation, Paul and his associates turned to the Gentiles, among whom he had large success, and that the Lord Jesus stood by him in a night vision and greatly encouraged this apostle to go forward in his soul-winning campaign.

Lesson 3. teaches that love is the greatest thing in the world, greatest gift of the the Spirit, greater than all knowledge, greater than all faith, greater than all giving, and that, while all other gifts and attainments will pass away, love will last forever.

Lesson 4. teaches that the gospel had taken a deep and strong hold upon the people of Ephesus, that the craftsmen that made silver shrines of Diana were losing trade, that they were greatly enraged at this loss of revenue, that they stirred up a great mob and outcry against Paul, and that the apostle's friends urged him not to seek to defend himself in the face of such unreasonable fury.

Lesson 5. teaches that the battle of life is a spiritual conflict with the powers of darkness, that the whole armor of God is indispensable to cope with the wiles of the devil, that the defensive armor—the girdle of truth the breastplate of righteousness, the shield of faith, and the helmet of salvation—will successfully ward off the most cunning attacks, and that the aggressive weapons of the sword of the Spirit and prayer will serve to demolish every stronghold of Satan.

Lesson 6. teaches that in his farewell address to the Ephesian elders Paul bore testimony to his faithfulness in preaching the gospel of salvation, that he was "pure from the blood of all men," that he urged these undershepherds "to feed the church of God which he hath purchased with his own blood," and that they ought to exemplify in holy service the admonition of Jesus, "It is more blessed to give than to receive."

Lesson 7. teaches that Paul did the heroic stunt to face knowingly the opposition at Jerusalem, that he was set upon by a mob of angry Jews, that he was rescued by a squad of Roman soldiers, that the chief captain treated him as a notorious criminal, not knowing what the crime was, but that he gave him permission to make his defense to the people.

Lesson 8. teaches that Paul in his defense before Felix the Roman Governor forcibly and unequivocally denied the charges that the Jews brought against him, that with extreme conscientiousness he had kept the faith of his fathers, that he was treated with leniency by the governor, and that Felix trembled with faint and fear upon hearing one of Paul's powerful messages, but put off the supreme duty of yielding himself to God.

Lesson 10. teaches that Paul related the story of his conversion before king Agrippa, that he was so intensely earnest that Festus accused him of being mad, that Agrippa was so deeply impressed that he was almost persuaded to become a Christian, and that he was so impressed with Paul's innocence that he declared that he might have been set at liberty if he had not appealed unto Caesar.

Lesson 10. teaches that a two weeks' storm broke upon Paul and his company on the voyage to Rome, that the hope of getting to some shore was so slim that the shipmen were about to take to the open sea, which purpose was prevented by the soldiers, that Paul gave assurance that every life would be saved and urged all to end the two weeks' fast, and that in fact all escaped safe to land.

Lesson 11. teaches that after three months stay upon the island of Melita a successful voyage was made to Rome, that he explained to the Jews that he appealed to Caesar, not to bring accusation against them, but to save his own life and preach the gospel at Rome, and that upon a set day he reasoned out of the Scriptures that Jesus was the promised Messiah and Savior of the world.

Lesson 12. teaches that Paul recapitulated his toils, trials, and triumphs, that he was ready to undergo martyrdom, that he had fought a good fight and kept the faith, that a crown of shining stars was awaiting him on the other shore, and that in all his service and tribulation the Lord had stood by him and given him the victory.

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

HIGH POINT COLLEGE.

College of the Methodist Protestant Church. Co-educational. Fitting for life and for university courses. Just closed a successful year in which one hundred and thirty-four students were enrolled in the freshman and sophomore classes.

Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

We make a Specialty of

LOOSE LEAF BOOKS FOR MINISTERS' USE.

WALLS BOOK AND STATIONERY CO.

Pleasant Grove:—There were 20 more in Sunday school yesterday than a year ago. The collection was also larger. The young people are practicing the Christmas program [illegible] forward to Thursday night with much interest. We are expecting a splendid [illegible] and a large attendance.

Mr. A. R. Cecil doesn't improve as [illegible] his many friends would like to [illegible] and his good wife are two of our [illegible] members and their absence from church [illegible] Sunday school does not happen without [illegible] Mr. I. W. Burton was absent Sunday [illegible] of sickness.

[illegible] to take this opportunity to thank [illegible] B. E. Kennedy for three nice pumpkins. [illegible] Father J. E. Veach and family for a nice lot of fresh meat. Sunday when we returned to our car after services, we found in it a nice box filled with fresh meat, enough to last pastor and family all through the holidays and then some to start us off in the new year. We certainly thank these good people for these expressions of kindness and love. Geo. L. Reynolds.

—The church at Fairmont, W. Va., has just added nearly twenty Sunday school rooms. In the reopening services former pastors are to be represented by a few words of reminiscence. The editor of the Herald has the honor to be one of these. He rejoices at the prosperity that has come to this church. [illegible] ordination of Rev. E. G. Cowan was [illegible] last Sunday at the close of the morning service at Grace church, President Dixon in charge. Bro. Cowan was too ill to attend to this at the time of the Annual Conference.

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

LUME XXXII. GREENSBORO, N. C., DECEMBER 31, 1925 NUMBER 8.

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J. F. McC[illegible] Editor and Publisher.

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VISION.

Herbert Taylor Stephens.

Intellect have fullest sway,
Nor let its light grow dim;
d, yet, it shines such little way
Amid life's shadows grim!
en Senses pall, and Reason fails,—
When Mind cannot discern,—
en Faith, that hazards all, prevails,
And by the Heart we learn!
, Will, that puts its faith in deeds,
Doth often blaze the way;
d proves that only he succeeds
Who can both act and pray!
who Mind, Heart, and Will combines,
hall from low, earthly clod,—
n by that sorrow that refines,—
Mount up on wings to God!

—In Zion's Herald, Boston.

WHAT YOU HAVE GIVEN AWAY.

Dr. E. M. Poteat.

Carve your name high over shifting sand,
Where the steadfast rocks defy decay—
"All you can hold in your cold, dead hand
Is what you have given away."
Build your pyramid skyward, and stand,
Gazed at by millions, cultured they say—
"All you can hold in your cold, dead hand
Is what you have given away."
Count your wide conquests of sea and land,
Heap up the gold and hoard as you may—
"All you can hold in your cold, dead hand
Is what you have given away."
Culture and fame and gold—ah so grand—
Kings of the salon, the mart, a day—
"All you can hold in your cold, dead hand
Is what you have given away."

Selected.

"MIND YOUR OWN BUSINESS!"

D. L. Moody.

One night in Chicago, many years ago, when I was on my way home I saw a man leaning against a lamp post. Stepping up to him and placing my hand on his shoulder, I said:

"Are you a Christian?"

The man flew into a rage, doubled up his fist and I thought he was foing to pitch me into the gutter.

I said: "I'm very sorry if I offended you, but I thought I was asking a proper question."

"Mind your own business," he roared.

"That is my business," I answered.

About three months later on a bitter cold morning about daybreak, someone knocked at my door.

"Who's there!" I asked.

A stranger answered and I said: "What do you want?"

"I want to become a Christian," was the [illegible]y.

I opened the door, and to my astonishment there was the man against the lamppost.

He said: "I'm very sorry. I haven't had any peace since that night. Your words have haunted and troubled me. I couldn't sleep last night, and I thought I'd come and get you to pray for me."

That man accepted Christ, and the moment he had done so, asked:

"What can I do for Him?"

He taught in the Sunday school until the war broke out, when he enlisted, and was one of the first to be shot down, but not before he had given a ringing testimony for God.—Selected.

—J. St. Loe Strachey, editor of the London Spectator, in his radio farewell address a few days ago to the United States after a seven week's visit, said:

"Your materialism is superficial, your nobility of soul is fundamental. Your greatness rests not in your amazing natural resources, your minerals, oil, and virgin soil, but in the energy and enterprise of your people. The American destiny is fraught with high promise."

—Greece refuses to pay the fine imposed upon her by the League of Nations for at-attacking Bulgaria. She refers to the Corfu incident, when Italy attacked Greece under similar circumstances, and was not penalized for it.

—Miss Emma G. Randall and Miss Mary B. Stackpole of Old Orchard, Me., are to spend the winter at Southern Pines, N. C.

—The Wesleyan Church of Great Britain recently opened a new theological college at Cambridge, to be known as Wesley House.

THE MARTYRS OF SCIENCE.

By Rev. Wm. P. McCorkle,
Burlington, N. C.

Prominent educators have had much to say of late about the alleged conflict between science and religion, and about the martyrs of science. We have all been reminded of the imprisonment of Roger Bacon, of the condemnation of Galileo and of the Copernican theory and of the accusation of atheism brought against Isaac Newton when he formulated the laws of gravitation. We have, however, been encouraged to believe that as Bacon, Copernicus, Galileo and Newton won out in the long run, so in our own day religion will prove itself "big enough and vital enough to absorb whatever science may offer," since in the past "religion has absorbed every truth that science has promulgated." "Every truth." Yea, verily, and sometimes also falsehoods which an ill-informed science has promulgated as truths, and trouble came when science sought to correct its own errors; for the scientific doctors disagreed, and some of them were in positions of authority. Here, too, are questions worth pondering:

Ought science to consider itself too big and too vital to accept the basic truths of Christianity? Shall science demand that religion play the submissive role in a game like that which we used to play in our childhood, in which the leader's formula was, "Shut your eyes and open your mouth, and take whatever I give you?" Religion will, no doubt, assimilate all scientific truth; shall it, therefore, accept all manner of scientific guesses and hypotheses, as possessing the indubitable stamp of truth? Suppose men of science essay to reform and remodel the Christian religion, to scout as mere superstitions its historic doctrines as to miracles, divine revelation, divine inspiration, angels and evils and future retribution, and suppose also that they would dismiss as beliefs based on myths the Scripture teachings as to humanity's fall in Eden, and the "apocalyptic hope" of humanity's final restoration to the image of God; shall Christianity bow to the authority of science and with out question or struggle surrender its historic faith? In a word, shall men of science be elevated to a position of dictatorship over the whole realm of human thought and belief? Must we, as a matter of course, accept not only their facts, but also their reasoning? We detest an established church; shall we have an established cult of science?

But what are the facts as to the martyrs of science? Is it not significant that while religion has numbered its martyrs by hundreds of thousands and by millions, science can claim but few? No student of history can fail to note that when brought under fire the men of faith have shown a heroism far surpassing that of the men of science. We have all heard the changes rung on the names of Roger Bacon, Copernicus, Galileo and Isaac Newton. They were all the victims of ecclesiastical bigotry; and we are admonished that we must preserve "a sane spiritual outlook," and see to it that there shall be no more victims. But let us inquire what responsibility, if any, attaches to the church for the persecution of Bacon and Galileo, for the condemnation of the Copernican theory, and for the charge of atheism alleged to have been brought against Newton when he formulated the laws of gravitation.

Roger Bacon, we have been reminded, suffered imprisonment fourteen years because he taught the "irreligious doctrine" that the rainbow is caused by the reflection of sunlight. Not for that altogether; and his imprisonment was chargeable to his religious order, and not to the church. Further, when Bacon had been required by his brother Franciscans, whom he had vowed to obey, to surrender his professorship at Oxford University, and had for some years lived in Paris under close supervision, it was none other than the Pope of Rome who bestirred himself and befriended the persecuted man of science. By order of the Pope, and despite the opposition of his fellow Franciscans, Bacon wrote his great work, and in 1268 sent the manuscript to the Holy Father himself. That same year it seems that Clement further bestirred himself in behalf of his friend, for we find Bacon back in his old post at Oxford. Had he been content thereafter to pursue quietly his studies and his work as professor, he might have been permitted to spe[illegible]

[illegible]

[illegible] Galileo is the crack battery. The public, so often reminded of the sufferings of that renowned scientist, is under the painful impression that Galileo was an humble, pious, brave and truthful man of learning, who while quietly pursuing the peaceful paths of science, was set upon and hung, drawn and quartered by the church. In spite, however, of all the tears, the indigation and the eloquence that have been poured out over his case, justice demands that the following facts be acknowledged:

The condemnation of Galileo and of the Copernican theory was due to the scientists of Galileo's day. His enemies were his fellow astronomers, jealous of his waxing fame, indeed, but exasperated to fury by his attacks upon them. Had he possessed the gentle, noncombative spirit of Charles Darwin, he might have gone down to his grave untroubled at any time by any storm of persecution. He had been warned by eminent churchmen to avoid controversy, but after having been protected for years by the authorities of the church, he drew down a storm of wrath upon his own head by printing a religio-scientific polemic directed against his fellow scientists.

After repeatedly refusing to prosecute him the Inquisition, forced by his fellow scientists to consider his case, refused to pronounce him a heretic, and contented itself with forbidding him to "hold, teach or defend" the Copernican theory. However, they [illegible] it be understood that he might maintain [illegible]ernicanism as "scientifically likely in the [illegible]ghest degree," but not as absolutely prov[illegible]. Which demonstrates that they were sim[illegible] "sparring for time," trying to arrange [illegible]he peaceful acceptance of scientific truth. [illegible]l the support and protection Galileo re[illegible]d was from ecclesiastics, the Pope being [illegible]warm friend.

[illegible]ter his first arraignment Galileo was de[illegible]ed to have gotten off so lightly. He was [illegible]mitted to go in peace. The Pope himself, [illegible]he was informed by his friend Campanolli, [illegible] disapproved the prohibitory decree.

After this rather dubious condemnation, [illegible] under cover of it, the Inquisition stood [illegible] and his enemies for seventeen [illegible]

[illegible]

[illegible]ed a pension from th[illegible]

All the terrible (?) suffering inflicted upon him did not materially shorten his life. He was about seventy-eight when he died.

And what about Isaac Newton? If anybody charged him with atheism, it is certain that no attention was paid to his accusers. He was known of all men to be a man of humble, child-like piety. He lived a long life of virginal innocence. He prayed, and he studied his Bible as few men have studied it, believing it to be the Word of God. As long as he lived he was honored by the highest and noblest in Church and State. Twice a member of Parliament, he held an important public office when he died. His body lay in state in the Jerusalem chamber and was buried with England's royalties in Westminster Abbey. He can hardly be counted a martyr.—Presbyterian of the South.

TOBACCO MAN GIVES GOOD ADVICE.

Will H. Brown.

J. M. Drew, in a letter to the Rural New Yorker, issue of December 6, 1924, says that in 1887 he attended a farmers' institute at Syracuse, N. Y., and that the secretary of the New England Tobacco Growers' Association read a paper on "Growing and Curing Tobacco." At the conclusion of the paper, the presiding officer gave an opportunity for asking questions. An old gentleman in the audience arose and said he would like to ask one question, which was this:

"In case a young man had never learned to use tobacco, at what age would you advise him to begin?"

The tobacco man seemed baffled for a moment, then squared himself and said frankly: "I WOULD ADVISE HIM NEVER TO BEGIN."

The old gentleman who asked the question was the senior member of the noted firm of Holstein breeders, Smiths, Powell & Lamb.

Some may think the tobacco man was inconsistent, to be engaged in a business the product of which he would advise young men never to use, which shows that some men are engaged in the business who care more for the good of young manhood than for the dollar.

Every friend of boys and young men should give them the same advice. It is in line with the trend of the times among employers. J. C. Penny, originator of the chain stores bearing his name, in speaking of the rule for choosing men for the Penny stores, declares: "We will not employ a man who drinks, smokes cigarettes, or gambles." By the way, kind reader, did you ever know a man who drinks and gambles, and did not use tobacco in some form? Think it over.

THE MOTHER OF JESUS.

It is written in Gal. 4:4: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."

This fulness of the time may have one of three meanings, or it may embrace all three. The statement most assuredly refers to the dispensation of the law. This dispensation [illegible] its purpose. It had banished [illegible]en idolatry among the chosen people. It had produced and set forth high ideals of moral and religious conduct. It had created a deep longing for, and a large expectation of, the Messiah of prophecy.

Or "the fulness of the time" might have reference to the time of worldwide peace in which Jesus was born. It became the Prince of Peace to make His appearance in a time of peace.

Or this statement might refer to the qualifications of motherhood. No ordinary woman could qualify to become the mother of the Son of God. It might have taken God more than four thousand years to develop a woman of sufficient physical, mental, moral and spiritual qualifications to become the instrumentality of the incarnation.

At any rate Mary, the mother of Jesus, was a woman of intense and deep consecration. To the angel of the annunciation she said, "Behold the handmaid of the Lord; be it unto me according to thy word." She was completely yielded up to God for this, or any, sacred service.

She lived in constant fellowship with the Most High. This is set forth in the angel's salvation, "Hail, thou art highly favored, the Lord is with thee: blessed art thou among women." This blessing must have embraced a very deep experience of the grace of God.

And Mary exercised a large and triumphant faith. At the wedding at Cana, when the wine gave out, she came to Jesus with the simple request that He furnish more wine. The request was expressed in a simple statement of need: "They have no wine." Jesus tested her faith in a seemingly rude statement of discouragement: "Woman, what have I to do with thee? for mine hour is not yet come." Undaunted by this rebuff, she said to the servants, "Whatsoever he saith unto you, do it." Her faith gave assurance that Jesus was going to make wine, and she admonished the servants to do what Jesus said for them to do.

And this noble and world-renowned woman exercised a spirit of devotion that has never been excelled. Her magnificat is the most inspiring poem of devotion ever given to the world. It is short but most comprehensive. It is the language of a great heart.

"My soul doth magnify the Lord. And my spirit hath rejoiced in God, my Savior.

For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

For he that is Mighty hath done to me great things; and holy is his name.

And his mercy is on them that fear him from generation to generation.

He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats; and exalted them of low degree.

He hath filled the hungry with good things; and the rich hath he sent empty away.

He hath holpen his servant Israel, in remembrance of his mercy.

As he spake to our fathers, to Abraham, and to his seed forever." Luke 1:46-55.

To have been the mother of the Messiah of the race was an honor that brightens with the years. But it is a more distinguished honor to be a devoted and faithful follower of this glorified Son of God. This is declared in a statement of Jesus. To a certain woman who said, "Blessed is the womb that bare thee, and the paps which thou has sucked," Jesus replied, "Yea, rather, blessed are they that hear the word of God and keep it."

—From the Word of Life.

MARJORIE'S PARTY.

The seventh-grade room was terribly excited. Marjorie Brewster was giving a party—a big, grand party, and she was inviting seventh-grade girls.

"Who are you going to invite, Marjorie?" asked one of the girls on the playground.

Marjorie looked around and then, leaning over to the girl, answered, "I am going to invite every girl in this seventh grade except Lois Brown. She hasn't a decent thing to wear."

"Me?" chorused several girls. "Are you going to invite me?"

"Every one in the room," called Marjorie, and then under her breath, "except Lois."

And Lois was not invited.

The day of the party came. Girls in lovely frocks passed Lois' home. "Going to the party?"

"No thank you," smiled back Lois. "I am not invited."

She smiled when the girls were talking to her, but after they passed she went indoors and cried. It was hard to be left out of a party.

Next day at school Lois met Marjorie face to face on the steps. Marjorie would have passed without speaking, but Lois stopped her, again smiling, "You had a lovely day for the party, Marjorie," she said. "I am glad you invited little Susan Hare. She does not often go to a party."

"And other girls would have been mad," she said.

Later that morning Majorie had trouble with an arithmetic problem. She called the teacher, but she was busy. The teacher asked the room, "Who has problem forty in today's lesson? Will some one help Marjorie with it?"

Lois Brown stood up. "I will help her with the problem," she said, and smiling went to Marjorie's desk.

Around went the whisper, "And she never invited Lois to the party. Good of Lois I'll say. I'd be so mad I wouldn't speak to her."

Lois helped Marjorie with the problem and that afternoon she found on her desk a note.

"I am sorry I did not invite you to my party, Lois. Please pardon me. You are the sweetest girl in the room, Marjorie."

Lois looked up from the note, caught Marjorie's eye, smiled and formed with her lips the words "It's all right."—Kind Words.

—Mrs. Rev. O. B. Williams teaches the week-day kindergarten school of Thomasville Community Church.

REPORT OF TREASURER OF COLLEGE BUILDING FUND.

Amount previously reported, $159,752.02.

J. W. Floyd, $20; C. F. Fox, $25; Miss Mary Young, $25; Foust Thompson, $2; Mrs. Foust Thompson, $2; Allene Thompson, $1.75; F. M. Cook, $5; Mr. and Mrs. Ira W. Baity, $50; D. M. Davidson, $60; Miss Callie Isley, $5; Mrs. W. I. Braxton, $8; Mr. and Mrs. C. C. Richardson, $25; E. M. Lindley, $20; Mrs. E. M. Lindley, $5; T. J. Whitehead, $1; J. B. Ellis, $5; Mrs. M. J. Ellis, $2; T. J. Evans, $100; Percy Payne, $10; Mrs. Percy Payne, $5; C. F. Johnson, $20; Willing Workers, West End, $5; Foust Bible Class, West End, $10; E. B. Pair, $5; C. E. Society, Concord Church, Saxapahaw Charge, $10; F. H. Grigg, $10; Zero Hasting, $1; Cleo Hasting, $1; Macie Hasting, $1; Garland R. Isley, $10; Miss Viola Isley, $1; Mrs. W. B. Reavis, $12; H. M. Rogers, $10. Total, $160,224.77.

Less transfer to Endowment Fund—N. Alexander, $2.50. Total $160,222.27.

Endowment Insurance Fund.

Amount previously reported, $3,693.86.

J. P. Loy, $10; Miss Eleanor Craig, $1; N. Alexander (Transferred from Building Fund Account), $2.50. Total, $3,707.36.

WHAT DO YOU MEAN, A HAPPY NEW YEAR?

By Luther K. Long.

During the Holiday season we say to our friends, "I wish you a Merry Christmas and a Happy New Year." The adjectives "Merry" and "Happy" are well chosen.

"Merry"—Overflowing with good humor and good spirits; Hilarious, glad.

"Happy"—Enjoying good of any kind, peace, tranquility and comfort: Contented in mind, delighted, satisfied.

Very fittingly we wish our friends a day of merriment—a year of happiness.

When I wish the readers of The Herald a year of happiness, what are some of the things I have in mind?

Good Health.

I wish for every reader twelve months of good health. A few people seem to enjoy poor health—the vast marjority greatly prefer good health. Fortunately this is possible for many people by using very simple means easily within their reach.

Mrs. Harriet Beecher Stowe, writing on "The Lady who does her own Work," speaks disparagingly of the custom, then beginning to prevail, of employing masseurs to give the women exercise. "Would it not be quite as cheerful and less expensive a process," she asks, "if young girls from early life developed the muscles in sweeping, dusting, ironing, rubbing furniture, and all the multiplied domestic processes which our grand-mothers knew of?" and then adds: "I will venture to say that our grand-mothers in a week went over every movement that any gymnast has invented, and went over them to some productive purpose, too."

An Absorbing Occupation.

I wish for every one a year of faithful work at some absorbing and useful occupation. Happiness is more dependent on our interests than on our possessions. Not what we have nor what we hope to gain, but what arouses and leads on our interest and enthusiasm—contributes to the real joy of living.

Getting an education, learning a trade, developing a farm, building up a business, practicing a profession, mastering an accomplishment, bringing up a family, building a church, promoting a school, helping to make fine men and women out of boys and girls—these are some of the absorbing occupations and interests that will help fill to overflowing our cup of happiness.

Good Reading.

I wish for every one who can be prepared for it, twelve months with worth-while literature. This fills the hours with happiness, and makes the reader worthy as he becomes able to appreciate the society and thoughts of worthy writers.

I suppose that the most outstanding quality of an educated person is the ability to get from a book the living soul of its author, to look through his eyes at history, science, philosphy, art, religion, life. Doubtless the greatest achievement of any man is to so put his ideas, ideals, facts, principles, outlook, spirit, into a book—that he continues to live through ages and minister to succeeding generations of inquiring minds. We know little concerning the life of Shakespear—but that a life he is living now with countless minds all over the world! And there seems to be no end to the influence he is to continue to exert. Ralph Waldo Emerson did not often leave his native New England—but in his books he has traveled far and dwells in many lands in the homes of the rich and in the cottages of the poor, a welcome guest.

Be A Practical Christian.

I wish that every one, young and old, might during this New Year live an earnest Christian life—including in that the effort to bring as many others as possible into loving union with God through Jesus Christ.

The poise and peace so manifest in the person and life of Jesus were largely due to his oneness with the Father. He makes the impression on us that goodness and truth are at the center of the universe. His steadiness that was the outcome of his union with the Father may be ours. This is not merriment for a day, it is happiness for a year. If we get into it, we shall want to help others—for real happiness is unselfish, it wants to share its joys. What a happy year there is before us all if we honestly endeavor to make ourselves, our homes, our churches, our communities, our nation, and the world truly Christian!

Because the way will sometimes be rough, it is well to take with us the words of Jesus: "In the world ye have tribulation: but be of good cheer; I have overcome the world."

AN ECHO FROM THE COLLEGE MEETING.

On a very cold morning at four o'clock, Mrs. G. P. Younginer, Mr. Bates and I left Asheville for High Point in our Ford in answer to a call from Mr. J. Norman Wills in the interest of the college.

We arrived very cold and hungry in time for a good dinner prepared by the ladies of the High Point Church.

After dinner reports were made concerning the financial state of affairs and an open discussion followed. We could plainly see that there was an urgent, immediate need of $100-000 to meet bills that were pressing.

I had taken with me the last ten dollars on my pledge to turn over to the college Treasurer, but instead of leaving that we brought home with us a note for $1,000, and on the following Sunday the church authorized the Board of Trustees to borrow that amount from a local bank.

The Asheville pledges are fairly well paid up. Some we can't hope to collect. We have a membership of less than two hundred, all working people and any new pledges we might secure will be small.

If we are to go forward as a denomination in North Carolina (and our success or failure in North Carolina will be felt by the entire denomination) we must meet the thing squarely. Each member must do his or her part.

Mrs. Younginer nor I was able to give largely, so we decided to enlarge our gift by a "gift of service." We each invested ten dollars in materials for cakes, then began taking orders and filling them, this work to last through the four months that the note runs.

On December twenty-fourth we were happy to be able to turn over to the Treasurer of this fund a check for thirty dollars, representing our profit to date.

Was it easy, not altogether. Mrs. Younginer is the mother of eight children ranging in age from five years up, and a very busy woman. It has required a lot of hard work and since they were all baked in my kitchen Mr. Bates has had to exercise much patience. It sometimes meant very late meals. It has meant aching arms and shoulders on Saturday night. We have baked as much as forty pounds in one day and as much as seventy six pounds in one week. It has taken almost two hundred pounds to clear that amount. This has been our best month because of Christmas orders but it has also meant the greatest sacrifice for us. We did not have time to make our own Christmas plans, in fact I did not have time to send greeting cards to friends.

Why did we do it? We believe in our denomination, we have faith in its undertakings. We believe the college is a worth-while undertaking and in order to enjoy its success we must help to make it a success. I have faith in the Asheville church and want to do all I can to make up for the uncollectable pledges.

Mrs. C. W. Bates.

Draper.—You might think that the little M P. Church of Draper is dead, but we are getting along just fine, to be as small as we are. We are just fine spiritually. We have a fine Sunday school, we have 111 scholars on roll and had 71 present Sunday. Every one seems to enjoy coming out.

We had a fine time at the Christmas tree.

Everyone seemed to enjoy the program. We all hope that all of the children of God will not forget to pray for the M. P. Church at Draper that we may do all in the future that we have neglected to do in the past. May God bless you all. Nellie Farmer, Rep.

Liberty Church.—Regardless of the zero weather we had a good Sunday December the 27th. The Sunday school had over fifty present. Mr. Boyd Reitzell has proved himself a very good superintendent. The morning preaching service found us with a good many visitors in our midst, also some of our young people home for the holidays.

The Christian Endeavor Society, under the leadership of Miss Ward, was well attended, there being over thirty present. At the evening service the subject was "The Characteristics of a Good Christian." Another subscription to the church paper was reported, making a total of eleven. F. L. Gibbs.

High Point.—The observance of the happy Christmas season began on Sunday, December 20th, when at the morning service the pastor, Dr. Brown, delivered a beautiful sermon on "What Meaneth This," appropriate to the day. Then at the evening service the choir, directed by Prof. Dan W. Smith, presented an exquisite Cantata, "The Adoration," which was greatly enjoyed. The congregation is very fortunate in having two fine leaders in the choir, Miss Novella McIntyre and Prof. Dan W. Smith of the College, and their lovely selections are most enjoyable, and add greatly to the beauty of the church services.

One of the best and most enjoyable entertainments ever given by our Sabbath school was that of last Wednesday evening in the Sunday school assembly room. Mr. Lester Teague deserves much praise for his faithful and painstaking management of the entertainment. The play, "Light of Bethlehem," in five episodes was presented in a most beautiful and attractive manner. Mr. J. W. Hinkle was the Prophet who foretold the birth of a Saviour, and young William Bodenheimer was the Scribe. Miss Mary Shepherd made a lovely Virgin Mary and Miss Juanita Hammer was the beautiful angel. The three Wise Men, Casper, Melchior, and Balthasar, were impersonated by Messrs. Thurman Auman, Wayne Rhodes, and Theodore Ballard. Messrs C. L. Gray, Jr., Wm. Bodenheiner, C. C. Robbins, Jr., George Ridge and James Hinkle, Jr., were the Shepherds, "who watched their flocks by night." Behind the scene a choir rendered lovely Christmas hymns, "Holy, Holy, Holy, the Gloria Patri, "Hark! The Herald Angels Sing," "Silent Night" and "O Little Town of Bethlehem." These beautiful hymns faintly heard in the distance added much to the effectiveness of the solemn scenes. Beautifully colored spot lights were thrown on the stage, and greatly enhanced the beauty of the scenes, especially the one when the Wise Men came to worship Jesus and brought gifts of gold, frankincense, and myrrh. These lights were ably managed by Mr. Bostian, and many thanks are due him. After the rendition of the play, Santa Claus appeared and dispensed a generous treat of candy, oranges, nuts, and apples to all the children of the Sunday school up to and including the Intermediates.

The Mission Study Class held a pleasant meeting at the parsonage on Monday afternoon, and Mrs. Brown served delicious refreshments.

New additions to our membership, Mr. and Mrs. Vernon Peace, Mr. Goley, Mrs. Rufus Bodenheimer, Mr. and Mrs. Marsh, who came to us from East End M. E. Church, are heartily welcomed to our communion and fellowship.

It is with great sadness that we note the critical illness of Mrs. T. T. Ferree on Steele St. She is a sister of the late Mrs. J. J. Welch and Mr. W. P. Pickett, and the widow of the late Rev. T. T. Ferree, who was a valued member of the N. C. Conference for many years. Mrs. Ferree has been in failing health for the past year. May our Saviour enfold her and keep her in peace and love.

Mr. and Mrs. Joseph Hutchison of Charlotte, who have been guests of their daughter, Mrs. J. A. Gray, during Christmas, left yesterday for their home.

Wyatt A. Pickens, who is employed temporarily in the Department of Agriculture at Washington, D. C., spent the Christmas holidays with home folks.

Mr. W. P. Bodenheimer is in Baltimore taking treatment at Johus Hopkins Hospital, where an operation will be performed. His many friends are earnestly hoping and praying for a great improvement in his condition.

CHILDREN'S HOME.

Charlotte, First Church, Thank Offering, $17.62; Mt. Carmel, S. Davidson, Thank Ocering, $5; New Hope, Vance, Olive Paschal, $1; Mr. and Mrs. J. W. P. Baker, $6; A friend, Orman, Ill. $15; Kester Furniture Co., High Point, $20; W. C. Linville, M. D. Goldsboro, In memory of Mary Vance Linville, $25; Pine Grove, Kernsville, $1.50; Spring Valley, Vance, Freewill offering, $6.20; Maple Springs, Forsyth, $3.73; Union Grove, $3.05; J. W. Mac[illegible]cup, Tobaccoville, $5; Mr. and Mrs. H. R. Lee, Greensboro, Radio money, $5; Rotary Club, High Point, Radio money, $100; Miss Loula Thacker, High Point in gold, $5; W. H. M. S. Md. Branch, $10; Alamance Union Church, $30.89.

Sunday Schools:

Henderson, $19.96; Charlotte, First Church, $11.68; Creswell, $2.34; Fairview, Anderson, $3.70; Perseverance Class, Mt. Vernon, Ohio, $7.50; Rehoboth, Creswell, $1; Roberta, $2.75; Shiloh, N. Davidson, $4.61; West, End Greensboro, $3.50; Burlington, $22.18; Berean Bible class, Grace Church, Columbus, Ohio, $9.

Other Gifts:

Mr. and Mrs. John Siceloff, High Point, one box of oranges and one box of apples; Mrs. J. W. Thacker, High Point, four pounds of butter; Home Missionary Society, First Church, Winston, a lot of hose and a nice treat for each child; Mrs. Emma Darly, Milton, Del., fruits, nuts and candy; Bennett Brothers, High Point, two nice fresh hams; Efland Ladies' Aid Souiety, fresh meats, candy and dress goods; Mr. and Mrs. McCrary and daughter, High Point, a box of oranges and four nice dolls; Woman's Home and Foreign Missionary Society, New London, Iowa, dolls, clothing, books and games; Rotary club, High Point, lots of toys for all the smaller children; Thomasville Community Church, a great shower of white gifts; C. E. Society of High Point College, nice gifts to all the children under eleven years old; Miss Maie Dixon's Sunday school class, West End Church, Greensboro, a nice treat; N. C. Ave., M. P. Church, Washington, a nice box of presents; Terrys Chapel, Fortworth, Miss., a nice quilt; Belk Stephens Co., High Point, one bbl. apples; J. E. Perryman, High Point, one bag of beans; Charlotte Johnston, Whitakers, N. C., a bag of peanuts; R. R. King, Greensboro, one bbl. apples; B. G. Ward, Caroleen, cakes, oranges, apples, and candy.

Santa has been "migty" good to us. The holidays have been all to us we could ask. Many thanks to all who have helped to make it so. Miss Millie is very much improved.

E. G. Lowdermilk, Supt., High Point, N. C.

HERALD SUBSCRIPTION RECEIPTS.

Rev. E. L. Bingham, $3; Rev. J. T. Sisk, $3; Rev. H. L. Isley, $4.50; Rev. J. R. Hutton, $3; Rev. J. B. O'Briant, $12; Rev. J. E. Pritchard, $3; Rev. T. A. Williams, $3; Rev. L. W. Gerringer, $4.50; Rev. G. W. Holmes, $2.50; Rev. J. A. Burgess, $1.50; Rev. S. W. Taylor, $33; Rev. M. I. Crutchfield, $6.75; Rev. W. D. Reed, $16; Rev. P. E. Lindley, $1.50; Rev. J. M. Morgan, $18.25; Rev. A. L. Hunter, $9.25; Rev. J. D. Morris, $6 Rev. C. L. Spencer, $7.50; Rev. A. D. Shelton, $1.50; Rev. T. M. Johnson, $1.50; Rev. J. D. Williams, $4.50; Rev. W. T. Totten, $4.50; Rev. C. E. Ridge, $4.50; Rev. A. O. Lindley, $3; Rev. A. Ridge, $1.50; Rev. G. R. Brown, $1.50; Rev. L. S. Helms, $150; Rev. H. L. Powell, $4.50; Miss Blanche Hardee, $1.50; Rev. R. S. Troxler, $1.50; Rev. J. B. Trogden, $20; Rev. R. C. Stubbins, $1.50; Rev. W. F. Kennett, $17.25; Rev. D. A. Braswell, $7.50; Rev. H. F. Surratt, $6; Rev. G. F. Millaway, $1.50; Rev. B. M. Williams, $3; Rev. D. R. Williams, $3; Rev. G. L. Reynolds, $6; Rev. J. L. Trollinger, $1.50; Mrs. A. G. Dixon, $6; Rev. W. P. Chambliss, $4.50; Miss Mary V. White, .75; Rev. F. L. Gibbs, $16.50; Mrs. M. J. Hunter, $1.50; Rev. D. I. Garner, $3; Rev. E. Suits, $2.25; Rev. R. A. Hunter, $4.50; Rev. C. H. Hill, $4.50; Rev. W. H. Neese, $1.50; Mrs. O. A. Anderson, $1.50; Rev. W. F. Ashburn, $6; Mrs. Sarah D. Harris, $3; Rev. W. L. Carson, $2; Rev. C. W. Bates, $1.50

—We rejoice in God's gift of His Son because He reveals God and brings to us hope, courage, power, and a life of peace and love.

—"He who does not repel a wrong when he can induces it."

—It is easy for a man in health to preach patience to the sick.

THE BIRMINGHAM CONVENTION.

The International Council Convention and Conference on Religious Education to be held in Birmingham, Alabama, April 12-19, 1926, promises to be an epoch-making event in the continent-wide movement for religious education. The theme of the convention will be "Building Together a Christian Citizenship," erpressing the united purpose of the cooperating forces of Protestantism in America.

It is the quadrennial convention of the International Council of Religious Education whose headquarters are in Chicago, Illinois. Dr. W. O. Thompson, of Columbus, Ohio, president of Ohio State University, is the president of the convention, Dr. Hugh S. Magill of Chicago, Illinois, formerly secretary of the National Education Association is the general secretary, and Dr. Robert M. Hopkins of St. Louis, Missouri, is the chairman of the International Council.

This will be the first great religious education convention held in America officially participated in by the thirty-five cooperating denominations represented in the International Council. The conventions of the past have been largely composed of delegates from state and provicial associations. While the Birminghm Convention will be inspirational and promotional, its purpose will be to bring out the very best educational plans and methods for the Sunday school and for all the different phases of religious education.

The program of the convention will include addresses by leading statesmen of the United States and Canada who recognize the supreme importance of the religious training of childhood and youth, and addresses by the greatest leaders in religious education representing the Protestant forces of the continent. The afternoons of each day will be devoted to educational conferences of the different professional groups or sections. These conferences, which will be participated in by the recognized leaders in the different phases of religious education, and which will bring out the very best plans and methods, will be open to all delegates attending the convention. Another feature of the convention will be a Young People's Congress, for which careful plans are being made.

A special feature of the convention will be an extensive exhibit including not only books and publications, but church school architecture and equipment, church and Sunday school publicity, fine arts in religion, and the best educational materials and methods for the Sunday school, the vacation church school, the week-day school of religion, missionary education, teacher and leadership training, and other departments of the work.

The people of Birmingham are making extensive preparations for the convention. A local Committee of One Hundred, divided into sub-committees, is already actively at work and will be prepared to entertain the delegates with typical southern hospitality. Victor Hanson, editor and publisher of the Birmingham News, has been the financial sponsor for the convention, and many of Birmingham's leading citizens are upon the Committee of One Hundred. Probably no city in the country has more complete church school buildings and equipment. Several churches of Birmingham have church school plants representing the most modern and complete equipment to be found in America.

The convention will be made up of delegates from both the cooperating denominations and from the territorial units. The Convention Committee has allotted approximately 7,000 delegates to the denominations, and 7,000 delegates to the state and provincial Councils. The registration fee will be $3.50, the same as at the Kansas City Convention in 1922, which will entitle the delegate to all the privileges of the convention, including the official program; admission to all the sessions of the convention; special railroad and hotel rates; and the report of the convention

The significance of this convention is evidenced by the fact that President Coolidge has accepted an invition to attend and deliver an address. The governors of the southern states recently adopted a resolution calling attention to the convention, expressing appreciation of the President's acceptance, and assuring the President of a hearty reception on the part of the people of the south.

REFLECTIONS—WISHES.

We will cross over the threshold of another year, in a few days, and are preparing to face all it has in store for us, looking unto Jesus the author and finisher of our faith.

It is quite natural for us to look backward, because all which went to form our past made possible our present attainments and achievements, whatever may be their character and worth.

Not that we should dwell morbidly upon our many stumblings and mistakes born of our ignorance, self-will, perverseness, nor that we should forever yearn for the other days whose recession from us throws a glamor over the experiences and events now indelibly stamped on our memory; neither that we should ever cease to profit by the sad, and the inspiring lessons taught us by the mishaps and disappointments, and the good impulses and deeds, and all else which entered into our unchangeable record.

But, like the great apostle Paul, we should be "forgetting those things which are behind," lest by dwelling too much, too long on them it become a drawback to larger vision, more loyal devotion, greater effort at self-development and service for others, hence, like him, "and reaching forth unto those things which are before, I press toward the mark."

The true life Christ reveals is to be lived by us, the richness of intimate fellowship he offers, is to be enjoyed, the joy of self-abandonment in service for him is to be realized, and the ultimate prize awaiting every faithful follower will be bestowed.

Beyond doubt, retrospection causes keen regret that we were lukewarm when the warmth of our love for Him and brother men should have flamed out, and that paucity of faith, meagerness of spiritual growth, barrenness of indifferent service, are so far short of what we really pledged to Him.

But, on the other hand, unmeassured comfort is ours that His loving kindness prevailed, that His amazing grace held away, that His guiding hand was not withdrawn, and now, at the beginning of a New Year we are privileged to renew our covenant with Him, and, out of contrition of heart, and acceptance of His pardon and power, let us arise to render a more worthy allegiance and service, and walk humbly and circumspectly before Him.

But our intimate relation to the Christ also relates us to the purposes of His coming into our world, as expressed in His sacrificial death, glorious resurrection, and ascension, and the establishment of His Kingdom, and its mission which He outlined and authorized.

Apart from His Kingdom's work, therefore, we cannot remain allied to Him, for to His service we are solemnly pledged, and its objective we must try to reach, and we vitiate our covenant with Him, are recreant to our sacred trust, and merit His displeasure when we fail to respond to its demands, as we have ability.

We best meet our obligations through our church and its authorized agencies which have the oversight of the great interests of the local church and of the denomination.

As for the Union Board of Foreign Missionary Administration it has sought to administer to the best possible advantage, in the most economical way, the large and growing work in the three countries occupied, but, while gratifying results have been secured, very important buildings as churches, school houses, missionary homes, etc., could not be built, and very important work could not be taken up, enlarged, and needed reinforcements could not be secured, nor were funds available for sending them out.

Why? "All the tithes were not brought into the storehouse," too many forgot their church membership vow "to give as God hath prospered," pleasure and kindred things came first, and Christ's call out of the needs of His Kingdom's work was overlooked. Now facing the New Year let us all "Put first things first," and remember what we pledged God, and thus provide, through the payment of the budget, for the work of all our Boards and institutions. Fred C. Klein.

CHINESE REPUBLIC DAY IN SEREMBAN.

Bertha H. Bowmar.

October 10 is China's Republic Day. Despite the fact that the country is in such an upheaval, the day is celebrated in a most effective way by those who still have hopes of better days for their people.

In Malaysia, in all the larger cities, the day is spent in final preparations for the Feast of Lanterns. As the sun sinks in the west and darkness falls upon the world, the peculiar clang-clang of the cymbals, the shrill note of the horn, and the boom of the drum may be heard, and one can see procession after procession of the various Chinese organizations—schools, clubs, carpenter's guilds, bicycle-repairing guilds, and so forth—march-

ing to the appointed place of assembly. After a short patriotic program, these groups, each member of which bears a lantern made of bright-colored paper, form a huge procession and parade through the main streets of the town for hours amid the cheers of the people and the bursting of firecrackers. Several of the guilds are accompanied by bands of various sorts. This year the musicians of one of the vernacular schools played the music to one of the hymns which we sometimes sing in Sunday school and Epworth League "Sound the Battle-Cry." Undoubtedly the words of the chorus were unknown to the players, but they were not at all inappropriate for the day.

"Rouse, then, soldiers!
Rally round the banner!
Ready, steady,
Pass the word along;
Onward, forward,
Shout aloud, hosanna!
Christ is Captain
Of the mighty throng.

Before taking part in the Lantern Procession, the Chinese boys of the Anglo-Chinese School of Seremban served a tea at which they entertained their friends with a patriotic program. They sang the Chinese national anthem, saluted their country's flag, and enjoyed several inspiring speeches. One of the Christian school teachers, Yong Yew Kim by name, gave the boys such a fine talk, full of suggestive thoughts, that it seemed well to share it with the readers of Zion's Herald, that they may know how the Chinese who live outside of their mother country feel in regard to the situation there. The poem included in the speech is the teacher's own composition, and is only one of several which he has written. The address follows:

"Every year for the last few years on the night of October 10, you have seen a huge procession of lanterns wend its way through the streets of Seremban. It may well be asked, 'What is the object of this vast expenditure of time and money?' All of you perhaps know something of the reason, but do you fully understand? In the words of one of my committee, 'it is to honor the memory of those who sacrificed their lives that we might enjoy the liberty, the freedom, and the independence which we are enjoying now, and which we shall enjoy in future years.' It is fitting that the memory of these heroes be made everlasting and that we should celebrate the anniversary of the day on which they made their supreme sacrifice. This annual celebration helps us to remember our debt to these honored dead—a debt which we can never repay.

"I think you will agree with me when I say that every Chinese loves his country. No matter where he is living, however far away from his homeland, when his days are coming to an end, the Chinese emigrant, unless he does not possess the means, invariably returns to his homeland, there to lay down his bones among his ancestors. Of those who happen to die in oreign lands, many request that their bones be taken back to China. The fact that you boys who are studying in an English school have organized a party to join in the Lantern Procession also shows that you have the love of your country within you.

"After what has been said it must not be supposed that the Chinese are without their faults. To the everlasting shame of China's four hundred millions of people, it must be said that the Chinese remain the only opium-smoking nation of the world. And the latest information seems to indicate that, far from being on the decrease, opium-smoking is actually on the increase. It is the opium-smoking that has ever been the curse of China, making her the prey of other nations, and retarding her progress in every direction. Another fault of the Chinese is the illiteracy of the masses. Although education has made giant strides since the days of the revolution, yet it can hardly be expected to educate four hundred millions of people within the space of fifteen years.

"If we would, therefore, live up to our name as those who love their country, there lies a duty plainly ahead of us. We must remedy this existing state of affairs. If we have money, let us use it for the benefit of our countrymen. Of what use is our money if it is locked up and not used? If we have power, let it be used for the welfare of our countrymen. What availeth our power, when we are dead and gone? If we use our power wisely and well, the future generations will honor us even as we are remembering our honored dead this day. But if we abuse our power, even our graves are not secure.

"Again, I repeat, we must remedy this existing state of affairs.

"Of what, then, does true patriotism consist? Does it consist of nothing else than going to this Lantern Procession once a year? You are sadly mistaken if you think so. True patriotism never does consist of empty showiness, but rather lies in the silent effort to improve the lot of your countrymen, in the silent sacrifice which you make that your countrymen may be uplifted, and above all in performing all these acts freely and to the uttermost limit of your power. With your permission I shall read a poem which sets forth what the attitude of a true patriot should be:

"O China dear! my motherland,
What sorrows thou hast still to see,
What battles yet thy sons must face
Ere than a peaceful land may't be!
"I cannot but be grieved to view
This trouble that thy sons now raise;
Yet they but do through love of thee.
Mistaken though might be their ways!
"Ah! would that I might know how I
My goods, my life, my all indeed!
"But weak, poor creature that I am,
How little I could do for thee,
My lot forbade thine armies lead,
Go to Protect thy destiny!
"Yet though I know, I could give
All that, thou hast bestowed of me
For the world that I should fail
In this my duty plain to thee!

"In regard to the recent troubles in China, I shall not pass any remarks, for I cannot pass in silence on the sad events which have taken place there. You will all agree with me, I believe, when I say that the ill treatment of the foreign missionaries—I do not hear of any being killed,—must always remain a sad incident in the history of the republic. We have with us today two representatives of the missionaries, Rev. and Mrs. Thomas W. Bowman, and I wish to express to them our sorrow in this matter and our hope that when a settlement is finally reached, the unfortunate missionaries may be amply compensated.

"I now have a last word for you students, and the best advice that I can give you, I think, is that you should pursue your studies diligently if you desire to be of any service to your country. For it is now generally admitted that in the student body of China lies the salvation of the country. It is the student who will in later years become the leader of the nation. Therefore, while you are in school apply yourselves diligently to your lessons, take care not to waste your time, try to save your money, and thus prepare to be of service to your countrymen."—Zion's Herald.

OUR OWN.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we wound our own
With look and tone
We may never take back again.
For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come home at night,
And hearts have broken
For harsh words spoken
That sorrow can never set right.
We have careful thoughts for the stranger
And smiles for the some-times guests,
But oft for "our own"
The bitter tone,
Though we love our own the best.
Ah, lips with the curve impatient;
Ah, brow with the look of scorn;
'Twere a cruel fate
Were the night too late
To undo the work of the morn.

—The young people of Thomasville Community Church gave "A Drama of the Christmas Tide" from Charles Dickens as dramatized by Prof. Spence of Duke University. It was an elaborate play, requiring many characters. The carols were sung by the church choir under the leadership of Miss Myrtle [illegible]

—Figures given out by the rural economics department of the Ohio State University show that the average Ohio farm horse works [illegible] two hours a day at a cost of a little more than 15 cents an hour.

YOUNG PEOPLE'S PAGE.

Published in the interest of our Sunday schools, Christian Endeavor Societies, ant other organizations among our young people. All articles, items of interest, etc., for publication on this page should be addressed to Rev. Lawrence Little, 310 Bellemeade St., Greensboro, N. C.

Announcement.

The Board of Roung People's Work hereby announces this "Young People's Page" as an additional phase of our work for the young people of the Conference. Each week we shall publish suggestions for Sunday school workers, Christian Endeavor leaders, and others interested in our young peope. It is our earnest desire to be of the greatest possible service to our youth and their leaders throughout the Conference. We shall aim to be as practical as possible. Instead of lengthy commentaries on the Christian Endeavor topic, which material may be had in abundance from inexpensive books and from comments in such periodicals as "The Christian Endeavor World," we shall publish practical methods of work, suggestive material for leaders, and items of interest from our workers throughout the state. We shall include a question column. Won't you please make this your page? Write us of any good piece of work you are doing for your young people. Perhaps your Sunday school, or some class in your school, is doing some outstanding piece of work. Maybe your C. E. Society is rendering some unique and effective service. Tell us about it. On the other hand, you may be puzzled about some problem that confronts you. Ask us about it through these columns. Perhaps someone else needs the same help. We shall be very glad to help you if we can. If we cannot, we shall try to find someone who can. Please send all items for publication on this page to the address given above.

Yours for the Youth of the Church,
Lawrence Little, President,
Board of Young People's Work.

Universal Week Of Prayer.

Upon the invitation of the World's Evangelical Alliance, Christian people throughout the world have been observing annually a week of prayer beginning the first Sunday in January. Call attention to this in your Sunday school service next Sunday, and urge every officer, teacher, and scholar in your school to observe this week of prayer and communion with the Heavenly Father. Call for a show of hands of those who will observe it in their homes. Place a list of the following suggested topics and Scripture readings on the backboard, or, better still, typewrite or mimeograph them and hand a copy to each person present in the school.

Suggested Topics And Readings.

Sunday: Texts suggested for Sermons and Addresses: 1 John 2:7-8; Luke 12. 32; Col. 1:12-13; Isa. 53:9-10-11; 1 Cor. 1:2.

Monday: Thanksgiving and Humiliation. Phil. 4.4-9; Heb. 10:16-25 Ps. 85; 1 Thess. 5:15-25.

Try to be duly appreciative of all God's manifold blessings.

Tuesday: The Church Universal. Ex.19:1-6; Isa. 26: 1-9; Matt. 1:1-16; 1 Cor. 3:6-15. Pray that narrow sectarian differences may be forgotten and that all churches may work together harmoniously for the coming of the Kingdom of Christ.

Wednesday: Nations and their rulers. Dan. 7:9-14; Mark 13:1-13; 1 Cor. 11; 20-2h; Rev. 19:1-16. Pray for President Coolidge and all those associated with him in the government of our nation, also for the rulers of ther nations of the earth.

Thursday: Millions. Ps. 64; Isa. 49:1-12; John 10:7-18; John 12.20-33; Rev. 19:4-16. Pray for our missionaries, Rev. J. F. Minnis, of India, and Rev. J. Cyde Auman, of Japan, and for all other missionaries at home and abroad.

Friday: Families, Schools, Colleges, and the young. Deut. 6:1-9; Ps. 78:1-8; Prov. 4:1-13; Matt. 18:1-14. Pray for High Point College, for our Seminary and other colleges, for our Board of Young People's Work, and all other agencies for the youth of the church.

Saturday. The Home Base. Eze. 37:21-28; Amos 9:8-15; Ps. 126; Luke 21:20-33. Pray that God may give the church at home a missionary zeal. Pray that His people may cleanse themselves and consecrate themselves for Christian service. Pray for the Jews of the world, that God may heal and restore them.

Please Report.

Please report to the address above the number of persons who promise to observe this week of prayer. We shoud like to have a statement in next week's Herald in regard to this number. Individuals are also invited to write a note, if the observance has been helpful.

The Best Sunday School Helps.

The following list of Sunday school lesson commentaries will be found most helpful. All of them may be ordered, postage prepaid, at the prices quoted, from The Methodist Protestant Book Concern, 516 N. Charles St., Baltimore, Md:

Wells, "Select, Notes," $2; Tarbells, "Teachers' Guide," $2; Snowden's, "Notes," $1.25; Arnold's "Commentary," $1.25; Torrey's, "Gist of the Lesson," .35.

Dramatization At Thomasville.

The following interesting sketch of a dramatization of Christmas story by Dickens was clipped from a recent copy of The Greensboro Daily News:

"A Christmas carol, one of the famous stories of Charles Dickens, dramatized by Prof. H. E. Spence, of Duke University, was given on Tuesday night at Community church, under the auspices of the young people of that church, coached by the assistant pastor, Rev. D. L. Fouts, who was in the play at Duke last session when it was staged there for the first time under Prof. Spence. Many of the young people of Community Church were in the cast."

Salem School Takes Banner.

The following very interesting item comes from the live and enthusiastic pastor of Saxapahaw Charge, Rev. H. L. Isley:

"Salem Sunday School won the banner at the recent Alamance County Sunday Sch Convention for having the largest attendan This church has the best Sunday School the history of the church. We are maki plans to build two new Sunday Sch rooms."

Christian Endeavor.

Senior Topic for Jan. 3rd, "How do God show His Loving Care?" Luke 12:6-1 Peter 5:7; Ps. 23:1-6.

(Consecration Meeting).

Suggested Plan For Meeting.

Since this is the first meeting of the Ne Year, and a consecration meeting when ea member is expected to take some part in r sponse to his name at the roll call, suppo you try a roll call by months. Have ea person whose birthday comes in January stand and take some part, while the secr tary makes note of the attendance. Then w follow February, etc., throughout the mont of the year.

Use The Blackboard.

As the members take part in this meeti and mention ways in which God shows H loving care, list on the blackboard all the under the heading, "Evidences of God's Lo ing Care." Let the leader sum them all up the close of the meeting.

Appropriate Hymns For Meeting.

The following hymns, selected from T Methodist Protestant Hymnal, are all appr priate for this topic:

No. 116, "God is Love"; No. 119, "T Lord is my Shepherd"; No. 124, "How Ge tle God's Commands"; No. 130, "He Leade Me; O Blessed Thought"; No. 353, "Ca thy Burden on the Lord." Also, "God w take care of You" (not in Hymnal).

Item For The Information Committee.

The Young People's Summer Conferen will be held at High Point College, next Ju 19-26—seven full days. The price for the i struction, room, board, and all conference e penses has been reduced from $15 to $1 This will make it possible for a larger nu ber of our young people to attend. Some the outstanding speakers who have been i vited to address the Conference are. Re Leonard B. Smith, D. D., Wilmington, De President of the Maryland Young People Union; Rev. Roy I. Farmer, Steubenvil Ohio, President of the Ohio Young People Union; Rev. Dr. Thomson, of Drew Theol gical Seminary, Madison, N. J., and a host others.

Things To Come.

Begin planning now to observe "Christi Endeavor Week," January 31-February Full plans will appear in "The Christian E deavor World." Nothing will help your Chri tian Endeavor Society more in your chur and community than a full observance Christian Endeavor Week. Plan somethi for every night that week. Let us know your plans. They might be of suggestive va ue to other societies.

Have Paid Their Assessments.

The Senior Societies of Calvary Chur Greensboro, and of First Church, Charlott have already sent in to Mr. F. R. Sto Greensboro, the treasurer of Young People

Board, their $2.00 assessment, ordered by the Annual Conference, for the support of our Board of Young People's Work. Thank you, Calvary and Charlotte. May your tribe increase!

Happy New Year!

The members of the Board of Young People's Work wish to extend to every reader of The Herald and to all the young people and their leaders a hearty greeting and wish for a happy New Year. May God's richest blessing be on you and yours throughout the year 1926.

IN MEMORIAM.

Death Of Wister W. Presnell.

Our community was made sad December 18, 1925, by the death of one of our noble young men, Mr. Wister W. Presnell of Seagrove, Route 2.

He fell off the running board of his car, fracturing his skull, Friday, and died in the hospital at Asheboro.

He will be sadly missed in his home and community. He was a faithful attendant at church and Sunday school. He was at Sunday school every Sunday when nothing prevented. He had been a member of New Hope M. P. Church since early childhood.

He was 31 years of age. He remained at home with his mother and tenderly cared for her. His remains were laid to rest in New Hope Cemetery Sunday P. M. Funeral services were conducted by his pastor, D. I. Garner.

The weather was rough, but the church was nearly full, which showed he was highly esteemed.

He is survived by his mother, Mrs. Callie Presnell, two sisters, Mrs. Melvin Pierce and Mrs. Vernon Chriscoe, and two brothers, Dwight and Fitzhugh Presnell.

The pall and flower bearers were his classmates at Sunday school.

The pall bearers were Alton and Thurman Cox, Cecil and Neil Trogdon, William Merritt, Lester Dorsett, Eddie King, Clayson Voncannon and Clarence Hammond.

The flower bearers were Misses Leta and Gertrude Presnell, Rosa and Ada Merritt, Dora and Mattie Voncannon, Allene Trogdon, Hester Cox, and Ollie Sink.

Weep not, dear mother, brothers, sisters and friends. Wister is gone but not forgotten and our loss his eternal gain. A Friend.

Welch Memorial, High Point.—We have received twenty-two new members since our last report, making a total of 69 received from the meeting. Our Sunday school is continuing to grow. The congregations for preaching have been good also, except for last Sunday. The weather was so cold we did not have an average attendance for Sunday school or preaching service, when the weather is not too bad we will have good attendance. We had a fine Christmas. Received many nice presents. The best of all was $75. in gold, which was presented to me by my friends. I also received one five dollar bill, presented by Brother Tomie Jackson from Mrs. Jackson's grand-mother, Mrs. Bundy. I appreciate the money, but appreciated the spirit which prompted the gift, much more. The Sunday school gave me a nice tie and gave Mrs. Pierce a box of nice handkerchiefs. My class gave me a nice gold pencil. I also received several other nice presents from special friends. Our Christmas program was rendered Thursday night, had good program and large crowds. After program was rendered the treats were presented to the entire school. We also had a tree, which was laden with many beautiful presents.

Last Sunday I told my people about Brother Braswell's misfortune in the loss of his home, and asked them to give him a donation; they responded freely, the collection amounted to thirty-two dollars. It would have been much more with average congregations. We are sorry for Brother Braswell. Our heart goes out to him in deepest sympathy. Our prayers are that the Lord may be with him in his troubles. During the Christmas season, we were called upon to perform the ceremony which made Mr. Cecil E. Daily and Miss Sibyl Reddick husband and wife. The ceremony took place at the parsonage on Wednesday, the 23rd, at 2:30 o'clock. Mr. Daily is the son of Mr. and Mrs. A. E. Daily of Davidson Co. Mrs. Daily is the youngest daughter of our class leader, Brother C. S. Reddick. The young couple are very popular and have many friends who wish them many years of happiness. T. E. Pierce, Pastor.

Spring Church, Spring Church Charge.—We feel grateful to our recent annual conference for sending into our midst as our leader and pastor for this conference year, Rev. A D. Shelton. Brother Shelton came to us the last part of November, practically a stranger, as few of our people, if any, knew him previously to this time, but he has already formed strong friendships among us, as he seems much interested in the welfare of our church and our sick ones. He has filled every regular appointment with us since conference, also attended our Sunday school each Sunday A. M., of which we are glad. His sermons have been very helpful always encouraging us to live for a higher and nobler life, showing us from God's word the real sense thereof. Our first quarterly conference was held on 17th of December, every church on the charge represented.

Our Sunday school is moving on very nicely. We had our Christmas tree and program on the night of the 26th, using "The Christmas Program" as gotten out by our Publishing house; it was said to be quite a success. An offering was taken for the G. C. B. We are very glad to report our brother, J. J Massey, who for two weeks has been quite ill in Roanoke Rapids Hospital as being much improved; verily we believe God does answer prayers. We are much grieved to report the serious illness from cancer of our beloved sister in Israel, Mrs. Martha Ann Powell. Though physically weak, her faith in God is strong.

Death entered our midst on December 22nd and took from us Mrs. Luna Hale Jordan wife of S. Mason Jordan, aged 21 years and 20 days. Early in life she united by faith, with Spring Church and remained faithful to the end. Luna always enjoyed attending Sunday school and church. Several months ago she was stricken with that dread disease, T. B., and while unable to attend church for some time, she continued to love it, and selected as her funeral songs, "Jesus, lover of my Soul" and "I love to tell the story," which she requested that Mrs. C. E. Dimick and Mrs. H. E. Vassar (her former Sunday school teacher) sing at her funeral. We are very glad to have with us during the holidays our following young people: Mr. J. W. Crew, Jr., Mr. Leon F. Tucker, and Miss Ethel Crew, of N. U. C. and Miss Elsie Mae Crew of N. C. C. W., and Miss Lucile Key of E. C. T. T S.

Our deepest sympathy goes out to Brother D. A. Braswell in his great loss by fire. Glad to see such splendid reports for former pastors. Mrs. H. E. Vassar, Rep.

BEGIN AT HOME.

I have read a tract called "In Search of the Beautiful." It sets a person before us who resolved to seek and find the beautiful; and he bethought himself of the mountains of Switzerland, and the sunny plains of Italy, and the forests of America, and ever so many of the wonders of the world. But, before he completed his arrangements, a little bird whispered, "Begin at home." The little bird was wiser than the man. The beautiful is always with us. "Oh, my friend." says one writer, "Make the place where God has put a tent in the desert, make it beautiful. If it be only a cottage in a lonely street, or an attic room in a cottage, or a fireside, or a bench in a workshop, or a berth in a ship, or a seat in a school, or a place on your mother's knee, or a place in her heart, make it beautiful. And the sadder, the darker, the poorer the place is, be the more eager to make it beautiful."—Exchange.

SOME DAY.

The door of the cage will be opened some day,
And the bird will fly upward, away, away—
Away to its freedom in sunshine and air,
Where its plumage will glisten so wondrously fair.
And it will forget, in the day of its night,
The time of its loneliness, bondage and night.
The summons will come for the Christian some day,
And he will soar upward, away, away—
Away to his home in the heavenly land,
To join all the ransomed, the glorified band;
To be like the Saviour, and no more alone,
To bask in the radiance that streams from the throne.
Then patience, sad heart; 'mid thy sorrow and tears,
Look on to the future and silence thy fears.
Thy Saviour is waiting, and some blessed day
He will say, "'Tis enough, come, My blessed one, away:
I've gone to prepare thee a mansion above,
Come, enter thou into it, child of my love."

—A. E. R.

THE SPITE FENCE NEXT THE PARSONAGE.

Betty Rowe was the only one of the parsonage children who called it a spite-board fence. She did it because she could so well remember the occasion upon which it had been built between the shabby little parsonage and the great house next door. The other parsonage children, all boys of varying ages, accepted it as a matter-of-fact commodity and utilized it as a backstop for their baseballs, a grim fortress in warfare, and a shelter in whatever games one was necessary. Later they tried to vault it.

Betty was busy tying up her morning-glory seed the day the vaulting was begun. There were great quantities of the seed, for she used it to plant along the front part of the high fence in an attempt to cover it and make the landscape more picturesque. She had begun to hunt for a safe storing place for these precious bags, when she happened to look out of the back window and saw her fifteen-year-old brother jump up through the air to a height that made her gasp with incredulity.

The next minute she rushed out of the house and caught him by the shoulder. "Ted Rowe, where did you learn to jump like that?" she demanded, and without waiting for him to answer, she continued: "Why, you can make center on the high school basketball team, if you'll only learn to hit the basket occasionally."

Ted grinned, and the boys watching him frankly approved Betty's assertion. They were all freshmen and sophomores at Ward High, and in their eyes senior Betty was quite a personage. Not because she was honor student was she given all this regard, but, as the boys all termed it, she was "square and just full of pep."

Back in the parsonage again, she fairly flew up the stairs to her father's study. "Oh, father," she called through the locked door to the minister who was making missionary reports, "I honestly bellieve that at last Ted has a chance to make a record at something. He can make about the highest straight jump I ever saw a youngster make. It's up to us to keep after him and see that he ets on the basketball team at Ward High this winter."

Her father's "Bully!" told exactly who was responsible for all Betty's enthusiasm. He, too, liked all sorts of ball games, and often the most staid neighbors of the parsonage had to smile indulgently to each other at the sibgt of their minister and his one daughter engaging in a lively game of catch or a contest of knocking out flies on the lot next the church.

Next Betty sought her mother. At last she had discovered some good which had come from the spite fence. Had it not been for it. Ted might not have been able to vault so high. Still this one virtue it possessed looked rather small beside its many vices, such as shutting all the sunshine from the parsonage bedroom windows, making a miserable background for their beautifully flowered lawn, and giving the minister's children a sort of black eye to strangers in the town—and dozens of other things quite as bad as these.

Mrs. Rowe smiled over her pie, the edges of which she was crinkling ready for the oven. "Then perhaps you can feel a little more kindly toward the woman who had it built," she hoped.

Betty tried to scowl, but the scowl wouldn't hold, and a smile came in its stead. Liking her neighbor now, since she stayed in the city and left the big house empty all the year round, was not so hard as it used to be when she and her guests and family curled themselves up in the beautiful house and sent servants over to the parsonage to complain to the minister that his children were making unmerciful noises and irritating certain nervous people in the great house.

So now Betty went right to work trying not to dislike the owner of the next-door house so much. A great deal of her time out of school was spent in helping Ted with his lessons, so as to keep him eligible for the school's first team, whenever he should become a fit player, and she could not soliloquize so much. She also had to herd him to the gymnasium for extra practice.

After a time Ted Rowe became quite the most promising member of the Ward scrub team. The coach told him that he was sure he would make the varsity team next season, when Horton, the senior center, left school. How could he hope for more now? Only two boys at Ward had ever played on a first team during their first or second years.

Then Ted was satisfied, but Betty was not. "I'll be out of school next year, clear away at college, and it won't mean half so much to me then as it would now. I want to be in the line of Ward students and root and sing and go mad the way we do, when you play your first game. Now do, for my sake, get busy, Ted, and try to get in for one game at least."

How Ted did try then!

That week brought part of the rich family back to the big house next door to the shabby little parsonage. Their coming was so unusual that the ministerial family figuratively gasped. After which the members began to wonder. Never before had the big house been open during the winter. It had always been used as a summer home. Yet some of them evidently intended to stay all this winter, for there was a whole truckload of boxes and trunks.

The shutters of the big house had been open only three days when Ted discovered the reason for their coming. The Japanese servant had told it to him, and he was sure that it was authentic. Hardly able to contain his pride over having gotten the news, he confided it to his family that night at the supper table.

"They've come down because Leon, their lame son, wanted to come," he explained. "He had another operation this winter, and the doctor thinks he can soon walk without even a crutch. Remember, he was in a wheel-chair the last he was here?"

Betty nodded. That had been four years ago. Ever since then he had been sent to some sort of a sanitarium when the family came down to Glenhurst with their guests to spend part of the summer. Betty could remember back even farther than that, to when he had been carried by his father or a servant. It was then his mother had had the spite fence built. She had justified her actions by declaring that the parsonage children were driving him mad with their noise.

Remembering that, Betty made a wry face at the fence. At the same time there came back into her heart a portion of the dislike there had been there before this fall. Still the fence had helped make Ted into a jumper, and—"I just won't be mean to them," she decided to herself. "I'll just avoid them." And then she giggled merrily. "No doubt they will be glad of the avoidance."

"No doubt, no doubt," echoed Teddy prophetically. "I feel the same way you do."

A few days later Betty had every reason to doubt that statement of Ted's. As she was coming home from a class meeting one night she overtook him and the rich boy from next door. The latter hung heavily on Ted's shoulder with one hand; the other gripped his crutch. Awkwardly Ted managed an introduction: frigidly Betty acknowledged it That night she scolded him vigorously for being with that boy.

"But he wanted to see a good basketball game, and there was a practice one in the gym," protested Teddy hotly. "I couldn't turn him down after that, could I, Betts? And after he got there, it would have been mighty mean of me to have hurried back to our own home and let him limp home alone."

Betty did not comment on his explanation. But after a time she warned him. "Oh, Teddy, don't let anything or any one interfere with your basketball practice. I do want you to play in one game and get your 'W' this year. Then I can," she hesitated a minute for the proper words, and finished triumphantly, "I can graduate happy."

During the next two weeks, however, it began to look as if Betty would not get to graduate happy. First, Ted failed in his Latin examination, and then he refused to try to make it up, so that he would be eligible to play in any of the school games, should the team need him. "No use to work like a dog for something I haven't a chance at getting," he sullenly replied to all her coaxing. "Horton has all the games cinched for the rest of the season. Coach Weston said so."

"But think, Teddy," she pleaded. "What if he should be hurt?"

"He won't," Ted growled back. "Haven't I been ready for an accident this long, and has one happened? No, sir, sis; there's nothing for me this season. I'll work harder next year, when I have a chance."

Then he calmly threw his skates over his shoulder and whistled his way out to a crowd of boys who were going to the old gravel pit. That night she made another attempt to coax him to make up his Latin grade, but instead of studying with her, he climbed the spite-board fence and disappeared into the next-door lame boy's den.

When she saw that, Betty was torn between two desires, both of which her square boyish code told her were despicably unfair,

One minute she vowed she would tell her father, and not give Ted a later chance to bring up his grade before the report cards were sent out. Then, next, she wanted to walk over to the great house next door and tell the whole family how they had brought only humiliation and trouble to the parsonage family ever since they had bought that house.

But she really did neither. She simply ignored the boy next door, refusing even to speak to him. The first day she passed him with averted head, his face went red as fire and he limped at a faster gait down the street toward the shelter of his own yard. Because he, too, had a code of squareness, he did not even mention the affair to Ted.

Gradually there seemed to be a wall between Betty and Ted. Heroically she tried to tear it down, but her hurt pride made it impossible. At first Ted was really glad it was there, because it kept her from reproaching him; but as he missed their chummy walks and talks, he himself, near the end of the second week, began to try to do away with it.

With a jar like that of an earthquake came to Ward High School that never-to-be-forgotten Friday, the thirteenth of March.

On that night, irrespective of its unlucky reputation, Ward's team was to play its biggest game of the season—the game with Norton High School, its worst rival. On Thursday morning the juniors decorated the gymnasium; on Thursday afternoon the senior boys tried to fasten a victory pennant to the top of the tall flag pole. Of course it was agile Tim Horton who scaled the ice-covered pole with the pennant under his arm. No one even so much as dreamed that there was any danger of his falling. He never had fallen; but this time he did, and when they carried him into the school building they found the fractured place in his leg.

Gloom immediately descended upon every heart at Ward High School. The next night was to be their big night, and here, with a broken leg, was a player upon whom they were depending most to win the game. Betty Rowe recovered from her first wailing before any of the others did, and then it was to begin worrying for another reason.

"If Ted had only made up that Latin examination," she wept, "he would have taken Tom's place. He can play almost as well, and with the rest of the team as strong as they are, I'm sure we could have won anyway. But now—"

She gave a gesture of despair, and walked out of the building before any of the other students should begin their condemnation of Ted. Their criticising would soon come. In her heart Betty knew it was deserved, but still she could not bear to hear it. Never before had Rowe failed his school when it needed him as Ward needed Tom.

Half way home, she met Ted and Leon coming out of a drug store. The older boy was clutching at his crutch with one hand and at Ted's shoulder with the other, in order to keep from slipping on the ice-covered pavement. When he saw Betty, his face went as red as a beet.

But Ted radiated joy. "Betts," he began excitedly, pulling a paper out of his pocket, "would you like to take a look at my new Latin paper? Miss Wiles gave me the examination yesterday afternoon."

The next minute Betty had him by both shoulders and was shaking him frantically "Oh, Ted," she implored, "please tell me right this minute. Did you make it all up? Oh, did you? Please hurry, and talk fast. Did you?"

He pursed his lips in a grimace over her shaking. "Up!" he chuckled, seizing her hands. "You bet I did, and then some. Dad won't see any poor grades on my card this time."

But Betty ignored his last sentence. "Oh, hurry!" she gasped. "Hurry right back to the gym and get ready for practice. Tom Horton broke his leg, and you'll have to play in to-morrow's game. Scoot, I tell you!"

Then Ted scooted. Betty got one glimpse of his face before he ran, but that glance sufficed to tell her that he was quite as glad as she that he had made good with his Latin and could play with his team when it needed him. She watched him all the way down the street.

When she turned to go home, Leon was several feet ahead of her, traveling slowly and painfully with the one crutch and no support. A feeling of pity for him suddenly clutched at her throat. She half ran, intending to catch up with him and help him the rest of the way to his den. But the Jap servant had already seen his lame master and was coming to meet him. He smiled at Leon when he reached them. "Did Theodore pass the zamnation?" he asked. "Or do you do all dat study for nodings?"

Betty stopped and stood dead still. "Or do you do all dat study for nodings?" struck in her mind. She clutched Leon's arm with a burst of understanding. "You helped Ted get ready for that examination! You were doing that evenings in your den!" she said.

Slowly came Leon's answering nod. When he started to move on down the walk, she tightene her hold on his arm. "You—you—why, I was angry at you, and wouldn't speak, because I thought you kept him from his work in order to entertain you," she admitted, "and all the time you were boosting him and helping him. Why," her eyes shone earnestly, "I think you're wonderful, and you'll just have to sit with the Ward rooters to-morrow night; for if Ted should help win the game, all the glory would be yours."

A flush of pleasure spread over Leon's face, but he said simply: "Thank you; I would like to sit with the rooters, for never before in my life did I root at a basketball game. I always had to be taken in a chair, you know. Why, it will be wonderful! to really belong to a school, you know."

And the next night he did wonderfully well at rooting, even though he had no experience. Sometimes his voice quite drowned Betty's. Lustily he joined in on school yells, frantically he urged Ted on to harder play. Then, when in the last half Ted outjoined the rival forward and secured the ball and threw a field goal, bringing Ward's total up to Norton's, Leon, along with Betty, fairly went mad.

Betty heard the man behind her say, "That fellow will make a player when he gets a little more body. He's just a youngster now," and smiled more radiantly than ever.

And that was the last bit of coherent speech she heard for nearly an hour. The umpire's revolver cracked ten minutes later, when the score stood 15 to 14 in Ward's favor, and the rooters began to scream the score. While they were singing the school song, they formed a line and began a serpentine march through the main streets of the town. Ted and the other players, wrapped in heavy coats, were with them.

Involuntarily they moved toward the empty lot across from the parsonage. Some one in front started the cry for a bonfire. It passed along the line till it reached Leon. Betty, close behind him, heard him say, "You bet; let's burn our old fence. It would make good kindling, I'm sure."

Across the street he ran limping, and with his own slender hands tore the first plank from the parsonage spite fence. Others followed him, and together they all came back, most of the fence with them. The fire was kindled, and began to blaze merrily.

Then Betty did a queer thing for Betty Rowe. She reached out her hand for one of the smaller boards. "I want to keep it," she said soberly. "If it hadn't been for that fence, Ted would never have learned to jump like he does."

The flames mounted and mounted, and the serpentine march wound slowly around the bonfire, chanting impressively a funeral chant for both the fence and the losing team. It reached the parsonage, and brought a shout of joy from the minister there. His wife smiled indulgently, and the twins capered into the room, one of them carrying a load of bundles. "We're going to throw this rice on Ted when he comes home," they announced. "He's a hero; isn't he, mother?"

Mrs. Rowe took the bags, and burst into laughter. "It's Betty's morning-glory seed, but I guess it will do," she agreed. "I don't believe she'll ever need it again, for the lame boy next door will never stand for another barrier being built between that mansion and our shabby little parsonage."

Nor did he.—Mabel McKee, in the Girl's World.

—A man claiming to be a descendant of Alexander the Great is now a postmaster in the Sarikol Valley in India.

—Telephone service has been established between Egypt and Palestine, and Jerusalem, Telaviv, and Haifa in the Holy Land can now talk with Cairo, Alexandria, and Port Said in the land of the Pharaohs. The telephone wires stretch across the desert of Sinai, through which Moses led the children of Israel on their way to the promised land.

FROM PASTORS AND PEOPLE.

Siler City.—Wednesday evening, December 23, was a joyous occasion for us at Siler City. It was the time for our Christmas service which was very good. The small children did nicely with their speeches and songs. Good music was enjoyed. Miss Lucy Boon rendered piano and vocal solos which added to the other music.

The fish pond was especially enjoyed. There were many fish-presents and treats caught by those present. The pastor had extra good luck at this kind of fishing. On the line I thought I had a whale when I pulled out the huge box given by the Christian Endeavor Society. I hardly know how to express my appreciation for the many nice things the box contained.

I wish for each and all a merry Christmas.

F. L. Gibbs.

Liberty Church.—Christmas Eve was the time for our Christmas exercise at the Liberty Church, Liberty, N. C. The entertainment consisted of good Christmas music, pantomime, and a three act drama which portrayed in a clear way the birth of Jesus. Master Shepherd Harding and little Mary Shepherd each gave a very interesting number.

Santa Claus was present and gave all the young people a lovely treat and many received presents. I wish to thank those who have remembered me during the Christmas season, and my sincere wishes go out to all for a merry Christmas and Happy new year.

F. L. Gibbs.

Asheville.—A beautiful Christmas program was rendered at the Methodist Protestant Church, Sunday night. A pageant called "The Christmas Story" was given. Those representing a chorus of angels were: Elmer and and Margaret Fawcett, Clarice, Eudora and Mildred Younginer, Patricia Pattison, Vonnie Roberts, Oleta Miller and Bertha Hyatt. Gladys Boling took the part of Mary at the manger. Barbara Younginer took the part of Joseph. Heralds were: Louise Haney, Margaret Tabor, Louise Allison, Evelyn Haney. The carols both by groups and individuals were well sung.

Earnest Ward, Gragg Clouse, Albert McLean represented the Shepherds in costume. Rev. C. W. Bates, I. W. Cashatt, E. H. Pratt sang "The Three Kings of the Orient" very effectively. The lighting effect with the star and candles, etc. was beautiful. Miss Virdie McIntyre was the accompanist.

The New Testament stories of the birth and childhood of Jesus were read by pastor Bates. The program was gotten up by Mrs. Bates.

Reporter.

From Pageland To South Davidson.—This is the first report from the pastor since coming to this work, but no evidence that he has been sleeping on the job. I have visited all the churches twice and two I have visited four or more times. Five churches keep the pastor busy and I have not had much time to report: however, the work is moving on very well. I have been cordially received and the people show a great interest in the work of the kingdom. Our congregations are small at the country churches but the pastor has been greeted with appreciative audiences each service. Our congregation at the West Lexington Church is the largest and is growing rapidly. We hope to make some improvements on our church in West Lexington early in the New Year. Watch our Sunday school grow. We have at present four schools running and doing good work. We hope to organize a Christian Endeavor Society there soon and also Missionary Societies. All our Sunday schools are going to run during the winter months.

Three of the churches rendered Christmas programs. A very good program was rendered at Yadkin College Wednesday night. Unfortunately the pastor had to be absent which I regret very much, but report came today that a good program was enjoyed by a good number of people. The pastor finds a group of very kind people, having had the privileye of being with them in two services. A good program was enjoyed by a number of the good people of Mt. Carmal on Thursday afternoon. After an interesting program by the children the school was given a treat consisting of candy and fruit which was enjoyed very much. A nicely decorated holly tree served as a Christmas tree and was loaded with presents for the school. The pastor received a nice knitted scarf as a gift from the school for which he is very grateful, besides fruit and candy. All enjoyed the afternoon and returned home happy because of the privilege they had enjoyed.

Thursday night our Christmas program was rendered at West Lexixngton to an appreciative audience which more than filled the house. Every available seat was taken and a number of people stood up in the rear of the church during the program. The children rendered their parts well and everyone enjoyed the evening. After the program the school was given a treat consisting of apples and oranges after which a beautiful Christmas tree was unloaded. It is impossible to mention all the gifts for the pastor; will say that he appreciates very much a nice white shirt as a gift from the school besides a nice lot of fruit. A number of presents were given as tokens of appreciation for interest in the Sunday school. Brother H. C. Koonts, our faithful superintendent, was presented a nice gift by the school for his untiring efforts during the past year. Brother C. L. Hedrick was presented a nice Bible as a token of appreciation for the work he is doing as teacher of the Men's Bible class. These presents were presented by the pastor. Brother Wade Kindley was presented, a Bible a gift from the Men's Bible class for his faithful service until his promotion recently to the office of assistent superintendent. These brethren are held in high esteem by their class. The following were presented gifts for perfect attendance during the past year: Brother Henry Yates, Herman Yates, Paul Umstead, Miss Lizzie Lanning, Louise Hardesty, and Hellen Hardesty. The following received gifts for faithful attendance, th only missed one Sunday each during the yea James Hunt, Vestel Yates, Archie Mill Miss Myrtle Yates and Miss Francis Cross.

These people are to be commended for the faithful service and interest in their Sund school work. We wish for them a better cord during the coming year. We are pro to have Brother and Sister C. B. Way wi us; they will be valuable members to us our work here. Our membership is growi here and we are looking forward to repo more new members soon. We have taken seven since coming to this work and all ha joined our church here in West Lexingt (See Bro. Way's report last week.) We a glad to welcome all these members into o fellowship.

Work at Jerusalem and Cid is moving very nicely. Our membership is small at bo churches, but we are planning for gre things on that part of the work any way. T faithful few are willing to work, so we a working and praying for a good year on th charge. I have received two subscriptions the Herald since coming to the work and ha in hand ten dollars which will be applied our General Conference Budget and will in the hands of the Treasurer by the tin you read this report.

Bro. C. B. Way has been elected report for the West Lexington Church. We are ve glad to have him serve as our reporter; is a very efficient one and the pastor wi put this part of the work in his hands fee ing sure it will be well taken care of. Pra for us that we may have a good year togethe

M. Ivey Crutchfield, Pastor.

Lincolnton.—We have now started in th new conference year, 1926, hoping to do mo in the church work than we did last. W are indeed pleased with our new pastor, Re W. L. Carson; he delivered an able sermo Sunday morning, the 27th.

Our Sunday school is doing fine; the atte dance was off some yesterday owing to th cold weather. The Christian Endeavor an Ladies' Aid are moving on; the interest isn what it might be, but we are looking forwar to them to come on better when the weathe gets better.

Reporter.

Spencer Charge.—We held our first quar terly conference December 11th, 2 P. M. a the home of the pastor. Each church wa well represented. There were five person from Charlotte, two from Alison Grove counting the children, there were seven fro Spencer. The usual business was transacte in a spirit of love. And every one presen seemed to be very much interested in th work. I think the conference adopted a ver good financial plan. The conference asses ment was accepted and divided equally be tween the three churches. December 19th the Charlotte church gave the pastor a nic pounding of just such things as a pastor needs.

Our people at Charlotte have organized themselves into a paying band and are mak ing weekly payments on a church lot; they are making some progress in these efforts.

The ladies are doing good work. Our peo- at Spencer are looking out for a lot. I e we can soon secure a lot on which to ld a church.

Our ladies at Spencer are also doing a d work. Spencer and Charlotte have both anized a Sunday school, I trust they may well. Alison Grove Church had a Christ- s tree on the 24th night of December. The ldren did their part well. The children got a treat. And they remembered the pas-

Brother W. P. Sherrill and his family erve the praise for the success of this ser- e. The work seems to be starting off very ely. Brethren, we need your prayers and r sympathy. D. A. Braswell.

. S. We thank all that sent us letters of pathy and donations in these trying rs. May our Father bless them all. And us grace to bear it all patiently. D. A. B.

Halifax.—We held our first quarterly con- nce at Hollister Church on December the . All of the churches were represented but . The business was transacted in a spirit ove and harmony. A few resolutions were pted, which if carried out will mean much he work.

hristmas has come and gone and we are living in spite of all the good things that e been given to us, and we are glad we living to enjoy them.

Ve have reported the Eden pounding, but e that others have been remembering us good things. Mr. and Mrs. S. E. Hammil, and Mrs. E. S. Hammil, and little Alta Hammil, Mrs. J. L. Bellamy, Mrs. D. D. mil, and Mrs. Henry Evert, sent us sug- canned goods, pickles, etc.

Ve also want to thank Mr. Edgar Whit- for our Thanksgiving, and Christmas .

n Wednesday night, December the 16th, e we were at prayer meeting at Hollis- Church, some person or persons visited car, not like I have heard of cars being ed, and tools and extra tires removed, these good people left something. When opened our car to start home we could ly get in for the sacks and bundles. But was so near Christmas we knew what it neant. When we got home we found, flour, r, rice, coffee, cereals of all kind, pine ap- preserves, dried fruit, canned fruit, etc. the things that a preacher and his fami- eed. We want to thank the following per- for this kindness, Mr. and Mrs. J. C. ards, Mr. and Mrs. E. T. Ellington, Mr. Mrs. W. A. Ellington, Mr. and Mrs. S. L. ght, Ivey Crawley, Mr. and Mrs. G. L. ght, Mr. and Mrs. Willey Knight, Mr. Mrs. Andrew Hardy, Mrs. T. C. Wil- s, Mrs. W. W. Morris, Mrs. F. N. Porter, Mrs. S. J. Herrin, and others who failed ut their names on the packages, but we k every one just the same.

Tuesday night, December 22nd, Mr. and B. F. Lewis came from Union Church, a real pounding from this Church. meat meat, potatoes, canned fruit, preserves, l fruit, oranges, and four fine chickens, just the thing that a preacher likes. We want to thank W. W. Kinght, Mr. and Mrs. T. A. Smith, and Miss Westry Harris, Mr. and Mrs. Harry Lewis, Mrs. Dora Lewis, and family Mrs. W. T. Smith, Mr. Hery Lewis, and family, Mrs. Hull, Mrs. E. V. Neville, Mrs. N. W. Cousins.

On Christmas eve Mr. E. V. Neville came with his car loaded from Ringwood Church. We want to thank Mr. and Mrs. E. V. Neville for 10lbs sugar, a lot of canned fruit and preserves, and two chickens, Mr. and Mrs. N. W. Cousens for fresh meat and canned goods, Mr. and Mrs. Y. A. Spivy for a nice present which was highly appreciated, Mr. and Mrs. Geo. Barns, flour, and rice, J. A. Harris, sugar, James Laughter, dried fruit, W. N. Aycock a double aluminum boiler, and E. H. Aycock a aluminum tea kettle, we want to thank every one that has so kindly remembered us. We also want to thank Mr. and Mrs. E. V. Neville for a nice present that was put on the Christmas tree for us.

On Sunday, December 20th, the members of Bethesda Church begun to pound us when Mr. and Mrs. W. R. Neville and Mrs. Tom Taylor came and brought us flour, sugar, beef, coffee, cocanut, and raisins, and the members are still pounding us. Mrs. H. W. Willcox came Christmas eve with a nice set of water glasses, and later Mr. and Mrs. F. M. Taylor and family, and Mr. and Mrs. J. R. Taylor and family sent us a nice ham, a fruit cake, oranges, apples, raisins, and canned goods. On Christmas morning Mr. J. H. Vinson, Mrs. Glenn, and Mrs. Emma L. Perry, remembered each one of the family with nice presents, and a nice check as a token of their friendship. We may have left out some names that should appear in this report as some of the packages had no name on them, but we thank you just the same and would be glad to mention your name in the paper.

We have fully decided that the little rumor about Halifax malaria is all a joke any way. If it is not it is just the kind that agrees with us all as we are getting fatter every day.

I will agree with the pastor who stated in the Herald of Dec. 17, that he wouldn't swap churches with any other pastor, has a fine people to serve, for we know some of them, but there isn't any better people any where than is found here on Halifax circuit. They pound their pastor here all the year, and are always ready to stand by their pastor, and cooperate with him.

C. L. Spencer, Pastor.

Orange Charge.—Notwithstanding the rough weather, bad roads, we are still trying to hold our own.

The services have all been kept going since conference.

Christmas exercises were held at Hebron Thursday night (24th). These services consisted of songs and recitations by the children and a Christmas tree for the entire Sunday school and visitors. These exercises were pleasing to the large crowd present. The children were trained by Brother Geo. Crutchfield and Miss Mildred Sykes, (Teachers in the Public School).

At Efland, Friday night (25th) the Pageant by the Budget Council was rendered. This was greatly enjoyed by the congregation present.

The following ladies took the leading part in training for this: Mrs. Grover Bivins, Mrs. O. E. Bivins and Mrs. M. P. Efland. The following ladies led in preparing costumes for the play. Mrs. I. M. Crutchfield, Mrs. J. J. Brown and Mrs. B. M. Williams.

We sincerely thank these leaders and all others who contributed anything towards the success of this Pageant.

We have been remembered with lots of good things to eat since conference, especially fresh meat. We bought very little meats since conference. Our friends have remembered us so regularly. Also during the Christmas season we have been presented with numerous gifts and last, but not least, by Christmas cards in abundance. For all these expressions of kindness we are sincerely thankful and pray that God may use us, and make us a blessing.

Sincerely, B. M. Williams and family.

Bethany, Randolph.—We have been silent for a long time, but are not dead neither asleep. Our Sunday school is progressing nicely under the management of Mr. Gaster. It is wonderful we can have such a faithful leader. We all appreciate the work he is doing.

We are glad to have Brother Lindley with us for another year. We like him better every time he preaches for us.

The Ladies' Home Missionary Society held their regular monthly meeting with Mrs. J. M. Aldridge second Saturday afternoon.

Plans were made for raising money to repair and paint our church. Our membership is small but all willing workers. We hope every member of the church will cooperate with us; if they will, we can easily raise the needed amount.

Brother W. T. Ward, aged 76, died at his home near Bethany Saturday.

Funeral services were conducted Sunday by pastor. Interment was made in Gray's Chapel cemetery.

Almost all our real old people are gone. We younger ones should think more about how short our stay is here.

Just think! Friends, we haven't one minute to waste saying harmful things about our neighbors, or even time for one thought of malice toward any one. We have just finished studying the life of Paul: let's all try to profit by it, and live more like him. To live more like Paul is to live more like Christ.

Reporter.

Pleasant Grove.—On Thursday afternoon, December 24, Mr. Clyde Payne and Miss Pauline Newby were united in marriage at the home of our pastor. They are both members of the Pleasant Grove Methodist Protestant Church and two of our best Sunday and C. E. workers. Mrs. Payne has been the church organist for several years. Mr. Payne is church usher. We wish them much happiness as they journey through life together.

The Christmas exercise was splendid con-

sidering the sickness of the community. The superintendent, Mr. I. A. Teague's three month old baby is very sick with pneumonia. We hope he will soon be better.

Mrs. Pearl Honeycut and the young people of the C. E. Societies supplied a needy family in High Point with a dressed chicken, two cakes, apples, oranges, candy, toys, and other needs of the family on Thursday afternoon, December 24.

Our church and Sunday school attendance has been very good; let us start the New Year with stronger determinations to do greater things in His service than in the past.

Mrs. Ralph Kennedy, Reporter.

Cedar Falls.—Christmas has come and gone and has brought joy and gladness to many and sadness and sorrow to others. On the night of the 23rd the writer united in marriage at my house Colen Allred and Rosa Cox and on the night of the 24th at Cedar Falls Thomas Wren and Dortha Calicut.

All the churches joined and had a nice Christmas tree and entertainment and a very enjoyable time to all present at the Baptist Church.

Now the sad part with many of us and especially with Mr. and Mrs. Garland Free. Fred Julian Free the only child of Mr. and Mrs. Garland Free, was born March the 8, 1924, died December 25, 1925. Fred was such a sweet little boy, all that knew him loved him, and of course he was the sweetest child on earth to his father and mother. They had got his Christmas toys and like others expecting a happy Christmas, but on Christmas eve pneumonia developed and in spite of all that loving hands and Dr. Redding could do who is the best Dr. I have ever known, just before day death entered the home and took the spirit of dear little Fred back to the God who gave it. When I went into the home Christmas morning the dear young mother laid her head on my shoulder in such agony I felt like crying out, O that my head were waters and mine eyes were a fountain of tears that I might weep day and night for the dear mother. On Saturday eve the little child was laid in the grave in Cedar Falls M. P. cemetery; the service was conducted by the pastor of the church, Rev. C. H. Hill and Rev. G. A. Laughlin. The parents of the deceased child are members of our church. May God help them to live so they will some day meet dear little Fred. G. A. Laughlin.

West Lexington, South Davidson Charge.—Last Sunday was described by many here as being the coldest day during this winter. Because of the extreme cold weather the attendance in our Sunday school was considerably reduced, there being 78 persons present. The previous Sunday was not a cold day and the attendance was 128. The offering last Sunday was $3.49, which was a very liberal one for the attendance of 78. The Superintendent, Brother H. C. Koonts, expressed his gratitude to the school for the gift which was presented to him on the night of the Christmas entertainment. He has served as superintendent of the Sunday school here for three years and the school has presented him with a gift each year during that time.

The writer was not privileged to be present at the Christmas entertainment and tree on the night of December 24. The superintendent reports a good service and large attendance. The children performed their parts in a most excellent manner and the entire program was a very enjoyable one. The offering amounted to about $7.00, which was for the General Conference Budget. Treats, consisting of apples and oranges, were given to the members of the Sunday school.

The weather continued very cold for the Sunday night service and there was a smaller congregation than usual for this service. Our pastor brought us a very helpful sermon on the subject: "No room for Christ in the Inn." He applied it to present day conditions, and discussed some of the causes of shutting out Christ from the lives of the people.

A sign of progress for the West Lexington Church is the project under consideration by leading members of the church to build Sunday school rooms to the present church building. The Sunday school is greatly in need of more room for the classes and for the increased attendance. If the movement which has been started for the construction of a Sunday school annex is carried forward, we soon may have a new addition to our church. One of our leading laymen has offered a thousand feet of building material for the proposed new annex, and we believe that many others will contribute liberally to the fund for the erection of the new addition. We hope to soon be able to report something definite concerning the improvement which is now being considered.

The mid-week prayer services are held on Thursday night of each week and are conducted by different laymen and laywomen of the church, a plan which was followed during the pastorate of this writer.

Our next preaching service will be held next Sunday night at 7 o'clock at which time our pastor, Rev. M. I. Crutchfield, will preach.

This "scribe" wishes all of the readers of the Herald a very prosperous and happy New Year. C. B. Way, Reporter.

HawRiver Ct.—We are agreeably surprised to find so many at church at Midway and Fair Grove yesterday. It takes grit and grace to go to church when the cars freeze and your teeth chatter, but they were there though it seemed, almost, that "many were cold and few were frozen."

Another Pounding.

About the time we felt that we were recovered from the effect of the blow that Midway had given us, Mizpah people, who won't be excelled in anything, came and hit us worse'n ever. It has been a long time since we've had such a severe pounding.

Splendid Christmas services have been held at Friendship and Brown Summit Churches. Friendship Sunday school presented us with a valuable gift. This, indeed, has been a joyous Christmas to us. The gifts of gold and greenbacks and various other things have been so numerous that our hearts have been made glad and we feel that we owe them a debt of gratitude that pen cannot express.

Quarterly Conference.

Our first quarterly conference will be held at Fair Grove Church on Saturday before the second Sunday in January, at one o'clock.

W. D. Reed.

We have said that our people didn't love each other since but few were being married, but they do now.

On Saturday morning, at Friendship Church, Miss Fannie Gordon and Mr. Fred Rudd were united in marriage.

On the same day P. M. at Reidsville, Mr. Bobb Stanly and Miss Edna Diamond were united in marriage, the writer officiating. All these are splendid young people and many fond wishes follow them as they start on life's voyage. W. D. Reed.

Mount Pleasant News.—Miss Ruth Payne spent the week with her cousin, Miss Mildred Stone.

Misses Josephine Murphy and Mildred Shoaf spent Saturday and Sunday with Misses Erma and Lema Shoaf. Mr. Fred Green, who was carried to the hospital is getting along nicely.

Sunday school officers were elected last Sunday as follows:

Mr. W. D. Payne, Supt., Mr. Ray Hilton, Secy., Mrs. W. T. Murphy, organist; Miss Josephine Murphy, assistant organist. Teachers.—Mr. Fred Green, Mr. E. S. Welborn, Mr. W. T. Murphy, Mrs. W. T. Murphy, Mrs. E. S. Welborn, Mrs. P. C. Reid.

Preaching ever fourth Sunday at eleven o'clock.

The work on the new church is progressing nicely.

Friday night, December 25, at the home of Mr. and Mrs. W. T. Murphy an apron hemming was given classes no. three and four. Mr. Roy Hilton winning first prize, Mr. Neris Shoal second prize. Refreshments were served by Mrs. Murphy assisted by little Miss Dorothy Murphy and Miss Ella Murphy. Miss Allen Hilton spent Saturday and Sunday with her grand-parents.

Miss Margret Walker spent Friday night with Miss Josephine Murphy.

Mrs. W. D. Payne spent the week end with her parents, Mr. and Mrs. J. R. Stone.

Reporter.

Bessemer City, Lincolnten.—Christmas eve was a great time for us at Bessemer City.

An excellent program was rendered by the children, giving evidence that they had been carefully instructed by Mrs. Sadie Fostenbury who is very active and loyal to the M. P. Church at Bessemer City. I believe that we will be able to put over the top the entire schedule of program this year.

After the children's exercise a few remarks were made by the pastor, then Santa Claus and his wife came in as the little fellows were making merry the occasion, then the presents were taken from the Christmas tree and the occasion moved off nicely.

Christmas morning at the Lincolnto

Church we had a sun rise service, then the members of the Sunday school were treated.

At seven in the evening a Christmas program was given with so much accuracy and precision that everybody went home saying: "That was indeed a fine program." Many thanks to Brother G. R. Wood and Brother E. E. Eury and wife for the excellent work done in instructing the children, and all others who gave a helping hand.

Wait! there is Mr. Leonard and Mrs. Maggie Hope, who helped make the program a success and all things done in the beauty of holiness. W. L. Carson, Parson.

SUNDAY SCHOOL LESSON—JAN. 3.

The Son Of God Becomes Man.

Lesson Text: John 1:1-18.

Golden Text: John 1:14.

The Central Truth: The Creator of all the worlds was made flesh, born of a woman, in order to save fallen mankind.

Scriptural Points.

1. "In the beginning was the Word." This term defines the function of the second Person of the triune God. Jesus Christ's preexistence dates back into fathomless eternity. He was the external Agent of the Godhead. As the Word He has given a complete revelation of God, man, redemption, duty and destiny. As the Word He spoke all things into existence. As the Word He speaks life into the dead souls of men.

. "The Word was with God,"a distinct and separate Person from God the Father.

3. "And the Word was God." Jesus Christ possessed all the attributes of the Godhead. He was equal with the God the Father and God the Holy Ghost.

4. "All things were made by him." Therefore He lived before anything was created, that is from eternity.

5. "In him was life." It was he that breathed physical, intellectual, and spiritual life. And it is He that gives life to those dead in trespasses and sins.

6. As the life of the world He became also the light of the world. The dark and dead souls cannot understand the life and light of the eternal Word.

7. He is the "true light that lighteth every man that cometh into the world." The human conscience is embodied light that has come from Jesus Christ.

8. "The World knew him not." It was the blindness of unbelief that prevented mankind from recognizing their own Creator, Redeemer, and King.

9. "He came unto his own, and his own received him not." As some one has translated this verse: "He came to his own home, and his own family did not welcome him."

10. Those who did receive Him by faith were born into the new family of kings and priests unto God. It is a birth "not of blood,"—natural generation, "nor the will of the flesh"—resolution or reformation, "nor of the will of man"—baptismal regeneration or priestly absolution, "but of God"—by the power of the Holy Spirit.

11. This same eternal Word, Creator, Light of the world, Giver of life, " was made flesh and dwelt among us" for thirty three years. They were years of holy living and inspiring and uplifting service.

12. "Full of grace and truth." Truth for enlightenment and grace for salvation are unlimited in extent, "enough for each, enough for all, and enough for evermore."

13. "Grace for grace," or "grace upon grace." There is a continuous flow of grace into the believer's soul.

14. The law that was given through Moses cannot save. Jesus Christ holds the monopoly of saving, uplifting, and glorifying grace.

15. Jesus Christ in His divine-human personality, ministry, and sacrifice has revealed the Father and all the attributes and glories of the Godhead.

Practical Points.

1. Jesus is the speaking Person of the Godhead. Said the Father, "This is my beloved Son, hear ye him."

2. As the Light of the world He floods the souls of all believers and makes them the transmitters and reflectors of His light. Of such He says, "Ye are the Light of the world."

3. He is also the resurrection and the life. He said, "I am come that they might have life, and that they might have more abundantly."

4. To receive Jesus into your heart is to enthrone Him the hope of glory. It is a great and glorious condescension that the Son of God would consent to dwell in polluted tabernacles of clay. "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

5. It is in the incarnation where God impressess the race most tenderly and hopefully. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

6. Every son and daughter of Adam is Christ's own by the right of creation, by the right of providence, and by the right of redemption. "Yield yourselves to God." Rom. 6: 13.

7. The new birth is indispensable to eternal life. There is no hope of heaven without it. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1.23.

8. "He giveth more grace." It is the continous partaking of grace that promotes growth in grace. We must feed in order to grow. "But grow in grace, and in the knowledge of our Lord Jesus Christ." 2. Pet. 3:18.

—From the Word of Life.

We wish to take this method of extending our heartfelt thanks to the many friends for their kindness and sympathy shown us during the illness and death of our dear husband and brother, J. S. Pender.

Mrs. J. S. Pender, Brothers and Sister.

CHRISTMAS FOR THE BIRDS.

Among other delightful traits of the Scandinavian people is their custom in the Yule festivities of thinking not only of the happiness of their little ones, but of teaching these children to bear in mind the happiness of others and in particular of the animals about them. We have seen that they never omit to provide the trusty household nisse with his Yule dinner of porridge. But they also remember the birds. At the Yule-tide season the market-place of Chsistiania (now Oslo) presents a very gay aspect, filled as it is with spruce trees of all sizes for the children's festival. But there is a feature in the Norse Christmas that I have not heard of in any other country, in that in this market-place there is for each Christmas tree a Juleneg, or little sheaf of barley, each person who buys a tree buying also a sheaf. Then, when the tree is set up in the main room of the house at Yule-tide for the bairns (born, as they are called in Norway), the sheaf of grain is fastened on the end of a pole and put out in the yard for a Christmas feast for the birds If the degree of civilization of a people can be measured by its behavior to the animals about it, then this custom denotes in the Norsemen a very high plane indeed.—Our Dumb Animals.

—"For thirty-eight years," notes Christian Work, "Dr. Francis E. Clark served the Christian Endeavor cause without receiving one penny of salary as president of the United Society." Now Endeavorers are planning to give tangible expression to their appreciation of this service by raising a fund of $100,000, to be known as the Francis E. Clark Recognition Fund, the income from which will go to Dr. and Mrs. Clark as long as they live, and after their death will be a memorial to them, to aid the foreign and home missionary program of Christian Endeavor. The period Jan. 31 to Feb. 6, next, has been set aside for the special effort to secure gifts to establish the fund. That week marks the forty-fifth birthday of the first Christian Endeavor Society and falls in the year of the golden wedding anniversary of Dr. and Mrs. Clark.

—Sudden death last Monday morning took away one of Greensboro's merchants—Mr. William E. Phipps. He died of apoplexy soon after rising from bed seemingly in good health. One of his associates in business is Brother Norman W. Kirkman, for a long time with the Odell Hardware Company. Mr. Phipps had just begun business or his new company about a year ago.

—Last Sunday will be remembered as a very cold day. Attendance at Sunday school and church was greatly reduced. Those that succeeded in being present had special reason for being glad they were alive.

—A man from Connecticut, now employed in Greensboro, was at Calvary church last Sunday, morning and night. He did not seem to mind the cold weather.

—It is an error to say that Franklin's kite experiment led to the construction of lightning rods. We have Franklin's own words that the kite experiment followed the rods.

—With his head pillowed against a corner of the cement box, an Atlanta, Georgia, man went to sleep in a mortar of fresh concrete. He awoke encased in stone and it was necessary for him to visit a hospital to have the covering removed under the directions of surgeons.

A study of Washington's transportation shows that it costs the average car driver there 11.49 cents a mile to run his automobile.

—Victor Henri Berenger, reputed the foremost authority on finance in the French Senate for years, has been named ambassador to the United States, succeeding Emile Daeschner. M. Berenger has been appointed to this post especially for the purpose of effecting a settlement of the French debt question.

—Publicity was given last week to a gift of $1,000,000 by Cyrus H. McCormick and his sons, Cyrus, Jr., and Gordon, to the Young Women's Christian Association, in memory of Mr. McCormick's wife. The money is to be used to build in Chicago a residence hall for women and girls.

—The representative of Turkey in the League of Nations council has declared that Turkey will not accept any decision that gives to Great Britain the mandate for Mosul. The report of the commission that investigated the situation was against Turkey. The council is now trying to mediate between the parties.

—Virginia has its first Negro woman lawyer, L. Marian Poe of Washington, D. C., who recently passed the tests required by the State Board of Law Examiners.

—The death-rate from Bright's disease has fallen from 106.9 per 100,000 of the population in 1917 to 80.6 in 1924, largely as a result of prohibition, according to Dr. F. L. Hoffman, consulting statistician of the Prudential Insurance Company.

—The automobile used by the late President Woodrow Wilson while in the White House is to be preserved at Staunton, Va., in connection with a birthplace memorial to the war President. The automobile was presented to the Memorial Association by Mrs. Wilson.

—Despite economics, increased postal rates, and increased business, the Postal Department shows a deficit of $49,453,000 in the past fiscal year, according to Postmaster-General New's annual report. Most of this deficit is caused by recent salary increases.

—The Treasury has made new regulations to prevent sacramental wines, sold to Jews, from reaching illegal channels. Rabbis may now sell only one gallon a year to each person in a family, with five gallons as the limit for a family, and on the rabbis rests responsibility for knowing that the wine will be delivered to persons entitled to receive it.

A GRANDMOTHER'S RULES.

Somebody's grandmother has given to her descendants these admirable rules of conduct:

"Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

"Speak your words plainly; do not mutter or mumble. If your words are worth saying, they are worth pronouncing distinctly and clearly.

"Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

"Think three times before you speak once.

"Have you something to do that you find hard, and would prefer not to do? Do the hard thing first, and get over with it. If you have done wrong, go and confess it. If your lesson is hard, master it. If the garden is to be weeded, weed it first, and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest."—

Wedding Gifts

COMMUNITY AND STERLING SILVER, PLATED WARE, CHINA, CUT GLASS AND POTTERY.

ODELL'S, INCORPORATED, GREENSBORO, N. C.

HIGH POINT COLLEGE.

College of the Methodist Protestant Church. Co-educational. Fitting for life and for university courses. Just closed a successful year in which one hundred and thirty-four students were enrolled in the freshman and sophomore classes.

Students are being registered for the fall semester, which begins September 15th. For years we have been looking forward to the time when we would have a college in North Carolina, and now that the dream has been realized we are appealing to all Methodist Protestants and friends of the church to stand by the institution in its first years of existence.

Catalogue and application blank will be forwarded upon application. Those desiring further information should address The President, High Point College, High Point, N. C.

I AM CALLING YOU.

"I am the best friend of mankind.

To the man who prizes sanity, peacefulness, pure-mindness, social standing and longevity, I am a necessity.

"I am hung about with sweet memories—memories of brides, memories of mothers, memories of boys and girls, memories of the aged as they grope their way down to the shadows.

"I am decked with loving tears, crowned by loving hands and hearts.

"In the minds of the greatest men on earth I find a constant dwelling-place.

"I live in the lives of the young and in the dreams of the old.

"I safegrard man, with a friendly-hand to the man in fine linen, and the man in homespun.

"I am the essence of good fellowship, friendliness and love.

"I give gifts that gold cannot buy nor Kings take away. They are freely given to all who ask.

"I bring back the freshness of life, the eagerness, the spirit of youth, which feels that it has something ahead for which to live.

"I met you with outstretched arms and with songs of gladness.

"Some time—some day—some hour—in the near or far future you will yearn for the touch of my friendly hand.

"I am your comforter and best friend.

"I am calling you.

"I AM THE CHURCH."

Siler City.—A Christmas program was given by the children Wednesday night.

We were glad to have with us at that time Miss Boone, of Burlington, who played and sang for us. Also our pastor, Mr. Gibbs, who made a good talk to the children.

A fish pond was prepared for the children to fish out their presents, which they enjoyed.

A good number was present at Sunday school Sunday considering the cold weather.

Wishing every one a happy and prosperous new year. Reporter.

THE ONE WHO WENT.

Somebody went away last night, when all was dim and dark,
The hall clock slow, the lamplight low, the fire but a spark,
The chamber chill, the nursery still, a ghostly moon agleam,
In every bed a sleepyhead, in every heart a dream.
Somebody tiptoed softly out, his bundle on his back,
And good and glad and queer and sad the contents of that pack.
The things you did, the things I did, the things we hoped and thought,
The things we oughtn't to have said, the other things we ought;
The smiles we smiled, the sighs we sighed, the little schemes we schemed,
The laughs we laughed, the tears we cried, the little dreams we dreamed,
And all the rest a gaunt, gray guest had gathered in his sack—
The Old Year, the bent year, and he never will come back!

Selected.